



Holy Trinity

WATERHEAD

**Suggested
donation**

50p

March 2019

holytrinitywaterhead.co.uk

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 April 2019 magazine by 15 March.
You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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Rosie Kingham	(0161) 652 4265	
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Rosie Kingham	(0161) 652 4265	
Wardens	Rita Walton	(07523) 417 043
John Wolstencroft	(0161) 620 2401	
Church Secretary	Lynne Schofield	(07804) 094 457
Church Treasurer	Vicky Heaton	(07906) 077 058
Gift-Aid Secretary	Ruth Lees	(0161) 624 0777
Parish Hall Manager	Naomi Parkes	(07907) 410 606
Sunday School	Yolanda Ryder	
Rainbows	Sarah Wilson and Natalie Morris	
Brownies	Val Lees and Moira Belcher	
Guides	Karen and Lisa Cannon	
Beavers	Hilary Bannister	(07906) 921 156
Cubs	Lee Thompson	(07907) 907 354
Scouts	Mark Dickinson	(07976) 666 512

Letter from the Vicar

We kickstart the season of Lent on Wednesday 6 March, with Ash Wednesday.

Parts of me revel in the imagery of ash and sackcloth, and its uncompromising message: 'dust thou art and unto dust shalt thou return'. The problem is that when I look closer at my own mortality, I realise that I'm not ready for death. It's not just that my affairs are not in order — my desk is a tip and my accounts need explanation. Rather, it's the deeper realisation that my soul is immature and it does not know God as intimately as I like to pretend.

The season of Lent is intended to put things right.

Lent acts a bit like the children's party game of pass-the-parcel. As each successive aspect of the season proceeds, so God strips away yet another layer of self-deception and delusion. To be sure, I wince each time He removes another layer of pretence and the parcel that represents my life gets smaller but (to change the analogy) I also feel like a person removing layer after layer of ill-fitting clothing and can suddenly feel genuine fresh air on my skin. My movement becomes free and unrestricted. The stripping away has been worth it. I am more 'me' than I have been for a long time.

Wishing everyone the gentleness and love that comes from serving God:

PAUL

Church and parish news

From the registers

Baptisms Harlem and Roman-Taylor Harrison on 3 February.

Funerals John Wynn, at Greenacres Cemetery on Thursday 21 February.

Lent Quiet Day

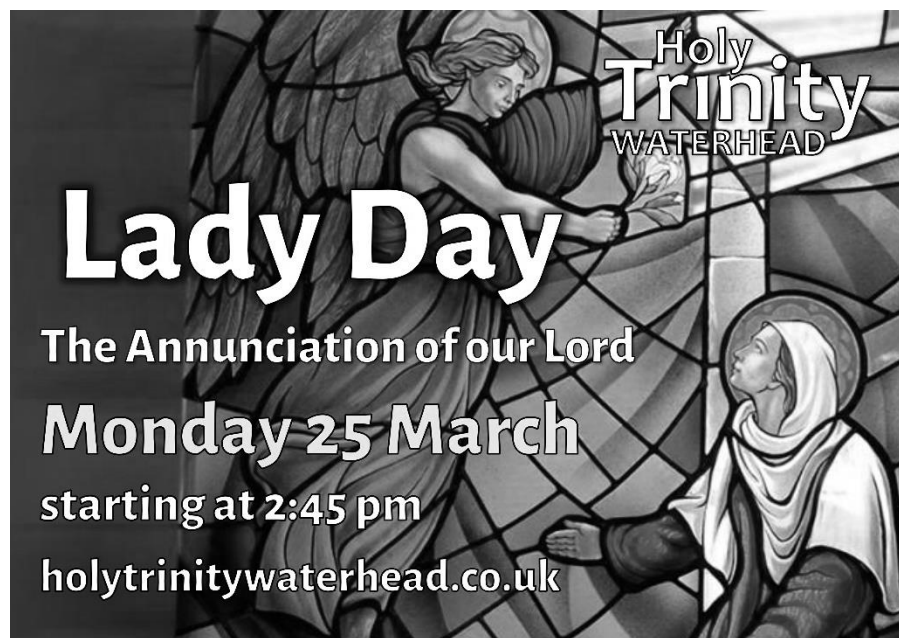
On Saturday 2 March, we host a quiet day in the Church. It starts at 10:30 am, and ends with a quiet Eucharist at 12 noon.

