



Holy
Trinity
WATERHEAD

August 2020

holytrinitywaterhead.co.uk

**Suggested
donation
50p**

Services at Holy Trinity Church

Sunday 11:00 am Parish Worship

Baptisms and marriages by arrangement with the Vicar. Please submit items for the September 2020 magazine by 15 August. You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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Letter

from the Vicar

It's time to re-open the Church. Week after week of lockdown has led to meltdown and feelings of being down. The Church has never been closed for more a few days at a time and suddenly we need to almost remember what everything is about.

The word 're-member' is the opposite of 'dis-member' so we aim to put the Church back together again. It could be exciting as we decide what we like and what could be better. We can re-think all aspects—it *is* allowed!

In this issue of the magazine, we read about an ancient Church that was inventing from scratch the whole concept of 'Church,' so we can learn from its mistakes. The biography describes a remarkable woman who successfully reinterpreted ways of being a missionary for modern times. We can also read about Celtic Christianity which grew organically in response to a power vacuum during Britain's so-called 'Dark Ages.'

And there's a short article about Green Christianity, which is a modern expression of Christianity that's still evolving and seeks to address the huge modern problem of climate change that threatens everyone and therefore the Church.

Finally, there are two short articles about prayer because any response will require us to listen to God and seek his help and strength.

Answers are never easy. The Britain that emerges from lockdown will surely differ from the Britain at the start of the year. But we will have a real opportunity to improve many aspects of our Church and its life. The only thing that cannot change is our reason for being a Church: to love the Lord our God with everything and showing love for our neighbours.

Wishing you every blessing in these challenging days:

PAUL

Re-opening our Church

We have held our first services in four months. They felt wonderful but they also felt a little odd. Like a reflection in a glass darkly, they didn't quite look the same as they used to look.

Please be patient as we re-explore how we celebrate and worship in today's new Covid-19 world. Let's be gracious, loving and kind to each other.

During the lockdown, we produced two services a week as downloadable pdf files and a further two services a week as YouTube videos. They've been so popular that we will continue to produce them.

Please go to www.medlockhead.co.uk/resources for a full list of resources. And our webpage www.medlockhead.co.uk/virus contains up-to-date advice and legislation from the Government and Diocese.



'Joseph!'

(with apologies to Genesis 27:3-36)

God's aid

**God to enfold me,
God to surround me,
God in my speaking,
God in my thinking.**

**God in my sleeping,
God in my waking,
God in my watching,
God in my hoping.**

**God in my life,
God in my lips,
God in my soul,
God in my heart.**

**God in my sufficing,
God in my slumber,
God in mine ever-living soul,
God in mine eternity.**

Ancient Celtic prayer to be sung before sleeping, from *Carmina Gadelica*—a collection of prayers, hymns, charms, incantations, blessings, poems and songs, proverbs, collected in the Gaelic-speaking regions of Scotland by Alexander Carmichael (1832-1912).

Church and Parish news

Congratulations (1)

Charlie James Schofield born 30 June 2020, 7 lbs 12 oz. He's the first child of David and Natalie Schofield and second grandchild of Lynne and Peter.



Congratulations (2)

Lucie Reilly has applied to train as a Lay Reader to help lead services in Churchand has been accepted.

Calendar for August

The calendar for August is quiet owing to the Coronavirus pandemic. We will hold one service a week in the Church, each Sunday at 9:30 am. We are planning other events for the late summer and autumn, when it is safe to do so.

Coronavirus—updates

Please consult the webpage medlockhead.co.uk/virus for advice, up-dates, and resources, including family-friendly weekly video services.

Church magazines

We're uploading all past Church magazines into the Church website. Please go to medlockhead.co.uk/magazine Thank you

God's Grandeur

The world is charged with the grandeur of God.

It will flame out, like shining from shook foil;

It gathers to a greatness, like the ooze of oil

Crushed. Why do men then now not reckon his rod?

Generations have trod, have trod, have trod;

And all is seared with trade; bleared, smeared with toil;

And wears man's smudge and shares man's smell: the soil

Is bare now, nor can foot feel, being shod. And for all this,
nature is never spent;

There lives the dearest freshness deep down things;

And though the last lights off the black West went

Oh, morning, at the brown brink eastward, springs—

Because the Holy Ghost over the bent

World broods with warm breast and with ah! bright wings.

Gerard Manley Hopkins (1844–1889)



Celtic Christianity

Christians have lived in Britain from soon after the time of Jesus. Those first Christians did not belong to a denomination or follow a set liturgy because there were none. Most lived alone or in tiny communities; some worshipped in secret because Christianity was illegal for many of these early centuries. Evidence about their invisible lives is slight.

Christianity grew in much of England. In its outward forms of faith, it usually followed mainland Europe, which was dominated first by the Roman Empire and then the Church leaders in Rome as their power increased to fill the power vacuum left by the empire. But the Celtic peoples of Ireland, Wales, Scotland, Cornwall and Brittany were never Roman. Their Christianity grew independently with few outward influences. By the fifth and sixth centuries their expressions of faith—today we call it ‘Celtic Christianity’—were distinctive and vibrant.

Celtic Christianity had its own traditions of liturgy, ritual, and art. Celtic Christians felt their faith deeply and displayed extreme acts of piety such as asceticism fasting, and long pilgrimages. They surrounded themselves with their faith by saying prayers for almost all activities in the day from waking to sleeping. They wrote these prayers to be memorised so they appear rhythmic and highly repetitive. Many sound like songs or charms.

Celtic Christians delighted in nature and displayed a great reverence for creation. They celebrated the rhythms of day and night, light and dark, and the seasons. Christians who value the modern ‘green’ movement often take aspects from Celtic Christianity and adapt them for modern use.

