



Holy
Trinity
WATERHEAD

October 2021

holytrinitywaterhead.co.uk

**Suggested
donation
50p**

Services at Holy Trinity Church

Sunday 11:00 am Parish Worship
Wednesday 7:00 pm Family Communion

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the October magazine by 15 September. You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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Gift-aid Secretary	Vicky Heaton	(07906) 077 058
Parish Hall Manager	Naomi Parkes	(07907) 410 606
Sunday School	Yolanda Ryder	
Rainbows	Sarah Wilson and Natalie Morris	
Brownies	Val Lees and Moira Belcher	
Guides	Karen and Lisa Cannon	
Beavers and Cubs	Lee Thompson	(07907) 907 354
Scouts	Mark Dickinson	(07976) 666 512

Letter from the Vicar

I've been thinking quite a lot about ecology while preparing for the forthcoming COP-21 meeting in Glasgow. The three letters 'COP' stand for 'Conference of the parties'. This choice of title is one way of saying that preserving the world's ecology is the responsibility of everyone, not merely politicians or campaigners, because everything is interconnected.

As a simple example of the way that everything is interconnected, consider the fast-food market. A 99p burger from a fast-food outlet is cheap to us but its low price means that shopworkers, suppliers, and producers are all short-changed. Being short-changed then means that everyone else in the food-chain must also cut corners to make money. Ultimately, we spend less on the burger but more in taxes as the Government mends the job market, mends our health, and mends the environment.

God loves His creation. He loves us as humans because we are a part of it. He made the world and crafted it in such a way that every part is interconnected. That's why our *actions* affect other human beings: you do good and we all benefit but damaging one part will damage other parts. It obviously works in the realm of the *environment*: we pollute, consume, abuse and people suffer elsewhere in the world. But this way of thinking also applies to the *spiritual* realm: we pray for each other and the world gets better but one person sins and others suffer, and so on. That's what St Paul was referring to in his big idea of 'The Body of Christ' in Romans, 1 Corinthians, and Ephesians.

Being connected in both a physical and a spiritual sense means that we can always make the world better. We can look at any one part of the world and see God's love demonstrated in others. We can act, improve our own part of the environment, practise virtue, and the wider world improves. We never need to say it's someone else's problem. We can choose for hope to flourish and goodness increase. That's the message of the Gospel in John 3:16: to paraphrase, God so loved the entire world (physical and spiritual) that He sent us his Son.

Wishing you every joy as you make the world a better place

PAUL

2021 dates for your diary

- Thursday 7 October 7:30 pm: Meeting about Mission Communities (please turn to page 10)
- Sunday 10 October 11:00 am: **Harvest festival** (please turn to page 26).
- Sunday 31 October 4:00 pm: **All Souls' Day** A service of thanksgiving for the faithful departed ,at Waterhead Church.
- Sunday 14th November 10:50 am: **Annual Service of Remembrance** at Waterhead War Memorial.
11:15 am: **Annual Service of Remembrance** in the Church.
- Saturday 4 December 10:00–11:00 am **Surgery with local Councillors.**
- Wednesday 15 December 7:00 pm: **Annual Carol Service.**
- Sunday 2 January 11:30 am: **Covenant service which occurs** during the liturgy of the first Sunday of the year.

Parish news

Congratulations to Revd Jane on the birth of her latest grandchild. Bobbie (right) was born in the early hours of 12 September. Mum and baby are both doing well.



Remember that time you got thrown into our den, and everyone thought we were going to eat you? That was awesome!"
(with apologies to Daniel 6)



Bible readings for October

Sunday 26 September

Trinity 17

First: Numbers 11:4–6, 9–10, 20–22
Epistle: James 5–13–end
Gospel: Mark 9:38–end

Sunday 10 October

Trinity 19

First: Amos 5:6–7, 10–15
Epistle: Hebrews 4:12–end
Gospel: Mark 10:17–31

Sunday 24 October

Bible Sunday

First: Isaiah 55:1–11
Epistle: 2 Tim 3:14–4:5
Gospel: John 5:36b–end

Sunday 3 October

Trinity 18

First: Genesis 2:18–24
Epistle: Hebrews 1:1–4, 2:5–12
Gospel: Mark 10:2–16

Sunday 17 October

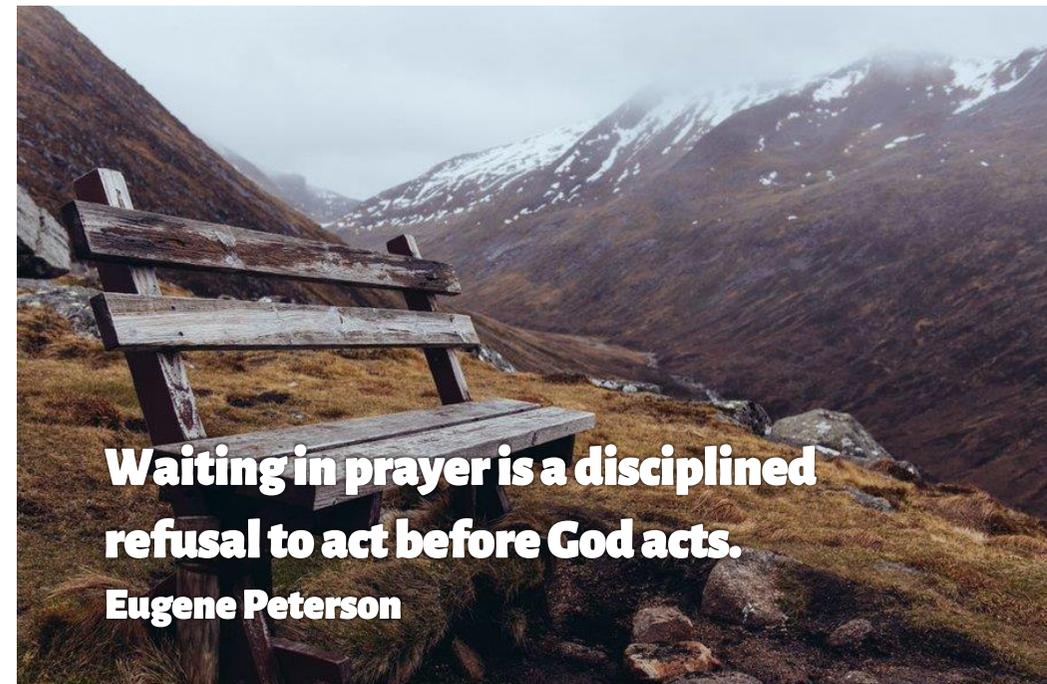
Trinity 20

First: Isaiah 53:4–end
Epistle: Hebrews 5:1–10
Gospel: Mark 10:35–45

Sunday 31 October

All Saints' Day

First: Isaiah 25:6–9
Epistle: Revelation 21:1–6a
Gospel: John 11:32–44



Waiting in prayer is a disciplined refusal to act before God acts.