Ash Wednesday

We start Lent with a service of ashing and penitence on Wednesday 6 March, during our usual Tuesday Eucharist. The service starts at 7:00 pm. All are very welcome.

Mothering Sunday

Because Easter is late this year, Mothering Sunday occurs on Sunday 31 March. We start at 9:30 am.



Holy
Trinity
WATERHEAD

Lady Day

The Annunciation of our Lord

Monday 25 March

starting at 2:45 pm

holytrinitywaterhead.co.uk

From the memorial book

- 1 Birthday memories of **Michael John Allen** who died on 8th April 2013. We miss you Michael – Mum Clara and family
- 3 **Harold Norton** died this day 1992. 'Remembered with Love.'
Mary Gorton died this day 1996 aged 89 years. 'Her life a beautiful memory, her absence a silent grief.'
- 4 **Dr Ada Shaw, nee Aspinall**, wife of the Vicar, was buried this day, 1958. 'Full of Good Works.'
Esther Wolfenden died this day 1995. Loved and Remembered Always.
- 6 **Gladys Jennie Tattersall** died 1959. Wife of **Frank Harrison Tattersall** who died 21st October 1966.
Robert (Bob) Kirkpatrick born this day 1909, passed to higher service 6th August 1998. 'Rest eternal grant unto him, O Lord.'
- 9 **Clarice Fitton** died this day 1982 aged 82. Former Secretary and Enrolling Member, Mothers' Union.
- 13 **Florence Buckley**, a dearly loved mum, grandma and great grandma. Died this day 1988 in her 90th year. Treasured memories of you Mum. Remembered and loved always. From all her family.
Edith Graham died 2005 aged 89 A dear Mum, Grandma and Great Grandma. Loved and remembered every day.
- 14 **Joseph Flynn** died this day 1989, aged 78 years.
- 15 **Marjorie Connell** died this day 2014 aged 92. Always remembered.
- 23 **George Henry Taylor M.M (Harry)** died this day 1947. Beloved Husband of **Hannah Elizabeth (Annie)** died April 20th, 1956. Loving parents of Norman and Ivan Dearly Remembered.
- 25 **Fred Belshaw** died 1989. 'Sleep in Heavenly peace.' Remembered always by daughters Audrey and Joan.

2019 dates for your diary

Saturday 2 March	10:00 am: Quiet day in the Church (see page 12)
Wednesday 6 March	7:00 pm: Service for Ash Wednesday .
Monday 25 March	2:45 pm: service for Lady Day .
Friday 29 March	10:00 am: Quiet Day at Mirfield (see page 13).
Sunday 31 March	11:00 am: Service for Mothering Sunday .
Sunday 14 April	11:00 am: Service for Palm Sunday .
Thursday 18 April	7:00 pm: service for Maundy Thursday .
Friday 19 April	11:00 am: Service for Good Friday .
Sunday 21 April	11:00 am: Service for Easter Day .
Monday 20 May	7:00 pm: Archdeacon's Visitation .
Friday 14 June	7:00 pm: annual Confirmation service .
Sunday 9 June	11:00 am: Service for Pentecost and later the Whit Walk .

Without love, deeds, even the
most brilliant, count as nothing.

St Therese of Lisieux

Bible readings for March

Sunday 3 March

Sunday next before Lent

First: Exodus 34:29–35

Epistle: Corinthians 3:2–4:2

Gospel: Luke 9:28–36

Sunday 10 March

First Sunday of Lent

First: Deuteronomy 26:1–11

Epistle: Romans 10:8b–13

Gospel: Luke 4:1–13

Sunday 17 March

Second Sunday of Lent

First: Genesis 15:1–12, 17–18

Epistle: Philippians 3:17–4:1

Gospel: Luke 13:31–35

Sunday 24 March

Third Sunday of Lent

First: Isaiah 55:1–9

Epistle: 1 Corinthians 10:1–13

Gospel: Luke 13:1–9

Sunday 31 March

Mothering Sunday

First: Exodus 2:1–10

Epistle: Colossians 3:12–17

Gospel: John 19:25–27

These readings come from the
Revised Common Lectionary.