Each region was led by an abbot located in a monastery with monks and nuns. Bishops and priests worked under the abbot’s authority.

Theirs was a missionary faith, which explains why it grew so fast. For example wandering monks carried the faith widely. Many of them are still remembered today as local saints.



Colour this page

Celtic art is highly distinctive. It’s often crowded with fantastic animals and foliage. Many documents, such as Bibles and prayer books, are decorated with intricate patterns—called ‘knotwork’—which repeat and interweave much like the seasons. It’s meant to mimic the way God shows Himself in the world: now here, now there, always shifting in and out of view.

The word 'mission' means seeking God's will and then sharing it as a way of establishing the Kingdom of God.

Jesus summarised the mission of the Church when he told us to love God with our whole heart, and to love our neighbours as ourselves. Loving God requires prayer, worship, adoration, the reading of scripture and so on. Many people, when they hear the word 'Church,' think first of these aspects of faith.

Mission to our neighbours can take a large number of different forms, so the Church usefully collects them into five 'marks'. Any Church worth the name will seek to incorporate these marks into their life and ministry as a sign they are obedient to the Lord Jesus.

To respond to human need by loving service

To proclaim the Good News of the Kingdom.

To transform the unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

Marks of mission

To strive to safeguard the integrity of creation, and sustain and renew the life of the

To teach, baptise and nurture new believers

Look at the five marks of mission opposite.
Rank them with 1 as the most important and 5 as the least important.

- 1
- 2
- 3
- 4
- 5

Marks of mission

The five marks of mission appear opposite.

Write another mark that expresses an aspect of Christian mission that is important to you but which is not addressed directly by these five.

Helen Roseveare was born in 1925, the second of five children. Her father was knighted early during World War II after being seconded to the Ministry of Food to mastermind the national scheme for food rationing and ration books.

Helen first learned about Christianity in Sunday school where the family's preferred form of Christianity was High-Church Anglicanism. Although she never strayed from her Anglican upbringing, none of her attempts at discussing Christian discipleship found a real welcome from the clergy. In context, she wanted to be a missionary in India.

Helen went to Cambridge University to read medicine. Soon after arriving, a classmate invited her to join the Christian Union. Its twice-weekly evangelistic addresses were a major source of growth. She later said the warmth and spiritual vitality of its members contrasted with the Christianity of her upbringing. Those friends invited her to a weekend retreat in 1945 led by Dr Graham Scroggie. During one of these sessions, Helen received an inner assurance that her sins were forgiven. She immediately spoke to Dr Scroggie. He opened her Bible and wrote a prayer based on [Philippians 3:10](#) that foreshadowed God's work in her future. She publicly declared her trust in Jesus, stating that she 'would go anywhere God wants me to, whatever the cost'.

Helen soon felt a call to serve in the Belgian Congo (later Zaire and now the Democratic Republic of Congo). She worked there for 20 years between 1953 and 1973. The country's vast medical needs were overwhelming and she soon realised her own limitations. She took charge of an old leprosy camp in North-Eastern Congo and established a training centre for nurses alongside the hospital.

The so-called Simba uprising in 1964 caused enormous suffering. Helen was assaulted and raped brutally. For several months, she and many of her fellow missionaries were held at gunpoint, facing almost certain death while war raged around them. At times patients and staff from the hospital put their own lives at risk to protect her,

having adopted her as 'our doctor'. Helen often led prayers for their captors throughout this time until their eventual rescue.

Helen's life changed greatly after returning from Africa. Her first book, *Give Me This Mountain*, was an immediate bestseller. Thereafter, she was widely sought as a speaker on both sides of the Atlantic. Such popularity arose from her passion as she spoke of her love for Jesus; and her listeners appreciated her deep sense of fellowship and a serious discipleship that looked continually to Philippians 3.10.

Helen retired to Northern Ireland where she spent her later years writing, speaking in public and encouraging new generations of missionaries to follow the call. She often revisited the word 'privilege.' All the hardships she endured (she mentioned celibacy as well as beatings and rape) dissipated into what she called 'the great privilege of being used for the Lord'. In this way, Helen remains an example to missionaries everywhere. She died in 2016.

Today, Helen Roseveare is widely recognised as one of the most courageous and influential missionaries of the twentieth century. She was able, an achiever and a leader. Conversely, her quick mind, her energy and her dogged commitment—always wanting more and better—were not easy for those around her to handle. Perhaps it's not surprising that when (late in life) she was asked to write about being a single woman in mission, she replied that she couldn't, saying 'I've done the work of a man for years!'

This anecdote illustrates one of Helen's greatest contributions to world mission in the last century. The so-called 'Christian circuit' of speakers at missions and conferences was at the time exclusively male owing to an old-fashioned interpretation of the verse **1 Timothy 2:12**. But God so clearly spoke through her that she became a regular speaker—the first English woman to speak widely in the evangelical UK.

Helen Roseveare



For more information, please visit the following sites:

<https://www.e-n.org.uk/2017/02/features/helen-roseveare-19252016/e9216>

<https://www.cmf.org.uk/resources/publications/content/?context=article&id=26608>

<https://calvarychapel.com/posts/women-called-by-god-helen-roseveare>

<https://www.telegraph.co.uk/obituaries/2016/12/19/helen-roseveare-christian-missionary-africa-obituary>

The third epistle (or 'letter') of St John is the second-shortest book in the Bible and the shortest in the New Testament. It comprises a mere fifteen verses. The book is also referred to as Third John and written as 3 John or III John.

The Third Letter of John is very similar in style, structure, and length to 2 John; and both look much like 1 John. These similarities support the idea of the three letters having the same author. Tradition usually attributes the letters to John the Evangelist and Apostle, son of Zebedee and one of the Twelve (Mk 3:17). Indeed, it would be hard to account for the inclusion of such a short and incidental letter as 3 John in the canon of Scripture unless the epistle had a strong claim to apostolic authenticity in the ancient Church. Even on internal grounds, the Apostle John emerges as the most likely author.

