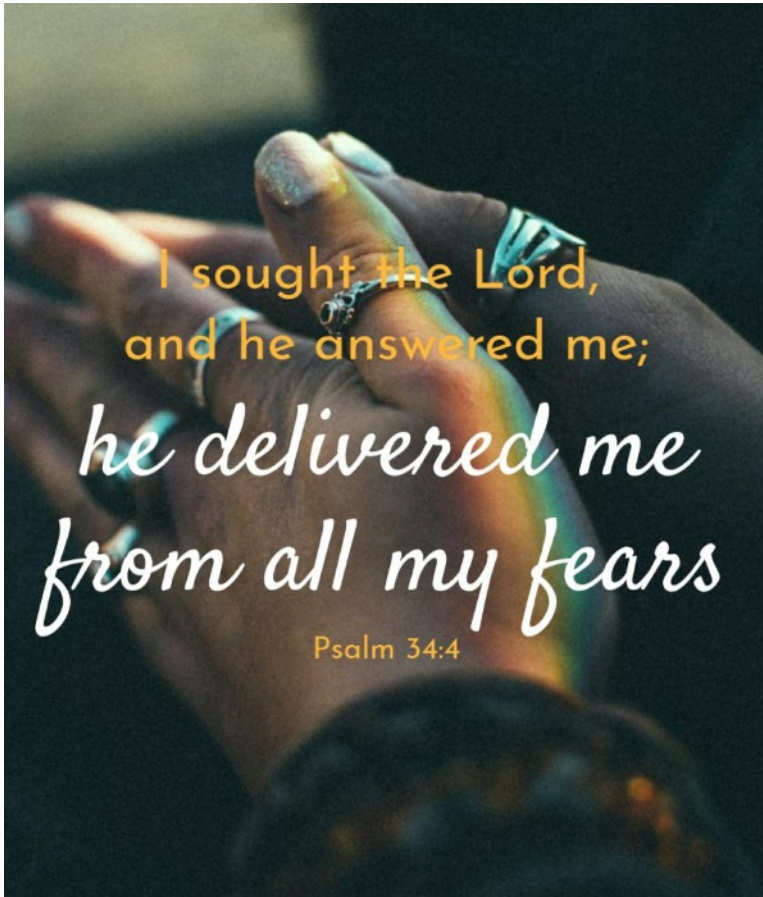


HOPE HERALD

News, views & comment from
St James Church, Hope

September/October 2020



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St James Church, Hope

Our Church is now open
for services as follows:

SUNDAYS at 10.00

Holy Communion: 1st & 3rd Sunday

Morning Prayer: 2nd & 4th Sunday

WEDNESDAYS at 10.00

Holy Communion

CONTACTS

VICAR: Rev. G. Thomas: 0161 925 0059

WARDEN: Mr T Palmer: 0161 794 2702

WARDEN: Mr. F C Lloyd: 0161 789 3476

E-mail for all church matters:

stjames.hope@gmail.com

Website: stjameshope.co.uk



From The Vicar

Sept./Oct. 2020

EVERY 10 years or so clergy are strongly encouraged to take a sabbatical, usually around 3 months away from their normal work as a time for reflection and spiritual renewal.

One of the things my wife and I have talked about doing when it comes that time for me is for us to go on a pilgrimage together.

What prompted this idea was watching the film “The Way” which follows a grieving father walking the Camino de Santiago, a pilgrimage from France to the Cathedral of St James, Santiago de Compostela in Spain,



to scatter his son’s ashes into the sea.

It is a very good film and a very popular pilgrimage, but there are also many pilgrimages in this country and across Europe that interest us as well; but given that we do not know how long the current restrictions will last it is not likely something we will do soon, nevertheless it is something that we are both keen to do when the chance comes.

Pilgrimages have been part of our Christian history for centuries and are perhaps especially important today. Our world seems to have been getting busier and busier making it harder for people to stop, take stock and figure out what matters to them and where God is in their life. It has often been said that the pilgrimage is not about the destination but the journey, the opportunity to take time just to walk through this beautiful world of ours, to have nothing else to think about except putting one foot in

front of the other and to enjoy spending time with God.

Every day is an opportunity to work through those things we find difficult, upsetting or challenging with God; to find peace with Him and to discern where God is leading us to next.

It is so easy in our lives to get wrapped up in doing and not think about what we are doing and why; the reasons for all our activity to be lost; to lose sight of our calling in life; of things that God calls us to and which give us joy and fulfilment. A pilgrimage is one way to get away from the many distractions in our lives and spend some quality time with our creator.

However, going on a pilgrimage is not something we all can do and certainly not something we can do regularly, but even just taking a day or a morning just to walk around some of the beautiful parks and countryside around us, and spend

some time can really help centre us again in our lives help us to seek some of God's wisdom and guidance in our lives. This is especially important to do when we are busy or feeling a little lost or low.

If you've been on a pilgrimage I'd love to know what your experience was like. Whether you can go on a pilgrimage or not I hope you will make some time in your lives to walk with God

and spend time with the one who has always been with you and loved you from the beginning.

Gareth

Looking for a Pilgrimage?

Try the Two Saints Way (Chester to/from Lichfield.)

IN THE late Middle Ages a steady stream of pilgrims walked between Chester and Lichfield – both housing shrines to two game-changing Mercurian saints in the 7th century- St Werburgh and St Chad- who were much loved. St Werburgh was very beautiful but managed to resist male advances in favour of Christ, and after spending time at Ely with her aunt Etheldreda, opened several convents herself before being buried at Chester Cathedral. Over time her cult developed, partly due to her ideal model of womanhood and also the fact she had a miraculous affinity with geese. St Chad, a disciple of St Aidan at Iona, preferred to travel around on foot not horseback so he could speak with people easily, and would apparently spend long hours standing in his well in prayer. His shrine and

well worked many miracles, necessitating the building of the cathedral, making Lichfield the first pilgrim cathedral.



If you start at Chester rather than Lichfield (you can walk either way), you pass by the former cathedral, now St John Parish Church, then along the Shropshire Union Canal, enjoy panoramic views over the Cheshire Plains at Beeston Castle, rest at the picturesque village of Bunbury, and along the Llangollen Canal to the market town of Nantwich. From there, you traverse farmland to industrial Stoke on Trent, where you can see

the Staffordshire Anglo-Saxon hoard at the Potteries Museum. Then you follow the Trent Valley along the Trent and Mersey Canal and what's left of the historic Staffordshire New Forest, through St Wulfad's town of Stone and over Beacon Hill to the county capital of Stafford. You leave town along the River Sow, join the Heart of England Way for a while, then cross the Area of Outstanding Natural Beauty of Cannock Chase before finally arriving at Lichfield Cathedral and St Chad's Well.

The Two Saints Way – 92 miles – 9 days.

You can get lots more information about this and loads of other routes by looking at the British Pilgrimage Trust web site at www.britishpilgrimage.org.

From the Churchwardens

WE ARE again, just the one subject on most people's minds at the moment; Covid19! The guide/rules seem to be changing every day. First we are being asked to stay in all the time unless we are essential workers or for shopping or for medical reasons or if we need to assist someone who is shielding. Then we are asked to "Eat out to help out" even encouraged to do so with an inducement of £10 off each meal. The lockdown feels like a version of the Hokey Cokey; You put whole self in, your whole self out, in, out, in, out, shake yourself about. You have the lockdown guidance and you do your best, and that's what it's all about.

Enough frivolity about what is a very serious subject. Not being a political animal, I have no axe to grind, all I can say is; I wouldn't like to be in charge of the country at this very worrying time.

Moving on to church matters. Since starting our Sunday morning service again, we are now administering contactless communion, bread but not wine. Every 1st and 3rd Sunday of each month. The other Sundays, we

have a "morning service" with no communion. Gareth has found a way of sharing the peace without us moving about and without physically contacting each other. We remain in our pews, turn to look at those around us and, Making the shape of the letter "W" or if you like, the wings of a dove, with our outstretched arms, we indicate our love for one another.

Congregation numbers are holding up very well, remaining about the same as before lockdown.

Our New treasurer Tony Wood is taking to the task like a duck to water. He is of course very experienced with the ways of accounting, but is also spending a great deal of time in the company of Betty and Fred learning the ways we have been doing the books at Hope.

As a warden, you get a very privileged view of what happens in church. You see all the effort made by individuals to keep the ship afloat. Some of us do an awful lot while others do what they can, mostly these things happen behind the scenes with no praise or thanks asked for. To everyone who is involved, we would like to

thank you for the work you do for church, and consequently for God.

Going back to Covid, a little piece we published in our weekly bulletin recently, we would now like to share with all of you who don't receive the bulletin.

By the way, if anyone not receiving the weekly bulletin, would like to be added to the mailing list, just send your email address to stjames.hope@gmail.com and we will include you in future mailings.

Two young women got on a tram recently, both were wearing masks. Once sat down, one of them removed her mask and started talking to her companion, much to the annoyance of one of the other passengers. After receiving a reprimand, the girl who had removed her mask explained; her friend was deaf and had to lip-read, which is impossible when wearing the mask.

With that thought in mind we will leave you, hoping you Stay safe, Keep well & God Bless

*Trevor &
Fred*

Moral questions from the pandemic



YOU MAY have missed it at the time. The movie 'Contagion' didn't make much of an impact when it was released for public viewing in 2011. Perhaps it was thought to be unrealistic. It was about a highly contagious, unknown virus, transmitted by an infected bat to a pig in a Chinese marketplace. From there it spread like wildfire round the world.

It was fiction then of course, but not so far fetched as to be distant from reality, as we now know. Deadly viruses, and the plagues they cause, have been part of world history since time began. In the early days, when travel between continents was infrequent, their

spread was slower and usually confined to local regions.

The way the film's imaginary plot develops bears an uncanny resemblance to what we have experienced this year. Panic buying empties supermarkets, whole populations adopt social distancing, scientists work flat out to identify the virus and then search for a means to combat it. Meanwhile, millions are infected, and quarantines are imposed.

The story progresses far beyond the reality which is familiar to us. The irresponsible use of social media and false rumours of a cure lead to the looting of pharmacies. Emergency food supplies

are ransacked, law and order break down. Troops police the streets. Then there's a breakthrough: a vaccine is discovered. But that raises a new moral problem: who will get it first and what would be a fair distribution system?

The movie is still available via Netflix, or you can buy a DVD online. Despite the inevitable carnage of the pandemic and the suffering it portrays, it contrives to have a relatively happy ending.

In real life, we haven't got that far yet. But, please God, we will. After all, most deadly diseases are now under control and both vaccination and immunisation are part and parcel of everyday life; old 'uns take it for granted that their GP will summon them for an anti-flu jab each winter.

But we may face an ethical dilemma when it comes to a vaccine for Covid-19. If there's an initial shortage, who should get it first? Should money come into it? Are Christian principles applicable?

LATE EXTRA:

THE GOSPEL ACCORDING TO SONDHEIM

I WOULDN'T SAY I was a television addict, but I do admit that during the last six months I have watched – or re-watched – more TV than I have ever watched before. Some of it made me laugh as much as it did first time round, a lot of it came and went without me remembering anything about it, and one or two things hit me straight between the eyes. Latest to fall into that category was Sir David Attenborough's lecture on prospects for our planet's future and for the living creatures which share it, and his solemn warnings (1) that governments have to act quickly, and (2) that we must all step up to the mark.

I was going to begin by saying thank you to our clergy, who have cheerfully reminded us over and over again that whatever lockdown has forced us to do without, it is as nothing compared to what we still have, and that for all the misery around us, God's world is still full of wonderful things bearing witness to his trustworthiness and love; but now that dark part of my brain where all my pessimism

lurks is saying to the brighter part, 'Yes, but how long will it all last?'

If somebody said that by a miracle of scientific discovery we could all put our ageing processes on 'pause' and stay at the same age for as long as we wanted without deteriorating, what age would you wish that you could be? Would you want to spend sixty years being a teenager; would you want to spend a bit more time being a young parent, or would you like to be recently retired and able to extend your retirement indefinitely into the future? Once you were fed up, you would be allowed to switch yourself off altogether! Nice thought, or your idea of hell? Has not God in his wisdom provided for us to undergo change, offering us opportunity of rich, not necessarily comfortable experiences at every stage of our lives; and isn't one of the tricks about being positive that we do our best, give our best and get our best out of each one of life's intervals?

I have said before that I have never been a person

who can't wait to move on. It comes, I think, from having a full life and from not having unlimited time to do things thoroughly. Some artists can create a portrait with two or three strokes of a pencil or brush whilst others take weeks. Clergy are good at economising – at saying a lot, for example, in a short space of time.

In the first few weeks of lockdown I watched a lot of programmes put out by the National Theatre, the Royal Shakespeare Company and others of that stature; but gradually I got irritated by productions which, in my opinion, were more interested in being clever or praised by the critics than in being faithful to their original texts. I did not want to watch 'A midsummer night's dream' in beachwear, worn by people having a good time in Majorca! I wanted Shakespeare pure and simple.

Then by accident I saw a TV interview with Stephen Sondheim, the great composer of American musical theatre ('Sweeney Todd', 'A little night music', 'Follies', 'Into the woods' etc.)

who had just celebrated his 90th birthday. He was being asked whether it bothered him that the new movie version of 'West Side Story' due out at the end of this year would be very different from the original. He said that he hoped it would, because we should see art in all its forms as a living thing. He said that the new movie would be performed by different actors, from a different generation, with different attitudes and different experiences. There are still conflicts on the streets of New York, but they are different conflicts.