‘Perhaps’ thought Pastor Smith, ‘The congregation aren’t ready
for this type of sermon yet?’

Curate's Corner

Lent is upon us, and thoughts turn towards preparing ourselves, as we journey towards Holy Week and Easter.

As well as reading and praying, we are encouraged to 'give something up'... but I never seem to manage it myself... I much prefer taking something on. Perhaps this year, I could do both by donating my 'chocolate money' (*and there's a lot of it!*) to WaterAid's *Jars of Change* Lent Appeal.

WaterAid is an international non-profit organisation that was set up in 1981 as a response to the UN International 'Drinking Water and Sanitation decade'. In the years they have been up and running, they have made an enormous difference to the lives of people living in rural areas of Africa, and the Indian sub-continent.

This year, the focus of the campaign is 11-year old Maliya who lives in a small village in Malawi. (Look out for her on the posters.) Her first task of the day is to take a bucket to the river to collect all the water her family needs for drinking, cooking and washing. The long daily trek, to the steep-sided river, is difficult and dangerous, particularly during the rainy season, and because the area is plagued by thugs and robbers. The water itself is contaminated by algae, plankton, the animals that feed there, and by the washing soap that people use to clean their clothes.

Maliya is often late for school, and misses out on lessons that could help her to a better future. She tries her best to catch up in her own time, but this is difficult, and means she has little time for play and socialising.

If WaterAid could build a water kiosk, providing, clean water close to her village, Maliya could divide her time between going to school, studying, playing with her friends, and helping her mother. Her whole life would change overnight and, as well as having safe water to drink, she would have a better chance of achieving her ambition to train as a teacher, so she can 'give back' to her community.

It's amazing to think that, if we collect the money we might have spent on 'little luxuries' during Lent, we can help to transform the lives of people like Maliya.

So ... by popping a 'jar sleeve' into an empty jam jar, you can create your very own 'Jar of Change' for WaterAid. A jar for loose *change* that will *change* peoples' lives in truly wonderful and profound ways.

Revd Jane

P.S. I find my Steve's abandoned pocket 'shrapnel' to be a source of rich pickings too!

G	B	A	S	H	V	S	B	C	T
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WORDSEARCH

BIBLE STORIES AND EVENTS OCCURRING IN MARCH: ASH, ANNUNCIATION, MOTHERING SUNDAY

SAINTS AND SPECIAL PEOPLE WE REMEMBER IN MARCH: CEDD, CHAD, CUTHBERT, DAVID, EDWARD KING, GREGORY, JOSEPH OF NAZARETH, PATRICK, PERPETUA

Therese was born in 1873 in France. Her family were loving and intensely spiritual. Her mother died when she was very young, so an older sister took on the role of bringing up this sensitive and precocious child.

When Therese was 14, on Christmas Eve in 1886 she experienced a profound spiritual awakening that transformed her life. Thereafter (to use her own words), 'I lost my inclination to please myself with my own desires. Instead, I felt a burning desire to pray for the souls of others and forget myself'. On that same day, she began to feel a strong calling to enter the same convent as her sister.

She did later enter the convent at the unparalleled early age of 15 in order to give her whole life to God. The convent in Lisieux followed the Carmelite order: each of these convents was called a 'Carmel' (see 1 Kings 18 for the inspiration). On entering the Carmel of Lisieux, she took the new, religious name of Sister Therese of the Child Jesus and the Holy Face.

Being a Carmelite convent, Lisieux was 'enclosed', meaning that its members lived a hidden life designed to strip away everything that stops a person from leading a simple life centred on prayer. In practice, life in the convent was austere and hard: it was always cold and the accommodation was grim. