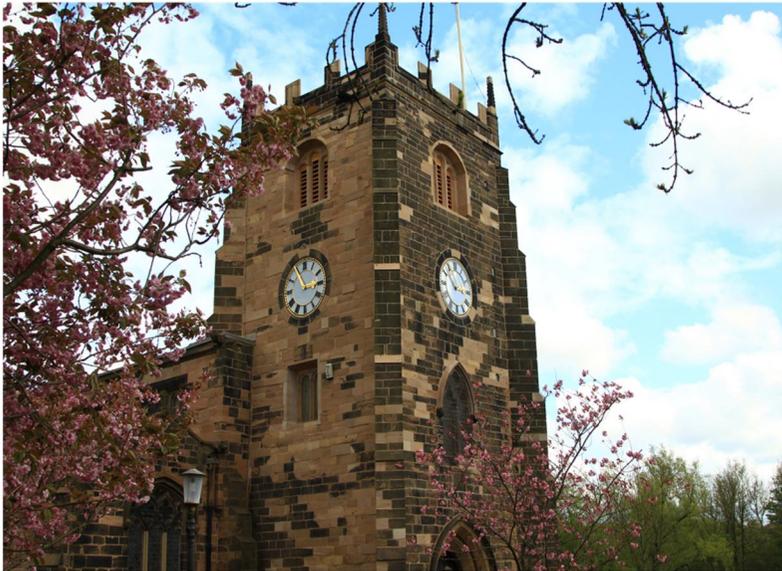


# Radcliffe Parish Church of St. Mary



*Nov-Dec 2019*

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## FACEBOOK

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## GET SOCIAL WITH ST. MARY'S



Check out our website:  
[www.radcliffeparishchurch.com](http://www.radcliffeparishchurch.com)

Here you can find out what is happening as well as regular services and groups that meet, contact details and help and support. There are also photographs of events as well as the church and grounds.

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## Editor's Note

After considerable soul searching, I must announce that that this is the last Parish Church of St Mary magazine that I will be involved in. When I undertook the responsibility of producing and editing the magazine I had a vision in my mind, of the sort of magazine I wanted to produce, that is, one that not only contained information and articles about St Mary's Church, but also articles of interest to readers, who were not part of our church community.

I hope that over the last eighteen months, I have been able to achieve this and you have enjoyed reading my efforts. I have gained a great deal of personal satisfaction researching and writing the articles for the magazine. It also came as a surprise to me, to find out that I appear to have a skill, I didn't realise I had.

However, producing the content for the magazines has come at a personal cost. It has proved stressful and has proved detrimental to my health and personal relationships. My wife Pauline has been very supportive of my efforts, but nevertheless I'm sure she will be glad to have me back, giving her my full attention again.

I have enjoyed my time as co-editor of the magazine and would like to thank Vicky for putting the magazine together on our behalf. I know that it has been a difficult job for her juggling work and home commitments, to have the magazine ready for publication on time. It has been very much appreciated by us all.

I would also like to thank those congregation members, who have made contributions to the magazines, their efforts have also been appreciated, as they have taken some of the burden off my shoulders. I take this opportunity of wishing any successor(s) as editors of the magazine, every success in providing, what is an important bridge between the elected officers of the Parish Church of St Mary and its congregation and the Radcliffe community.

On a final note, I do not rule out writing the odd article or poem for publication in future editions of our magazine. So, you might hear from me again, providing of course any new editor(s) thinks my efforts are worthy of inclusion.

PG.

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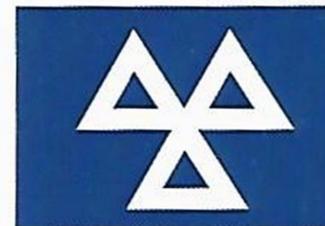
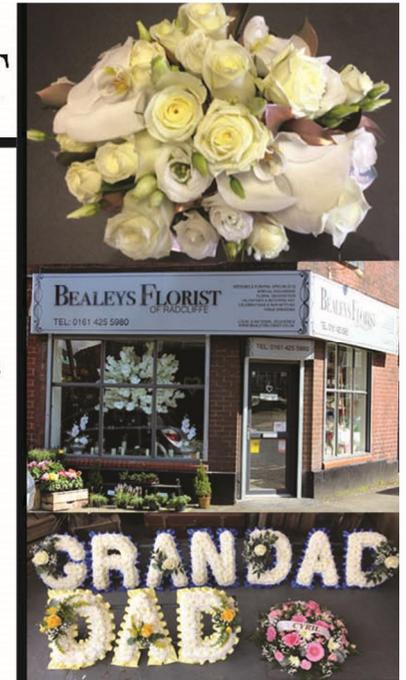
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## Forgotten Verse – Meg Merrilies

Old Meg she was a gypsy;  
And livød upon the moors:  
Her bed it was the brown heath turf,  
And her house was out of doors.

Her apples were swart blackberries,  
Her currants, pods of broom;  
Her wine wad dew of wild white rose,  
Her book a churchyard tomb.

Her brothers were the craggy hills,  
Her sisters larchen trees;  
Alone with her great family,  
She livød as she did please.

No breakfast had she many a morn,  
No dinner many a noon,  
And stead of supper she would stare,  
Full hard against the moon.

But every morn, of woodbine fresh,  
She made her garlanding,  
And every night the dark glen yew,  
She wove and she would sing.

And with her fingers old and brown,  
She plaited mats oørushes,  
And gave them to the cottagers,  
She met among the bushes.

Old Meg was brave as Margaret Queen,  
And tall as Amazon:  
An old red blanket cloak she wore,  
A chip hat she had on,  
God rest her aged bones somewhere-  
She died full long ago.

**By John Keats**

## The Parish Directory

Who's who at the Parish Church of St Mary, Radcliffe.

<b>Team Rector</b>	Vacant
<b>Team Vicar</b>	Rev Elizabeth Binns MBE
<b>Verger</b>	Mrs V Beal 0161 766 9504
<b>Organist/Pianist</b>	Mr P Brown
<b>Church Wardens</b>	Mrs D Tokaryk 0161 724 4116
<b>Lay Assistants</b>	Mrs V Beal, Mr W Boote, Mrs J Howard, Mrs D Tokaryk, Mewish Nasir, Jean Robinson
<b>Intercessors</b>	Miss J Boote, Mrs V Ormrod, Mewish Nasir
<b>Electoral Role Secretary</b>	Miss J Boote
<b>Child Protection Officer</b>	Mrs D Tokaryk
<b>Flower Arrangers</b>	Mrs B Greaves, Mrs P Rigby
<b>Baptism Visitors</b>	Mrs B Greaves, Mrs P Rigby, Mrs D Tokaryk
<b>Junior Church Leader</b>	Vacant
<b>Magazine Committee</b>	Mrs V Ormrod, Mr P Gorman
<b>Weekly Newsheet Editor</b>	Mr P Gorman 0161 723 4965
<b>Magazine Editors</b>	Mr P Gorman Mrs V Ormrod Email: p.gorman4@ntlworld.com vxormrod@hotmail.com
<b>Parochial Church Council</b>	
<b>Members</b>	Mrs L Higham, Mrs P Rigby, Mrs M Mort, Mrs P Holt, Mrs V Ormrod, Mrs B Greaves, Mrs E Embrey, Mrs P OøDwyer, Mrs J Robinson, Mr P Gorman
<b>Vice Chair</b>	Mrs J Robinson
<b>Secretary</b>	Vacant
<b>Treasurer</b>	Mrs J Robinson
<b>Deanery Synod Representatives:</b>	Mrs J Robinson, Mrs V Beal

**John Randal Bradburne**  
**14<sup>th</sup> June 1921 - 5<sup>th</sup> September 1979**



Bradburne in Officers uniform



John Randal Bradburne was born on 14 June 1921 in Skirwith, Cumberland. The son of Thomas William Bradburne and Erica May Hill, he was baptised into the Church of England at Skirwith on 31 July 1921. He had two brothers and two sisters. Their father, an Anglican clergyman, was Rector of Skirwith. The Bradburnes were cousins of the playwright Terence Rattigan and were more distantly related to the politician Christopher Soames.

He was educated at Gresham's, an independent school in Norfolk, from 1934 to 1939, after his father had gained a new benefice in Norfolk. He joined the school's Officers' Training Corps, planning to continue his studies at a university. At the outset of the World War 2, he volunteered for the Indian Army, was accepted and sent for training at an Officer Cadet Training Unit.

