



Holy Trinity WATERHEAD

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January 2019
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Services at Holy Trinity Church

Sunday 11:00 am Parish Worship
Wednesday 7:00 pm Family Communion
Thursday 9:30 am Morning prayer in the vestry
Baptisms and marriages by arrangement with the Vicar.
Please submit items for the February 2019 magazine by 15 January. You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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Rainbows	Sarah Wilson and Natalie Morris	
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Cubs	Lee Thompson	(07907) 907 354
Scouts	Mark Dickinson	(07976) 666 512

Letter from the Vicar

Tuesday 1 January signals the start of the New Year, 2019. We will celebrate and make resolutions: we promise to be a new and better person. In fact, the Church year started about a month ago at the start of Advent, and the tax year starts on 6 April. The school year started in September. Again, the new legal year starts with the Hillary term on 11 January.

In a sense every day represents a new start because each day we wake into a new date and put aside the previous day. Every day is an opportunity to reinvent ourselves and right the wrongs of the previous day. If we truly put the previous day behind us, we can strive afresh with new intentions, new methods and ambitions, toward a new self in a new relationship with God. The only thing that does not change is God Himself.

If we live this way, living one day at a time, we will probably grow faster into love and holiness than if we plan days or years ahead. We'll also find it easier to forgive and move on from past hurts.

So, paradoxically, my resolution and promise to myself for the New Year is to start each day with a resolution and promise rather than saving everything for New Year's Day.

Wishing great love, joy and peace in each and every day of 2019:

PAUL

Bible readings for January

Sunday 6 January

Epiphany

First: Isaiah 60:1–6

Epistle: Ephesians 3:1–12

Gospel: Matthew 2:1–12

Sunday 13 January

The Baptism of Jesus

First: Isaiah 43:1–7

Epistle: Acts 8:14–17

Gospel: Luke 3:15–17, 21–22

Sunday 20 January

Third Sunday of Epiphany

First: Isaiah 62:1–5

Epistle: 1 Corinthians 12:1–11

Gospel: John 2:1–11

Sunday 27 January

Fourth Sunday of Epiphany

First: Nehemiah 8:1–3, 5–6, 8–10

Epistle: 1 Corinthians 12:12–31a

Gospel: Luke 4:14–21

All readings come from the Revised Common Lectionary.

The Magi gaze in deep wonder at what they see:
heaven on earth, earth in heaven, man in God, God
in man, one whom the whole universe cannot
contain now enclosed in a tiny body.

Peter Chrysologus

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“I’ve got you down for flood, frogs, ice, locusts and hail ...
would you like any flies with that?”
(with apologies to Exodus 7–12)

Church and parish news

From the registers

Holy Baptism Lilleth-Hayden Sandra Harris and Sophie-Therese Grace Harries, both on Saturday 1 December.

Funerals Dorothy Bradbury at Oldham Crematorium on Monday 3 December.
David Settlefield at Oldham Crematorium on Tuesday 4 December.

Quiz, with cheese and wine

We had a successful quiz night in the New Year.

Christmas

A huge thank you to everyone who helped make Christmas so wonderful: those who helped decorate the Church, oversee meals, and took part in the services. Thank you from all of us.

'Go on! Do
that Bishop
thing where
you move
diagonally!'



From the memorial book

- 1 **Clara Johnson** died 1998 aged 88 years. Remembered with love.
- 6 **John Murray**, loving husband, father and grandfather, died this day 1998 aged 71. Loved and remembered always
- 9 **Millicent Borrell** died this day in 1999. Time passes, memories stay. Loved and remembered every day.
- 11 **John Shaw Crossley** died this day 1990. Looking back as we always do, we will treasure the memories we have of you.
- 12 **Harry Watton** Beloved Husband and father. Died on this day 1983, aged 63 years.
- 15 **Elsie Kershaw**, died this day 2004, loving mother, grandmother, sister and friend. 'Pal of my cradle days.'
- 18 **Alan Wolstencroft** died 2000 aged 68. Much loved Husband, Dad and Grandad.
Amy Wainwright died this day 2006 aged 91 years. A devoted mum and grandma, remembered every day with love and affection.
- 23 **Annie Chadwick** late of 560 Huddersfield Road. Born 29th October 1896 . Died this day 1995. 'In Heavenly Love Abiding.'
- 25 **Tom Slater Henthorn** died this day 1959. 'A Devout and Well Loved Church Worker.'
- 26 **Caroline Brooks** Beloved Mother and Grandmother. Died 1979. 'Reunited and sings in Heaven.'
Mrs Mary Robinson died this day 1989. 'A much loved Mother, Grandmother and Great Grandmother.'
- 29 **Elsie Dearden** nee Brooks, died this day 2002. Dearly loved daughter, wife and mother. Reunited with her loved ones.
- 29 **Wilfred George Graham** died 1979 aged 69. Treasured memories of a loving Dad and Grandad.
- 30 **Jane Ann Stott**. Died 1956. 'A muck loved Mother and Grandmother.'
- 31 **John Fletcher** died 1948. Always remembered.

Consider the three wise men in the Christmas story. Or should it be the three 'wise' men?

The only Gospel account to mention these men is Matthew 2:1–12. The Church has since invented vast fictional 'biographies' to flesh out the story, but we know essentially nothing about them. Indeed, we are only guessing when we say there were three of them, which has always been assumed because the men left three gifts, of gold, frankincense and myrrh (Matthew 2:11).

But were they 'wise'? The early Church was unanimous in calling them astrologers and magicians, that is, people who foretold the future by studying the movements of stars and planets. Astrology was always strictly forbidden within Jewish society: all references in Scriptures to astrology assume the practice was completely forbidden. Furthermore — just like today — the success of astrologers in predicting the future was pitifully bad. Isaiah 47:13–15 ridicules the ability of astrologers to predict the future, and passages in Daniel say the same (Daniel 2:4:7, 5:7). Perhaps the wise men were sometimes unwise.

In fact Matthew's Gospel does not use the word 'wise' at all, but 'Magi' — the meaning of which is now wholly lost. The more understandable word 'wise' was substituted centuries after Matthew wrote his gospel, during severe persecution of the Church by the Roman Emperor Diocletian (who reigned 284 to 305).

Some historians suggest the Church changed the word 'Magi' to 'wise men' as an act of gentle irony. Picture the scene: a blood-thirsty dictator clings to power at all costs. King Herod is known to have killed so many members of his own family that his Roman overlord Caesar Augustus once famously said he would prefer to be a pig in Herod's household than one of Herod's family. And then

imagine some one requesting an audience with the dictator, and saying, 'Please tell me where I can find the person who could topple you as King! Mt 2:16–18 describes how the Magi's actions led to one of the worst acts of persecution in the Middle East for generations: the killing of all local boys aged under two.

Now scroll forward to the reign of Diocletian, when death was the penalty for being a Christian. When the Christians of that later century heard the story of the Magi in Matthew 2, it must have triggered a wry smile, a laugh of gentle irony, for they knew what it was like living under a foreign dictator. They would understand how misjudged were the Magi's actions.

So, to defuse and make safe the story of the Magi, they gently mocked their naiveté by nicknaming them 'the wise men'.



The three 'wise' men?

The Book of Ruth is named after its central figure, Ruth, who became the great-grandmother of King David and an ancestor of Jesus (Ruth 4:21–22; Matt 1:1,5). It is one of only two Biblical books bearing the name of a woman; the other is Esther.

The author of this literary gem focuses on Ruth's selfless devotion to her mother-in-law Naomi (1:16–17; 2:11–12; 3:10; 4:15) and her future husband Boaz's kindness to them both (chapters 2–4). The book seeks to underscore the importance of faithful love among God's kingdom people.

Ruth is a history book, and is placed between Judges and 1 Samuel because it is set 'in the days when the judges judged'. That time was characterised by moral and religious decay, oppression by foreign powers and national dis-unity. The book describes a rare time of peace between Israel and Moab.

Before the main story commences, we learn of an Israelite family from Bethlehem—Elimelech and his wife Naomi, and their two sons Mahlon and Chilion. They had emigrated to the nearby country of Moab. Elimelech's sons married Moabite women: Mahlon married Ruth and Chilion married Orpah. Elimelech later died.

Naomi's two sons later died in Moab (1:4), maybe following disease or famine; the book tells us the Moabite harvest had failed.

The book starts with Naomi returning to Bethlehem. She told her daughters-in-law to leave her and return to their respective mothers and re-marry. Orpah reluctantly left; but Ruth was defiant, and said to her mother-in-law Naomi, 'Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me' (1:16–17). That a foreigner from Moab shows this amount of love shows the truth that participation in the kingdom of God is decided, not by blood or birth, but by conformity of life to the will of God. Devotion to her

mother-in-law marks her a true daughter of Israel despite being a gentile and a worthy ancestor of David. Further, her place in that ancestry shows that all nations will be represented in the kingdom of David's greater Son.

Ruth and Naomi returned to Bethlehem just as the barley harvest was starting. They were by now totally destitute so, in order to support herself and her mother-in-law, Ruth went to the fields to glean. (Leviticus comes to life here, with its injunction to leave part of the harvest for the needy, and with all of its concern and compassion for the underprivileged within the society.) By chance, the first field Ruth visited belonged to a local grandee called Boaz. He was kind to Ruth because he knew of her loyalty to her mother-in-law. Later, Ruth told her mother-in-law Naomi of Boaz's kindness, and the way he let her glean in his field through the remainder of the harvest season.

We then learn that Boaz was a close relative of Naomi's husband and legally obliged to marry Mahlon's widow, Ruth, in order to carry on his bloodline. He agreed to do so.

Boaz and Ruth married and had a son, who was named Obed. He was 'the father of Jesse, the father of David' (Ruth 4:13–17), that is, the grandfather of King David.

The book of Ruth is a Hebrew short story told with considerable skill. It is unexcelled in its compactness, vividness, warmth, beauty and effectiveness. Most striking is the contrast between the two main characters, Ruth and Boaz: the one is young, foreign, destitute and a widow, while the other is middle-aged, well-to-do and an Israelite securely established in his home community.

Ruth fact file

Author The author is unknown. Some Jewish traditions suggest the prophet Samuel, but that idea is unlikely because the mention of David (Ruth 4:17,22) implies a later date. The Hebrew and literary style used in Ruth suggests it was written during the period of the monarchy.

Period described The time of the Judges, so 1320s BC.

Main theme How a gentile woman became one of the ancestors of Jesus.

Key verse 1:16–17, where Ruth says, 'Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. Where you die I will die, and there I will be buried. May the Lord deal with me, be it ever so severely, if even death separates you and me'

For more information, please visit

<https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-ruth>

<http://biblescripture.net/Ruth.html>

<https://www.myjewishlearning.com/article/the-story-of-the-book-of-ruth>

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

The Book of Ruth

The idea of a covenant between a Christian and God appears frequently in the Bible. John Wesley, who founded the Methodist movement, wrote a 'Covenant Prayer' to be read aloud once a year at a special service. He held his first service on Monday 11 August 1755, at the French church at Spitalfields in London. It was attended by 1800 people.

Wesley attributed it to the English puritan Joseph Alleine (1634–1668), but he wrote it through the lens of his own Churchmanship. We don't know the words of his original Covenant Prayer, but many think its words will have been similar to those Wesley published in his 1780 pamphlet *Directions for Renewing our Covenant with God*.

This idea of a covenant between a Christian and God was basic to John Wesley's understanding of Christian discipleship. He saw the relationship with God in Covenant as being like a marriage between human beings (both as a community and as individuals) on the one side and God in Christ on the other (cf. Ephesians 5:21–33). Later versions incorporated words from the wedding service: Christ is 'my Head and Husband, for better, for worse, for richer, for poorer, for all times and conditions, to love, honour and obey thee before all others, and this to the death'.

Wesley recognised that people need to grow in their relationship with God. He emphasised repeatedly that God's grace and love prompts and seeks to transform us, and so we should continually seek and pray to grow in holiness and love.

Over a number of years, Wesley gradually saw the need for some regular ceremony which would enable people to open themselves to God more fully. He looked for some means of helping them to hear God's offer and challenge ever more deeply and to allow God to prompt and enable them to respond.

Wesley's first service came from the Puritan tradition of pastoral and spiritual guidance. He therefore insisted that his own Covenant Service be located in a framework of pastoral care, preaching and guidance.

That framework dealt with the corporate needs of a particular society of Christian disciples and, within that, with the needs of all the individuals within that group. It therefore linked personal devotion with corporate worship.

Although Wesley's early covenant services were not held at any particular time of year, in British Methodism the custom soon developed of holding Covenant Services near the beginning of the New Year.

I am no longer my own but yours.
Put me to what you will,
rank me with whom you will;
put me to doing,
put me to suffering;
let me be employed for you,
or laid aside for you,
exalted for you,
or brought low for you;
let me be full,
let me be empty,
let me have all things,
let me have nothing:
I freely and wholeheartedly yield all things
to your pleasure and disposal.
And now, glorious and blessed God,
Father, Son and Holy Spirit,
you are mine and I am yours. So be it.
And the covenant now made on earth,
let it be ratified in heaven. Amen.

We reiterate our own covenant with God during
the first Sunday service of 2019.

The Covenant Service

2019 dates for your diary

Wednesday 6 March	7:00 pm: Service for Ash Wednesday .
Sunday 31 March	11:00 am: Service for Mothering Sunday .
Sunday 14 April	11:00 am: Service for Palm Sunday .
Thursday 18 April	Service for Maundy Thursday
Friday 19 April	11:00 am: Service for Good Friday .
Sunday 21 April	11:00 am: Service for Easter Day
Friday 14 June	7:00 pm: annual Confirmation service
Sunday 9 June	11:00 am: Service for Pentecost and later the Whit Walk .
Sunday 10 November	10:50 and 11:30 am: Service of Remembrance .
Sunday 18 December	7:00 pm: Carol service .
Wednesday 25 December	9:30 service for Christmas Day at St Barnabas Church.

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Letter from St Thomas' Church

Happy New Year, everyone! This is the first time I've written for your magazine, but I hope most of you are familiar with me by now. I'm Vicar at St Thomas', Moorside, and also Assistant Curate here at St Barnabas and Holy Trinity.

Paul and I have 'swapped' churches a few times already, and plan to do that again this year. It has always been a real joy for me to be with you on Sunday mornings and during the week. Every church is different and does things slightly differently, and every church has its own character, and those things only add to the richness of our experience in prayer and worship. The Church (with a capital 'C') is meant to be a place of mutual prayer and support, a place where people meet God in word and Sacrament, and in each other too. I have found that to be the case at St Barnabas and Holy Trinity and I hope you've found the same.

As Christians we should feel comfortable in every church we walk into and, of course, especially in those churches with which we have a special connection like the one St Thomas, St Barnabas and Holy Trinity share. It is right to feel a loyalty to our 'own' church, but it is equally right to feel a loyalty to, and to attend events at, other churches. We attend church in order to worship God with our sister and brother Christians, and to be uplifted and supported by God and them. We can do this in each and every church.

We are moving towards a closer working and worshipping relationship in many ways in our churches, and I hope you see that as an opportunity to get to know people and to draw closer to God. God offers us opportunities to learn and pray and enjoy each other's company, but it is up to us to take them.

So, please say 'Hello' the next time you see me and stop for a chat if you have the time. Even more importantly, please pray for me and for everyone at St Thomas, as we pray for you and for Paul. That is the best way to draw together under God; the best way for all churches to flourish.

Revd Denise

Mother Teresa was born on 26 August 1910, in Skopje, the current capital of Macedonia. She was baptised the following day as Agnes Gonxha Bojaxhiu.

She received her first Communion at the age of five and, later, said she felt a love for souls that began that same day.

At the age of eighteen, she joined the Sisters of Loreto, an Irish community of nuns with missions in India. There she received the name Sister Mary Teresa after St. Thérèse of Lisieux. After a few months' training in Dublin she was sent to India, where, on 24 May 1931, she took her initial vows as a nun. Sister Teresa was assigned to the Loreto Entally Community in Calcutta and taught at St Mary's School for girls.

On 10 September 1946, during the train ride from Calcutta to Darjeeling for her annual retreat, Mother Teresa received her 'inspiration', her 'call within a call'. In a way she would never explain, she somehow knew Jesus' desire to love and care for human souls. A desire to satiate His thirst became the driving force of her life. Over the course of the next weeks and months, a series of interior voices and visions further revealed Jesus' desire for 'victims of love' who would 'radiate His love on souls.'

The suffering and poverty that Teresa saw outside the convent walls had made such a deep impression on her that in 1948 she won permission from her superiors to leave the convent school and devote herself to working among the poorest of the poor in the slums of Calcutta. In August 1948, she dressed for the first time in a white, blue-bordered sari. *Sister* Teresa became *Mother* Teresa.

The charter of her new Missionaries of Charity was to love and care for those persons nobody else was prepared to look after. It soon included a hospice; centres for the blind, aged and disabled; and a leper colony.

Mother Teresa began to send her Sisters to other parts of India, then opened a new house in Venezuela, followed by foundations in Rome and Tanzania. Then,

starting in 1980 and throughout the 1990s, Mother Teresa opened houses in most of the former communist countries, including the former Soviet Union, Albania and Cuba. By 1997, Mother Teresa's Sisters numbered nearly 4,000 and comprised 610 foundations in 123 countries. Her co-workers now number over a million.

In 1979 she received the Nobel Peace Prize for her humanitarian work. She received many other prizes, receiving each 'For the glory of God and in the name of the poor'.

In order to respond better to the spiritual needs of the poor, Mother Teresa founded different types of community, starting with the Charity Brothers and contemplative branches of first Sisters, then Brothers.

After many years of deteriorating health, she died on 5 September 1997, aged 87. The Roman Catholic Church beatified her in October 2003 and proclaimed her a saint in September 2016.

The hunger for love is much more difficult to remove than the hunger for bread.

Mother Teresa

For more information, go to:

<http://www.motherteresa.org/about.html>

<https://www.nobelprize.org/prizes/peace/1979/teresa/biographical>

https://en.wikiquote.org/wiki/Mother_Teresa

Mother Teresa



C	M	S	I	T	P	A	B	A	U
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WORDSEARCH

BIBLE STORIES OCCURRING IN JANUARY: BAPTISM, CHRIST, CIRCUMCISION, EPIPHANY, HEROD, JESUS, MAGI, NAMING,

SAINTS WE REMEMBER IN JANUARY: AELRED, AGNES, ANTONY, BASIL, CHARLES, FRANCIS, PAUL, TIMOTHY, TITUS, WULFSTAN

Curate's Corner

It seems like only a few weeks since I arrived and yet, by the beginning of January, I will have been with you for six months!

Revd Paul's words — that my learning curve would be practically vertical — have certainly rung true. Even after three years of training ('on the job' in Rochdale, and on placements in Collyhurst and Droylesden) leading the first part of services, visits to Moorside care home, assemblies at Littlemoor school, home communions, interactive sermons for the all-age congregation on a Wednesday evening at Waterhead, scripture breakfasts, and the food co-op at St Barnabas (part of ministry here in this corner of Oldham) were all quite new to me. Coupled with these experiences, I also felt a little 'homesick' as I adjusted to new patterns of work and study, and in the first weeks of getting to know you all.

As a non-stipendiary curate, I have had the luxury of time to pace myself, making the most of opportunities for study, prayer and quiet days away, to re-charge my spiritual batteries. I am all too aware, however, that time is a precious gift, not always available so freely to those who minister in parishes full-time. In all this, not only has Jesus has been my constant strength and stay, but also I have had the very good fortune of working with a training incumbent who has guided and supported me on every step of my journey so far. Paul has treated me as a colleague in every sense; I have felt valued, and have appreciated his careful and sensitive direction which has given me much confidence.

For the past three months, in particular, I have been increasingly aware of how happy I am in finding a home with you all, and I reflect that this is because I have felt welcomed and accepted so quickly by my new family. For this you have my heartfelt gratitude.

They say 'Time flies when you're having fun', but that's not exactly true. Time flies when you are engaged, involved, and doing something you love.

As I contemplate the next six months leading up to my 'priesting' service, I give thanks to God that he has brought me to this place.

Revd Jane

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On bright autumn days clear and carrying bird calls have been ringing out on Waterworks Road. and further up towards the reservoirs — the sound of the Nuthatch. A loud chatter is followed by a pure bubbling song that is particularly appealing. Small and highly active, Nuthatches are supremely agile and sturdy. Blue-grey above and warm yellow below they have powerful gripping feet

Evidence

enabling them to scurry down tree trunks as well as climb upwards. On garden feeders they retain command of the peanuts by bossily shouldering away other birds. After listening for a while I was able to see one as it busily tore into some lichen growing on an old sycamore, presumably searching out insects. Lichens are intriguing in themselves being complex organisms, and being found growing in abundance at Strinesdale indicate that the air is very clean. One delicate species resembles small grey-green wigs hanging on lower tree branches.



Jews-ear Fungus

Later that same day ... a glorious sunny afternoon. As I was passing the treatment works, I glanced into the culvert now choked with weeds and adorned with plastic bottles. There must still be enough small fish in the water to support life because a Kingfisher shot away at full throttle. In these circumstances the back of the bird appears as a diamond-shaped turquoise panel, the wings like dark fans. The great thing on this occasion was the sound of those wings, a power-ful whirring resonance perhaps amplified by the stonework.

Autumn woodland demonstrates very effectively how everything in nature is constantly recycled by a largely unseen set of processes. The leaves fall to be acted upon by countless bacteria, fungi, and insects. Birds root for worms in the leaf litter and all is broken down to feed growing plants. Dead wood is reduced by fungi growing on and within the timber. One fungus easy to find in our area is the Jews-ear. This jelly-like being has been taken up by foragers, who say that it can be eaten when well-cooked. The name derives from an ancient legend which asserts that Judas hanged himself on an elder tree, Jews ear being often found growing on elder.

A fern thrives on a dead branch. Strinesdale.

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Church diary

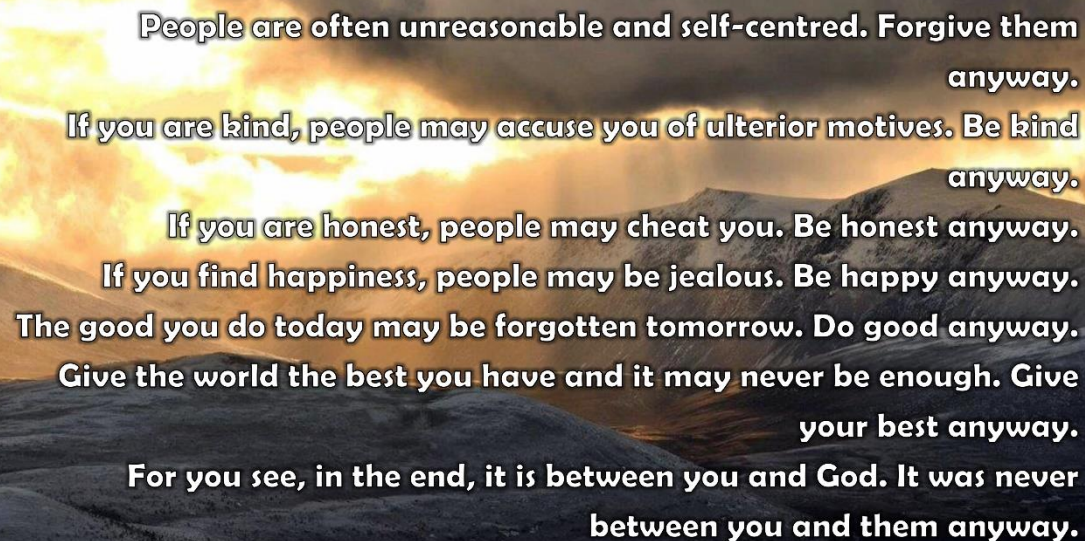
January 2018

Tuesday 1 7:30 pm: **Home group** at 4 Heather Close.
Weds 2 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
Thurs 3 9:30 am: **Morning prayer** in the Vestry.
Friday 4 6:00 pm: **Youth Club** in the Halls.
Sunday 6 11:00 am: Service for the **Epiphany**.
Tuesday 8 7:30 pm: **Home group** at 4 Heather Close.
Weds 9 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
Thurs 10 9:30 am: **Morning prayer** in the Vestry.
Friday 11 6:00 pm: **Youth Club** in the Halls.
Sunday 13 11:00 am: service for **the Baptism of Jesus**.
Weds 16 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
Thurs 17 9:30 am: **Morning prayer** in the Vestry.
Friday 18 6:00 pm: **Youth Club** in the Halls.

Sunday 20 11:00 am: Service for the **Third Sunday of Epiphany**.
Weds 23 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
Thurs 24 9:30 am: **Morning prayer** in the Vestry.
Friday 25 6:00 pm: **Youth Club** in the Halls.
Sunday 27 11:00 am: service for the **Fourth Sunday of Epiphany**.
Weds 30 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
Thurs 31 9:30 am: **Morning prayer** in the Vestry.

February 2019

Friday 1 6:00 pm: **Youth Club** in the Halls.
Sunday 3 11:00 am: service for **Candlemas**.



People are often unreasonable and self-centred. Forgive them
anyway.
If you are kind, people may accuse you of ulterior motives. Be kind
anyway.
If you are honest, people may cheat you. Be honest anyway.
If you find happiness, people may be jealous. Be happy anyway.
The good you do today may be forgotten tomorrow. Do good anyway.
Give the world the best you have and it may never be enough. Give
your best anyway.
For you see, in the end, it is between you and God. It was never
between you and them anyway.

Mother Teresa



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