

Holy
Trinity
WATERHEAD

Suggested
donation
50p

August 2022

holy trinity waterhead

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 September magazine by 15 July. You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

Vicar

The Revd Dr Paul Monk
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Assistant Curate

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Wardens

Val Crane (0161) 628 4977
John Wolstencroft (0161) 620 2401

Lay Readers

Ruth Lees (emeritus)
Mr Peter Haslam (0161) 345 0215
Rosie Kingham (0161) 652 4265
Lucie Reilly (07880) 861 751

Pianist	Rosie Kingham	(0161) 652 4265
Administrator	Sarah Gura	(07843) 178 762
Church Secretary	Zoe Liles	(07765) 963 899
Church Treasurer	Vicky Heaton	(07906) 077 058
Gift-aid Secretary	Vicky Heaton	(07906) 077 058
Parish Hall Manager	Daniel Reilly	(07788) 860 764
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

The last time I went to a theatre I saw 'Romeus and Juliet'—a modern take on Shakespeare's classic. What really made it special were the actors through whom the plot came alive: they made the characters believable and hence the plot was always real and immediate.

There are many types of acting, but I prefer the so-called school of 'method acting.' Here, the actor so immerses him- or herself in their role that they are not so much acting as living inside their character. They don't just *play* a character but *become* that character: they don't *perform* a script but *live* it. In the jargon, they are 'in the zone'. By submerging themselves in this way, they draw on a vast reservoir of energy and empathy. It results in a performance as the actor lives an alternative life. Stories exist of actors being so much inside the head of their character that it's actually difficult to become themselves again when the show ends.

Each of us is called to live the Christian life. Like learning an actor's lines, being a Christian can be difficult. 'When do I say this bit; when do I do that?' The clue comes from the method actor. We are more likely to achieve our goal if we immerse ourselves in the role of being Christ-like.

We should never pretend to be a Christian: being a Christian is never mere acting. But we can re-tune our mind-set: every time we come to a situation, a problem, or choice, we ask the simple question, 'What would Jesus do?' If we're in the zone, we will find it easier to find the correct approach because we're actually trying to be more like Jesus.

The Christian life may be difficult but it's never impossible. Jesus would never tell us to be like him if it was not possible. He helps us, principally through the help of the Holy Spirit, who will help as we live Christian life.

Wishing everyone a wonderful Summer as we seek to live the life:

PAUL

Holiday activities at St Barnabas (i)

Our sister Church has organised activities each Tuesday and Thursday of the school holidays. Prior booking is essential. On the number advertised below.

Funded by the Department for Education and administered by Oldham Council.

Booking is essential. To book your free place, please text (07908) 004 682 stating your child's name, age, contact number, and session date. Thank you.

**SAINT
Barnabas
CLARKSFIELD**

Family activity club

Free • Food • Friendship • Fun



10:00—2:00 each Tuesday and Thursday of the holidays.

All children must be accompanied at all times by an adult.

Tuesday 26 July–Thursday 25 August inclusive.

medlockhead.co.uk

From the parish registers

Holy Baptism

Sunday 24 July Ruby Dawn McNeil

Holy Matrimony

Saturday 9 July Derek Cooper and Anne Stevenson

Saturday 16 July Keith Seanor and Christine Taylor

Saturday 23 July Aqib Afzal and Kerry Alt

Bible readings for August

Sunday 31 July

Trinity 7

First: Ecclesiastes 1:2, 12–14; 2:18–23

Epistle: Colossians 3:1–11

Gospel: Luke 12:13–21

Sunday 14 August

Trinity 9

First: Jeremiah 23:23–29

Epistle: Hebrews 11:20–12:3

Gospel: Luke 49–56

Sunday 28 August

Trinity 11

First: Proverbs 25:6–7

Epistle: Hebrews 13:1–8, 15–16

Gospel: Luke 14:1, 7–14

Sunday 7 August

Trinity 8

First: Genesis 15:1–6

Epistle: Hebrews 11:1–3, 8–16

Gospel: Luke 12:32–40

Sunday 21 August

Trinity 10

First: Isaiah 58:9b–end

Epistle: Hebrews 12:18–end

Gospel: Luke 13:10–17

Sunday 4 September

Trinity 12

First: Deuteronomy 30:15–end

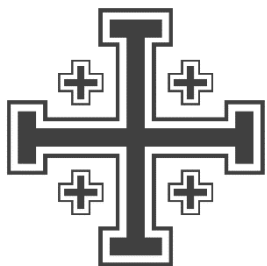
Epistle: Philemon 1–21

Gospel: Luke 14:25–32



‘He’s totally parted the Red Sea—how cool is that?!’

(with apologies to Exodus 14)



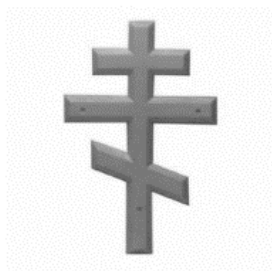
Jerusalem Cross

This is one of the oldest variants, so some of its history is obscure. It could represent the five wounds of Christ but it could show a central cross surrounding by the four points of the compass—the cross is for all.



Maltese Cross

This cross was worn over the armour of warriors fighting in the Middle East, such as the Knights Templar during the twelfth and thirteenth centuries. It was designed to help distinguish between differing groups of warriors, even if all of them wore a cross.



Orthodox (or 'Russian') Cross

This cross has three bars attached to the central vertical beam. The top represents Jesus' sentence as was common when a criminal was executed. A victim's arms were nailed to the middle beam. And the lowest, skewed beam is a footrest. In fact, the Romans never used a footrest when crucifying, because they wanted to maximise a victim's agony.

Draw me a cross...

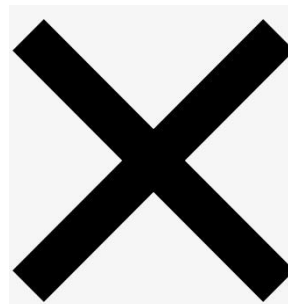
In the protestant churches, the cross is generally depicted with only two beams positioned at right-angles and without the figure of Jesus superimposed. This same cross with a figure of Jesus is properly called a 'crucifix.'

Over many centuries, Christian iconography, heraldry, and art combined to elaborate and embellish this simplest of images. Depicted here are some of the more common designs of the cross.



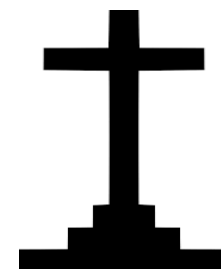
Celtic Cross

There are many variations on this theme, but all have a circle behind the main cross. The four arms of the cross are often drawn with the same length. The circle implies that the cross has power over everything.



St Andrew's Cross ('Saltire')

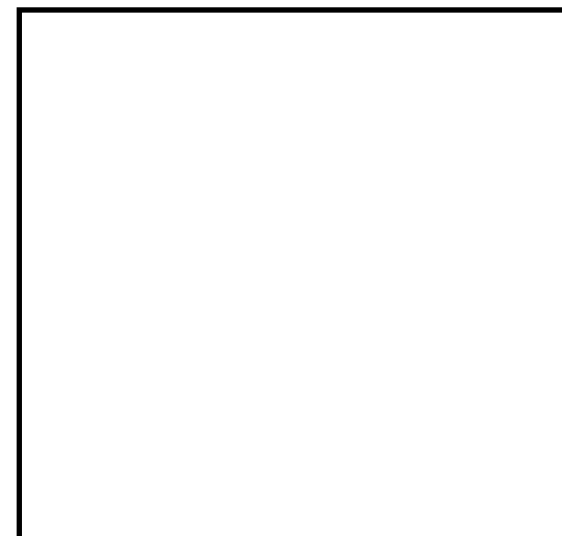
A legend dating from the tenth century says that St Andrew refused to be crucified on a cross like his master's, and was killed on a diagonal cross. The story is not true for the Romans were efficient executioners and would not listen to a criminal.



Calvary Cross

This depiction comprises a plain cross mounted on a stepped base. The base itself usually comprises three steps. This number probably has no significance.

In this blank box, design a different form of cross that says something about Jesus that's important to you.



Rachel Donallon

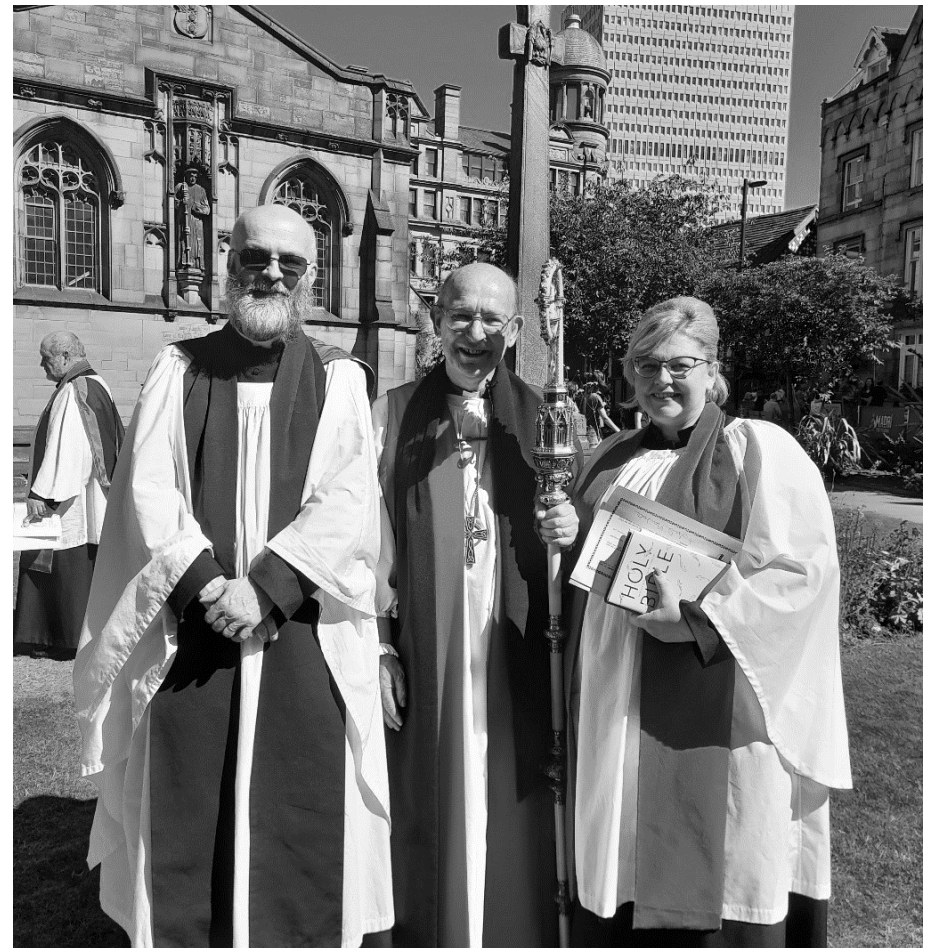
The marriage of Rachel Donallon and Jonathan Appleby took place on Saturday 2 July 2022 at Worcester College, Oxford where the couple met while at university.