In December 1940 he was commissioned in the Indian Army and assigned to the 9th Gurkha Rifles of the Indian Army and was posted with them to British Malaya to face the invasion of the Imperial Japanese Army. After the fall of Singapore in February 1942, he spent a month in the jungle. With another Gurkha officer, he tried to sail a sampan to Sumatra but they were shipwrecked. A second attempt was successful, and he was rescued by a Royal Navy destroyer and returned to Dehra Dun in India. For his escape, he was recommended for the Military Cross, although this was never awarded. He then saw active service with Orde Wingate's Chindits in Burma.

He relinquished his commission in March 1946, on account of ill-health. During his time in Malaya, he had a religious experience and the adventurer became the pilgrim. When he returned to England after the war, he stayed with the Benedictines of Buckfast Abbey, where he became a Roman Catholic in 1947. He wanted to be a Benedictine monk but the Order would not accept him because he had not been in the Church for two years.

For the next sixteen years, he wandered through England, France, Italy, Greece and the Middle East with only a Gladstone bag. For some of this time, he tried to live as a hermit on Dartmoor, and then went to the Benedictine Prinknash Abbey, before joining the choir of Westminster Cathedral as a sacristan. On Good Friday 1956 he joined the Secular Franciscan Order but remained a layman. However, he decided he wanted to be buried in the habit of Francis of Assisi.

At this time, wanderlust was coming to the end in 1962, when he wrote to a Jesuit friend in Rhodesia (now Zimbabwe). He asked, "Is there a cave in Africa where I can pray?" The answer was an invitation to come to Rhodesia and be a missionary helper. This is where in 1969, he found Mutemwa Leprosy Settlement near Mutoko, 143 kilometres (89 miles) northeast of Salisbury (now Harare).

It was a cut off community of leprosy patients abandoned by others. Here he stayed to care for them as their warden but fell out with the Leprosy Association and was expelled from the colony. He then decided to live in a tin hut, just outside the perimeter fence, from where he continued to minister to the lepers.

After his arrival to Africa, he told a Franciscan priest that he had three wishes: to help the victims of leprosy, to die a martyr, and reiterated his desire to be buried in the Franciscan habit. By July 1979, the Rhodesian Bush War, then in its 15th and last year, was approaching Mutemwa. His friends urged him to leave but he insisted that he should stay with the lepers. On 2 September 1979, guerrillas of the Zimbabwe African National Liberation Army abducted him. He was shot and died on 5 September at the age of 58. He was buried in a Franciscan habit, according to his wishes, at the Chishawasha Mission Cemetery, about 18 kilometres (11 miles) northeast of Salisbury (now Harare).

A service is held in Bradburne's memory at Mutemwa every year, drawing as many as 25,000 people each time. In 2009 a Mass commemorating the 30th anniversary of his death was held at Westminster Cathedral in London. The 40th Anniversary of his assassination will be marked both at Mutemwa with a pilgrimage and then an exhibition and talks at Westminster Cathedral on 21 September 2019, where his relics will be showcased for the first time.

He left behind 6,000 poems and is in the Guinness World Records for being in terms of lines of poetry alone, the most prolific poet in English. Comprising a total of 169,925 individual lines, his output almost doubles that of William Shakespeare. Most of his poems were written after 1968 and cover a wide range of spiritual, natural, elegiac and narrative subject matter. As he wrote his domestic letters largely in verse, new poems from the recipients are still occasionally found.

A campaign to have Bradburne beatified and canonised was started by the late Celia Brigstocke, John's niece and continued by Kate Macpherson, his great niece. On 1 July 2019 the Congregation for the Causes of Saints in Rome issued a formal nihil obstat for the cause of beatification of Bradburne to proceed. The letter was sent to Archbishop Robert Ndlovu, primate of Zimbabwe, who in April 2019 had convened a meeting of Zimbabwean Bishops at which there was unanimous approval to support the cause. A postulator, Dr Enrico Solinas, a lay judge at the Umbrian Interdiocesan Ecclesiastical Court of Perugia, was appointed in 2018, and is now taking the cause forward.

## WAG's Noticeboard

WAGø are a group of women who meet once a month either for a social event or some kind of activity to help the community. It is a very relaxed fun group who are always looking for new members, there is no age limit.

**Our next events:-**

**14<sup>th</sup> December – Christmas party at the Elizabethan Suite**

## GARDENING TIP



### November

Plant tulip bulbs for a spring display, prune roses to prevent wind-rock & raise containers onto pot feet to prevent water-logging.

### December

Prune acers, birches and vines before Christmas & check winter protection structures are secure.

## Memorial Flowers



Bill & Ivy Bootes 61<sup>st</sup> Wedding Anniversary



In Memorium of Teddy Yates from wife Mary



Flowers for the funeral of Kathleen Simmonds



Anyone interested in a floral arrangement to be displayed in church in celebration of a special event or in memory of a loved one should contact either Barbara (0161 723 3546) or Pat (07876 702 305) to arrange for payment and the preferred colour scheme, prior to their chosen dates. Every endeavour will be made to meet your requests. The current cost to use this service is £25, this payment is used to purchase the flowers used in the displays.



# Bury Corporation Tramways



Ainsworth Road, Black Lane Tramway

Bury Corporation Tramways commenced its services in 1903, opening its first line to Fairfield. The tram depot site was located between George Street and Foundry Street. The power station operated by Bury Corporation Electricity Department, was on the opposite side of Rochdale Road, near to Derby Street.

The introduction of Tramway Routes, were staggered over a number of years, the dates they were opened is, as per the list below:

- 3 June 1903 Jericho to Moorside.
- 21 May 1904 Moorside to Bury.
- 21 April 1904 Heap Bridge to Bury via Heywood St, Spring St and Frederick St.
- 29 April 1904 Bury to Rochdale Road (Heywood St) via Princess St.
- 20 May 1904 Bury to Limefield.
- 20 July 1904 Bury to Unsworth boundary and Whitefield Station.
- 10 August 1904 Bury to Barracks (Bolton Rd).
- 16 September 1904 Bury to Tottington.
- 4 January 1905 Radcliffe Bridge to Whitefield.
- 18 April 1905 Radcliffe Bridge to Stopes.
- 5 May 1905 Radcliffe Bridge to Black Lane.
- 24 June 1905 Bury to Radcliffe Town Hall.
- 20 May 1907 Bury to Barracks extended to Brightmet.
- 17 November 1905 Bury to Rochdale Road extended from Heap Bridge to Heywood Market Place and Hopwood.
- 24 February 1915 Moorside to Bury extended to Smethurst Hall, and Bury to Limefield extended to Walmersley.

Bury Corporation Tramway wished to expand beyond its boundary, and opened negotiations with neighbouring local authorities to build and lease tramways in their areas. This included Radcliffe Urban District Council and, although negotiations were fraught, agreement was finally reached for Bury to operate Radcliffe's tramways and these were opened in 1905. This included the tramway along Ainsworth Road, passing Black Lane railway station, which opened on 5 May 1905 and operated by Bury Corporation trams in accordance with the lease. This settled down into a tram service between the Three Arrows pub, Radcliffe and Whitefield connecting with Salford Corporation trams from there to and from Manchester. This was unusual in tramway terms as it was a tram service that did not touch the borough that operated it.

By 1915, the company was carrying 16 million passengers a year.

After the Great War motor buses improved quickly and tram operators began to seek to convert tram routes to bus operation. But Radcliffe's lease was for trams, with both authorities still paying off the capital on building the tramway and tramcars, so although the main tram service switched to buses on 3 June 1929 Radcliffe insisted that Bury keep to the terms of the original lease agreement: so Bury trams continued to trundle up and down Black Lane - just at peak hours until 9 October 1938, when Radcliffe's last tram ran back to its home depot in Bury.

In 1925 an agreement was reached with Rochdale Corporation Tramways for through running to Rochdale and 1926 a joint service with Salford Corporation Tramways between Bury and Victoria was opened.

Abandonment of the tram services started as early as 3 July 1932, when the service between Rochdale to Bury via Heywood was withdrawn. The electric tram revolutionised public transport in the early twentieth century but by the 1930s it was already in decline. Lines were closed, but in most cases just a line here and there as each town's network contracted gradually. However, the total closure of the service was delayed for several more years until 13<sup>th</sup> February 1949, tram 13 being the last service to be operated.

## I Remember

**I remember the corn beef of my childhood,  
And the bread that we cut with a knife.  
When the children helped with the housework,  
And the men went to work not the wife.  
The cheese never needed a fridge,  
And the bread was so crusty and hot.  
The children were rarely unhappy,  
And the wife was content with her lot.**

**I remember the milk from the bottle,  
With the yummy cream on the top.  
Our dinner came hot from the oven,  
And not from a freezer or shop.  
The kids were a lot more contented,  
They didn't need money for kicks.  
Just a game with their friends in the road,  
And sometimes the Saturday flicks.**

**I remember the slap on the backside,  
And the taste of the soap if I swore.  
Anorexia and diet weren't heard of,  
And we hadn't much choice what we wore.  
Do you think that that bruised our ego?  
Or our initiative was destroyed.  
We ate what was put on the table,  
And I think life was better enjoyed.**

**Author unknown.**

## *What's Happening.....*

### **Dates for your diary**

#### **November**

- 1<sup>st</sup> 10am Service at St TJø  
6.30pm Pilgrims Course at St TJø
- 2<sup>nd</sup> 9.30am Morning Service at St TJø  
7.30pm Concert by Radcliffe Male Voice  
Choir at St. Phillips Community Centre
- 3<sup>rd</sup> 10.30pm Family Friendly Sunday  
Eucharist at St. Marys  
3pm All Souls service at ST. Marys
- 5<sup>th</sup> 7.30pm Healing Service at St. T.J.s
- 6<sup>th</sup> 10am Wednesday Eucharist at St Marys
- 8<sup>th</sup> 10am Bible Study Group at 146 Bury Rd  
12pm Team intercessions at St TJø
- 9<sup>th</sup> 9.30am Morning Prayers at St TJø  
11am ó 1pm Saturday Café at St Maryø
- 10<sup>th</sup> 9.30am Sunday Eucharist at St Maryø
- 13<sup>th</sup> 10am Wednesday Eucharist at St TJø  
7.30pm Radcliffe Hall and St. Maryø  
Ladies group meeting
- 15<sup>th</sup> 10am Bible Study Group at 146 Bury Rd  
12pm Team intercessions at St TJø  
6.30pm Pilgrims Course at St TJø
- 16<sup>th</sup> 9.30am Morning Prayers at St TJø
- 17<sup>th</sup> 9.30am Sunday Eucharist at St Maryø
- 20<sup>th</sup> 10am Wednesday Eucharist at St Maryø
- 22<sup>nd</sup> 10am Bible Study Group at 146 Bury Rd  
12pm Team intercessions at St TJø
- 23<sup>rd</sup> 9.30am Morning Prayers at St TJø  
11.30-2.30pm Christmas Fayre St. TJø
- 24<sup>th</sup> 9.30am Sunday Eucharist at St Maryø  
3pm Food & Friendship at St Phillips
- 27<sup>th</sup> 10am Wednesday Eucharist at St TJø  
7.30pm Mothers Union meeting at  
St.Maryø
- 29<sup>th</sup> 10am Bible Study Group at 146 Bury Rd  
12pm Team intercessions at St TJø  
6.30pm Pilgrims Course at St TJø
- 30<sup>th</sup> 9.30am Morning Prayers at St TJø  
12-3pm Christmas Fayre ST. Maryø

#### **December**

- 1<sup>st</sup> 11am Team Christingle Service at  
St.Maryø followed by bring and share  
lunch
- 3<sup>rd</sup> 7.30pm Healing Service at St. T.J.s
- 4<sup>th</sup> 10am Wednesday Eucharist at St Marys  
7.30pm Ladies group Christmas Meal
- 6<sup>th</sup> 10am Bible Study Group at 146 Bury Rd  
12pm Team intercessions at St TJø
- 7<sup>th</sup> 9.30am Morning Prayers at St TJø  
11am ó 1pm Saturday Café at St Maryø
- 8<sup>th</sup> 10.30pm Family Friendly Eucharist at St.  
Marys  
1pm Christmas Pantomime - Cinderella
- 11<sup>th</sup> 10am Wednesday Eucharist at St TJø
- 13<sup>th</sup> 10am Bible Study Group at 146 Bury Rd  
12pm Team intercessions at St TJø  
6.30pm Pilgrims Course at St TJø
- 14<sup>th</sup> 9.30am Morning Prayers at St TJø
- 15<sup>th</sup> 9.30am Sunday Eucharist at St Maryø  
4pm Nine lessons and carols
- 16<sup>th</sup> 7.30pm Community Carols at St Philips
- 18<sup>th</sup> 10am Wednesday Eucharist at St Marys
- 20<sup>th</sup> 10am Bible Study Group at 146 Bury Rd  
12pm Team intercessions at St TJø
- 21<sup>st</sup> 9.30am Morning Prayers at St TJø
- 22<sup>nd</sup> 9.30am Sunday Eucharist at St Maryø
- 24<sup>th</sup> 6pm Carols & Crib Service at St. TJø  
11.30pm First Eucharist of Christmas at St.  
Maryø
- 25<sup>th</sup> 10am Team Festival Eucharist at St TJø
- 26<sup>th</sup> 10am St Stephens Day Holy Communion  
at ST Maryø
- 27<sup>th</sup> 10am St Johnø Day Holy Communion at  
St. TJø
- 28<sup>th</sup> 10am Holy Innocents Holy Communion
- 29<sup>th</sup> 9.30am Sunday Eucharist at St Maryø  
3.30 pm Food & Friendship at St Phillips



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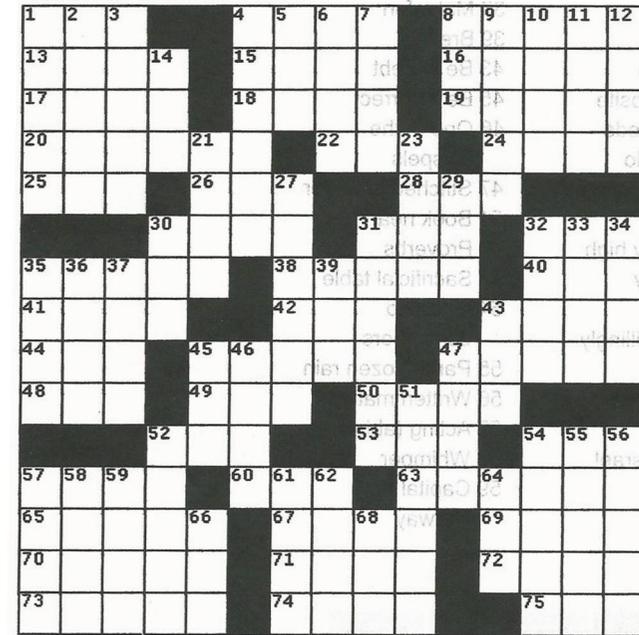


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- 4 Evils
- 8 Bare
- 13 Appoint
- 15 Nifty
- 16 Brother of Moses
- 17 What a mosquito bite does
- 18 Bird; symbol of Holy Spirit
- 19 Group of related families
- 20 Tennis' Graf
- 22 Ram's mate
- 24 Move gently
- 25 Peeper
- 26 Maturity
- 28 Discs
- 30 Daniel was thrown into the \_\_\_s' den
- 31 Expression of surprise
- 32 Border
- 35 Type of food
- 38 Authoritative list of scripture
- 40 Poem
- 41 A king of the Amalekites
- 42 Aged
- 43 Start
- 44 Doze
- 45 NT church leader
- 47 Do not cast your pearls before \_\_\_
- 48 Exist
- 49 Regret
- 50 Fencing sword
- 52 \_\_\_ of the Covenant
- 53 Compass point
- 54 Compass point
- 57 Absent without leave
- 60 Tree
- 63 Heavenly beings
- 65 Broken bone coverings
- 67 Holler
- 69 Brews
- 70 A Hindu's red dot

**DOWN**

- 1 Seasoning
- 2 Mean
- 3 Host
- 4 Very dark blue
- 5 Sign of the zodiac
- 6 Clean
- 7 Thick soup
- 8 Stood opposite
- 9 Biblical weeds
- 10 Opera solo
- 11 Loots
- 12 Leg joint
- 14 Extremely high frequency (abbr.)
- 21 Gladly, willingly (KJV)
- 23 Reverberate
- 27 Encrypt
- 29 Tribe of Israel
- 30 Tote
- 31 One of the apostles
- 32 Shoshonean
- 33 Garden of \_\_\_
- 34 Word written on the wall (Daniel)
- 35 Jesus turned water into wine here
- 36 Seaweed substance
- 37 Make fun
- 39 Brew
- 43 Be in debt
- 45 Be incorrect
- 46 One of the Gospels
- 47 Stitched together
- 51 Book near Proverbs
- 52 Sacrificial table
- 54 Offers to consumers
- 55 Partly frozen rain
- 56 Written material
- 57 Acting (abbr.)
- 58 Whimper
- 59 Capital of Norway

- 61 Harp
- 62 Something in orbit
- 64 Breach
- 66 Welkin
- 68 Court



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## The Illusion of War

Jasper Maskelyne, grandson of John Nevil Maskelyne, was an invaluable resource to his native Britain during World War II. Maskelyne became an integral part of a special unit focused on the action along the Suez Canal. With his great knowledge of illusion, Maskelyne was able to devise ingenious- and very large scale- illusion systems that virtually made tanks invisible from the air, hid whole buildings full of ammunition and supplies, and even made an entire city vanish and reappear several miles away.