In all three letters, the author refers to himself as 'the elder'. This title conveys John's advanced age but also his authority as an eyewitness: John was possibly one of the few remaining apostles from the foundational period of Christianity. (Look, for example, at the similarities between 3 John 1:1 and 2 John 1:1 or between 3 John 1:4 and 2 John 1:4).

The language in the letters echoes that of the Gospel of John, which is usually dated to around 90 AD. John seems to have written the letter shortly after his other two letters, so 86 and 88 AD seems a sensible date although other prominent scholars date the letter to as early as 60–65 AD.

We don't know where the letter was written but very early traditions place it in Ephesus.

This letter is less theological in content and purpose than John's other works. It's usually divided into two sections: God's children live by the standards of the gospel (1–12) followed by a short conclusion (13–15). The book mentions no specific prophecies nor does it quote from the Old Testament.

In contrast to the other two letters of John, this work is a private letter addressed to a specific individual, Gaius, who led another of the small

churches of Asia Minor. John wrote to secure hospitality and material support for his missionaries, so he praised Gaius for his previous support for John's disciples from Ephesus. John also wrote to recommend Demetrius who had come to preach the gospel in the area where Gaius lived.

John also warns Gaius against people like Diotrefes—another Church leader—who has rejected the itinerant teachers sent by John. He suggest travelling to see Gaius and his Church in order to challenge Diotrefes and his policy of evil gossip.

The letter shows the inner workings of Christianity during its difficult beginning and provides a brief glimpse into the problems of missionary activity and local autonomy. For example, church organisation was clearly extremely loose so church leaders sent authoritative letters to and fro, seeking unity and collaboration. They also explored each other's doctrines: in this latter context, think also of St Paul's letters preserved in the New Testament.

Throughout history and in the Church today, men much like the three mentioned in this epistle may be found. First, there is the consistent Gaius, to whom John wishes material prosperity, physical health, and spiritual prosperity. Then there is the carnal, caustic church leader, Diotrefes, who loves to have pre-eminence. Finally, there is Demetrius, the quiet faithful believer who was loved and respected by all, including other spiritual leaders.

For more information, please visit the following sites:

<https://www.bible-studys.org/Bible%20Books/3%20John/Book%20of%203%20John.html>

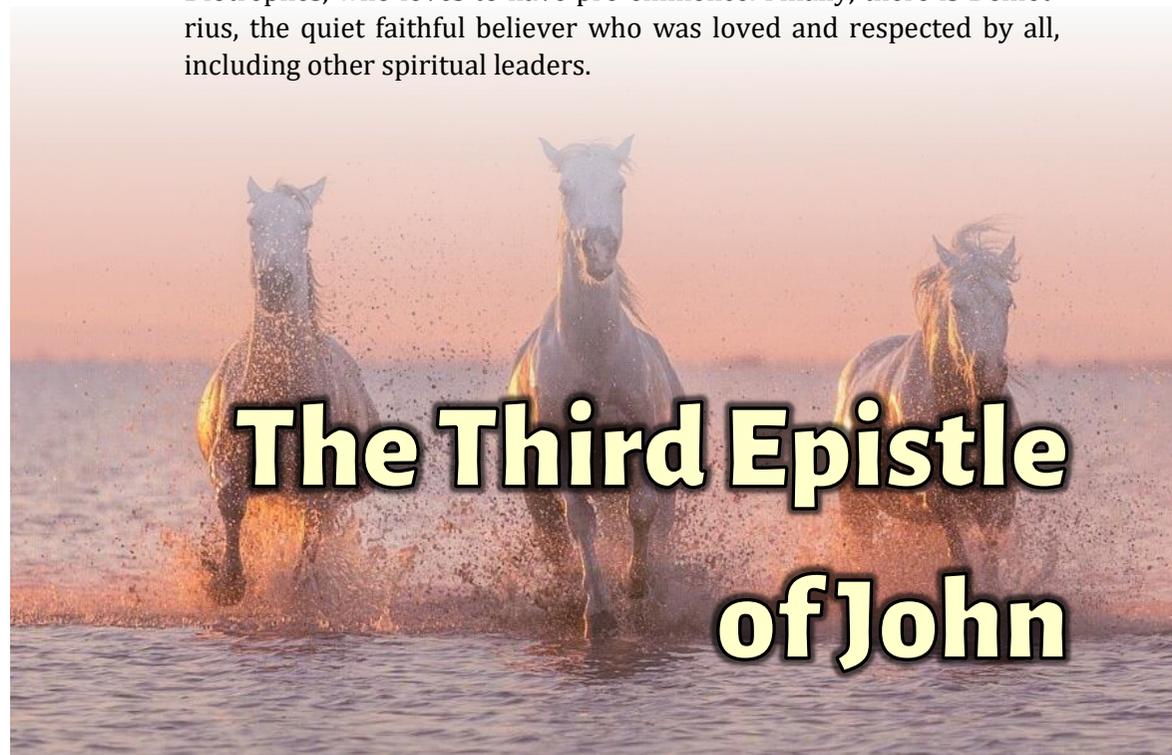
<https://www.theopedia.com/3-john>

https://www.coptics.info/Bible_Study/TheIgnatiusC-leNewTestament_split_195.html

<http://www.usccb.org/bible/3john>

<https://biblescripture.net/3John.html>

https://en.wikipedia.org/wiki/Third_Epistle_of_John



Lectio Divina

The Bible teaches about its own content, saying ‘All Scripture is inspired by God’ (2 Timothy 3:16). In other words, the Holy Spirit of God is somehow responsible for the transmission of messages from God.

