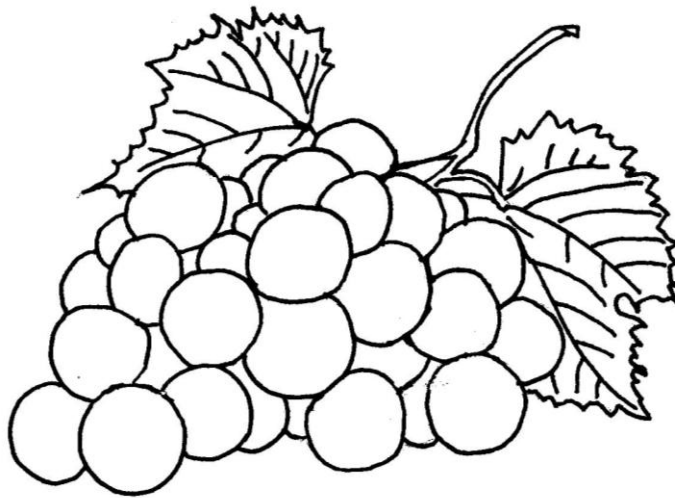


GROVE VINE

Online Edition

**The Magazine of
Grove Methodist Church
Horsforth, Leeds**

March 2021



**The Grove Methodist Church is called to respond to the
Gospel of love in Jesus Christ and to live out its discipleship
in worship, service and mission**

Minister – Rev Mark Godfrey

Phone: 0113 258 2678 or email: revmngodfrey@gmail.com

Minister's Letter

Dear Friends,

We are just entering Lent, that preparatory period leading up to Easter. As we pass through these forty days we reflect on the sacrifice that Jesus made when he gave up his life for us. The sacrifice he made on our behalf cannot be fully explained by any theory we can develop. We do better to think of stories that illustrate this amazing truth that lies at the heart of our faith.

Imagine a situation where there is a need for reconciliation. Imagine that young John Smith wants to see his girlfriend over the other side of town and he borrows his father's car without asking him. Unfortunately, on his way across town, he crashes into another car.

In that situation you would at least expect an angry confrontation between father and son. What is needed for reconciliation? It mainly depends on the father because he is the injured party. He could hold it against his son; he could refuse to forgive him. If Mr Smith took that course there's really nothing his son could do about it because he is in the wrong anyway.

It wouldn't be easy for Mr Smith to forgive his son. Forgiveness is a very costly business. Firstly, Mr Smith would have to accept the hurt and anger that he feels; he has been injured and upset by what has happened. Secondly, he has to be willing to forgive his son and it isn't always easy to forgive someone else when you've been wronged. Thirdly, if Mr Smith forgives his son he leaves himself open to the possibility that he might be rejected and hurt again. John Smith might turn round and reject his father's offer of forgiveness. For reconciliation to be complete John Smith must be willing to accept his father's forgiveness.

We can see the similarities with our relationship with God. We have let God down frequently but in Jesus, God offers us reconciliation and forgiveness. We can't understand precisely how it works; we can't prove it; we can't fully understand the cross. All we know is that now we can come to God without fear, knowing he is ready to forgive us and accept us as his sons and daughters.

With best wishes

Mark

Thought for the month

Isn't it funny how day by day nothing changes, but when you look back everything is different.....

C.S. Lewis

Church Family News.....

Please remember in your prayers all those known to us who face a variety of difficulties; bereavement; health problems; anxiety about loved ones and loneliness.

Also, in your prayers, please remember Gladys Pagden and her family, as Gladys's daughter Hilary has been admitted to St Gemma's Hospice.

From the Registers

Funeral

22nd February Christine Strangeways



Bill Kemp 1936 - 2020

On 25th March, it will be a year since Bill passed on.

Unfortunately we were unable to say our goodbyes with a service at the Grove. Only six of his immediate family were able to be in a small room with him, along with our Minister, Mark, who led us in prayers, and gave us words of comfort. I would like to tell you a little about him.

Bill was born in the Four Gables Nursing Home, to Beatrice and William Harvey on 21st December 1936. Sadly for Bill, his father died when he was only seven years old, so was left without a father figure.

He came to the Grove in 1943. He, along with other youngsters, was ferried up to the Grove, from Woodside Methodist Chapel, because the Sunday School teachers there were going away to serve in World War II.

Bill went through Cubs, Scouts and on to Rovers at the 9th Airedale. He has told many enjoyable stories of his years there, with lots of happy memories. Many years later as an adult he built a trailer for carrying camp equipment - which I believe is still in use today.

After going to Harrogate Technical College and night school, studying Mechanical Engineering, he was employed by Fairbairn Lawson Coombe and Barbour as an apprentice. They sent him to Loughborough University, at their expense, to study engineering. He was deferred because of his studies and was in the last intake of National Service, where he went into the Royal Signals as a cypher operator, becoming a Corporal.

Bill was always very sporty, enjoying most ball games. As a young man he played soccer and rugby. He played tennis at the Grove, and also table tennis to quite a high standard. In his book, if you came second you had lost, and that did not come into his vocabulary. Many years later he started playing golf, which became one of his loves of life, and again he became quite an accomplished player, getting down at one point to a 3 handicap. He was Club Captain and Team Captain at Rawdon, and held quite a few course records.

We married on 4th January 1964 at the Grove and went on to have a daughter, Tracy Lynne, and a son Nicholas Harvey, who were both christened at the Grove. Further down the line we had three grand daughters and two grandsons, whom he idolised, and they him.

In the 1970s and 1980s, Bill spent most of his life travelling, mainly in African countries, but also South America, Sri Lanka and Bangladesh. First working in textile machinery and later on railways. He was involved in the trains that dug out the Channel Tunnel. Over his working life he rose from the shop floor eventually becoming a Managing Director, before retiring - quite a while after he should have. He was a workaholic.

In 2014 we celebrated our Golden Wedding Anniversary with family and friends from the Grove.

Bill was a very private man, but caring, getting involved, say, with the Grove Bazaar making bird boxes and Christmas trimmings, etc. He was always very supportive.

He stood on many platforms with the top people of some of the countries he went to, and yet could go into work-shops and put hands-on workers at ease, and chat with them about any problems they may have had with the machinery.

In my book, he was a very loving, caring and unique person, who made this world a better place.

He is sadly missed.

Jean Kemp

Roger Quick and St George's Crypt

"I first came to the Crypt as a client, forty years ago, too drunk to be let in."



It is not the opening gambit I expect when I sit down with the chaplain of St George's Crypt. a charity dedicated to supporting the homeless in Leeds. But then again, I'll soon learn that there is nothing conventional about Reverend Roger Quick (Music 1979; Theology 1996) and his route from Leeds to Anglican priesthood.

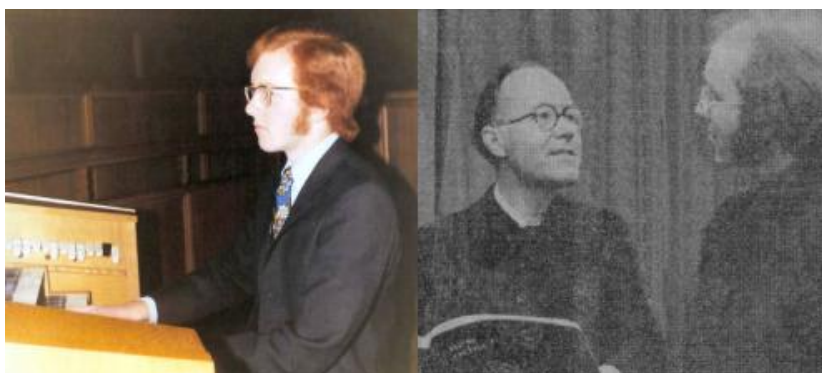
"It's one of our rules," Roger explains. "If you can stand up and walk in a straight line, you can get in. I couldn't do either. The staff and volunteers very kindly sent me to the Salvation Army, but they were full. It's a long story – I nearly died that night – but I ended up sofa surfing at Hyde Park Road."

And there I was thinking we'd just be talking about his new book – released in September, and telling the story of the Crypt through the lives of those it supports in this, its 90th year. But that would be doing a disservice to a man whose journey has touched so many lives, taking him from the doors of the Crypt that night, to the pinnacle of musical performance, and back again.

Amongst other things, St George's Crypt provides accommodation for the homeless and vulnerable, as well as rehabilitation projects and work readiness

programmes. Roger was a recent Leeds graduate at the time of that first visit, a one-night stop-o after a drunken row. But there was something about the place that drew him back – he volunteered there shortly after the encounter. “Still, nobody could have predicted 40 years later I’d return again as its chaplain.” Least of all Roger.

From an early age, all signs pointed towards a life dedicated to music. Roger grew up in Morley, but left Leeds for London at the age of 12, joining the Royal College of Music as a junior exhibitor. Work as an accompanist followed – performing at Wigmore Hall and working with established names – before Roger returned to Leeds, thanks to the impressive teaching talent. “I wanted to study with a composer, and Alexander Goehr was at Leeds – the only professor who was a real composer as far as I was concerned. I applied, and it was like coming home.”



L: Roger performing as an organist
R: Roger performing with Donald Swann

It would prove an astute decision. Roger thrived amongst his peers, writing scores for various productions and plays, and contributing to the success of a number of

University societies – including a victory at the National Student Drama Festival and a prized performance at the Young Vic in London. “They were such good times. I lived in Lyddon Hall and spent most evenings in the Fav. I spent a lot of time in the Workshop Theatre, and conducting the Light Opera Society. But they were invaluable years too – my training taught me to listen intently and respond appropriately. That turned out to be vital in my career as a chaplain.”

By graduation, Roger’s reputation as a musician was growing. As a freelance pianist, conductor and composer, Roger worked with English National Opera North, and taught piano across the city – including the University music department. His work even took him to the less familiar stage of television in the form of The Big Breakfast Show. “Ah, yes,” Roger smiles. “Mark Lamarr was the host, and he wanted me to play the accordion by the roadside. He stopped people in their cars and I’d get in, and they’d film us driving to the traffic lights playing the accordion, and then I’d get out and come back for us to harangue the next person. Good fun.”

A You Tube clip at the time (1992), provided the perfect illustration of Roger's sense of humour, sprinkled throughout his story - also demonstrated in his rap version of the Sunday Service and which made BBC News Headlines. "You've got to be able to have a laugh" he says. "It's a crucial part of our work at the Crypt.

Laughter is crucial. Roger enjoys a moment with a client of the Crypt.... and still plays his music, often to help bring comfort.



When Northern School of Contemporary Dance opened in 1985, Roger took the role of director

of music and senior lecturer. Soon enough, he was composing alongside some of the best choreographers in the world and performing in front of some of the most illustrious audiences.

“We were scheduled to perform at the opening of Symphony Hall in Birmingham in front of a real royal flush – the Queen, Prince Philip, Prince Charles. Anyway, our dancers went down, and they’d chosen some music they wanted to use. The organiser watched them in rehearsal, and gave a nod. ‘Yes, that’ll be fine, but you’ll have to change the music. The Queen won’t like it.’ My boss looked at me, eyebrows raised. They’d choreographed a dance to the music, so the implications were quite serious for the performance.”

Three weeks out from the date, Roger was entrusted with composing a new piece in time for the show. He managed it – just – and travelled down to Birmingham to conduct his own music in the presence of the Queen to open the complex. “That was pretty cool,” he comments. I pause, and smile. Indeed.

The list of accolades grows. Music, it seems, was everything. And Roger was one of the best.

Of course, things are rarely that simple, and there was something Roger had tried to push aside that wouldn’t quite go away. “I had an over-churched childhood. When I came to Leeds as a student I was a convinced atheist – I didn’t want to see the inside of a church again. I stayed like that for the next five years or so.

“But it would never settle, and sure enough it came to a head. I had a good friend, John Mackendrick, a man many of us went to with our problems – he understood. Well, I got a call one morning to say he’d committed suicide.”

Searching for answers, Roger headed to his favourite haunt: the Faversham. Much to his disappointment, he recognised one of the other patrons – the University Chaplain, Reverend Alan Overell. They struck up a conversation that would take Roger along a very different path. “I didn’t want to talk to him but there was nobody else there, so I had to – English politeness. He asked me how I was, and I told him - all of it.

“It wasn’t immediate, but the sense that there was something else I wanted to give my life to never went away. I began to realise that this faith was the most important thing there is and started training for ordination at the College of the Resurrection, Mirfield. My second degree was validated by Leeds – I came in often for lectures at the Theology department. 17 years after that conversation, I was finally ordained in Ripon Cathedral.”

Stints serving as vicar in Leeds districts were followed by chaplaincy in Scotland. And of course, I could guess what would follow – a smooth circle back to where it all began in Leeds, as he'd always planned?

"I had no plans to come back" Roger says. "I'd had seven very happy years as chaplain at Strathallan School (which has sent many students to Leeds). But I had a major mental breakdown when my second marriage fell apart, and had to give up my post in the Highlands. I was unemployable in the church, so I was going to return to music. I'd had an offer of work with a national company in Canada, and I came down to Leeds whilst I waited for the visa to get sorted."

The day Roger arrived, his brother told him that the Crypt were advertising for a chaplain. Naturally, given the new direction his career was headed and what had just happened, Roger didn't get his hopes up. "The closing date had passed, so I tried to ignore it. But it wouldn't let me go; for the rest of the day it kept nagging at me. Eventually I decided to just turn up on the front door and see what happened."

That was 2013. An extended application deadline later, and Roger has held the position of chaplain ever since. "Things were a little different to my first visit when I returned – in looks, at least. That night it was all very grey, dark, with single light bulbs hanging from the wire. The men slept fully clothed on benches and bunks. Now we have single rooms and dormitory rooms. It's light, airy. We do lunch for about 100 people. What remains is that we will always look out for people. Those who are isolated, or looking particularly troubled. We value people as human beings when they have nothing to give. That's what matters. That's what helps them. The work is tough, so we need to be there for the staff too, and the volunteers."

Many of whom are Leeds students, who Roger always enjoys seeing pass through the doors. "Students come from all kinds of social and religious backgrounds. Volunteering in the Crypt can change people, making them less judgemental, more compassionate. People come from all religious traditions, and none. We are all climbing different sides of the same mountain."

And his music, I wonder. Is all that in the past? "I still do my music. We did a scheme in the Crypt with Opera North, and it was the most successful intervention we've ever had. I also use music in the role as chaplain too. If someone needs to talk but can't find the words, it can bring comfort."

Roger knows about the comfort the Crypt provides better than anyone. Without it, his life, and the lives of so many others, would be a lot worse off.

"I told one of our clients in the Crypt about my first visit as a client myself. I didn't want him to think I was just trying to get down and dirty with the lads, so I caveated it with, 'I wasn't much more than a student, I was just playing at it really.' He gave me a very old fashioned look. 'Well, we could all say that.' And he was right. My mental health wasn't that stable."

"But that's the thing. The Crypt has been my healing as well."

Did you volunteer at St George's Crypt as a Student? Do you have any stories to tell from your time there? *Let us know.*

The above article submitted by David Quick



The Horsforth Horse

Anyone who has lived in Horsforth will be aware of the very busy roundabout on the A65/Ring Road. The roundabout now has a new and exciting feature: The Horsforth Horse.

It is a superb piece of artwork in wire mesh, the creation of famous,

Yorkshire born sculptor, Roger Till. It stands more than 6ft tall.

The sponsors are Horsforth based Tudor International Freight. The company was founded in Horsforth 30 years ago. Adam Johnson, Director of the Company, told me: "People need a lift as it has been a tough year and we wanted to do something that would brighten up the area close to our base. If it's put a smile on a few faces, it has already done its job. We feel passionate about the local area, and as proud Horsforth residents we wanted to give something back to the local community"

The Horsforth Horse was unveiled by Triathlon World Champion, Jonny Brownlee, who said: "I am Horsforth born and bred, so it is great to be able to welcome this artwork to my home City. When people invest in doing something a bit different, a bit special, it is great to see and anything that makes people feel proud, inspired or happy, can only be a good thing. This sculpture is fantastic."

Adam Johnson said: "It is a nod towards the area's history to help welcome people to Horsforth. The horse was previously displayed at Cheltenham Racecourse before 'riding it's way to Leeds' ".
Gordon Mellor

February 2021 Puzzle Solutions

Mystery Crossword Across: Transfiguration, Dividend, Values, Techs, Godliness, Ajar, Asset, Stew, Axle, Sligo, Rosy, Pandemics, Quark, Novice, Reediast, Neighbourliness; Down: Raise, Juxtapose, Neither, Enduing, Feet, Balsam herb, Godsons, In Corfu, Revelation, Zeal, Talents, Reunion, Overseers, Rests.

Word Ladders: Lute-Late-Hate-Hare-Harp; Talk-Tank-Sank-Sang-Sing; Wise-Wife-Life-Lift-Gift; Rain-Raid-Rand-Wand-Wind.

The Swiss Reformation of the 16th Century. Part 2

The life of Ulrich Zwingli 1484 - 1531. A Radical Reformer



Zwingli's success in attracting many followers to the new Protestant style reform, also led to other cities of St Gallen, his birthplace, Basel and Bern joining in. They came to appreciate the services in the vernacular, the standard of preaching emphasizing the importance of the Bible, faith through the grace of God and the visitation of the Holy Spirit to the individual. The rejection of the church hierarchy and the removal of objects of Roman Catholic rituals increased their numbers.

Martin Luther agreed with some of these ideas, but not all. He and Ulrich Zwingli were very different persons. Luther was a trained monk, an intellectual and an academic. He wishes to alter the Catholic Church, but not destroy it. He abhorred violence, particularly the Peasants' War. He saw fanaticism in Zwingli's ideas. He was a courageous man and was used to confrontations regarding religion. One took place in 1529 between him and Zwingli at Marburg in Germany, to see if they could agree on the nature of the Holy Communion or, in catholic terms, the Mass.

The Mass has always been the most sacred of rituals in Roman Catholicism, commemorating the story in the Gospels of the Last Supper in Jerusalem, prior to the crucifixion of Christ. From mediaeval times, both the elements of bread and wine were given to the clergy, but for the laity, just the bread, after the priest's blessing. The important idea was, and still is, the nature of both elements when taken by the communicants. They believe that the bread and wine change into the body and blood of Christ for each communicant, an idea that is called the "transubstantiation". However, neither Luther nor Zwingli fully accepted this belief, nor did they agree with each other. Luther's belief was in "consubstantiation", a term that means Christ's holy presence is in and with both elements, but does not transform them. Zwingli disagreed. This agreed "colloquy" at Marburg was set up by Philip of Hesse, a German Lutheran prince hoping to resolve this religious dispute between both men. Powerful arguments took place. The words from the Mass "This is my body" as spoken first by Christ, were a source of disagreement for Zwingli. He objected to the verb "is" in that sentence. He would have preferred "represents" or "symbolises". Luther became angry. He banged on the table and wrote with chalk in Latin on that table "Hoc est corpus meum" again the original words "This is my body". He said there was nothing more to discuss and departed. Neither of them ever came to solve this deep division of opinions, which since then have become fixed, with three separate stand-points regarding religious belief and practice.

During this time, one radical group affecting the lives of Luther and Zwingli emerged called Anabaptists meeting "re-baptisers". They could be violent and destructive and held extreme political opinions. A man called Thomas Munzter was a leader in the "Peasants' War" of 1524-25. He lived in northern Germany in Munster, whence he controlled his followers. Their main religious ideas included their refusal to baptise infants. They believed that baptism was only possible when chosen by a mature person. They also disapproved of any hierarchy in church government. These ideas also were adopted in the Netherlands. Three Dutchmen moved to Munster and decided to transform the town by setting up a Biblical form of living - a New Jerusalem. One man actually operated as 'King David' to rule the population. He took on 16 wives, as polygamy was allowed. This fantasy project did not last long.

Reality had to be faced. Serious violence took place. The followers were persecuted by the local authorities. They eventually fled to Bavaria and from there to Moravia. Wishing to quit Europe, many sailed in the following centuries to the USA, where they relinquished modern living standards and pursued a very basic existence.

Returning to Zwingli he did not convert any more Swiss Cantons to his side. They remained staunchly Catholic. Tensions remained between the opposing sides. By 1531, the need to fight a war became real. The men of Zurich took on the men of the Catholic Cantons in October of that year. Zwingli joined the battle at Kappel and was killed on the battlefield and his body was mutilated. A memorial to him still stands at that site, indicating him as a martyr. He was only 47 years old.

This was not the end of the Protestant Reformation in Switzerland. Greater and transforming events were to come in that country, when Jean Calvin arrived as a refugee from France. He set up a new and powerful form of Protestantism that from Switzerland spread to and remains still in other European countries.