Maskelyne joined the Royal Engineers at the start of the Second World War, thinking that his skills could be used to create camouflage. He convinced sceptical officers by creating the illusion of a German warship on the Thames using only mirrors and a model. The military eventually deployed him to the North African theatre in the Western Desert, although he spent most of his time there entertaining the troops. In January 1941, General Archibald Wavell created "A Force" for subterfuge and counterintelligence.

Maskelyne was assigned to it and gathered a group of 14 assistants, including an architect, art restorer, carpenter, chemist, electrical engineer, electrician, painter, and stage-set builder. The group was nicknamed the "Magic Gang". The Magic Gang built a number of remarkably effective illusions. They used painted canvas and plywood to make jeeps look like tanks - with fake tank tracks - and make tanks look like trucks. They created illusions of whole armies and huge battleships.

Maskelyne's largest illusion was to conceal Alexandria and the Suez Canal in order to misdirect German bombers. He built a mock-up of the night-lights of Alexandria in a bay three miles away with fake buildings, lighthouse, and anti-aircraft batteries. To mask the Suez Canal, he built a revolving cone of mirrors that created a wheel of spinning light nine miles wide, meant to dazzle and disorient enemy pilots so that their bombs would fall off-target.



**Inflatable dummy Sherman Tank, one of the many deceptions that Maskelyne claimed to have created**

There was a fake railway line, fake radio conversations, and fake sounds of construction. They also built a fake water pipeline, made it look as if it would never be ready before the attack.

The Magic Gang disbanded after the battle and, although Winston Churchill praised his efforts, Maskelyne did not receive the appreciation he deserved. He retired to Kenya, and lived his life as a favourite resident, giving driving instructions and magic lessons.

Maskelyne's wartime accomplishments were the subject of a 1983 book by David Fisher titled *The War Magician*. In early 2003, there was talk of making a feature film starring Tom Cruise, but the movie has yet to be made.

**Produced courtesy of Magic Tricks.com.  
Author, Jackie Mondicap, of Magic Tricks.com.**

## Lesser known Christian Saints

### St Herman

A young military clerk named **Egor Ivanovich Popov**, entered monastic life as a novice at [Sarov](#) Monastery near the Russian Baltic coast and was tonsured with the name 'Herman' at Valaam in 1782.

A spiritual mission was organized in 1793, made up of monks of the Valaam Monastery. They were sent to preach the Word of God to the native inhabitants of north western America, who only ten years before had come under the sovereignty of Russia. Herman was among the members of this Mission.

The chosen men left Valaam for the place of their great appointment. They arrived on Kodiak Island, (later to become part of the American State of Alaska after its sale by Russia to the United States of America,) on 24<sup>th</sup> September 1794. In November, founding the Holy Resurrection Church on the island.

He built a school for the Aleutians, and he often defended them from the injustices and exploitation of the Russian traders. He was known to them as *Apa* which means "Grandfather." He lived most of his life as the sole resident of Spruce Island, a tiny wooded island near Kodiak Island.

St. Herman worked tirelessly. He ate and slept very little and when he slept, he used a bed that was a board, resting his head on a pillow of bricks. All his life, he wore the same simple clothing - a sleeveless deerskin shirt, his cassock and monk's hat, a faded, patched mantle, and his shoes. In rain and storms, in the midst of winter snow or severe frost, he never changed his garments or added layers for warmth. His physical feats astonished those who knew him; one disciple saw him walking barefoot on a winter's night, hauling a log that would have been difficult for four men to carry. With his own hands he built his cell and chapel, hauled baskets of kelp from the ocean to fertilize his garden, and in the midst of the labour meticulously kept the monk's rule of services and prayers.

Tending his own garden and diligently observing his monastic rule didn't keep St. Herman from reaching out with great love and concern to his Aleutian neighbours. On feast days and Sundays, he would gather them in the chapel next to his cell, and lead them in holy services; the people loved to listen to his spiritual teaching, and would visit him at all hours of the day and night, staying until early morning to absorb his instruction. The local Russian governor Yanovsky recalled, "To my amazement he spoke so powerfully, so sensibly, and argued so convincingly that it now seems to me that no education or earthly wisdom could withstand his words. We conversed every day until midnight, and even later, about the love of God, about eternity, about the salvation of the soul, and about Christian life. His sweet speech poured forth from his lips in an unceasing stream." Saint Herman especially loved the Aleutian children, for whom he would bake cookies, and he watched over those who were weak and powerless. He started a school for orphans, tended the sick during a plague that decimated the population, and defended the native Aleuts before the Russian fur traders who were exploiting them. The people began to tell each other of miracles they'd seen. Father Herman would tell someone of a future event and it would come to pass; animals, even bears, would eat from his hands; he placed an icon of the Mother of God in the sand and a tidal wave receded back into the ocean.

People flocked to the elder for counsel and help. Affectionately, the Aleuts began to call him their "North Star," referring to how his teaching guided and grounded them, or the even more intimate "Apa," which meant grandfather. Couples with troubled marriages would seek his advice. With meekness, he would reproach people for their lack of sobriety or their cruelty. He himself for years refused any titles of elevation within the church, preferring the simplest designation, "monk." His letters reflect his simplicity and tender disposition. "Our sins," he wrote, "do not in the least hinder our Christianity... Sin, to one who loves God, is nothing other than an arrow from the enemy in battle. The vain desires of this world separate us from our homeland; love of them and habit clothe our soul as if in a hideous garment. We, who travel on the journey of this life and call on God to help us, ought to divest ourselves of this garment and clothe ourselves in new desires, in a new love of the age to come, and thereby receive knowledge of how near or how far we are from our heavenly homeland."

As the time of St. Herman's death drew closer, he began to tell his disciples to prepare, giving them specific instructions about his burial and services. Everything he prophesied related to his death came to pass, exactly as he had foretold, and so it was that on December 13, 1837, he leaned his head on the chest of his disciple Gerasim and died. "Glory to Thee, O Lord," he pronounced with shining face, just before taking his last breath. In various Aleutian towns, people reported seeing a pillar of light, reaching from Spruce Island to the heavens. "St. Herman has left us," one villager reportedly said. After his death, he was all but forgotten, confirming the prophecy he made many years before. "Thirty years will pass after my death, all those who live now on Spruce Island will be dead, you alone will remain alive, and you will be old and poor; then they will remember me," Father Herman said to his Aleut follower, Ignatius Aliaga.



*St. Herman's original grave site on Spruce Island*



*The chapel on Spruce Island the final resting place of St Herman.*

As with other prophecies of the saint, this one too was fulfilled, as in 1867, Bishop Peter of Alaska began a formal investigation into his life. It wasn't until 1894 that his story became known to the outside world, and then his glorification waited another 76 years, until August 9, 1970.

Fortunately for the Aleuts and all Alaskans, St. Herman hasn't ever left them. Miracles attributed to his intercessions have happened since his death and are still happening today. Most Native Alaskans today are still Orthodox, and they honour his memory with prayers and pilgrimages. His relics rest in the resurrection church on Kodiak and Orthodox faithful from all over the world come to venerate them and ask for his prayers.

## HOW TO DRY ROSE PETALS: 6 FAST & EASY WAYS TO PRESERVE FLOWERS

Want to preserve your rose petals so they last happily ever after? If you want petals from special bouquets (like your wedding bouquet!) to last forever, all you have to do is dry out the flower petals! It's easier than you think. Here, we'll show you how to dry rose petals in six different ways.

First, there are a couple of tips that apply to *all* rose petal drying methods: Start with high-quality roses. Choosing big, beautiful roses that have a smell great and rich, bright colours will typically result in beautiful dried petals.

Also, when it comes to removing the petals, here's the trick: lightly grab the petals near their base and pluck quickly to remove them. You can also use scissors to snip the petals off as close to the base as possible!

Without further adieu, here are six ways to dry rose petals.

### 1. Air Dry Your Rose Petals

Air drying is an easy, effective, and natural way to dry your rose petals. It will require your attention to regularly turn the petals and monitor progress, so plan your time accordingly.

- **Place Petals on Dry Screen**  
Prepare the petals for drying by evenly spacing them out over a thin screen. Leave a small space between each petal to allow room for air to dry them.
- **Place Petals in Sunlight and Open, Warm Air**  
Find a sunny, warm space to place the drying tray. Be sure the area is well-ventilated, with open air to allow proper drying.
- **Turn Petals Regularly**  
Return to the tray to turn your rose petals regularly. This will ensure that each petal dries evenly on both sides, and will encourage the petals to lay flatter.
- **Remove Dried Petals**  
Once the petals appear dry, remove them from the tray and place them in a proper storage container. You're done!

### 2. Dehydrate the Rose Petals

Using a dehydrator to dry rose petals is a great option that requires a bit less effort and attention than air drying, as long as you trust your dehydrator. It may be a good idea to do a small test run in order to perfect the time and process for your machine.

- **Place Petals on Dehydrator Rack**  
Distribute rose petals evenly across your dehydrator rack(s). Be sure there is a small space between each petal to prevent them from drying unevenly or sticking together.
- **Set Dehydrator to Low Setting**  
Place the trays into the dehydrator and adjust it to its lowest setting. Drying times depend on the machine you're using, so it's important to keep an eye on them as it could take a few hours or a whole day.
- **Allow Petals to Dry Completely**  
Check the petals regularly to ensure that they dry to the level you desire (you don't want them to burn, so watch closely). Once completely dried, remove them from the machine and you're done.

### 3. Roast the Petals in a Conventional Oven

The conventional oven is another great method for drying rose petals at home. With many home ovens having multiple rack options, you can typically place your petals on multiple levels for drying. Just be sure to watch closely and rotate often.

- Place Petals on a Baking Sheet  
Evenly space your rose petals across a standard baking or cookie sheet. You may choose to use multiple sheets in order to dry more rose petals.
- Preheat Oven to 180°  
Preheat your oven to between 180°. Some ovens are more reliable than others, so be sure to monitor the rose petals and their condition rather than concentrating too much on the temperature.
- Heat Petals for 10-30 Minutes  
Place the sheets of rose petals into the oven. Start with a minimal time ⦿ in the 10 minute range ⦿ to determine how the rose petals will do in your oven. If you have multiple levels, we suggest keeping them at a low setting and rotating them once for every 10 minutes.
- Check Regularly for Crisp Petals  
Continuously monitor your rose petals in the oven. Once they appear dry or feel slightly crisp to the touch, it's time to remove them. Keep in mind that leaving them in the oven too long will result in very crisp, even burned rose petals ⦿ but if that's the look you're going for and you're willing to watch closely, go for it.

#### 4. Microwave the Rose Petals

The microwave oven offers a unique, high-tech method for drying rose petals. Since most people have a microwave oven in their kitchen at home, this is a fun and convenient option that will dry your rose petals in less than a minute.

- Cover a Microwave-Safe Plate in Paper Towels  
Start by selecting a large microwave-safe plate, then covering it with paper towels.
- Place Petals on a Covered Plate  
Once the plate is covered with paper towels, it's time to evenly space rose petals across the plate's covered surface. Be sure to give each petal enough room to dry, so they don't stick together or become mushy.
- Cover the Petals with a Layer of Paper Towels and an Additional Plate  
Use another layer of paper towels to completely cover all the petals on the plate. Then place another large plate over the top, to cover the bottom plate and rose petals.
- Microwave for 30-40 Seconds  
Put the plate in the microwave. Use a normal power setting and zap the petals for 30-40 seconds. If your microwave tray does not rotate, we recommend rotating the plate of rose petals at the midway point.
- Check for Crisp Petals  
Once time is up, check the rose petals to ensure they've dried to your preferred level. If necessary, you can cook for additional intervals to obtain the dry texture you prefer.

#### 5. Press the Rose Petals in a Book

Using a book to dry flowers is the classic, low-effort method for drying rose petals. This is a ⦿set it and forget it⦿ option that is perfect if you don't need the dried rose petals in a hurry.

- Place Petals on Interior Page of Large Book  
Start by evenly spacing rose petals across the pages of a large book. We suggest using books with coarse pages rather than a glossy finish as the paper material tends to absorb moisture better.
- Close The Book Carefully With Petals Inside  
Once the petals are in place, slowly and carefully close the book to ensure the petals stay in place for drying. You may try to dry petals between multiple pages of the same book, but we suggest limiting the number a bit ⦿ and you should space the pages out a bit. Be sure to bookmark the section of the book where your petals are drying!
- Allow the Book to Sit for 2-3 Weeks  
Lay the book flat and allow the petals to dry in the pages for two to three weeks. If you'd like to give your petals a flattened look, place a heavy object on top of the book to compress the **petals while they dry.**
- Carefully Remove the Dried Rose Petals  
After your chosen time period has passed, remove the dried petals from your book pages.

## The Picts

Known as 'Picti' by the Romans, meaning 'Painted Ones' in Latin, these northern tribes constituted the largest kingdom in Dark Age Scotland. They repelled the conquests of both Romans and Angles, creating a true north-south divide on the British Isles, only to disappear from history by the end of the first millennium - swallowed whole by the history of another group, the Gaels. Together they created the Kingdom of Alba.



A tattooed Pict warrior



A Pictish Stone

The Picts took part in one of the most decisive battles in Scottish history - the Battle of Dun Nechtain (Dunnichen). If the Picts had lost, Scotland might never have existed. For the Angles of Northumbria, it was simply a disaster - ending their domination of Scotland.

The Battle of Dun Nechtain was fought on Saturday 2nd March 685 AD and is one of the best recorded events in Dark Age Scotland. We even know that it was fought at 3 o'clock in the afternoon.

The Kingdom of the Angles under King Oswui had rapidly expanded north, moving their frontier from the River Forth to the River Tay. Since 653 AD, many of the major groups of people in Scotland - Britons, Gaels and much of Pictland - had been subject to the overlordship of King Oswui. In 672 AD, after the death of Oswui, the Picts rose against their overlords, expelling Drust, their Northumbrian puppet king.

The new King of Northumbria, Ecgfrith, wasted no time in wreaking revenge on the Picts. The Picts were massacred at a battle near the town of Grangemouth, where the rivers Carron and Avon meet. According to Northumbrian sources, so many Picts died they could walk dry-shod across both rivers. By 681 AD Ecgfrith had founded a bishopric at Abercorn on the southern shore of the Forth - a symbol of Northumbria's secure grip over the Picts.

The defeated Picts took Bridei, son of Bili, as the king of a much-depleted Pictland. King Bridei was actually the cousin of his mortal enemy, King Ecgfrith of the Angles, but, in true Dark Age fashion, this didn't diminish their mutual desire to destroy each other. An almighty battle was on the cards.

The Chronicle of Holyrood gives us the best account of the battle: "In the year 685 King Egfrith rashly led an army to waste the province of the Picts, although many of his friends opposed it...and through the enemy's feigning flight he was led into the defiles of inaccessible mountains, and annihilated, with great part of his forces he had brought with him."

The Angles were advancing up Strathmore, probably aiming for the Pictish fortress of Dunnottar, when they fell into Bridei's trap. Sighting a Pictish warband, the Angles set off in pursuit, then, as they came over the cleft in Dunnichen Hill, they found themselves confronted by the main body of the Pictish army. Caught between the Picts and the loch below the hill, the Angles bravely faced their doom.

The political map was altered. The Picts, Gaels and many Britons were freed from Northumbrian overlordship. Gaelic poets as far away as Ireland celebrated the battle's outcome. The Pictish frontier returned to the River Forth near Edinburgh and the Bishop of Abercorn fled, never to return. The Angles never fully recovered as major force in Scotland.

It is no coincidence that the Picts' mysterious disappearance occurs at the same time as the creation of the kingdom of Alba. For many years Gaelic influence in Pictland had been on the rise. The Gaelic religion of Christianity had spread throughout Pictish lands and with it many Gaelic traditions. Furthermore, through a mixture of conquest and inter-marriage Gaelic or Gaelicised royalty had succeeded to the Pictish throne (a notable example of this being Kenneth MacAlpin).

Finally, in 878 AD the Pictish king, Áed, was murdered and replaced by a Gael – Giric, who accelerated the Gaelic takeover of Pictish politics during his reign making the Gaelic language and traditions commonplace. Aed's son Constantine and his cousin Donald both young children, were spirited away to Ireland to their aunt who was married to an Irish king. She with the help of monks brought the young boys up in the Gaelic traditions. When the cousins were old enough, they returned to Pictland to seek revenge against Giric, defeating and killing him.

After Giric was finally deposed in 889 AD, Donald was made King of the Picts, but was killed by the Vikings within a year. Constantine succeeded him as King, surprising his subjects by embracing the Gaelic culture with which he had been brought up whilst in Ireland. By 900 AD Pictland ceased to exist.

The Kingdom of Pictland had virtually been destroyed by the Vikings. In 902 AD, the Vikings under Ivar the Younger from Dublin, returned to seize Dunkeld and the rich farmlands of the River Tay. Constantine caught up with the Vikings in 904 AD and in a bitter struggle Ivar and his Vikings were massacred.

With the defeat of the Vikings, Constantine's main priority became the regeneration of the kingdom. He remodelled the church on Gaelic lines and introduced a system of Earls to defend the kingdom more efficiently. He also renamed the Kingdom Alba, which actually means Britain in Gaelic. Pictland was remade in a Gaelic image and the Scottish nation was launched.

Constantine continued to extend Alba's influence across Scotland. The east coast, south of the river Forth and modern-day Edinburgh, was Angle territory and often very hostile at that, until 918 AD, when Constantine led his army into Northumbria. At the Battle of Corbridge, he forced Ragnall, the Viking King of York, to withdraw from the Angle earldom of Northumbria that stretched from Lothian to the Tyne.

In return the restored earl, Eadred, recognised Constantine as his overlord. For the first time much of the land in modern-day Scotland was either under the direct kingship of the King of Alba or was under his rule as overlord.

The power of the pagan Vikings began to wane in the early 10th century as Christian kings like Constantine and the Kings of Wessex allied against them. In 928 AD, Aethelstan, the Anglo-Saxon King of Wessex, conquered the Viking Kingdom of York. Not content to stop there, he aimed for nothing less than subduing the whole of Britain to his will.

In 934 AD Aethelstan marched north, forcing the Earls of Northumbria and the Kings of Strathclyde to acknowledge him as overlord. Alba had never seen so vast an army: Aethelstan had brought with him three Welsh kings and six Viking chieftains.

Constantine was forced into retreat and was besieged, it is thought, at the rock fortress of Dunnottar. The fortress was too strong for Aethelstan to take; however, Constantine must have been forced into some form of recognition of Aethelstan's claims.

Constantine's response to Aethelstan came in the form of cunning diplomacy. He married his daughter to Olaf Guthfrithsson, the pagan king of Viking Dublin and persuaded Owein of Strathclyde, his relative, to support his cause.

In 937 AD they invaded Aethelstan's England. At the Battle of Brunanburh, at an unknown location deep in England, they fought one of the largest and bloodiest battles of the Dark Ages. Aethelstan was victorious, Owein of Strathclyde was killed and the Anglo-Saxon Chronicle revelled in Constantine's defeat.

Despite victory, Aethelstan was weakened and Constantine's diplomacy and network of allies had freed Alba and Strathclyde from the southern threat. Olaf Guthfrithsson restored Viking rule to York and Aethelstan's grand schemes lay in ruins.

In 943 AD, after reigning for 43 years, Constantine retired from the kingship and for the final nine years of his life became a monk at St Andrews.

He was Scotland's most successful Dark Age king, a success won through a combination of strength in battle and diplomacy. His combined forces approximated something very close to a northern power block, one which pitted itself against another power block to the south – a story which was to repeat itself many times throughout the next millennium.

**Radcliffe Team Ministry**  
**Parish Church of St. Mary, Radcliffe**

**Parochial Church Council Minutes 23<sup>rd</sup> September 2019, 7.30pm**

**Chaired:** Mrs J Robinson

**Attendees:** Rev'd Elizabeth Binns, Mrs D Tokaryk, Mrs P Holt, Mr P Gorman, Mrs C Clegg, Mrs M Mort, , Mrs B Greaves, Mrs M Embrey, Mrs L Higham, Mrs T O'Dwyer, Mrs S Kay

1. **Opening Prayers-** Rev'd Elizabeth Binns
2. **Apologies -** Mrs V Ormrod, Mrs V Beal, Mrs P Rigby
3. **PCC Secretary.** Suzanne Kay officially welcomed as the PCC secretary.
4. **Minutes of previous meetings and actions:**  
Action Points  
**AP3** Peter will approach Tesco Bury to see if we can be one of the charity's in the place a token scheme for pantomime finance- ongoing from 22 January
5. **Correspondence /Matter arising:** Margaret raised a question about our payment of the Parish Share and how it is spent. Jean shared the response from David Weldon with the PCC (filed with minutes). Discussed at length ó no outcome. Jean and Elizabeth to attend meeting to discuss our contribution and hope to have it reduced.
6. **Financial:** Jean gave out the Financial Summaries and notes from August 2019 and explained the monthly income. **All filed with minutes.** Parish share statements also filed with minutes
7. **Wardens Report:**  
Work on the drains will start 30/09/19 and will take approx. 2 weeks, care should be taken around church whilst this work is being undertaken. Barriers to be erected and must remain untouched.  
Still no news from Bishops or Archdeacons office regarding the Vacancy at St Mary's, even after the Bishops comments at our service  
Graveyard: work completed to tidy up the graveyard over the past few weeks. Graveyard donations have also been received of over £1,200.00. A risk assessment has now been drawn up, (thanks to Vicky and Robin's son), anyone who wishes to volunteer may do so, on the strict understanding they sign up to the conditions of the risk assessment. We are coming to the end of the grass growing season and weather permitting we hope to achieve one more session of a volunteer's weekend, to cut the rest of the grass and complete a tidy up ready for Winter.  
Stolen flags / DAC visited 18 September 2019. Ecclesiastical insurance have given the go ahead to replace the flags, 4 claims therefore 4 lots of excess to pay. The full like for like quote was over £15,414 less excess £1,000 insurance company agreed £14,414.00. They have made the agreement on the basis the DAC will agree we are able to replace some of the flagged areas with other hard wearing and acceptable materials. If the total cost is less than the insurance amount agreed then that will be the amount Ecclesiastical are willing to pay.

The DAC came last Wednesday; they agreed we can replace some of the flags with other material, however, not black unattractive tarmac. A type of resin was suggested, that will blend with the flags. The plan is to use this resin from about 1/3 of the way up the graveyard path from approx. the first tree on the right, all the way to the back gate towards the tower. The existing flags will then be removed and used to replace the missing ones. We suggested use of the resin on the side path, the recommendation was, as it is close to church and is on full view from the Green, replacing York stone flags are a better choice. They are in agreement with John Barnes, architect, idea of installing a motion sensor lights, in the tower above the front door. They will be placed where the louvered panels are above the clock face. These are oak wood and are removable which will help with the fitting of lights. A suggestion was also made to consider changing the fitting(to a double fitting) on the metal Lamp we have on the pathway leading to church. We also discussed with John Barnes placing sensor lights on the side path side which will help with security and safety, lighting the side path at night for us going in and out of church.

John Barnes draw up some specific plans that can be referred as an emergency faculty. Interim measures pending the work will be to fill in the holes with a sub base material to make the pathways safe.

PCC voted and agreed to appoint John Barnes as our architect and are happy for him to submit plans. **Proposed** Peter Gorman, **Seconded** Moira Mort.

Deborah Tokaryk wishes to give the PCC and the congregation notice that at the end of this year she will NOT be standing as church warden for an additional year, OR even considering becoming the church treasurer role either. These roles are very time consuming and especially when alongside working full time, it is a lot of extra work and stress. Both roles are a lot of extra work for anyone and should not be taken on half-heartedly. Therefore everyone needs to think about the best way forward for St Mary's.

It was not an easy decision for Deb to make but over the last 9 months, being the only warden the role has become too much. She appreciates the help given by others but her stress levels have reached their limit and it has affected her health both mentally and physically and she needs to take a step back so that she can once again appreciate the spiritual side of her church life.

The added work of the building issues, health & safety etc have been the straw that broke the camel's back. Along with the theft of the flags and the problems obtaining help/advice from the Diocese has left Deb feeling she is dealing with matters that are beyond her knowledge and expertise. Sleepless nights and work stress increasing have led to her decision. She will still do what she can around church, helping with the verges duties, compiling rota's etc but has made final decision to step down as church warden. Elizabeth wants a record of appreciation for Deb and Jean, for the fantastic job they both do ó going above and beyond their remit.

**8. Written Reports for circulation:** No Synod report as yet

**A.O.B**

PCC agreed to give Carol Kemp the go ahead to price up a new banner displaying Church Open Today to be positioned on the roadside at appropriate times.

**Proposed** Margaret Embry, **Seconded** Barbara Greaves.

- PCC agreed that Carol Kemp be given the go ahead to produce a draft copy of the booklet outlining the history of, and showing pictures of the Church stained glass windows with a view to producing more if agreed by the PCC. **Proposed** Barbara Greaves, **Seconded** Pauline Holt
- Radcliffe Times ó advertisement has been organised for the Choir Evening.
- Vicky Ormrod has given a statement upon request to the Radcliffe Times about the community effort in the church yard for publication.
- Elizabeth; informed PCC of her plans to offer Tuesday evening services following her retirement from her role at the council. The proposed plan is week 1 Healing service and Holy Communion at St Thomas and St Johnø, week 2 Informal service involving meditation and mindfulness at St Maryø, week 3 turn up and see at St Thomas and St Johnø, week 4 Holy Communion Celtic style at St Maryø. further updates to follow. date was discussed to present Jean Howard with a copy: 4<sup>th</sup> August chosen.
- Elizabeth; proposed that we invest in seasonal service books to add more variety to our Church Services. There would be 7 or 8 different services as opposed to the 4 that we currently use. They would include services on Kingdom, Advent, Christmas, Epiphany etc. PCC all agreed that this would be a good investment. **Proposed** Deborah Tokaryk, **Seconded** Trish OøDwyer
- Jean read out a resignation letter from Peter Gorman and Pauline Holt that they would be leaving the PCC, ceasing to act as editor of the church magazine (after the Nov/Dec edition) and ceasing to produce the weekly newsletter (date to be confirmed ó December) and taking a step away for a while from the Church community. Letter filled with minutes.
- Elizabeth; explained that the PCC at St Thomas and St John are up for exploring the possibility of producing a team news sheet and magazine.
- Barbara; wished to add a recorded note of appreciation for the hard work of Dorothy and Ken Brooks in keeping the memorial garden neat and tidy.
- Jean; money raised over the Heritage Weekend totalled £175 ó this is pure profit, well done to all involved.

Meeting Closed with the Grace.  
Minutes: Suzanne Kay PCC Secretary

Next PCC meeting; Tuesday 19<sup>th</sup> November 2019 at 7.30pm

# CLASSICAL TIMES



## ANTIQUES AND COLLECTABLES

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Parish Church of St Mary  
Pantomime

**Cinderella**

In church from 1pm on 8<sup>th</sup> December 2019

**Free Entry**



Every 2<sup>nd</sup> Saturday of the month  
The Parish Church of St Mary, Close Park.  
11am-1pm

Will be holding a Saturday Café to raise money,  
to stage a pantomime for the children of the  
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**Please come along and support us.**

**Sales**  
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## Church Magazine Order Form

There are a number of ways you can receive your copy of the church magazine. Please select your preferred option from those given below .

Please arrange for it to be delivered by post

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Together with a cheque for £6.00 per year, plus postage of £4.02 (67p per issue) if you live outside the parish.

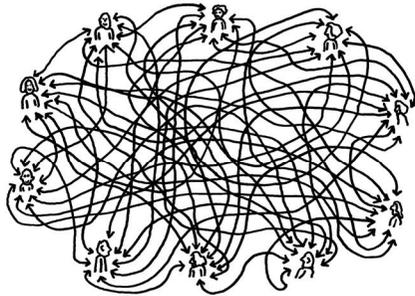
Made payable to the Parish Church of St Mary, Radcliffe.

Please tick the box if you are happy to be contacted about future church events

## THE PEACE

IT IS TRADITIONAL FOR EVERYONE IN THE CHURCH TO SHAKE THE HAND OF EVERY OTHER PERSON IN THE CHURCH

THIS DIAGRAM SHOWS THE 45 PEACEFUL INTERACTIONS THAT TAKE PLACE WHEN EVERYONE IN A CONGREGATION OF TEN SHAKES HANDS WITH EVERYONE ELSE



IN A CONGREGATION OF 20 THERE WILL BE 190 PEACEFUL INTERACTIONS

IN A CONGREGATION OF 50 THERE WILL BE 1225 PEACEFUL INTERACTIONS

IN A CONGREGATION OF 100 THERE WILL BE 4950 PEACEFUL INTERACTIONS

FORMULA THAT CAN BE USED TO IMPRESS PEOPLE AT PARTIES:

THE TOTAL NUMBER OF PEACEFUL INTERACTIONS IS  $N \times \left(\frac{N-1}{2}\right)$

WHERE 'N' IS THE NUMBER OF CONGREGANTS

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Monday-Friday 8:30am - 5:30pm  
Saturday 8:30am - 12:30pm Sunday CLOSED



**Mothers' UNION**  
Christian care for families

### Events

The Mothers Union are collecting hats, scarfs and underwear for the homeless. Donations will be given to the Booth Centre on Sunday the 8<sup>th</sup> of December so if you have any items to donate please see Pam or other MU members before then. Thank you

### Radcliffe Hall & St. Mary's Ladies Group

#### Upcoming events

Date	Event
13 <sup>th</sup> November	Talk by Amanda from Creative Chocolates
4 <sup>th</sup> December	Christmas Dinner at the Victoria, Walshaw

*Richard Anthony's*



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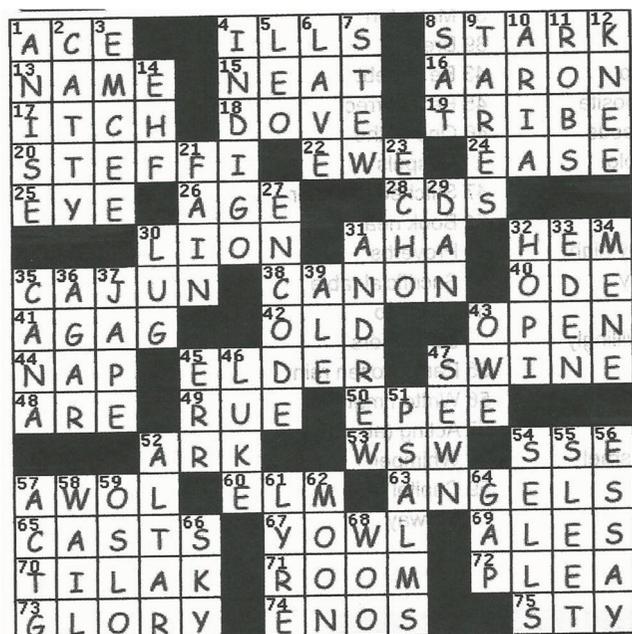
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### Crossword Solution





## HOME COOKING

### Teriyaki Chicken & Rice

**Ingredients**

- ½ cup of soy sauce
- 1/3 cup of teriyaki sauce
- 1/3 cup of water
- 1 tablespoon of honey
- ½ teaspoon of brown sugar
- ½ teaspoon of ground ginger
- ½ teaspoon of minced garlic
- 1 tablespoon of cornflour mixed with 1 tablespoon of water

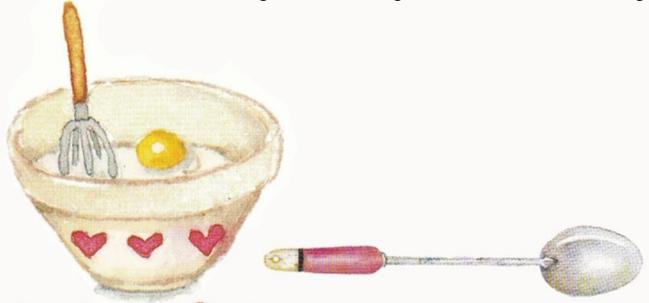
- 2 chicken breasts flattened and cut into small pieces (depends on Number of servings)
- Frozen mixed vegetables
- ½ cup of pineapple
- 1 ½ cups of cooked rice
- 1 tablespoon of olive oil

**Method:**

Mix soy sauce, water, brown sugar, honey, ginger, olive oil and garlic.  
Bring to boil in pan with lid on.