It is unwise to treat the Bible as an example of ‘divine dictation.’ Rather, the Holy Spirit has somehow used human beings as his medium during its composition. We know the names of many of these people: Saint Paul wrote many letters to early churches; Saint John wrote a gospel as a memorial for his community in Ephesus; King David wrote scores of songs that we treasure today as the Psalms.

Although God inspired these writings, somehow the personality of the writer has been retained: their personalities shine through the text.

**Seek by reading, and you will find meditation;
cry in prayer, and the door will be opened in contemplation.**

St John of the Cross

The monks of long ago taught that God not only inspired the scriptures but also left something of Himself embedded deep in the text, thereby facilitating their interpretation. So, even if a passage of scripture seems opaque and difficult to understand, we have access to the Holy Spirit, its author. If we ask him then, with care and meditation, he will divulge something of its meaning. The monks called this means of access *lectio divina*—literally, ‘divine reading.’

Lectio divina is a form of prayer. In this prayer, the person praying first tries to centre both soul and mind on God. When we feel close to God, we start reading a passage of scripture. Generally, it is wise to choose a short passage, which is then read slowly and meditatively, again and again and again.

Sometimes nothing happens. Perhaps it was the wrong passage for us today. Perhaps we were dis-

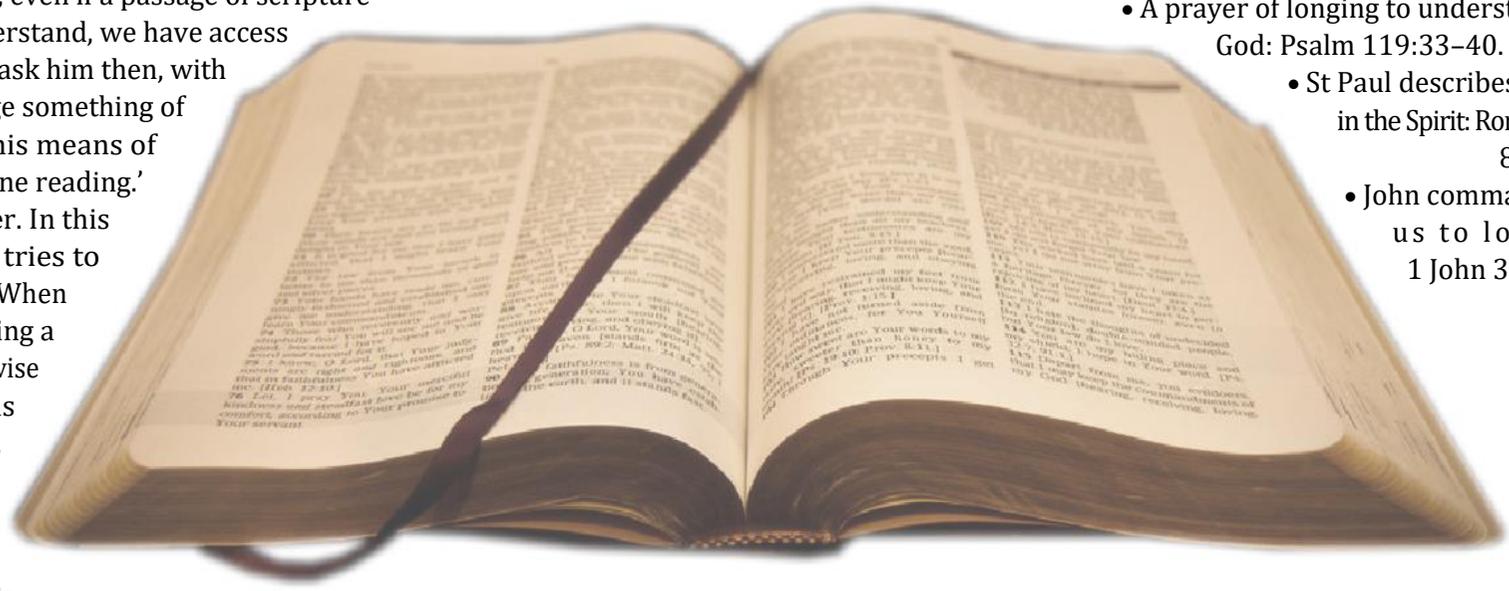
tracted, or simply not in the mood. But at other times, a word or short phrase slowly assumes greater importance. It somehow speaks of God, gradually resonating with something deep within us. ‘Deep calls to deep’ (Psalm 42:7) and the Holy Spirit has somehow communicated something of himself to us today, which gives the passage a greater meaning.

If time permits, it is best to read a passage until its ‘exhausted’—that is, until it has stopped yielding its secrets, at least for the time being.

Exercise

Read one or more of the passages below or, if you prefer, another favourite passage. Read it very slowly, savouring each and every word. Then slowly re-read it three or four times. Which words begin to resonate for you, ‘jumping off the page’? Which image(s) in the passage speak to you, today?

- God wants us to worship Him with acts of justice: Isaiah 58:6–9 (In this passage, Isaiah uses ‘fasting’ as one example of a religious practice.)
- A prayer of longing to understand God: Psalm 119:33–40.
- St Paul describes life in the Spirit: Romans 8:1–9
- John commands us to love: 1 John 3:18–22



The Jesus Prayer

The so-called Jesus Prayer is very short: 'Lord Jesus Christ, only Son of the Living God, have mercy on me a sinner.' But its influence has been out of all proportion to its length.

St Paul says in 1 Thessalonians 5:17 'Pray without ceasing.' The real question is, 'How?' One of the best ways is to use the so-called Jesus Prayer.

In practice, the Jesus Prayer is prayed repeatedly—anything up to a thousand times in a day. A useful aid is a rosary or prayer rope (usually of wool and tied with many knots). The person repeats the prayer once per bead or knot. It may be accompanied by prostrations and the sign of the cross, signalled by beads strung along the prayer rope at intervals.

The Jesus Prayer has been widely used, taught and discussed, particularly in Eastern Christianity. The prayer probably originated in the Egyptian desert, which was settled by the monastic Desert Fathers in the fifth century.

**Lord Jesus Christ,
only Son of the Living God,
have mercy on me, a sinner**

For Eastern Orthodox and Eastern Catholics, the Jesus Prayer is one of the most profound and mystical of prayers. Its continual repetition forms a part of personal ascetic practice. The exact words vary from the most simple possible involving the name 'Jesus' to 'Lord have mercy,' to the more common extended form, 'Lord Jesus Christ, Son of God, have mercy on me, a sinner.' Sometimes the Jesus Prayer is alternated with an invocation to the Virgin Mary. In such a case, the practitioner repeats the Jesus Prayer, say, 400 times and then 100 invocations to one of the saints.

Monks will also pray this prayer many hundreds of times each night as part of their private cell vigil. Under the guidance of a suitable teacher, the monk aims to 'internalise' the prayer, so that



the unconscious mind is indeed praying unceasingly. By 'internalise' is meant the way the words of the prayer become a part of the personality, and spring to mind un-bidden. People who say the Jesus Prayer as part of their meditation often synchronise each repetition of it with their breathing: breathing in while calling out 'Lord Jesus Christ, Son of the Living God' and breathing out while begging for mercy, 'have mercy on me, a sinner.' Other people pray the Jesus Prayer in sync with their walking, a word or phrase with each footstep. When the Jesus prayer is recited in sync with the human heart-beat, it is sometimes called the 'Prayer of the Heart'.

An analogy used often is distillation: by repetition, the Jesus Prayer purifies the soul. Anyone wanting to pray this prayer should simply repeat it over and over again. They will discover three levels of prayer:

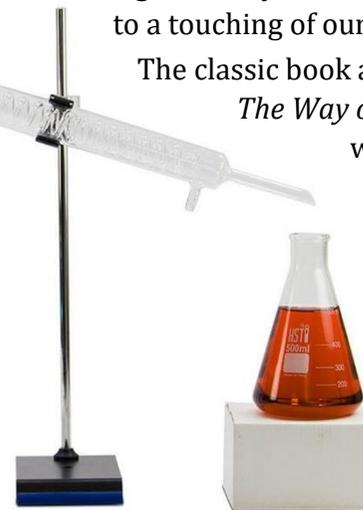
1. The prayer begins as words—they say the prayer.
2. Next, after reciting it further, the soul moves onto praying the prayer, owning the thoughts and expression of the prayer.
3. Finally, the heart takes over the prayer. Here, the prayer is no longer merely a series of words and concepts, but gives way to a touching of our spirit with the Holy Spirit of God.

The classic book about the Jesus Prayer is the anonymous *The Way of the Pilgrim* (translated by R M French) which was probably written by a Russian Orthodox believer—he was probably an itinerant monk.

Exercise

In an attitude of prayer, repeat the Jesus Prayer 20 times. Repeat it the same number of times perhaps 3 or 4 times during the day. Next day, repeat the Jesus prayer 30 times, and again throughout the day. After

about a week, the number will have increased to about 100 times a day. At the end of the week, look back at the experience: are you looking forward to your time spent reciting the Jesus prayer? Are such times associated with peace and inner tranquillity?