Eugene Peterson

The ancient Japanese art of Kintsugi is a way of mending pottery with precious metal. It starts when a pot or piece of crockery is broken and would otherwise become useless. The cracks and areas of breakage are filled with lacquer mixed with powdered gold, silver, or platinum, or sometimes wires of gold. The join is therefore highly visible. The mended bowl becomes highly valued not only for its new metal content but because it now looks beautiful.

The art of Kintsugi probably started in the fifteenth century. It is also a philosophy. It treats breakage and repair as part of the history of an object rather than something to disguise. The history of the mended bowl is not only made visible by using gold but it's the crack that adds the value. Every break is unique and instead of repairing an item like new, the technique actually highlights the 'scars' as a part of the design.

The mended bowl cannot be used the way it was before it was broken. Firstly, because it has become more valuable but also because the mended cracks are usually weaker than the pottery. The gold is therefore not only beautiful but highlights the fragility and even spotlights the areas of greatest weakness.

Our journey as a Christian is a form of Kintsugi. We are called to be who we are with all our cracks and imperfections. All of us have



Kintsugi

been hurt and are being mended by God through His love. Love mends our brokenness and has the ability to make it into something far more beautiful than it was before.

The analogy goes much further. Sometimes in the process of repairing things that have broken, we actually create something more unique, more beautiful and (because we treat it more carefully). It is ultimately longer lasting. Not only is there no attempt to hide the damage but, rather, the repair is literally illuminated. It is on display.

As usual, St Paul got there first. As he says, in 2 Corinthians 12:9-11, 'My power is made perfect in weakness.'

Therefore, next time we feel broken or that mending will be long and painful, we can remember the ancient art of *kintsugi*. May our prayer be that God will use us in our brokenness and help us discover our new role as He remakes us.

‘Can a blind person guide a blind person? Will not both fall into a pit?’ (Luke 6. 39)

Jesus asks this question in a Gospel passage shared at a recent informal Eucharist I regularly attend. Instead of a sermon, we ‘chew over’ the appointed Bible readings and the leader that particular day introduced us to a painting by Pieter Bruegel the Elder (c1525-69) called *‘The Blind Leading the Blind’*.

The painting depicts a procession of six blind, disfigured men. The leader of the group has fallen on his back into a ditch and, because they are all linked by their staffs, he seems about to drag his companions down with him. This image struck a chord with me, causing me to think about those ‘leaders’ we choose to follow...those voices we choose to listen to...those who tell the stories we choose to believe.

Another striking image I saw recently, is a cartoon of the ‘Four Horsemen of the Apocalypse’—War, Famine, Pestilence and Death. To their number is added a fifth horseman—‘Misinformation’.

In a world of instant global communication and social media, we are bombarded with information ... real-life stories, fake news, real news, conspiracy theories, ‘expert’ opinion (the list goes on ...). How are we



to sort out what and who to trust?

That’s a difficult question, but we cannot rely on what we see and hear from the media (who often have an agenda of their own) or Facebook / Twitter, or political spin or even stories from friends and neighbours (who heard it from other friends and neighbours ... so it must be true!) We can only do the ‘homework’ ourselves and try to drill down to the truth of any matter as best we can and proceed on that basis.

Having said that we, of course, have a ‘leader’ to be trusted in Jesus Christ who calls us out *‘of darkness into his marvellous light’* (1 Peter 2:9b). We are to pass all we see and hear through the lens of his teaching. As his disciples, we must base our thoughts and actions on our knowledge, understanding and love of him. That is why we need to read and study our Bibles ... to remind ourselves constantly that Jesus is *‘the way, and the truth, the life’* (John 14:6). He alone is our true leader, a leader worthy to be followed, who will never lead us to stumble and *‘fall into a pit’* if we faithfully and with full confidence, allow him to lead us.

Revd Jane



Curate's Corner

The Diocese of Manchester is changing.

Firstly, the 20+ deaneries have been reorganised to create seven new, larger deaneries, each with a full-time Area Dean. Our parish is located in the new Deanery of Oldham and Ashton.

More important, the number of parish priests will decrease quite steeply. Over a five-year period, the number could decrease by up to 20%—that's one in five. The implications are clearly very large, particularly for smaller Churches like ours. The reasons are wide and have been around for many years, including budgets and Covid.

The proposal that concerns us most are Mission Communities. The idea is very simple. The churches in a locality are mandated to work more closely together. That 'sharing' means resources, ministers, and expertise. In practice, the vision is for each mission community to become a self-contained unit with a nominated leader who oversees the life within that group.

We started along that route many years ago. For example, the Churches in our benefice are



working together and links with St Thomas' Moorside are growing. For example, Denise and I are 'cross licensed' which means we can share services in any of our three Churches and both sit on the Council of the other.

Our Mission Communion comprises all the Churches in central Oldham: St Barnabas, Clarksfield; St John the Baptist, Hey; St Agnes and St Thomas' Leesfield; and Holy Trinity Waterhead. It also includes the Parish of St Mark Glodwick which, of course, no longer has a Church or worship centre.

Much work still needs to be done. Many prayers please, especially for the new Area Dean, Daniel Ramble.

Paul Monk

More reading

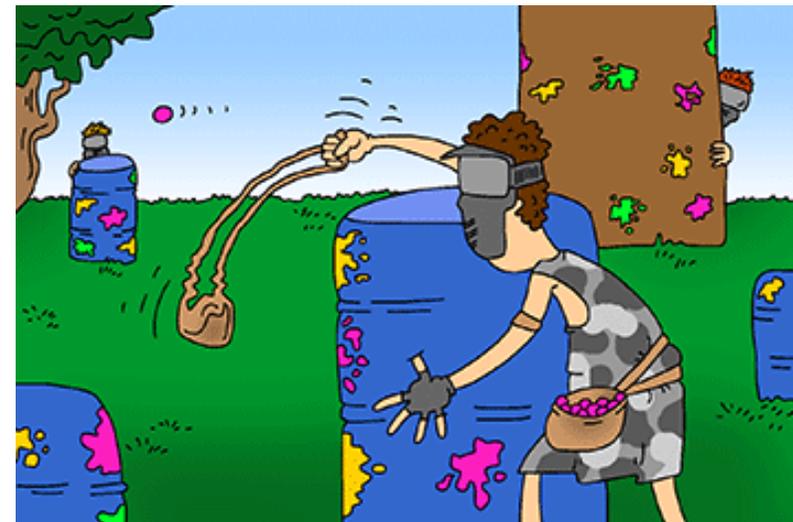
<https://manchester.anglican.org/news/latest-news/mission-communities-feedback-and-next-steps.php>
<http://d3hgrrlq6yacptf.cloudfront.net/5fbd76bf103bd/content/pages/documents/1601907221884358987.pdf>

Mission Communities

Tesco in-store vouchers

The food co-operative at St Barnabas has been successful adopted by the Tesco Community Grants Scheme. Customers receive tokens at the checkout to use as a form of 'customer vote' in local stores. Voting starts in store from 1st October and continues to 31st December 2021.

The local project with the highest number of votes across our region will receive £1,500, the second placed project £1,000, and the third placed project £500.



Years of prior practise meant that King David was particularly good in the paint-ball arena.
(with apologies to 1 Samuel 17)

Eglantyne Jebb was born in Ellesmere, Shropshire, on 25 August 1876. Her family was well off with a strong social conscience and commitment to public service. They were progressive in many ways: for example, her father's sister introduced all the children to carpentry, fishing and melting lead to cast bullets!

Eglantyne's family inspired her to go to University at a time when very few women did. She studied history at Oxford then trained as a school teacher. A year's experience as a primary school teacher convinced her both that she had no vocation and increased her awareness of the difficulties and scale of poverty faced by young children.

Eglantyne moved to Cambridge to look after her sick mother and, by chance, encountered the *Charity Organisation Society*, which aimed to bring a modern scientific approach to charity work. She joined it and researched extensively into conditions in the city. She later published her findings as *Cambridge: a Study in Social Questions* in 1906. Its publication propelled her into the public eye and, in direct consequence, she was invited to join a great many campaigns and schemes seeking social betterment.

When the First World War broke out she and her sister Dorothy, worked tirelessly to alleviate need. As the end of the war approached, Britain kept up a blockade that left children in cities like Berlin and Vienna starving. Malnutrition was common and rickets were rife. The German and Austro-Hungarian economies collapsed. Eglantyne and Dorothy set up a new pressure group, *Fight the Famine Council*, to address this new cause of suffering in children. She was arrested in 1919 for distributing leaflets in Trafalgar Square. They bore images of children affected by famine in Europe, and the headline, 'Our Blockade has caused this—millions of children are starving to death.' She was tried and found guilty of unlawful protest. The prosecuting barrister was so impressed with her that he offered to pay the £5 fine himself.

Fight the Famine Council continued after the armistice was signed, but Eglantyne changed the group's focus to organise relief. On 15 April 1919, her Council set up yet another fund to raise money for German and Austrian children—the *Save the Children Fund*. It raised a vast amount.

The Fund changed focus repeatedly as need and resources changed, each time growing larger and attracting more attention and support. It relocated to Geneva

and became the *International Save the Children Union*, then helped feed children in Soviet Russia following the disastrous economic 'reforms' of the Bolsheviks.

In all the work the Fund did, a major element in Eglantyne's thinking was the importance of a planned, research-based approach. Therefore, in 1923 when the Russian relief effort was coming to an end (and the Fund's income had reduced sharply) she changed focus and started addressing children's rights. One of her first tasks was drafting the document that became the 'Declaration of the Rights of the Child.'

Eglantyne died after many years of ill health due to a thyroid disorder, in Geneva. She is buried there. Her epitaph features a quote from Matthew 25:40, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

Eglantyne's colleagues affectionately called her 'the white flame' in a twin reference to her prematurely white hair and to her burning passion for her work. It derived from her Christian faith and ran very deep. She believed that Jesus was the best example for a believer to follow. Faith required that all wrongs, once identified, must be righted. God would help and show the best way to achieve this.

The *Save the Children Fund* continues to improve the lives of children through better education and health care as well as providing emergency aid following natural disasters, war, and other conflicts. It remains a global movement working in about 120 countries.

Eglantyne Jebb

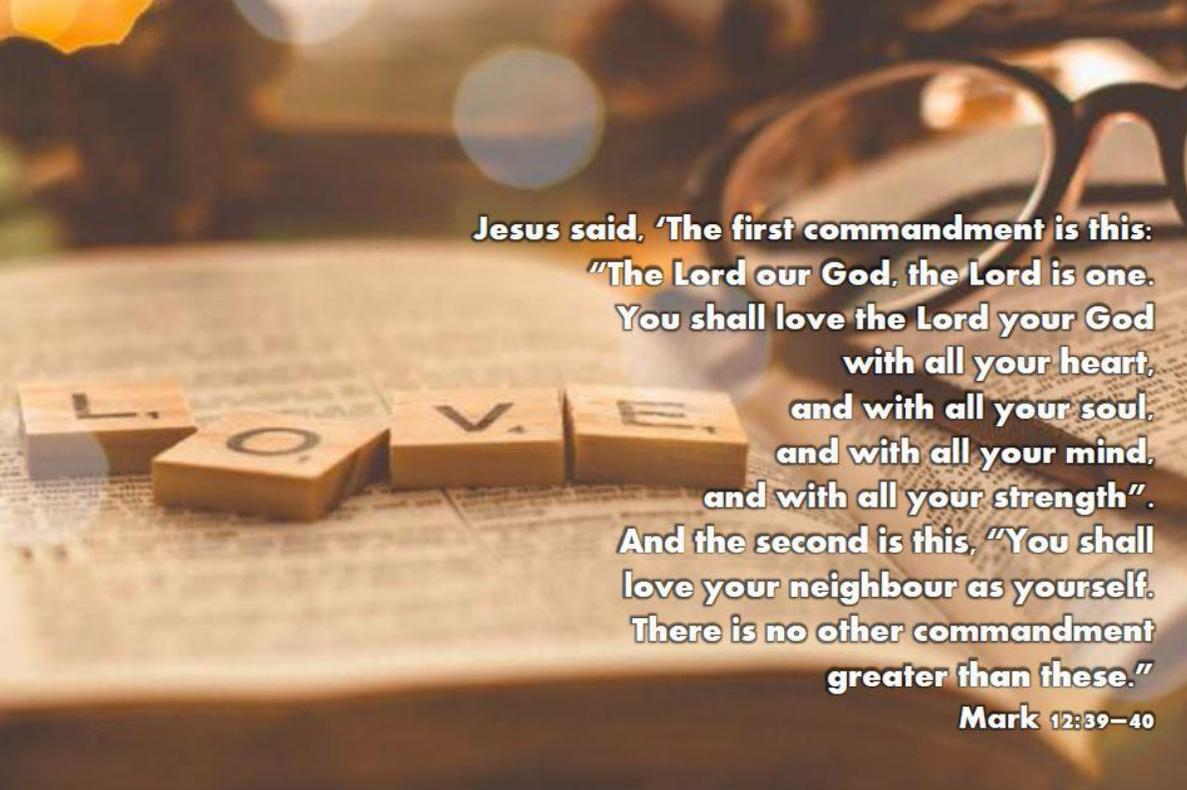


More information

<https://www.churchtimes.co.uk/articles/2009/24-april/books-arts/book-reviews/merits-of-not-being-the-motherly-type>

<https://www.savethechildren.org.uk/about-us/our-history>

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

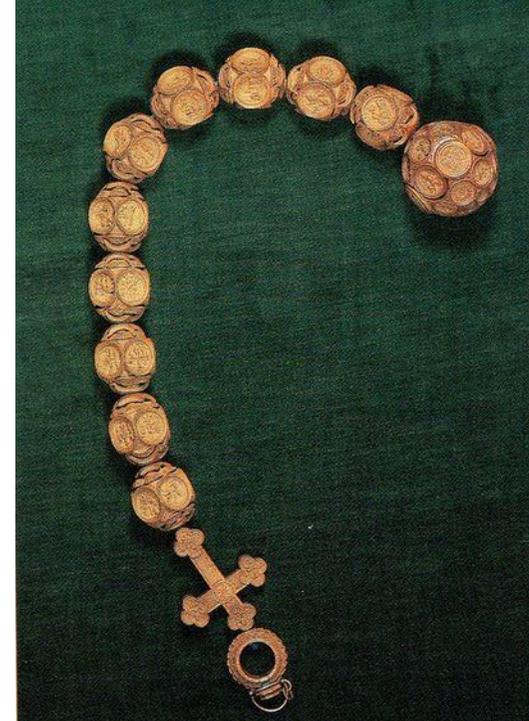


**Jesus said, 'The first commandment is this:
 "The Lord our God, the Lord is one.
 You shall love the Lord your God
 with all your heart,
 and with all your soul,
 and with all your mind,
 and with all your strength".
 And the second is this, "You shall
 love your neighbour as yourself.
 There is no other commandment
 greater than these."**

Mark 12:39-40

Dear Sisters and Brothers

A few months ago, I visited Chatsworth House in Derbyshire which is home to the Duke of Devonshire. It's a very beautiful place. They had an exhibition scattered throughout the rooms of objects from the Tudor period, and one in particular which I found really interesting. It was labelled as King Henry VIII's rosary beads, but the beads themselves were very large, and with very intricate carvings. A few weeks later I learnt a new word, 'Bedesman'. This word means a person who is paid, or fed, or housed in return for praying for the soul of a deceased benefactor. It made me wonder if the beads I'd seen at Chatsworth were actually the



beads a bedesman would have used to pray for the soul of Henry VIII, if that kind of thing still went on after the English Reformation.

It made me think, once again, how seriously people took prayer, praying and being prayed for in earlier centuries. Imagine being paid to pray for someone, or paying someone to pray for you. The benefits of regular prayer and intercession were obvious to people in those days.

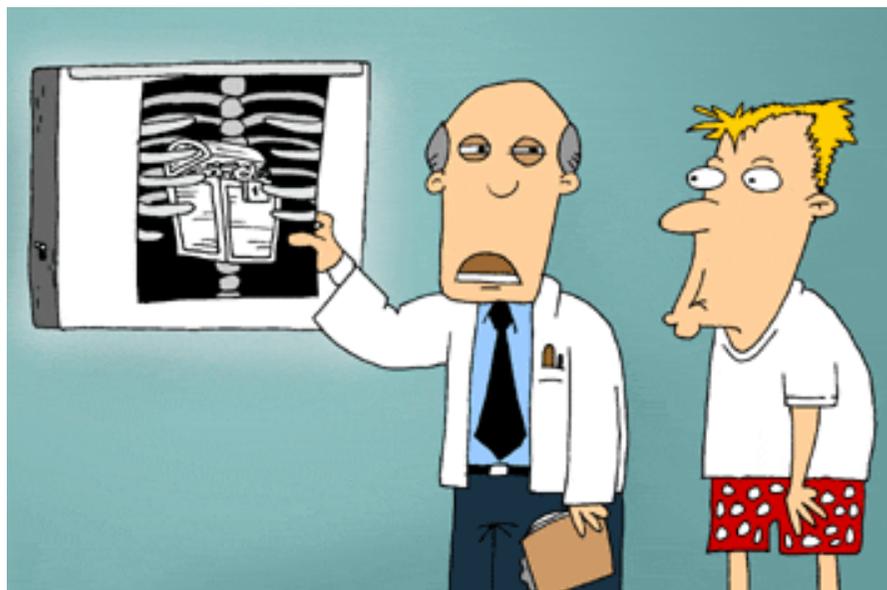
So, my question is who are you praying for? Who are you a bedeswoman or bedesman for? You may not be getting paid for it, but I do hope you are doing it: praying for those you love, praying for those in need, praying for the needs of the Church and the world. And in the spirit of those bedesmen, what do we believe the benefits are? Most often prayer is beneficial for the person who is praying. Prayer brings us closer to God. God speaks to us through it. We become more like Christ when we pray.

So, be a bedesman or beadswoman for those you care for, but also be a bedes-person for yourself. Pray, and allow God to transform your heart and mind. It happens slowly, but it does happen.

God bless you all.

Revd Denise

Denise is Vicar of Moorside Church and Assistant Curate in our Churches



**'In your rare case,
 your treasure is where your heart is.'**

(with apologies to Matthew 6:19-21)

The book of Isaiah starts a new section in the Hebrew Bible, the later Prophets. This section starts with the four major prophetic books of Isaiah, Jeremiah, Ezekiel and Daniel.

Author Isaiah was the son of Amoz. His name means 'The Lord saves.' He is often called the greatest of the writing prophets. He was married and had at least two sons.

Isaiah was contemporary with the prophets Amos, Hosea and Micah. His ministry began when God commissioned him in 740 BC, the year King Uzziah died (6:1 ff.). He probably spent most of his life in Jerusalem and enjoyed his greatest influence under King Hezekiah (37:1-2). He also wrote a history of King Uzziah (2 Chronicles 26:22).

According to ancient tradition, Isaiah was executed by being sawn in half during the reign of King Manasseh (cf. Hebrews 11:37).

Overview The book presents Isaiah's 'vision ... about Judah and Jerusalem' (1:1). One central theme is the city of Jerusalem itself. The other is God's judgment, which is referred to throughout the book.

In some respects, the book's structure argues for a single author. But today, many scholars think the book is the product of three separate authors. They suggest the First Isaiah wrote chapters 1-39; Second Isaiah wrote 40-55; and Third Isaiah wrote chapters 56-end.

Literary style The larger part of the book consists of poetry which expresses God's oracles through His prophet. Its beauty is unsurpassed in all the Old Testament. The book also contains prose. The main bank of prose is the historical interlude that separates the two parts of the book in chapters 36-39.

Historical background Isaiah wrote during the tense period when the Assyrian empire was expanding at the expense of Israel. Under Tiglath-Pileser III (745-727 BC), the Assyrians swept westward into Aram (Syria) and Canaan. About 733 BC, the kings of Aram and Israel tried to pressure King Ahaz of Judah to join them against Assyria.

Ahaz chose instead to ask Tiglath-Pileser for help, a decision condemned by Isaiah (alluded to in verse 7:1). Assyria did help Judah and conquered the northern kingdom in 722-721. Ironically, this act made Judah more vulnerable and, in 701 BC, King Sennacherib of Assyria threatened Jerusalem itself. The godly King Hezekiah prayed earnestly, and Isaiah predicted that God would force the Assyrians to withdraw from the city (37:6-7).

Themes Much of Isaiah describes God's judgment and salvation.

Isaiah describes the judgment God will visit on Israel and those nations that defy 'the day of the Lord.' Israel is 'blind and deaf' to Him (6:9-10; 42:7) and He is 'the Holy One of Israel' (1:4; 6:1), so He must punish them (1:2). Israel is a people devoid of justice or righteousness (5:7; 10:1-2).

But God will then redeem them (41:14,16) and have compassion (14:1-2). He will rescue them from all oppression, both political and spiritual. Isaiah describes their restoration as being like a new exodus (43:2,16-19; 52:10-12).

One of Isaiah's favourite techniques is personification. For example, the sun and moon are ashamed (24:23); the desert and parched land rejoice (35:1), the mountains and forests burst into song (44:23) and the trees 'clap their hands' (55:12). Isaiah uses the name 'Rock' to describe God (17:10), and animals such as Leviathan or the prostitute Rahab to represent nations (e.g. 27:1; 30:7; 51:9).

Isaiah's favourite figure to represent Israel is the vineyard (5:7). Treading the winepress is a picture of judgment (63:3), and to drink God's 'cup of wrath' is to stagger under his punishment (51:17).

For more information, please visit the following sites:

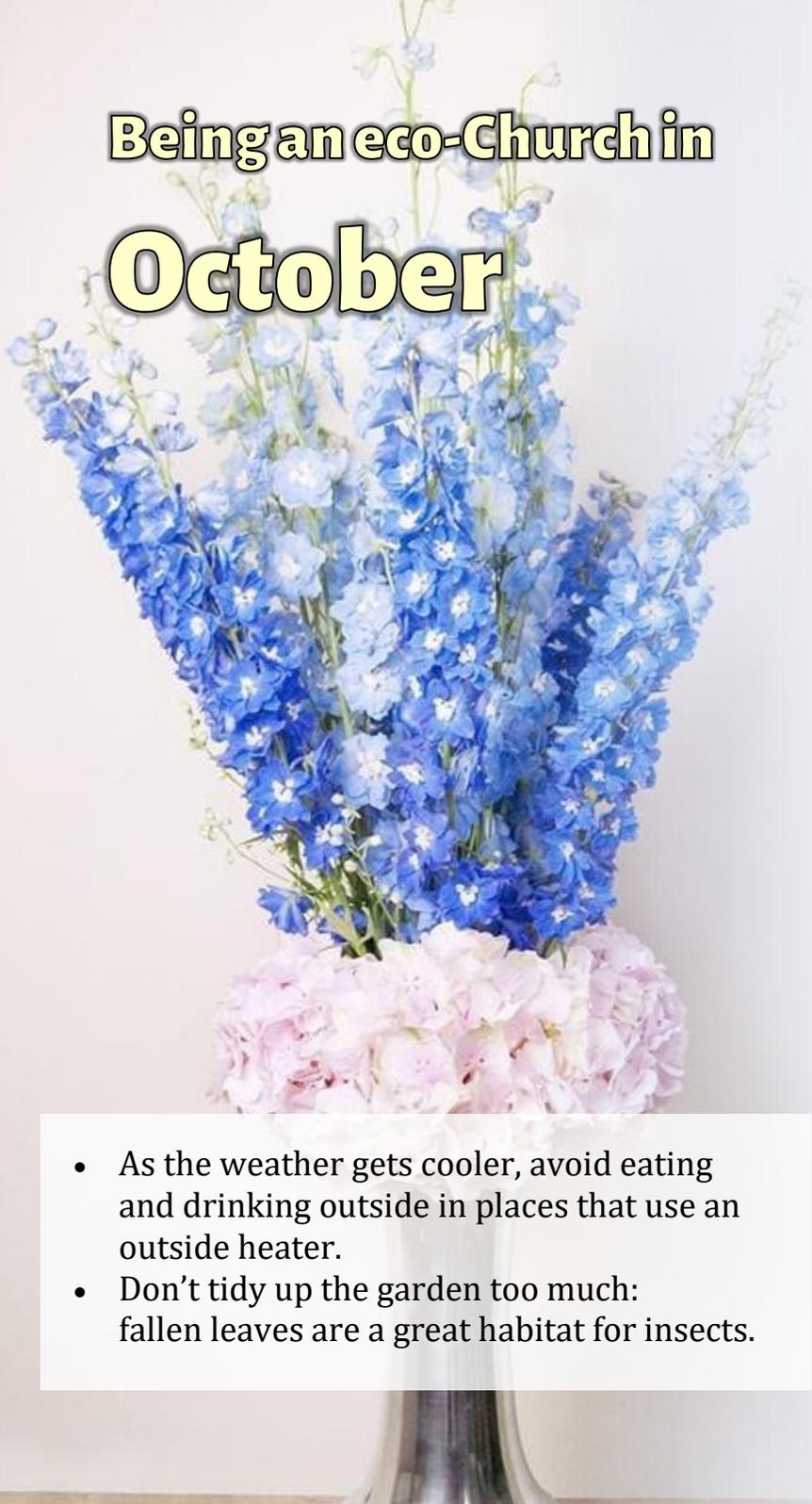
<https://www.biblestudytools.com/isaiah>

<https://www.sots.ac.uk/wiki/isaiah>

The book of Isaiah

Being an eco-Church in

October



- As the weather gets cooler, avoid eating and drinking outside in places that use an outside heater.
- Don't tidy up the garden too much: fallen leaves are a great habitat for insects.

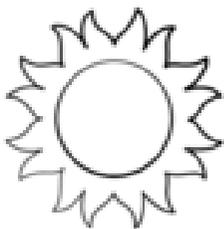
As we watch the tragedy unfolding in Afghanistan, here's a poem with which we can reflect and pray.

Home

No one leaves home unless
home is the mouth of a shark.
you only run for the border
when you see the whole city
running as well.
your neighbours running faster
than you, the boy you went to school with
who kissed you dizzy behind
the old tin factory is
holding a gun bigger than his body,
you only leave home
when home won't let you stay.
no one would leave home unless home
chased you, fire under feet,
hot blood in your belly.
it's not something you ever thought about
doing, and so when you did—
you carried the anthem under your breath,
waiting until the airport toilet
to tear up the passport and swallow,
each mouthful of paper making it clear that
you would not be going back.
you have to understand,
no one puts their children in a boat
unless the water is safer than the land.
who would choose to spend days
and nights in the stomach of a truck
unless the miles travelled
meant something more than the journey.

Warsan Shire (British-Somali poet)

Hh is for Harvest



Colour this page

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

Wordsearch

Can you find the harvest themed words hidden in the grid?

COMBINE HARVESTER, CORN DOLLY, CROP, FARMER, HARVEST FESTIVAL, HOME, LAMMASTIDE, MOON, MOW, TRACTOR, WHEATSHEAF

We use many kinds of prayer in our lives and during our acts of worship. The first letter of the four most common kinds spell out the word, **ACTS**. They are adoration, confession, thanksgiving and supplication (which is an old-fashioned name for 'asking').

Many of the prayers we use in a Church service involve all four types, as do the hymns.

Adoration

Adoration means telling God that He is wonderful. At first, adoration can sound a bit like flattery, but with an entirely different intention. God is infinite so we are rather small by comparison. Unfortunately, most of us think more often about ourselves than about God, which means that, deep down, we think we are more important than He is. The purpose of adoration in prayer is therefore to correct this misconception.

Examples in a typical Church service

Some of the Eucharistic prayer involves adoration.

When reciting the Lord's Prayer, we say, 'Holy is [God's] name ...'

Confession

Confession means admitting to God those things that we have done wrong. The Bible says that God knows everything (for example, Psalm 139 lists a great many things God knows about). It also says that all of us have sinned (Romans 3:23), so all of us need to say sorry, which means all of us need to say prayers of confession. Nevertheless, it is a good idea to be honest when talking to God: as with a human parent who has discovered something unpleasant, it is better to confess upfront. And admitting our sins is often a first step toward repenting of them.

Examples in a typical Church service

Near the start of a service we say, 'We have done wrong in thought, word and deed, through negligence, through weakness,

through our own deliberate fault. Later, when reciting the Lord's Prayer, we say, 'Forgive us our sins ...'

Thanksgiving

We should say 'thank you' to God for all the good things that happen to us. The Bible describes thankfulness as a fruit of the Holy Spirit (Galatians 5:23) so we should expect to become ever more thankful as we grow as Christians.

Examples in a typical Church service

We often describe Holy Communion using the Greek word Eucharist which means 'giving thanks.' In the Eucharistic preface, the priest recites the many ways in which God shows his love for us (part of the prayer that consecrates the bread and wine).

Supplication

The word supplication means 'asking.' The Bible often tells us that we should ask God for help with absolutely everything. That's why prayers of supplication often form the backbone of our prayers of intercession. Those requests can be general (for the Church and the wider world) or very specific (those we mention by name who are sick).

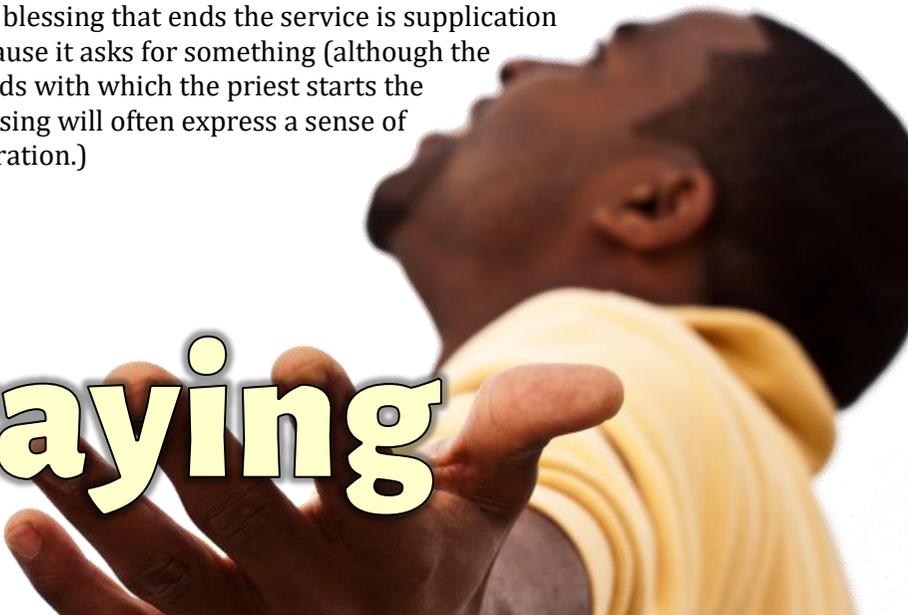
Examples in a typical Church service

The principal areas in a service include the hymns, the main clause of the collect and the intercessions.

When we pray the Lord's Prayer, we say, 'Give us our daily bread.'

The blessing that ends the service is supplication because it asks for something (although the words with which the priest starts the blessing will often express a sense of adoration.)

Types of praying



Harvest festival

Our harvest festival this year will occur on Wednesday 6 October and Sunday 10 October during our normal 7:00 pm and 11:00 a.m. services.

If you'd like to donate a harvest gift, please bring imperishable items such as tins. We will also be making a donation to support the work of *Save the Children*.



From the Parish Registers

Christian baptism

Sunday 19 September Jacob Matthew Banham, at Waterhead Church.

Christian funerals

Monday 20 September John Steven Gomersall, at St Thomas Church followed by a committal at Oldham Crematorium.

Thursday 30 September Terrence Higgins, at Waterhead Church followed by a committal at Greenacres Cemetery.

Did you know?

Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. *1 Corinthians 1:20, 21*

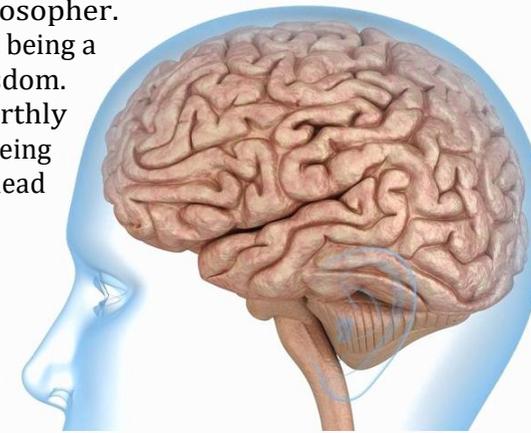
St Paul wrote these words to a Church of Christians in the Greek city of Corinth. Most will have been Greek by birth and probably all will have spoken Greek. It was, after all, the universal language of the day just as Latin was the universal language a millennium later and English is today.

Its culture was largely the same as the Greek culture along the Mediterranean coast. It was wordy, argumentative, and addicted to philosophical debate. St Paul is speaking to this mindset when he writes to the Christians in Corinth. He is saying that he knows of their host culture and warns them not to copy it too closely. In effect, he is also saying 'beware of thinking without acting'; 'beware of arguing for the sake of arguing'. He said the same to his disciple Timothy, when he wrote, 'Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels' (2 Timothy 2:23 NIV).

Paul then alludes to a further Middle Eastern tradition. They believed that a supreme intellect, a philosopher of genius, was born into every generation. This man was known as the 'philosopher of the age'. The idea probably arose during the time of Alexander the Great and took root most firmly in what today we call Lebanon.

Some Lebanese sects still follow the idea. Past 'philosophers of the age' have included Kahlil Gibran (1883- 1931) who wrote *The Prophet* and was also a gifted artist and philosopher.

Taken together, St Paul is saying that being a Christian does not require earthly wisdom. Even a person who is a genius by earthly standards requires faith for salvation. Being a good Christian is not a matter for the head alone but for the soul.



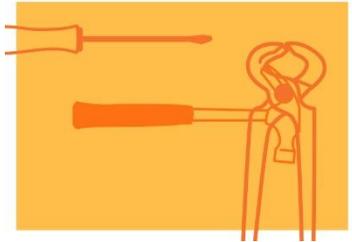


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about easy answers,
half-truths and superficial
relationships, so that you may seek
truth boldly and love deep within
your heart.

May God bless you with holy anger
at injustice, oppression,
and exploitation of people, so that you may tirelessly work for
justice, freedom, and peace among all people.

May God bless you with the gift of tears to shed with those who suffer
from pain, rejection, starvation,
or the loss of all that they cherish,
so that you may reach out your hand to comfort them
and transform their pain into joy.

May God bless you with enough foolishness to believe that
you really can make a difference in this world,
so that you are able, with God's grace,
to do what others claim cannot be done.

And the blessing of God the Supreme Majesty and our Creator,
Jesus Christ the Incarnate Word who is our brother and
Saviour,
and the Holy Spirit, our Advocate and Guide, be with you
and remain with you, this day and for evermore.
Amen.

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A short stretch of the River Tame between Newbank Garden Centre at Dobcross and the wondrous Uppermill Viaduct is both beautiful and interesting. As you leave the garden centre car park the path is bounded on the right by a massive and heavily buttressed stone wall while to the left the

Evidence

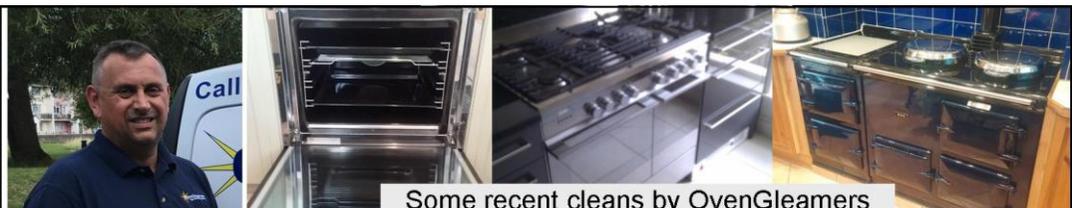
river takes a slight and picturesque curve. There is some extra depth of water here much enjoyed

by dogs and a small tributary joins at right angles and is decoratively framed by branches. I always admire our native ferns and found one here growing at eye-level on the trunk of a path-side tree. It was recognisable as one of the buckler ferns and after years of puzzlement I wondered yet again why they are so-called since no part of the plant resembles something you would fasten your belt with. I looked on line for the definition of a buckler. It was a small medieval fighting shield, round and strengthened by a central boss. Ferns are reproduced by spores released from structures called sori on the reverse of the fronds. In the case of buckler ferns the sori are round like a buckler.



Our common wild plants often have a fascinating history of practical or medicinal usage and many are still known by names they have borne for centuries. One of my favourite plants of Strinesdale at this time of year is devilsbit scabious. This denizen of damp places has small heads of clear mauve flowers crowning slender stems supported by unusually short roots. The reason for this is explained in Culpepper's Herbal: 'This root was longer until the devil bit away the rest of it for spite, envying its usefulness to mankind. The herb or the root (all that the devil hath left of it) being boiled in wine and drunk is very powerful against the plague.'