Mix corn flour with a little water to make a paste.  
Pour into mixture, (stirring all the time, until mixture thickens).

Cook chicken in a wok with a little olive oil and teriyaki sauce, (don't over cook). Mix all ingredients together & warm through.



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## Wild Flowers of Western Australia



The wildflower collection in Western Australia is one of the largest on Earth. With more than 12,000 species, over 60% of which are found nowhere else on Earth, they colour the landscapes from coast to forest and city to outback.

The wildflowers of Western Australia are one of the most spectacular flower displays in the world. Between July and October, many parts of the state become blankets of colour with everything from tiny crimson myrtles, dainty smokebush, fiery mountain bells and over 150 varieties of orchids coming into bloom. The six-month flowering season begins in the north in June and July on the vast outback plains of the Pilbara, Goldfields and Coral Coast where vibrant blooms contrast with pindan earth, rugged canyons and turquoise sea.

Wildflowers are seasonal and the number and variety of blooming wildflowers vary from year to year and heavily depends on the rainfall and other climatic factors. For this reason, there is a big variation in blooming times and flower diversity from year to year. Wildflowers continue to bloom further south, including in the Wheatbelt and Perth region from August and September and slightly later in the southern regions.

The inland towns of Pindar and Mullewa are renowned for stunning wildflowers, including the rare Wreath *Leschenaultia* flower (pictured above left) that only blooms in the surrounding area, along the road and in park lands between **August and October**.

Exquisite rings laid neatly over the gravelled surface of the roadside, each made up of dozens of flowers with frilled petals of red, white and pink. These flowers only grow where the soil has been disturbed, such as gravel roads.

If your visit coincides with the spring rains you are guaranteed a spectacular and mind boggling colourful display that you will remember for the rest of your life. However, Australia is a vast space and during our day in the wildflower fields we covered many kilometres, in our search for the best flower fields. A word of caution though, the temperatures when we were there were in the high 20's and low 30's this meant we were plagued by flies. So much so that we had to buy nets to cover our heads to lessen the discomfort, quite a funny sight I assure you.

For a more detailed view of more of the 12,000 or more wild flowers to be found in Western Australia type in to the search bar on google, [Western Australia wild flowers information](#). You won't be disappointed.

PG

### Two worlds in one

The azure sky,  
Morphs into the opalesque ocean,  
As white horses,  
Gallop, towards the silent deserted shore.  
The sun setting in the west,  
Dips slowly beneath the horizon,  
As the warmth of its glow gently dissipates.  
As dusk heralds, the coolness of night.

Sitting, sipping a long cool drink.  
Reflecting on sights seen.  
During a day of exploration.  
The change of lifestyle in the Antipodes.  
Far removed, from my structured life.  
Is a welcome relief, from the stress and strain  
accustomed to, in my native land.  
Two worlds in one, separated by time.

©PeterGorman 11th September 2019.



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Whenever possible we support both with time and financial help local charities, sports clubs and schools.

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## prayer

It can be a struggle sometimes to think about who or what you can pray about. Below is a suggested list for the month. It includes those from our Book of Remembrance & the Saints for the month.

### Book of Remembrance

#### November

4<sup>th</sup> Veronica Anne Ainsworth  
6<sup>th</sup> Wilfred Alfred Finnans  
12<sup>th</sup> David Rigby  
29<sup>th</sup> Terence Barker  
30<sup>th</sup> Margaret Mary Jackson

#### December

3<sup>rd</sup> Frances Jackson  
9<sup>th</sup> Ivan Tokaryk  
11<sup>th</sup> Nellie Barkness  
18<sup>th</sup> Ronald Uren  
25<sup>th</sup> Henry Hardacre  
Ella Marie Holden

### Saints Days

#### November

1<sup>st</sup> All Saints Day  
  
7<sup>th</sup> Willibrod of York, Bishop, Apostle of Frisia, 739 AD  
8<sup>th</sup> The Saints and Martyrs of England  
11<sup>th</sup> Martin Bishop of Tours, c 397 AD  
13<sup>th</sup> Charles Simeon, Priest, Evangelical  
19<sup>th</sup> Hilda, Abbess of Whitby, 680 AD  
20<sup>th</sup> Edmund King of East Angles, Martyr 870 AD  
23<sup>rd</sup> Clement Bishop of Rome, Martyr 100 AD  
30<sup>th</sup> Andrew the Apostle

#### December

6<sup>th</sup> Nicholas Bishop of Myra c 326  
  
7<sup>th</sup> Ambrose Bishop of Milan, Teacher 397AD  
13<sup>th</sup> Lucy Martyr at Syracuse 304 AD  
14<sup>th</sup> John of the Cross, Poet, Teacher 1591  
26<sup>th</sup> Stephen, Deacon, First Martyr  
27<sup>th</sup> John Apostle and Evangelist

### *A Prayer for Remembrance*

*Ever living God, we remember those whom you have gathered from the storm of war into the peace of your presence; may that same peace calm our fears, bring justice to all peoples and establish harmony among the nations, through Jesus Christ our Lord.*





## November Readings

*3<sup>rd</sup> November*  
*Fourth Sunday before Advent (All Saints Sunday)*

*1<sup>st</sup> Reading: Dan 7: 1-3, 15-18*  
*2<sup>nd</sup> Reading: Eph 1: 11-end*  
*Gospel: Luke 6: 20-31*

*10<sup>th</sup> November*  
*3<sup>rd</sup> Sunday before Advent (Remembrance Sunday)*

*1<sup>st</sup> Reading: Job 19: 23-27a*  
*2<sup>nd</sup> Reading: 2 Thess 2: 1-5, 13-end*  
*Gospel: Luke 20: 27-38*

*17<sup>th</sup> November*  
*2<sup>nd</sup> Sunday before Advent*

*1<sup>st</sup> Reading: Mal 4: 1-2a*  
*2<sup>nd</sup> Reading: 2 Thess 3: 6-13*  
*Gospel: Luke 21: 5-19*

*24<sup>th</sup> November*  
*Christ the King*

*1<sup>st</sup> Reading: Jeremiah 23: 4-7*  
*2<sup>nd</sup> Reading: Colossians 1: 11-20*  
*Gospel: Luke 23: 33-43*



## December Readings

*1<sup>st</sup> December*  
*1<sup>st</sup> Sunday of Advent*  
*1<sup>st</sup> Reading: Isaiah 2:1-5*  
*2<sup>nd</sup> Reading: Romans 13: 11-end*  
*Gospel: Matthew 24: 36-44*

*8<sup>th</sup> December*  
*2<sup>nd</sup> Sunday of Advent*  
*1<sup>st</sup> Reading: 2 Isaiah 11: 1-10*  
*2<sup>nd</sup> Reading: Romans 15: 4-13*  
*Gospel: Matthew 3: 1-12*

*15<sup>th</sup> December*  
*3<sup>rd</sup> Sunday of Advent*  
*1<sup>st</sup> Reading: Isaiah 35: 1-10*  
*2<sup>nd</sup> Reading: James 5: 7-20*  
*Gospel: Matthew 11: 2-11*

*22<sup>nd</sup> December*  
*4<sup>th</sup> Sunday of Advent*  
*1<sup>st</sup> Reading: Isaiah 7: 10-16*  
*2<sup>nd</sup> Reading: Romans 1: 1-7*  
*Gospel: Matthew 1: 18-end*

*25<sup>th</sup> December*  
*Christmas Day*  
*1<sup>st</sup> Reading: Isaiah 9: 2-7*  
*2<sup>nd</sup> Reading: Titus 2: 11-14*  
*Gospel: Luke 2: 1-14 (15-20)*

*29<sup>th</sup> December*  
*1<sup>st</sup> Sunday after Christmas*  
*1<sup>st</sup> Reading: Isaiah 63: 7-9*  
*2<sup>nd</sup> Reading: Hebrews 2: 10-end*  
*Gospel: Matthew 2: 13-end*