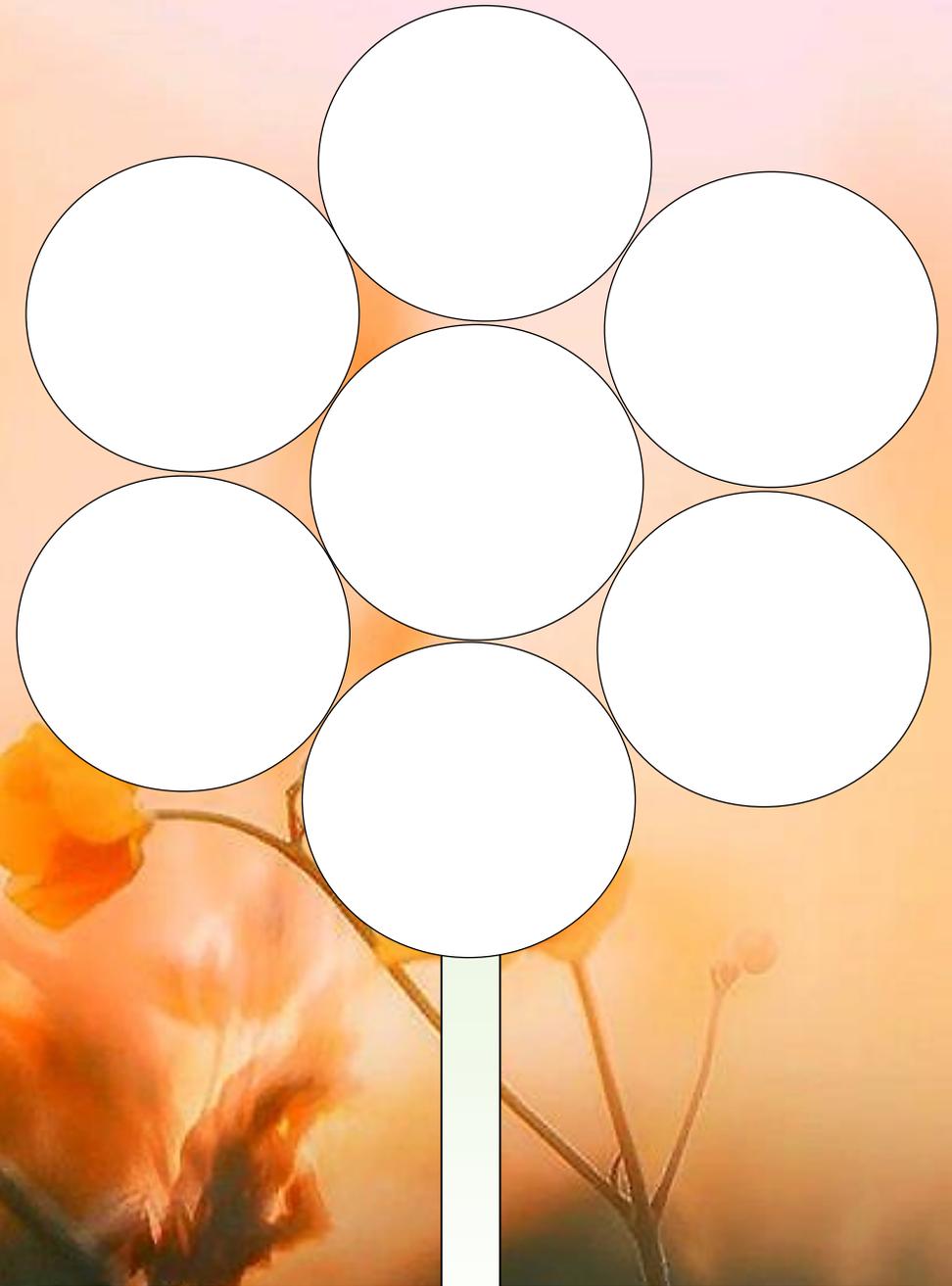
Green Christianity

The marks of mission are listed on page 10. The fifth mark is written in terms of creation: to strive to safeguard the integrity of creation, and sustain and renew the life of the earth.

The statement tells our Church to take environmentalism seriously because going against God's mission for His Church is sin. We need to show God that we value His creation: an obedient Church must be a green Church.

*Holy God,
earth and air and water are your creation,
and every living thing belongs to you:
have mercy on us as climate change confronts us.
Give us the will and the courage to simplify the way we live,
to reduce the energy we use,
to share the resources you provide,
and to bear the cost of change.
Forgive our past mistakes
and send us your Spirit,
with wisdom in present controversies
and vision for the future to which you call us
in Jesus Christ our Lord.
Amen.*

<https://www.churchofengland.org/more/policy-and-thinking/our-views/environment-and-climate-change/creationtide/creationtide>
<http://www.seeingcreation.com/tag/thomas-merton>



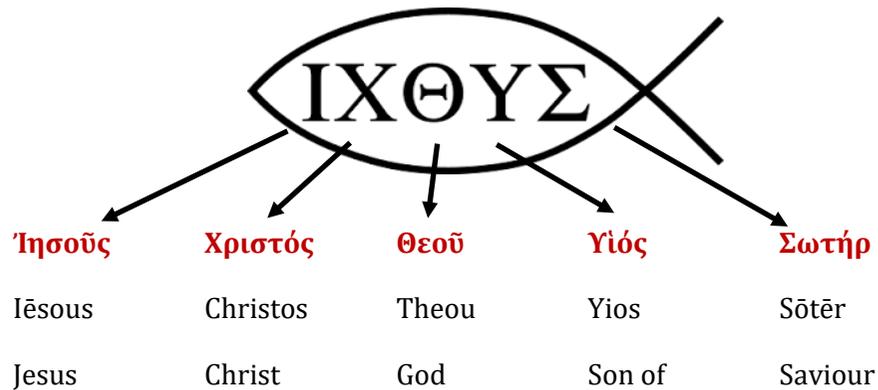
In each petal of this recycled flower, write an idea for a way in which our Church to become more environmentally friendly. Then tell a member of the Church Council.

Have you noticed how some cars have a fish symbol on their boot? It's usually a stylised double arc. Sometimes it contains letters. Either way, it's an ancient, secret way of identifying oneself as a Christian.

The Christian Church suffered dreadful persecution during its earliest years, particularly from the Roman authorities but also from synagogues and local warlords. When persecuted, Christian believers would need to demonstrate their faith in ways that were subtle yet unmistakable. So they developed a simple code.

Looks fishy to me

An acrostic is a word made up of letters that stand for a message or slogan. For example, 'gay' is a modern acrostic, the letters of which originally stood for 'Good as you'. Early Christians devised an acrostic using a Greek word rather than English. The Greek word 'Ichthus' means 'Fish', but the component letters spell out a message, as below:



Ancient accounts tell us know that early believers waiting, say, in a market queue would for example draw one arc of the simple fish outline in the dust. If the stranger drew the second arc, then both believers knew they were in good company. The 'the sign of the fish' as it became known, was therefore an indirect way of asking if the adjacent people were also Christians. A more

The first appearances of the Ichthus symbol in Christian art and literature date to the second century AD. The symbol's use among Christians became more popular by the late second century, and its use spread widely during the third and fourth centuries. (Other Christians drew a dove instead of a fish, to represent the Holy Spirit.)

The association between Christians and a fish was probably encouraged because at least half of Jesus' twelve disciples had been fishermen before following Jesus. Those who pursued this trade for a living included James and John (who were brothers), Peter and Andrew (also brothers), Thomas and Nathanael (see Matthew 4:21–22, John 21:1–3, etc.). Indeed, five out of the first six disciples called to be special witnesses of our Lord's ministry were fishermen. Also, it was Jesus Himself who told Peter and Andrew that instead of catching fish ('Ichthus') He would train them to 'catch' men (which alludes to the preaching of the gospel and the conversions it would bring, see Matthew 4:19, 13:47–48, Mark 1:17).

Within a century after Jesus' Ascension, simple fish symbols were used throughout the Roman Empire. Indeed, a Christian was far more likely to use a fish symbol than a cross to advertise their Christianity.