The fields rising from Waterworks Road to Lower Count Hill are of low-grade land and fallow, having become infested with creeping thistle. While this aggressive weed must be well controlled around farms it has recognised conservation benefits. The seeds are a favourite food of goldfinches which can at present be seen fluttering in small flocks to alight on the stems. The flowers of creeping thistle have a sweeter scent than might be expected from a weed and an old gardener once told me that it was his favourite plant fragrance. Some swallows were hawking for flies here with incomparable grace, their young lined out along a fence, chattering excitedly as if in anticipation of their forthcoming very long journey. As a bonus, one or two harebell plants still held flowers.



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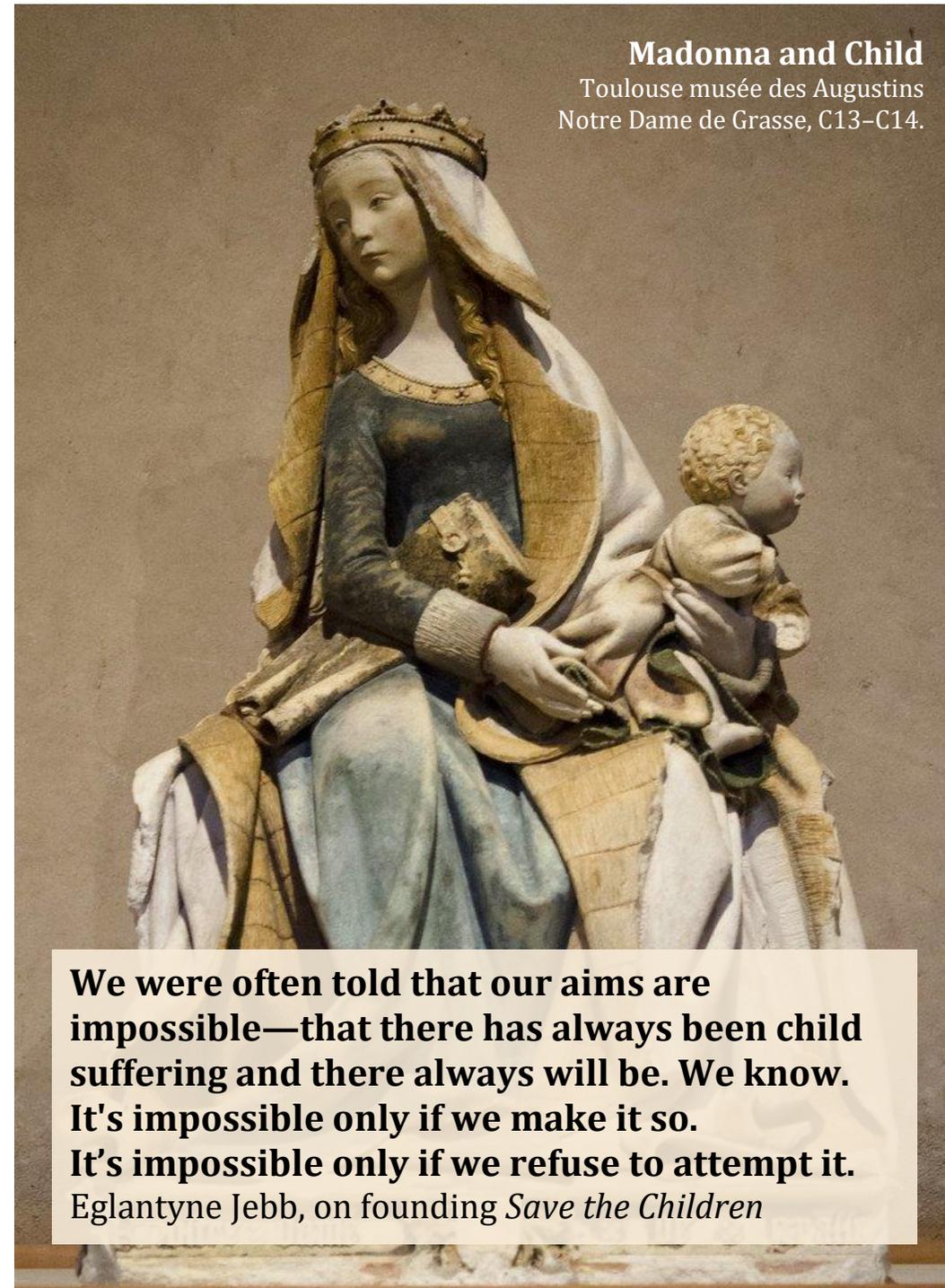
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From the memorial book

- 3 **Lees Marland M.M** 27th July 1917 to 3rd October 1983 — Worthy of Remembrance.
- 4 **William Wrigley** Born 15th February 1909. Died this day 1989. Loved and remembered always. – Peter.
Kenneth Cheetham died this day 1982. Organist and Choirmaster August 1946 to October 1982.
Harriet Dyson dearly beloved by husband Harry and family, died 1996 aged 75. Her life a beautiful memory, her absence a silent grief.
- 6 **Mabel Wolstenhulme** died 1976.
- 15 **Edith Goulding** died 1990. A much loved Mum and Grandma. Dearly loved and remembered always.
- 16 **Mabel Wilkinson** died 1993. Loving wife of Frank who died 30th October 1967.
- 17 **Eva Wolfenden** died 1986. 'Now with her loved ones.'
- 19 **Edith Emily Parry** died this day 1986. Although the years are passing by, we're always together you and I.
- 20 **Tom Robinson** died 1969 aged 71 years. 'Lovingly Remembered.'
- 21 **Agness Smith** died 1957. 'Always Remembered.'
- Frank Harrison Tattersall** died 1966. Husband of Jennie Gladys Tattersall who died 6th March 1959.
- 25 Loving memories of **Vera Shaw** a dear cousin and friend who died this day, 2000, aged 87 years. Loved and remembered always.
- 27 **Irvin Thornton** died 1993. Dearly loved husband of Alice. Father of Norma, Irvin, Marian, Alan and Christine.
- 30 **Frank Wilkinson** died 1967. Loving husband of Mabel who died 16th October 1993.



Madonna and Child
Toulouse musée des Augustins
Notre Dame de Grasse, C13-C14.

We were often told that our aims are impossible—that there has always been child suffering and there always will be. We know. It's impossible only if we make it so. It's impossible only if we refuse to attempt it.
Eglantyne Jebb, on founding Save the Children



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