He hopes that 'West Side Story' will find a way of using its words and music to speak to the people of today and to address their needs and aspirations.

Sondheim is right, for we have no right to force today's generation to leave



the world alone, so that it stays as it was when we remember it best and enjoyed it most.

The expression 'Living Word' is one of my favourites. I know that there are many devout people who believe that the Scriptures should be obeyed word for word, but they are living words, not words carved once in stone or words written in a dead language no longer availa-

ble to most people. The Living Word absorbs, moulds and exhibits the anxieties and the ambitions of succeeding generations. It nurtures, nourishes and gives life. Jesus, who is the Word made flesh, is not a historical figure who once lived and left a legacy which was useful once upon a time. He moves among us and lives as one of us - in jeans and top, no doubt!

Incidentally, when lockdown is lifted, go to St. Elizabeth's Church in Reddish and see their marvellous Stations of the Cross in modern dress by the Yorkshire artist Graeme Willson. Wonderful!

DGB

18th Oct:

'MATTHEW, Mark, Luke and John, bless the bed that I lie on' - my grandma taught me that one. At least it meant I never forgot the names of the writers of the four Gospels. This month Luke, the writer of the third of them, has his feast day - 18th October.

He was, we learn from the letters of St Paul, a 'physician' - an educated man and probably the

Thank you, Dr Luke!



only one of the writers of the New Testament who was not a Jew. In modern terms, he was Turkish. Paul took him as one of

his missionary team on a long journey around the Middle East, and they clearly became close friends. Under house arrest later in his life Paul could write, 'only Luke is with me'.

However, it is his Gospel which has established him as a major figure in the history of the Christian Church. Mark's Gospel may have more drama, Matthew's more

prophetic background and John's a more profound sense of the mystery of the divine, but Luke offers us a Jesus who is utterly and believably real. This man turned no one away, reserved his harshest words for hypocrites and religious grandees, cared for the marginalised, the poor, the persecuted, the handicapped and the sinful. His Gospel is full of people we can recognise – indeed, in whom we can often recognise ourselves.

He was also a masterful story-teller. Try, for

instance, the story of the Prodigal Son (Luke 15:11-32). Read it (this time) not as a sacred text but as a brilliant piece of story-telling: subtle repetitions ('your son, this brother of yours'), believable characters, drama and profound emotion. There is the older brother, so cynical about his sibling's alleged reformation, the 'prodigal' himself, so hesitant about throwing himself on his father's mercy after the folly of his earlier behaviour, and there is the father, of course, abandoning the dignity of his

role in the family and actually running to welcome his wretched son's return.

There are more women in Luke's Gospel than in any of the others, but also more poor people, more lepers, more 'sinners' and tax-collectors, more 'outsiders' who are shown to be 'inside' the love of Christ. This, for many of us, is the great Gospel of inclusion and compassion. Here is a Jesus for the whole world and for every one of us. Thank you, Dr Luke!

David Winter

Turkey turns another church into a mosque

JUST A MONTH after converting the famous Hagia Sophia into a functioning mosque, Turkish President Recep Tayyip Erdoğan announced that another historic church has been turned into a place of Islamic worship.

The historic Chora church, one of Istanbul's most recognisable Byzantine buildings, was officially commissioned as a mosque in late August. The mediaeval church contains several 14th century

Byzantine mosaics and frescoes portraying scenes from biblical stories – but, much like the Hagia Sophia, the artwork was covered up during the Muslim Ottoman takeover in 1453, before being unearthed again when the building was converted to a museum 70 years ago.

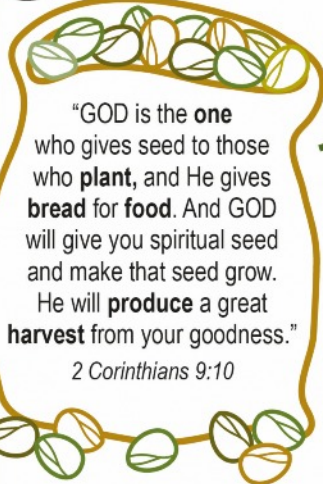
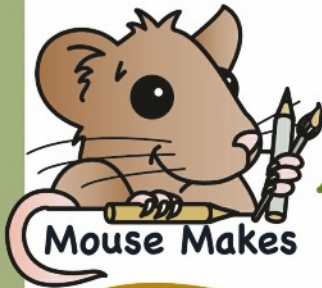
In a recent order signed by Erdoğan and published in Turkey's Official Gazette, the government announced that the Church of the Holy Sav-

our in Chora was now officially converted to the Kariye Mosque.

It is not clear when Islamic prayers will commence at the building. Many Christians reacted with words of lament and frustration at the latest action.



Junior Pages



"GOD is the **one** who gives seed to those who **plant**, and He gives **bread** for food. And GOD will give you spiritual seed and make that seed grow. He will **produce** a great **harvest** from your goodness."

2 Corinthians 9:10

Look out for seeds in the park and garden and in your kitchen store cupboard.



How many different seeds can you find?

Jesus said:
"The kingdom of heaven is like a _____ seed that a man took and sowed in his **field**. It is the _____ of all the seeds, but when it has grown it becomes a tree, so that the wild _____ come and nest in its branches."

Read
Matthew
13:31-32

Jesus said:
"You do not need more **faith**. There is no 'more' or 'less' in faith. If you have a bare kernel of faith, say the size of a poppy seed, you could say to this sycamore tree 'Go jump into the lake' and it would do it."
Luke 17:6

So the one who plants is not important, and the one who **waters** is not important. Only **GOD** is important because He is the one who makes things grow."

1 Corinthians 3:7

Find the words in **bold** on this page in the word search

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



Bible Bite

A short story from the Bible

It can be read in the Bible in
Matthew 24:44-51, Luke 12:40-46

Jesus warned his disciples to be always ready for his return at the end of time by telling the story of two servants

The good servant



My master could be away a long time; I will work as if he was here



When the servants came for their food, he had it ready



He made sure everyone got their full amount every day



Then his master came back



I am putting you in charge of everything I have



The bad servant



My master could be away a long time; I can do what I want!



When the servants came for their food, he chased them away!



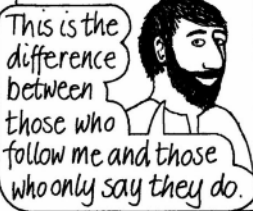
He had friends come round, and they ate and drank as much as they liked.



Then his master came back



Jesus said



“Blessed be Egypt, my People.”

ON 11TH SEPTEMBER, Christians in Egypt will celebrate their New Year, following an ancient Egyptian calendar of thirteen months. Rather unfortunately, Egyptians in the Old Testament get a bad press, especially in the Book of Exodus, as the people responsible for the oppression and enslavement of the Jews, who worshipped strange, animal-headed idols. I would like to put the record (at least partly) straight, for it was in Egypt where Moses encountered God in the burning bush, and where he received the Ten Commandments, written on two stone tablets. Traditionally, these events happened on Mount Sinai (otherwise known as Mount Horeb). A venerable monastery dedicated to St Catherine stands on the mountain today. Ironically, it is to Egypt where Joseph, Mary, and the baby Jesus fled, to become refugees, when they were threatened by King Herod. Numerous churches testify to places where the Holy Family are reputed to have lodged. Egyptian Christians celebrate their arrival on 1st June every year.

It was St. Mark who is said to have come to preach the Good News in Egypt. This was a time when the ancient Egyptian culture had been mixed with Greek traditions after the invasion of Alexander the Great.

Egyptian language received new loan words from Greek, and started to be written down in Greek script, rather than hieroglyphics. The Greeks called this tongue, “koptos” (from the Greek word for Egyptian), and from this is derived the word “Coptic”, to describe Egyptian Christians.

Christianity started to grow in Egypt. In 251 AD, a man named Anthony decided to emulate Jesus’ time spent in the desert, and went to live as a hermit. Many others followed his example, and from this movement, monasticism was born, and spread all over the Christian world. Originally monks lived as hermits in remote places, and only after some time did monks start living together in religious communities. Despite a vicious persecution under the Roman emperor Diocletian in 284 AD (the “Year of

the Martyrs” when the Coptic calendar begins), the church continued to grow.

The Coptic Church, in 451 AD, became part of the Oriental Orthodox group of churches. In the 7th century, Egypt was invaded by Muslim Arabs, and Christianity received mixed responses from the new leaders. Christians



began to identify each other by tattooing a small cross on the inside of the right wrist – a practice which continues today, and in these times of variable security for churches in Egypt, allows Christians to be identified.

Before a new church can be constructed, permission has to be granted by the President of the Republic. Despite periods of persecution, Christiani-

ty grew, especially among the poor. In one of the biggest rubbish dumps in Cairo, called Zabbaleen, the rubbish pickers have constructed 7 churches. In 2019, the Egyptian President, Abdel Fattah el-Sisi, promoted religious tolerance, and gave permission for the construction of new churches.

Today, the Coptic Church of Alexandria numbers about 10 million adherents, about 10% of the total Egyptian population, with another 1 million living outside Egypt.

Coptic churches in the U.K. include one in Stockport and one in Bol-

ton, and Coptic hospitals and charitable institutions are well known and well regarded in many countries.

Traditionally, Alexandria, as a seat of great learning, calculated the date for the celebration of Easter. Gradually, the Catholics and the Orthodox came up with different dates. The Roman Catholic Pope Francis and Patriarch Tewodros II of Alexandria are working on an agreement for a jointly agreed fixed Sunday for the celebration of Easter – the second Sunday in April.

On 12th March 1976, during a difficult time for Christians in Egypt, Christians were coming out of St Mary's Church, in Maa-di, a suburb of Cairo on the banks of the Nile. They spotted a book floating on the waters – unusual in itself as books normally sink. When the book was pulled out of the water, it was a Bible, open at the Book of Isaiah, Chapter 19, and there were the words in verse 25, "Blessed be Egypt, my people".

Bob Hedley

Hewalds the Black and White – martyred because they were different



WITH Islamic State's current savage persecution of Iraqi Christians in mind, here are two saints for this

autumn: Hewald the Black and Hewald the White (d.c. 695). These 7th century Anglo-Saxon priests were living peacefully in Frisia among the Old Saxons, worshipping the Christian God by daily Mass on a portable altar, and reverently devoting themselves to the Divine Office.

Over time, the Old Saxons came to resent these two priests who did not serve their gods. Then the Old Saxons began to fear that Hewald the Black and Hewald the

White might even manage to convert some of their people to Christianity.

That was unthinkable, and so they took brutal action: they killed them both and threw their bodies into the Rhine. Both bodies were recovered and then later enshrined in the church of St Cunibert in Cologne, where they still remain. It seems that wherever Christianity shines out, there is always the danger of attack from those who give allegiance to a different god.

Priestley Players ADS



HELLO everyone. As I sit in my office typing this article, the sun is shining, the birds are singing and the garden is showing the first stages of autumn – nature’s prelude to its winter lockdown. Much the same situation we are all in now as we prepare for the coming weeks, under the various rules and regulations that we pray will keep us safe from this terrible Coronavirus and give the authorities time to find a procedure to restrict its formidable invasion of the population.

Around this time of the year the Priestley Players would be in the

final couple of weeks of rehearsals for their opening show of the season. However, many moons ago, way back in the, not so, merry month of May, we realised that even if the worst of the epidemic was over by July/August there would be audience restrictions and social isolating, which would make rehearsing and performing impossible, possibly until the new year. So we decided to call a halt to our activities and re-appraise the situation in the new year, when things may be clearer.

We had such hopes for this year with interesting plays and one

night shows. These will now be put ‘on ice’ until more ‘normal’ times are with us again. Until then stay safe, follow the 2m distance rule and let’s hope that by Christmas, Santa can deliver us all some good news.

Roger Partington
(PRO Priestley Players)
partington292@btinternet.com
(0161)794 8266

Gorse: cheerful, perfumed, BUT prickly

THE OLD SAYING ‘Kissing is out of season when the gorse is not in bloom’ is based on the fact that it is a rare time of year when a flower or two cannot be found. The bush itself, growing on heaths and moors is well-known for its vicious spikes. This is its answer to the problem of producing leaves that will withstand wind, rain and hungry animals.

The golden yellow flowers are at their absolute best in spring



when the bushes, growing often to a height of seven to ten feet, seem to glow

in the countryside. They attract bees and other pollen-seeking insects and many of us enjoy the rich coconut-like perfume as well as the joyful colour. The sharp foliage gives protection to several species of bird as they nest deep in these bulging bushes, and larger animals such as sheep and cows, if grazing nearby, will take advantage of gorse as a very effective windbreak.

In the past, gorse, also known as ‘furze’ or

‘whin’, was used as fuel as it burns very readily when dry. This has caused many serious moorland fires in recent years, but gorse is fortunately a resilient species and quickly sends up new shoots from the burnt stumps that remain. It is also apparently somewhat susceptible to frost, but

will recover quickly with new growth. A member of the pea family, its seeds are set in brown, somewhat unattractive pods, which on a hot summer’s day can be heard popping, or they may be provoked into doing so when held in a hot hand. However, what might surprise us even

more is that in the past, in country districts, it was used for drying washing, as the thorns would allow nothing to escape, even in the strongest of winds!



Discovering the vital route from Atlantic to Pacific

IT WAS 500 years ago,



on 21st October 1520, that Portuguese explorer Ferdinand Magellan’s Spanish expedition to the East Indies discovered the Strait of Magellan at the southern tip of Chile.

His ships, backed by King Charles I of Spain (soon to become Charles V of the Holy Roman Empire) were seeking shelter in a bay after a foiled mutiny when they unexpectedly found that they could continue sailing west – though the route among many islands and channels was tortuous, with mainland South America to the north and Tierra del Fuego to the south.

Until the creation of the Panama Canal in 1914, this was a vital passage between the Atlantic and Pacific Oceans, though it has a cold, foggy climate and is prone to fierce storms. Wrecks of ships can be seen along its banks.

Magellan and his men took over a month to get through the strait (or straits). During that time the master of one of the remaining ships mutinied and sailed home.



The surviving ships continued on what became the first circumnavigation of the globe, though Magellan himself was killed in a fight with natives in the Philippines, and Spaniard Juan Sebastian Elcano took command.

Ivy :

never underestimate its goodness!

AUTUMN is in full swing but there is at least one plant that is in full bloom. Not spectacular to look at, yet ivy is an important source of nectar for bees, moths, flies and wasps, and while they are not most people's favourite insects, they all play a vital part in Nature's jigsaw.



Ivy produces flowers from September to November. Spherical clusters of greeny-yellow blobs, which on closer inspection have endearing little horns with knobs on! The resulting fruits are dark berries with ridged sections, resembling tiny

black footballs each containing five seeds. Poisonous for us, but birds love them.

Ivy is one of the few native climbing plants that can reach a substantial size. Contrary to popular belief, it is not a parasite. Its stems have lots of fibrous, adhesive-covered, roots which cling to buildings, brickwork, trees, telegraph poles, in fact just about anything to help it gain some height.

However, when it comes to nourishment, that comes via the roots in the ground. [There's not much nutritional value in a brick.] Although ivy does not normally damage sound buildings or walls, and is rarely a threat to healthy trees, its weight can cause problems.

What a useful plant it can be! Providing shelter, hibernation and nesting sites for birds and

insects, its glossy green leaves are happily munched by sheep, goats and deer. These leaves, so familiar, are different shapes according to whether they are on flowering or growing branches. The flowers are surrounded by heart- or spear-shaped leaves, while the rest of the plant has the three- or five-pointed ones we all recognise.



Many legends involve ivy. But has anyone discovered why although mentioned in the first line of the carol 'The Holly and the Ivy', it is absent from the rest of the verses?

CROSSWORD ANSWERS

ACROSS: 1 minimum, 5 light, 8 long jumps, 9 red, 10 returned, 12 semi, 14 grunts, 15 rabies, 17 lips, 18 sausages, 21 out, 22 night-gown, 24 straw, 25 speaker.
DOWN: 1 molar, 2 run, 3 majority, 4 member, 5 last, 6 gardening, 7 teddies, 11 trum-peter, 13 cassette, 14 gallons, 16 barges, 19 senior, 20 snow, 23 oak.

Puzzle Page

		9		6	5			
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Difficulty level: Easy.

S
U
D
O
K
U

			5					
		8	7	4			5	
	4	9				6	1	
		1					8	
			4		5			
	7					3		
	1	3				8	6	
	6			7	8	4		
					6			

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Difficulty level: Medium

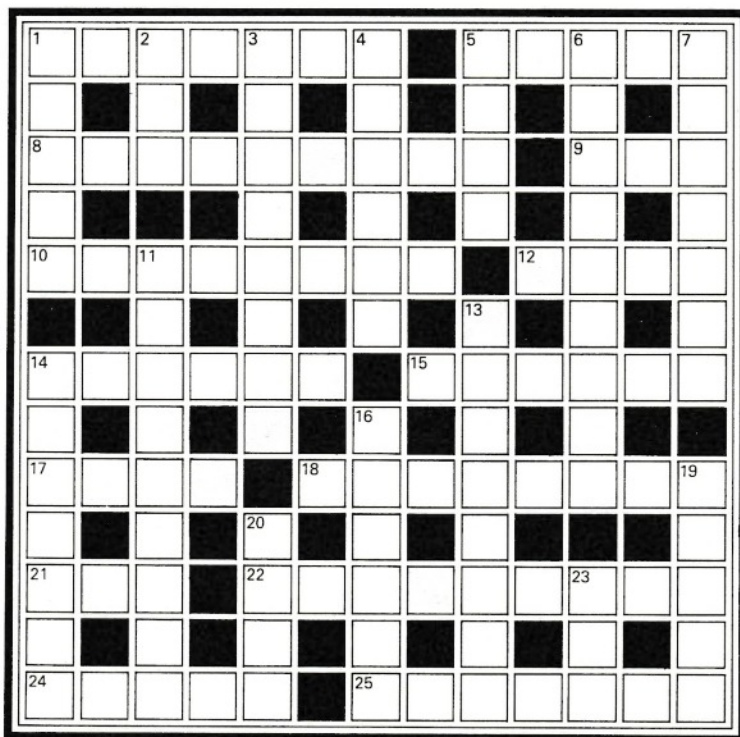
WORDSEARCH

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

Modern Halloween celebrations have their roots in pre-Christian times. As Christians, we all draw closer to Christ when we remember and give thanks for our loved ones and for others who have gone before us through the gates of death.

NOW look for: All, Hallows, Halloween, Druid, Priests, , Festival, Samhain, Bonfires Magic, Dark, Supernatural, Powers, Winter, Christians, Prayer, Charms, Deeper, True, Eve, Closer, Christ, Thanks, Loved, Death , Gone.

Crossword No 32



ACROSS

1. A little car, mother! The smallest possible (7)
5. Not heavy (5)
8. Athletic events needing great leaps forward (4, 5)
9. A bright colour – revolutionary! (3)
10. Came back (8)
12. Modern house (4)
14. Noises of pigs – strung (anag.) (6)
15. A canine disease (6)
17. Kissers! (4)
18. 'Bangers' (8)
21. Not at home (3)
22. Something worn in bed (5-4)
24. You drink through it – and warts recede! (5)
25. An official of the House of Commons (7)

DOWN

1. A back tooth (5)
2. Religious woman (3)
3. Most of the people (8)
4. One who belongs to a club (6)
5. Salt (anag.) – after everyone else (4)
6. Mowing the lawn, weeding, etc. (9)
7. Children's cuddly toys (7)
11. Player of a brass instrument (9)
13. Seats, etc. (anag.) – something with tape inside (8)
14. Amounts of petrol (7)
16. Boats seen on canals (6)
19. He's Spanish – also Norse (anag.) (5)
20. White stuff (4)
23. Big tree (3)

A few clues may be a bit cryptic Answers on page 16

THE COMMUNITY HALL

Regular activities using the facilities

MONDAY

NHS Fellowship 12.00 - 15.00 (monthly - 2nd Monday)
(Contact: Lynn Frier 01617890231)

TUESDAY

Yoga group 19.30 - 20.30
(Contact: Vicky Greer: 07717717186)

WEDNESDAY

Rainbows & Brownies 17.30 - 19.00 (weekly in term time)
(Contact: Sylvia McGreal 01617980057)

THURSDAY

Archery 13.00 - 15.00 and 19.00 - 21.00
(Contact: Dominic Vaughan 01612116563
or 07934080596)

FRIDAY

Archery 19.30 - 22.00 (Contact as above)

SUNDAY

Little Gems Sunday School 10.00 - 11.00 am (monthly 1st Sunday)
(Contact: Sylvia McGreal 01617980057)

VARIOUS

Priestley Players Amateur Dramatic Society - request info.
(Contact: Roger Partington 01617948266)

BOOKINGS

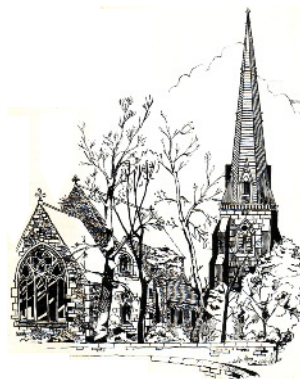
Booking requests, whether for regular or occasional events should be addressed to Mrs Sheila Jones who can be contacted on 01617892863 or 07845492109.



STAFF

Vicar of St. James & St. John

Rev. Gareth Thomas
91 Broomhall Road,
Pendlebury,
M27 8XR
Telephone: 0161 925 0059



Churchwardens:

Mr. T Palmer,
55 East Lancashire Road,
Swinton,
Manchester,
M27 5LY
Telephone: 0161 794 2702

Mr Fred Lloyd
213 Lancaster Road
Pendleton
Salford
M6 8WA
Telephone: 0161 789 3476

SERVICES: SEE NOTICE ON PAGE 2

Sunday	10.00 am	Parish Communion (Little Gems: 10.00 am, first Sunday in the month) (Family Service: 10.00 am third Sunday in the month)
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Wednesday	10.00 am	Holy Communion
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Baptisms, Weddings, Funerals etc. by arrangement with Rev. Thomas who may be contacted by telephone, or in person at Church on Wednesdays from 10-30am

Hall Bookings: The Hall is closed for occasional hires

E-mail for all church issues: Stjames.hope@gmail.com

Website: stjameshope.co.uk