The symbol was also used to mark a tomb or house. It also indicated a place used for clandestine worship: the early Christians met in each others' homes for their services but in secret. In an emergency, a fish drawn in the dust outside the door could be wiped away very fast.

Anyway, when you see a fish on a car, you know you are in safe company.



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

Find these words in the grid above. They all relate to green Christianity

CARBON, CARE, CREATION, DUTY, EARTH, ECOLOGY, ETERNITY, GENESIS, GLOBAL, GOOD, GRASS, GREEN, NATURE, POLLUTION, PRESERVE, TREE, WARMING

Memo

TO: Jesus, Son of Joseph, Woodcrafter Carpenter Shop, Nazareth
FROM: Jordan Management Consultants, Jerusalem

Dear Sir:

Thank you for submitting the resumé of the 12 men you have picked for management positions in your new organization. All of them have now taken our battery of tests; we have not only run the results through our computer, but also arranged personal interviews for each of them with our psychologist and vocational aptitude consultant.

It is the staff opinion that most of your nominees are lacking in background, education, and vocational aptitude for the type of enterprise you are undertaking. They do not have the team concept. We would recommend that you continue your search for persons of experience in managerial ability and proven capability.

Simon Peter is emotionally unstable and given to fits of temper. Andrew has absolutely no qualities of leadership. The two brothers, James and John, the sons of Zebedee, place personal interest above company loyalty. Thomas demonstrates a questioning attitude that would tend to undermine morale.

We feel that it is our duty to tell you that Matthew has been black-listed by the Greater Jerusalem Better Business Bureau. James, the son of Alphaeus, and Thaddaeus definitely have radical leanings, and they both registered a high score on the emotional instability scale.

One of the candidates, however, shows great potential. He is a man of ability and resourcefulness, meets people well, has a keen business mind and has contacts in high places. He is highly motivated, ambitious, and responsible. We recommend Judas Iscariot as your controller and right-hand man. All the other profiles are self-explanatory.

We wish you every success in your new venture.

Sincerely yours,

Jordan Management Consultants

From Transforming Discipleship: Making disciples a few at a time by Greg Ogden ... still pretty relevant!

Curate's corner

My BFF (Best Forever Friend) who I have known since college days in the 70s, has had a variety of jobs: teacher, librarian and, for the last ten years or so, professional storyteller. Throughout our friendship she has maintained a passion for morris dancing that involves clogs, bells and sometimes sticks! She recently told me this inspiring morris story.

'Over the years I have met many interesting people while dancing, but none made a greater impact on me than the woman with the silver bracelets.

Back in the early 80s, our side had been invited to dance at a multicultural fair. It was the usual sort of thing: bhangra, steel bands and samosas—we were the English 'folk' contingent.

We started dancing after lunch. All went well but, as we finished the first dance, we could hear the sound of drums beating in the distance. During the second dance, the noise of the drums was getting louder and, as we finished, word was spreading that the drums were part of a *National Front* demonstration that was coming our way.

The drumming was getting so loud that we were debating whether we should continue. But we became aware of a woman standing by us; a totally ordinary woman except for an armful of silver bracelets. 'Keep dancing,' she said, 'Please, you must keep dancing!'

We went on to dance again despite finding it difficult to hear the rhythm of our music against the jarring beat of the drums. At the end of the street we could see the union flags held high by the *National Front* as they passed by. A shiver went through all of us gathered at the fair, including the woman with the jangling silver bracelets.

Instead of calling us off, our squire called out, 'Dance on ... !'

It didn't matter that we couldn't hear the music. We danced on. We were not going to be dominated; we were not going to be overwhelmed.

By the time we finished, the drums and flags had passed and the applause we got when we marched off was like nothing we have ever received before, or since. We were exhausted!

The woman with the silver bracelets rushed up to us and said, 'Thank you' she said, 'Thank you for dancing. You must always keep on dancing, and you must never let them win.'

I was tired, I was hot, I could hardly speak a word, but I caught her eye, smiled and nodded. Something passed between us and as she turned away, and the silver bracelets on her arm parted to reveal the numbers tattooed there from her time in a Nazi concentration camp. She clearly knew what horrors the drum beating and flag waving could lead to.

I kept on dancing and now I'll keep on telling and I'll never let them win!

Revd Jane

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I have an old poster featuring drawings of Hartshead Pike with a potted account of the monument's history. 'Originally a Roman fire

Evidence

beacon site, 940 feet above sea level. Surveys four counties

Lancashire, Yorkshire, Cheshire and Derbyshire. Rebuilt in 1863 by public subscription to commemorate the marriage of the Prince of Wales to Princess Alexandria of Denmark'. The text also asks some puzzling questions e.g. 'Why was the weathercock stolen and replaced by a flag bearing a winged lion in 1948?'

This stone tower stands in a striking landscape, a small tract of land which has not changed significantly in decades. Ascending the lane from the primary school the walker can see traditional cottages and appreciate improved air quality. Except for the distant rumble of traffic you could be anywhere.

I visited the Pike one morning in mid July when the air was wonderfully fresh after light rain and watched as a sparrowhawk peacefully flapped and glided past the electricity pylons as startled rabbits

scampered off at speed. Having enjoyed the 360 degree panoramic vista I returned downhill to Lees noting a selection of roadside plants as I walked:



Sparrowhawk

sneezewort—the white flowers have a peppery smell when crushed. There is an old garden form of this sold as 'The Pearl'. Nearby grew some yarrow. Like sneezewort it has the scientific name of Achillea deriving from Achilles the hero of Greek myth who is said to have used the plant medicinally. Here and there a clump of mugwort, a handsome greyish plant with insignificant flowers, mingled with the grass. Culpeper's Herbal suggests that mugwort is not only useful for a painful neck if made into an ointment with hog's grease but is also 'a special remedy upon the overmuch taking of opium'.