The marriage service took place in the chapel where Matthew Cheung Salisbury conducted the marriage service under a special licence authorised by the Archbishop of Canterbury. The wedding breakfast was held in the grounds attended by family and friends. The couple left for honeymoon in the Maldives.



Lucie Reilly

Congratulations to Lucie Reilly on being licenced as a Lay Reader in the Benefice of St Barnabas Clarksfield and Holy Trinity Waterhead. The service occurred in Manchester Cathedral on Sunday 10 July. She's pictured here with the Bishop of Bolton, the Rt Revd Mark Ashcroft.



A template prayer

The Lord's Prayer

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.

For the kingdom, the power,
and the glory are yours
now and for ever. Amen.

This prayer is based on a prayer Jesus taught his disciples and which occurs near the beginning of the Sermon on his Mount. It's recorded in Matthew's Gospel (Matthew 6:9–13). A shorter version appears in Luke's Gospel (Luke 11:2–4).

The final paragraph which starts 'For the Kingdom ...' is called the *doxology*, from the Greek word *doxa* meaning 'glory.' It does not appear in either of the versions of the Lord's Prayer in the Bible, although Jewish prayers at the time often ended with a doxology prayer. This version of the doxology prayer was probably added to the Lord's Prayer for use during congregational worship. If so, it could be based on 1 Chronicles 29:11. Early manuscripts of Matthew's Gospel cite at least ten different versions of the doxology but the words were standardised in the late third century.

Many Christians (British and abroad) call this prayer 'The Our Father' ... for obvious reasons.

Prayer of the month

Edward Bouverie Pusey was born near Oxford in 1800 into an aristocratic family (his uncle was a Viscount).

After a privileged education, Pusey was elected to a fellowship at Oriel College Oxford in 1824. There, he met some of the ablest of his contemporaries including John Henry Newman and John Keble.

Pusey studied oriental languages and German theology at the University of Göttingen in the period 1825–1827. Then, in 1828 the Prime Minister (the Duke of Wellington) appointed him to the Regius Chair in Hebrew at Oxford. He held the position until almost the end of his long life. It also meant he was now a Canon of Christ Church Cathedral and a Doctor of Divinity.

About this time, Newman and Keble, among others, were writing detailed academic tracts, called *Tracts for the Times*, which sought to demonstrate that the Church of England was deviating from the teachings of the earliest apostles. It must therefore repent and change. At first, Pusey disagreed profoundly but by 1833 he was beginning to agree.

In 1836, he published his first tract in the series, on baptism. He also started the magisterial series *Library of the Fathers* (publishing definitive translations of all the principal works by the early Christian writers). By adding the name of so brilliant a scholar, he gave distinction to a new movement in Oxford.

In fact, Pusey was studying the early Christian fathers and also exploring pre-Reformation history—all in order to grow in his faith. In 1834, it led him to preach a sermon before a church full of university dignitaries entitled *The Holy Eucharist: a Comfort to the Penitent*. It so startled the authorities that he was suspended from preaching for two years. Their move backfired, and he sold 18,000 printed copies of the sermon. It also made him one of the most influential figures in the whole Anglican Church for the next quarter of a century.

That influence helped Pusey lead the High-Church wing of the Church of England and meant his public sermons held the force of a public manifesto. Indeed, they mark distinct stages in the history of the nineteenth-century Church. For example, his 1846 sermon *The Entire Absolution of the Penitent* helped re-introduce the practice of confession into the Church of England, and his 1853 sermon, *The Presence of Christ in the Holy Eucharist* re-formulated the doctrine around which almost all the subsequent theology of his followers

revolved. It also revolutionised the practices of contemporary Anglican worship.

Pusey published a huge amount. The most important were his two books on the Eucharist: *The Doctrine of the Real Presence* (1855) and *The Real Presence the Doctrine of the English Church* (1857).

Pusey is remembered as the leader of the first phase of a movement that re-introduced sacraments into the Church of England (today we more usually call it the 'Oxford Movement' but then it was called the 'Tractarian' movement after the *Tracts for the Times*). The second phase is the 'Anglo-Catholic' movement which is still very much alive today.

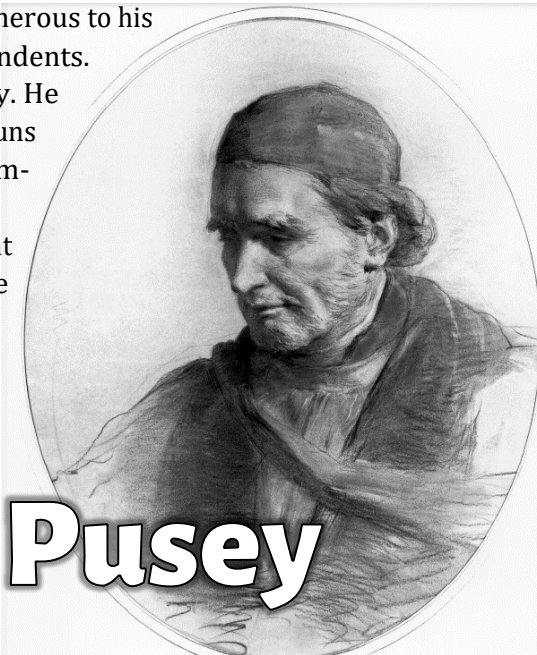
He is also recalled as the foremost linguist of his generation.

Pusey's main influence was that of a preacher and spiritual adviser. He was not eloquent as a preacher but congregations liked his searching, practical earnestness. His correspondence as a spiritual adviser was enormous and his deserved reputation for piety made him the chosen confessor to for a great many people. He was also instrumental in founding Ascot Priory, which was one of the very first communities of nuns in the post-Reformation Church of England.

In private life, Pusey's habits were simple to the point of austerity. He was also warm hearted, sincere, and was gentle to those who knew him; and he was extravagantly generous to his friends and many of his correspondents.

Pusey's health declined slowly. He left Oxford to be cared for by the nuns in Ascot, where he died in September 1882.

In his memory his friends bought his library, and bought for it a house in Oxford—Pusey House, whose work continues to this day.



Edward Pusey

More information

<http://www.puseyhouse.org.uk/who-was-dr-pusey.html>

<https://www.britannica.com/biography/E-B-Pusey>



Colour this picture

O Z H B J K W Z H S A C S S C V M
 F C I M I J P D M X D P C Q J R S
 D A M A S C U S S S A T O D R L E
 Y Y P P I I Y Q G A J A E S O T L
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 C J U M I S S I O N A R Y D S Q R
 B G H V T H G M T Y E N R U O J J
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journey	epistles	apostle	acts
corinth	saul	damascus	baptism
antioch	blind	missionary	conversion
christianity	st - paul	Jerusalem	

The early Church

August wordsearch

Waterhead Parish Hall
Waterworks Road
Oldham OL4 2JQ

Holy Trinity
WATERHEAD

Swing Band Concert

The English National Jazz Orchestra
and vocalists

£5
12-17 years olds
half price
Children are free

Sunday 4 September @ 3:00 pm
Tickets at the door or Tel: (07724) 763 980
Full bar and refreshments available
www.holytrinitywaterhead.co.uk

The *English National Jazz Orchestra* (ENJO) is a full-size jazz band with male and female vocalists and play tunes from the classic swing-band era.

The bar will serve alcoholic and non-alcoholic drinks, and light refreshments will also be available.

Tickets cost £5 per adult. Tickets for 12-to-17-year olds half price. Children under 12 are free. Tickets can be purchased on the door or from John Birkby on (07724) 763 980.

Harvest weekend

We have a busy weekend ahead!

Saturday 8 October: We hold an **Autumn Fair** in the Hall

Sunday 9 October: We celebrate our annual **Harvest Festival** during the 11:00 am service. We also host our annual **Gift Day** during that harvest service.

Please look for further details.

Did you know?

Jesus sent two disciples, saying to them, 'Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, "The Lord needs them." And he will send them immediately.' This took place to fulfil what had been spoken through the prophet, saying,