Christine Mathers

OPPOSITES

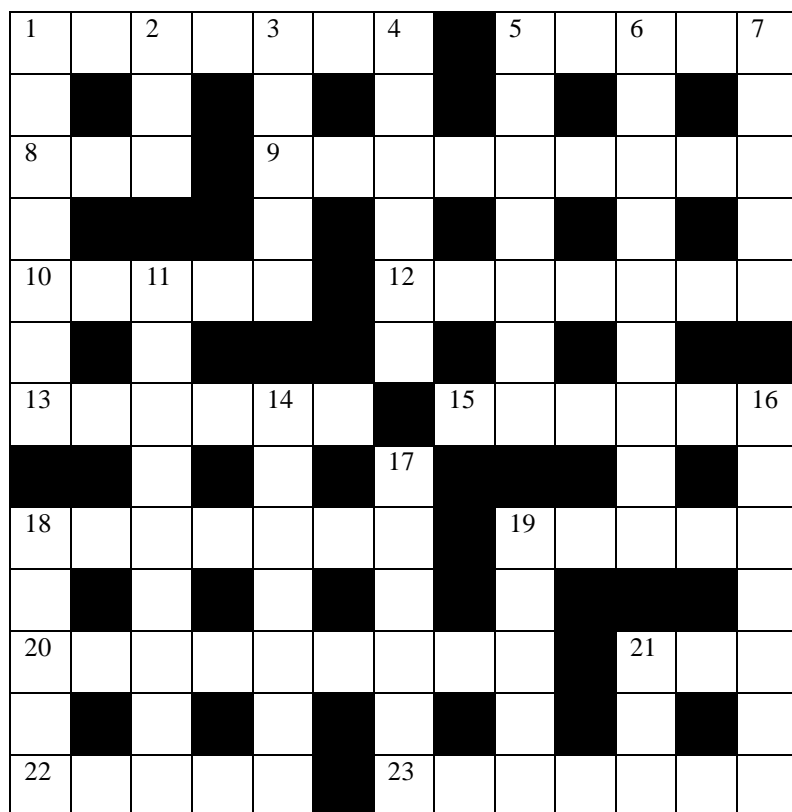
There is sadly in our human world much suspicion, hatred, fighting and misunderstanding. Here are sixteen pairs of opposites, with varying degrees of animosity. The words underneath are muddled: write them on the dots, against their appropriate opposite word.

- | | |
|---------------------|--------------------|
| 1. Black | 9. Sunni |
| 2. Jew | 10. Rich |
| 3. Arab | 11. Employed |
| 4. Serbian | 12. Town |
| 5. Protestant | 13. Male |
| 6. Hutu | 14. Young |
| 7. Kikuyu | 15. Native |
| 8. Shona | 16. Hindu |

Masai, Poor, Gown. Old, White, Immigrant, Muslim, Israeli, Unemployed, Gentile, Female, Bosnian, Catholic, Shiite, Matabele, Tutsi.

Puzzle Page

1. Small Crossword 7



Across

1. Father of a nation (7)
5. Small religious groups (5)
8. Have an obligation to pay (3)
9. Communications, connections (9)
10. Fruit tart (5)
12. Where disciples were first called Christians (7)
13. Wife of Zebedee (6)
15. Trampled daisies, one missing (6)
18. Melodic airs (7)
19. One of Paul's companions (9)
20. Imitation (9)
21. Wonder sounds like an alternative (3)
22. Number 1 (see Psalm 119) (5)
23. Seaside town (Acts 20: 15, 17) (7)

Down

1. Eloquent friend of Paul (Acts 18: 24) (7)
2. Regret bitter-leaved shrub (3)
3. She apparently launched ships (5)
4. Humdrum (6)
5. Gestures of respect (7)
6. Formal agreement (9)
7. Mediterranean place name from Jesus. Aha! (5)
11. A Biblical crowd (9)
14. Fiery furnace man (7)
16. Nuns (7)
17. Opening medical passage (6)
18. Event stadium (5)
19. Relating to conventional music (5)
21. Germane (3)

2. Add a letter

Rearrange the four letters and insert another letter to make up a five-letter name from the New Testament. For example, with the addition of H, RODE would produce HEROD.

RODE
SUIT
DORA

HEROD

SION
SAIL
LIFE

Tony Orton

Seven Days Without Prayer Make One Weak

From the 'Hosannas' of Palm Sunday to the 'crucify' of the crowd, choosing Barabbas over Jesus; look over the scriptures and follow the last week of Jesus' life.

Prayer pointers are copyright: 1998 WGRG, Iona Community, Glasgow G51 3UU taken from 'Stages on the Way' - worship resources for Lent, Holy Week and Easter.

PALM SUNDAY: MATTHEW 21 V 1-11 (Hosanna means 'save'). See also Zechariah 9 v9 (donkey) + Psalm 122 (Jerusalem was VERY important to the Jews....and we have this inscribed around our organ pipes).

Humble and riding on a donkey WE GREET YOU. Acclaimed by crowds WE CHEER YOU. Moving from the peace of the countryside to the corridors of power WE SALUTE YOU.

'MONEY MADNESS' MONDAY: MATTHEW 21 V 12-17. You had to use 'Temple' money to buy your sacrificial birds. The exchange rates were extortionate, lining the pockets of the traders. Jesus went through them tipping over their stalls, calling for a 'house of prayer' not a 'den for robbers'!!!!

Then he, the holiest man on earth, went through the bizarre bazaar like a bull in a china shop. So the doves got liberated and the pigeon sellers got angry and the police went crazy. And the poor people clapped like mad because he was making a sign that God was for everybody, not just those who could afford him. He turned the tables on Monday.....the day that religion got in the way.

'WASTER' WEDNESDAY: MATTHEW 26 V 6-13. The disciples thought this act of anointing was a waste.

I'll empty my perfume for his sake. It will show my gratitude for the truth I have learnt from the one who is heaven sent. I WILL GIVE WHAT I HAVE TO MY LORD. It's because he will receive, that the likes of me believe he has time for the poor. He has shown us heaven's door. Be it perfume or care, anger or despair, I WILL GIVE WHAT I HAVE TO MY LORD.

THURSDAY: a super sacramental supper (MATTHEW 26 V 17-35) followed by a garden of prayer (MATTHEW 26 V 36-46). The passages speak of body, blood, betrayal, disowning, watching and praying. Reflect on each of those in your own life.

Father, if it is possible, take away this cup of suffering from me.....but let it not be what I want, let it be what you want.

GOOD FRIDAY: MATTHEW 26 V 47-27 V 61. Has the account of the arrest and trial before the crucifixion.

He was kissed, and because he was kissed he was arrested. He was found not guilty of any criminal charges but his own people shouted 'crucify'. He was cursed and spat on; whipped and humiliated and, on top of a rubbish dump, he was nailed to a cross of wood and left to die whilst soldiers gambled, critics joked and religious leaders smiled with satisfaction. AND HIS MOTHER WATCHED AND WAITED.....to be continued.

Phil Maud

COUNTING BIRDS IN LOCKDOWN

As a family we have always encouraged wildlife in our garden. With a surname like ours what else would you expect?

In lockdown we have tried even harder. Most evenings we leave a bowl of suitable scraps on the lawn for our neighbourhood fox and our bird table, feeders and bird bath are filled. The rewards have been wonderful with blackbirds, blue tits, robins, jays and ubiquitous magpies all paying us a visit. During the first lockdown on National Dawn Chorus Day in May I opened our bedroom window early to listen. At present we are not allowed to sing together but this was the natural choir in God's Cathedral. Uplifting!



So it was that this year, in January, we decided to take part in the Great British Garden Bird Count organised by the R.S.P.B. We were asked to spend one hour counting the birds in our garden and return the results on line. I had cut out the information from the Radio Times which gave us a tick list of the birds we might see.

The three of us were ready (Jonathan our son, Trevor and myself) armed with pens, paper, mugs of coffee and the kitchen timer set for one hour. The first minutes were taken up with a discussion (heated) about the rules. Birds flying overhead were not to be counted; only those that landed at any one time so that we didn't count the same bird twice.

But how long was "any one time"? For the first 15 minutes we didn't see anything. All we could hear was the slurp of coffee and "where are they"? "Well, this is a waste of time" and "yes I did fill the feeders up".

"Where were the birds"? Have they zoomed in on other calls? Had the Lesser Spotted Boris Johnson

scared them away? One blackbird landed and we rushed to record its time of arrival. After 10 minutes 2 blue tits arrived followed by a robin. They had got the message at last and we

had our birds. During the hour we had visits from 13 blackbirds, 2 blue tits and 2 robins. What should we report to the R.S.P.B.? How many did we see at any one time?

In the end one robin, two blue tits and one blackbird landed in Fox's garden and we trust you won't betray our secret.

Jean Fox



From the Editorial Group

Note that the Editorial Teams alternate..... n.b. the April issue will be prepared by Gill and you should send items to her - no later than 5pm on Wednesday 24th March. Please include details up to 2nd May.

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Email (or copy as an attachment) would be appreciated!
Please note that Grove Vine is published online.

All Uniformed Organisations will receive only online or via the Grove Website.

And we hope this will be a helpful reminder.....



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