If I could choose one wild flower as a favourite it would be the harebell, in flower as I write. Small colonies can be found not far from our church displaying delicate blue bells suspended from hair-fine stems as they sway gently. A Victorian flora says of it 'Wherever it is found it is always an added charm, whether dancing in the breeze on the sunny hillside, cheering the sight of the wayfarer as he toils along the bare road, or giving one more feature of interest and grace to the choice collection of plants that spring from every nook and crevice of the old stone wall'.



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From the memorial book

- 2 **Florence Robinson** loving Wife, Mother and Grandma, died this day 1992. 'In Heavenly Love Abiding.'
- 3 **Irene Smith** died 1990. Devoted Wife and Mother.
- 6 **Irene Maud Norton** died this day 1999. 'Remembered with love.'
- 8 Treasured Memories of **Leslie Smith** who died this day 1972, aged 49 years.
- 10 **Harold Atkinson** died this day 1981. Reunited with Nellie Atkinson who died 6th December 1989.
- 12 **Ronald Douglas Bradbury** beloved husband of Dorothy, died 1994 aged 69 years. 'loved and Remembered Every Day.'
- 15 **Ethel Dalton** died this day 1983. Departed in Body, yet Ever Present in Spirit.
- 16 **Sidney Robinson** died 1978 aged 74 yrs. 'Loved and Remembered Always.'
- 18 **Jane Shaw** died this day 2011 aged 91. Never to be forgotten. Ever loved.
- 24 **Daniel Richard Cummings** died tragically this day 1997 aged 6 years. A shining light in our church, Daniel touched the hearts of all who knew him, living his life to the full in the short time he had with us. Treasured memories that will never fade of a much loved and greatly missed son to Patricia and godson to George and Diane Nicholson.
- 29 **Emily Preece** nee Robinson died 1957. "Treasured memories of a very loving Mother."
Anthony Norton died this day 2002. Queen's Scout and family man. Much loved.
- 30 **Sam Robinson** died 1951. For very many years Sidesman & Primary Sunday School Superintendent. "Thy Will Be Done."
Arthur Banks loving brother and a dear friend, died this day 1997, aged 77. Remembered with affection.

Bible readings for August

Sunday 26 July

Seventh Sunday after Trinity

Old Testament: 1 Kings 3:5-12

Epistle: Romans 8:26-end

Gospel: Matthew 13:31-33, 44-52

Sunday 9 August

Ninth Sunday after Trinity

Old Testament: 1 Kings 19:9-18

Epistle: Romans 10:5-15

Gospel: Matthew 14:22-33

Sunday 23 August

Eleventh Sunday after Trinity

Old Testament: Isaiah 51:1-6

Epistle: Romans 12:1-8

Gospel: Matthew 16:13-20

Sunday 2 August

Eighth Sunday after Trinity

Old Testament: Isaiah 55:1-5

Epistle: Romans 9:1-5

Gospel: Matthew 14:13-21

Sunday 16 August

Tenth Sunday after Trinity

Old Testament: Isaiah 56:1, 6-8

Epistle: Romans 11:1-2a, 29-32

Gospel: Matthew 15:21-28

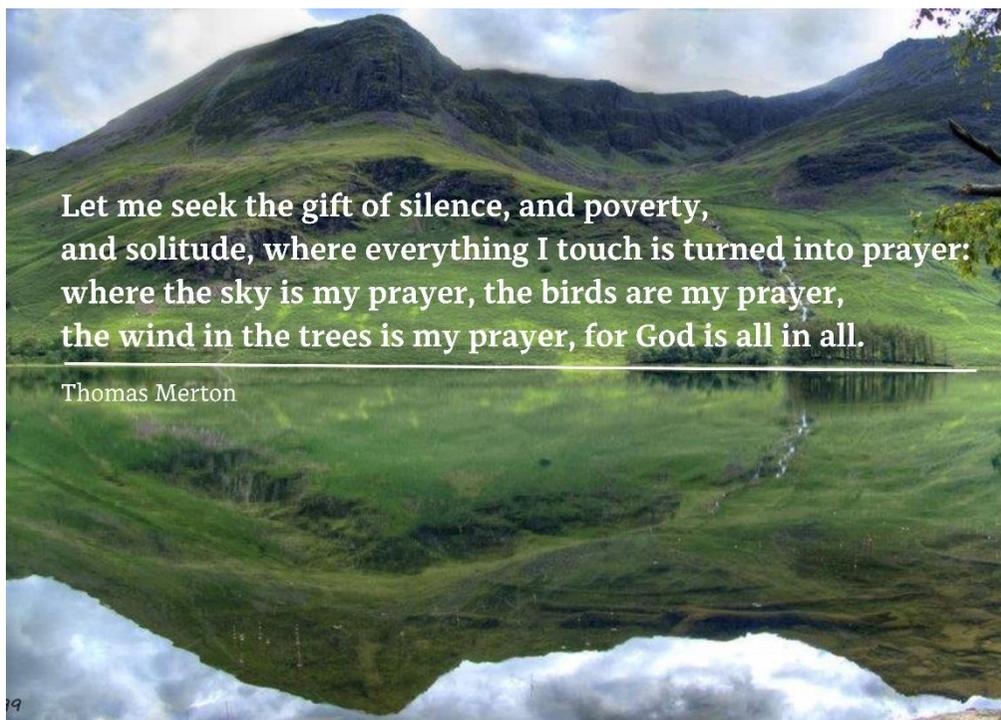
Sunday 30 August

Twelfth Sunday after Trinity

Old Testament: Jeremiah 15:15-21

Epistle: Romans 12:9-end

Gospel: Matthew 16:21-end





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