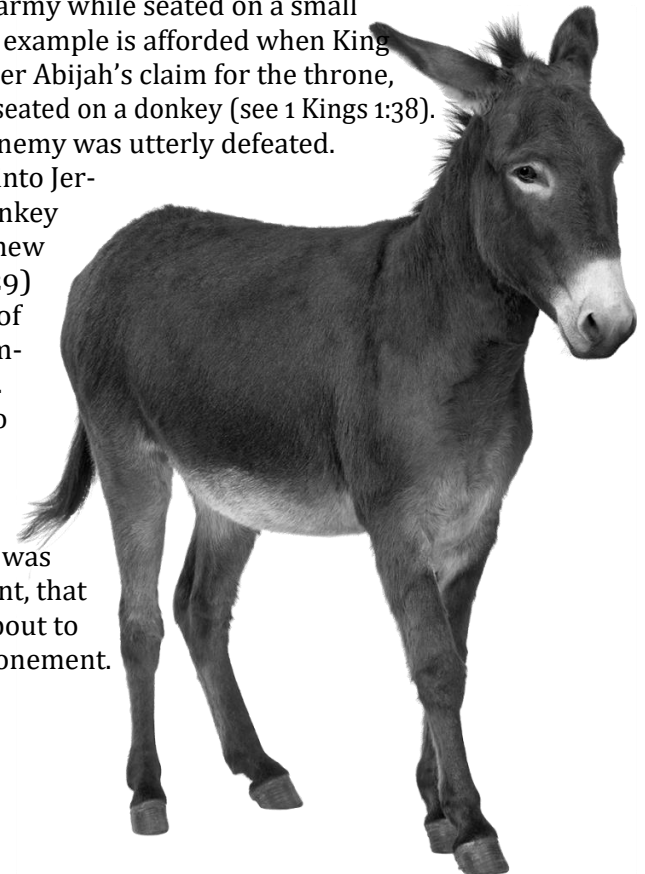
*Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey.*

The disciples went and did as Jesus had directed them; they brought the donkey and put their cloaks on them, and he sat on it. Matthew 21:1-9

In the ancient world, the sign that a victorious general was ready to dictate his terms for peace was that he approached the leaders of the vanquished army while seated on a small donkey. An Old Testament example is afforded when King Solomon defeated his brother Abijah's claim for the throne, and approached him while seated on a donkey (see 1 Kings 1:38). This sign implied that an enemy was utterly defeated.

That Jesus chose to ride into Jerusalem on the back of a donkey on Palm Sunday (see Matthew 21:1, Mark 11:1, Luke 19:29) would imply to the Jews of Jesus' day that he saw Himself as a kind of conqueror.

Many of the Jews seem to have thought that he was about to reveal Himself as a political leader or military Messiah but Jesus was making a *spiritual* statement, that the old world order was about to be defeated through his atonement.



Superb concert in the church

On Sunday 17 July, the Waterhead Community Choir and the Graphene City Band enthralled us with a concert in the church. The music was superb.

A collection totalling £314 was split equally between the church and CRIBS (which stands for *Care for Refugee Interim Baby Shelter*). For more information on CRIBS, please visit the site cribsinternational.org. A big 'thank you' to Rosie Kingham for organising everything.

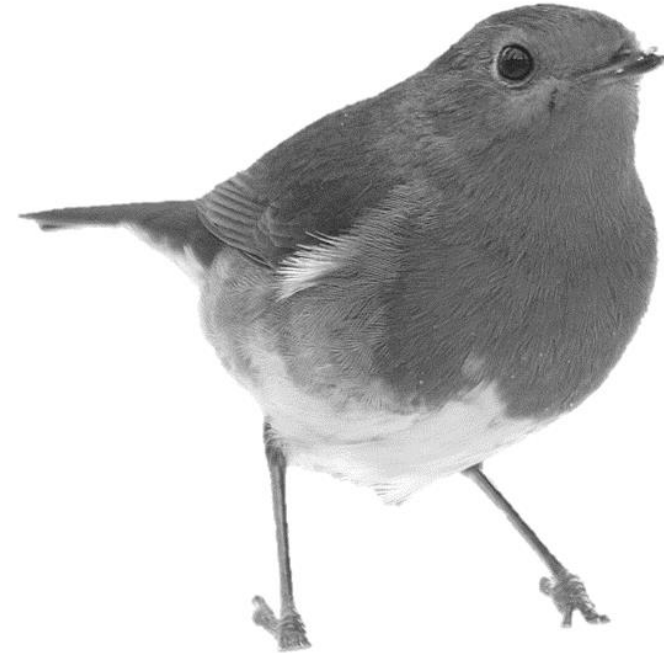
CRIBS International is a UK registered charity providing homes in Greece for pregnant refugee women and families with new babies. These families have fled from war zones, ISIS, and the Taliban.

CRIBS rents, furnishes and pays the bills for apartments so that women and their families are able to have a place to call their own and a quiet space to recover, close to medical facilities.

Few things can restore dignity to a refugee family like the ability to close their own front door on a flat with walls, a ceiling, a private bathroom and kitchen. CRIBS International provides homes where they can keep their families warm and safe.



If I can stop one heart from breaking



If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

Emily Dickinson

Author Although he is not specifically stated as the author, the Book of Ezra is usually attributed to Ezra himself. This is based on Jewish tradition and several first-person references from Chapter 8 forward. It is clear that the person writing has a strong first-hand knowledge of the events in chapters 1–7 so the book is a personal eyewitness account of the events taking place in chapters 8–10. Ezra, as leader of the returning exiles in chapter 8, would have been such an eyewitness and a participant in these events. As a priest and educated scribe (Ezra 7:6), he would have had access to the documentation of the first group of returning exiles. This makes Ezra the obvious and likely author.

Date Ezra may be dated to about 440 BC and the Book of Nehemiah to about 430 BC.

Context Ezra is a book of narrative history and genealogies. Ezra wanted to record the events of the return from the Babylonian exile, after a seventy-year period and the events that surround the rebuilding of the temple in Jerusalem.

The books of Ezra and Nehemiah are so closely related that for many years the Hebrew Bible treated them as a single book, itself an extension of 1 and 2 Chronicles. This view saw Ezra working to re-establish the Temple and the Law of Moses and Nehemiah arriving later to rebuild the city wall around Jerusalem. In fact, the caption

to Nehemiah 1:1, 'The words of Nehemiah son of Hacaliah' says the two books were originally two separate works and were combined some short time afterwards.

The books of Ezra and Nehemiah describe God's chosen people returning to the promised land after exile in Babylon. Ezra's story picks up exactly where 2 Chronicles ends. Ezra describes two waves of Jewish people returning to Jerusalem after 70 years in exile in Babylon. The people were to live as a community under God despite the country being under Gentile rule.

The book of Ezra divides into two: Chapters 1–6 document the first wave of return under Zerubbabel and chapters 7–10 document events that occurred more than 60 years later when Ezra led a second contingent. Incidentally, the events described in the Book of Esther occur between chapters 6 and 7.

The main theme of Ezra is one of restoration: first the people are restored to God and to their land. In addition, they are restored to the Temple which allows proper worship. The book also describes the theme of faithfulness: God's promise of return is being fulfilled (while some of the people do turn away, most remain loyal to Him).

While Ezra calls the people back to covenant loyalty and obedience to Mosaic Law, the book also warns against falling away again through sin and against serving other gods. The remnant of Israel should persevere in hope, repent in humility, and live in obedience.

For more information, go to:

<https://www.christianity.com/bible/niv/ezra/>

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

<https://biblehub.com/summary/ezra/1.htm>

The book of Ezra

A blackbird singing

It seems wrong that out of this bird,
Black, bold, a suggestion of dark
Places about it, there yet should come
Such rich music, as though the notes'
Ore were changed to a rare metal
At one touch of that bright bill.

You have heard it often, alone at your desk
In a green April, your mind drawn
Away from its work by sweet disturbance
Of the mild evening outside your room.

A slow singer, but loading each phrase
With history's overtones, love, joy
And grief learned by his dark tribe
In other orchards and passed on
Instinctively as they are now,
But fresh always with new tears.

RS Thomas



Practice in life whatever you pray for and
God will give it to you more abundantly.
Edward Bouverie Pusey

Earlier this year, **Sarah Wilding** made a new wall-hanging as a Lent project. Here she describes it .

Starting at the centre, and the centre of all things, there is the cross of Christ, in red for his blood shed for our sins. The blood represents life: his life for ours.

To the left is the cross of a 'thief'. Who was this man and what makes someone who is dying pour scorn on another? We talk about 'the thief on the cross' but they were unlikely to be thieves as crucifixion was for more serious crimes. More likely, they were revolutionaries, perhaps part of Barabbas' gang. Maybe this was then a deeply religious and patriotic man who took his tone from the Pharisees who were vilifying Jesus from the sidelines. Whoever he was, he failed to see who Jesus was and died with his blood on his own head.

In the bottom corner is a hill with 'the way to dusty death' as a red path over it. What does happen to those who die outside of Christ? The popular concept of hell as Satan's fiery domain has little to do with the Bible. In Norse mythology Hel was the place of the dead, like the Greek Hades or the Hebrew Sheol, though Sheol does not have a figure to preside over it. The word translated hell in the New Testament is actually Gehenna. Gehenna was a real place, where in the OT children were sacrificed to Molech in the fire, and it may have been Jerusalem's rubbish dump, hence a putrid place of maggots and fires from the spontaneous combustion of methane (Mark 9:47-48). Certainly, most of Jesus' parables about the end of time have those people who are not the Lord's being thrown away.

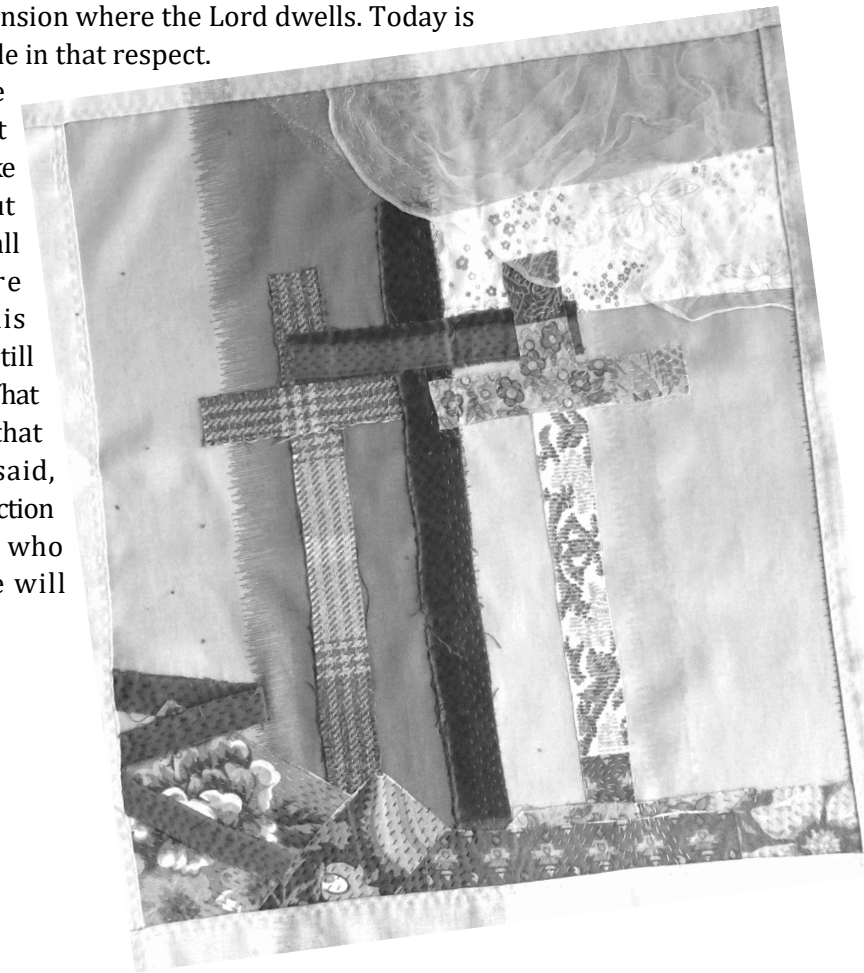
This is not pleasant to think on, so let's move on to the ground. In Genesis the blood of Abel called to God from the ground when he was murdered (Gen 4:10). How much more then, the blood of Christ? We are very concerned in the world at the moment about the effects of pollution, but Moses talks about violence as pollution (Num 35:33-34). However, later on we are also assured that salvation too affects the earth. The apostle Paul tells us that all creation waits in eager longing to see the sons of God come into their own (Rom 8:19).

Then there is the third cross, the main subject, with the penitent criminal who recognises both his own sin and that Jesus was King of a heavenly kingdom. He spent no time fasting and repenting but made his appeal to God as he was and was accepted immediately. What hope he gives us, both

for ourselves and our loved ones, that it is never too late to come to Jesus. The floral fabric and curly swirly stitches represent life and joy. How wonderful, that there can be joy in the midst of agony because of his redemption.

In the top corner there is a band of flowers to represent paradise: the word meant a garden. In the song *Woodstock* Joni Mitchell sings that 'we've got to get ourselves back to the garden,' but we can't do it ourselves. The netting, cream and green, indicate the coming of the veil of death and the life beyond, and that glorious 'today' when we shall be with him in paradise. There was no punctuation in the original Greek so it is possible that Jesus meant 'I tell you the truth today, you will be with me ...' That's unlikely though as Jesus used that expression a lot and today is not tagged on to it anywhere else. If physicists are to be believed, the space-time continuum is the dimension in which we live, so time as we know it does not happen in that other dimension where the Lord dwells. Today is not unreasonable in that respect.

Surely someone who can invent quantum can make that happen! But if it is that we fall asleep, and are awakened at his coming, it will still feel like today. What a fantastic day that will be! As he said, 'I am the resurrection and the life, he who believes in me will not die ...'



Holiday activities at St Barnabas (ii)

The Oldham Play Action Group (OPAG) have organised activities each Monday and Wednesday of the school holidays. Prior booking is essential. On the number advertised below.



ARTS AND CRAFTS
PLAY
COOKING

ALL CHILDREN
MUST BE
ACCOMPANIED BY
A PARENT OR
CARER

TO BOOK YOUR
PLACE PLEASE
TEXT OPAG ON
07790753931

PLEASE INCLUDE:
SESSION VENUE
SESSION DATE
YOUR NAME
CHILDS NAME
THEIR AGE
PHONE NUMBER
THANK YOU 😊

ST BARNABAS
CHURCH HALL,
ARUNDEL ST,
CLARKSFIELD,
OLDHAM OL4 1NL

OLDHAM PLAY ACTION GROUP IN
PARTNERSHIP WITH WIFI NORTHWEST
AND ST BARNABAS CHURCH
SESSION TIMES:

10AM-2PM

DATES:

MON 25TH JULY

WED 27TH JULY

MON 1ST AUG

MON 8TH AUG

WED 10TH AUG

MON 15TH AUG

WED 17TH AUG

MON 22ND AUG

WED 24TH AUG

MON 29TH AUG

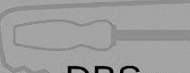
WED 31ST AUG



Funded by Department of Education – through Oldham Council



AGE UK
REGISTERED



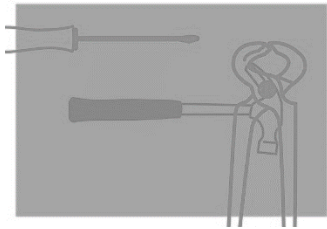
DBS
CHECKED

CCTV
ALARMS

SECURITY LIGHTS

HANDY MAN
SERVICE

NO JOB TO BIG OR
SMALL,
ELECTRICAL
JOINERY
BUILDING ETC



TEL DALE FOR A FREE QUOTE
ANY WORK UNDERTAKEN

07999 237 149

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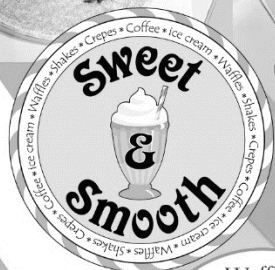
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A member of our congregation brought for identification purposes a photo of a very fine purple coloured orchid growing near Springhead Cricket Club. Such plants are infrequent and scattered making them all the more

Evidence

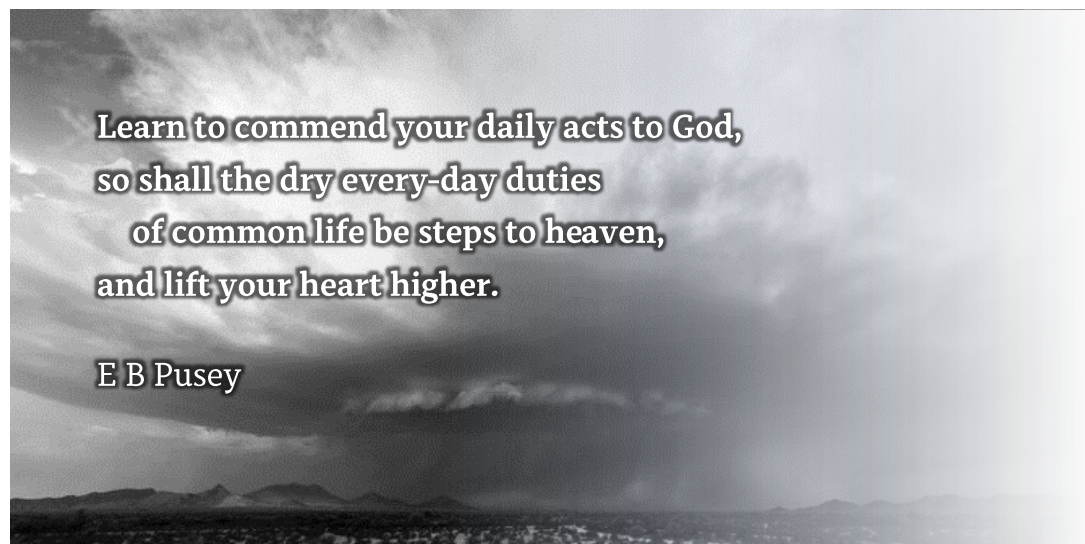
impressive. I have seen the odd one growing in a damp hollow to the rear of the Academy. The orchid in the photo appeared, on the face of it, to match the illustration of Northern marsh orchid in a popular guide to wild flowers. In fact identification of the marsh orchids is not straightforward because many variants and subspecies occur and the different species readily hybridise. For many years the most accurate field guide has been the *New Flora of the British Isles* by Clive Stace. I emailed Professor Stace to ask if identification could be attempted and he very kindly replied with the contact details of two skilled orchid referees who could work from close-up pictures. 'There is much disagreement' it says in *New Flora*.

I visited the site, ascending a rough track from Cooper Street onto brownfield land flanking the rim of the disused quarry. Disappointed not

to find any purple orchids I nevertheless came across an excellent specimen of common spotted orchid. In our region these will thrive where waste from long-discontinued industrial processes has changed the nature of the soil and it would be interesting to discover what went on here in the past. Wandering about looking at plants I soon became completely disorientated and, as a whitethroat repeated his scratchy song, another walker had to guide me back the way I had come.

The fierce heat has fried some garden plants but it was noticeable that the Hidcote lavender in the churchyard has not been adversely affected and is popular with the small skipper butterfly. This small and agile brown-orange butterfly does indeed skip from plant to plant in short flights. The caterpillar feeds on grasses in early summer and this specialism is described in *The Observers Book of Butterflies* (1962). 'It's similarity, both in colour and texture to the blades of grass is remarkable. Before changing to the chrysalis it encloses itself within two or three leaves of grass, joined together by lacing with white silk, the edges more or less close to each other, and becomes completely hidden.'

In his magnum opus *The Origin of Species* the great Charles Darwin is at pains to discredit the argument of his detractors that 'the Creator' created beautiful species to delight mankind or Himself. 'I willingly admit that a host of magnificently coloured butterflies have been rendered beautiful for beauty's sake; but this has been effected through sexual selection, that is by the more beautiful males having been continually preferred by the females, and not for the delight of man.'



Learn to commend your daily acts to God,
so shall the dry every-day duties
of common life be steps to heaven,
and lift your heart higher.

E B Pusey

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 and 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.



Reflection from William Pye's Salisbury Cathedral font
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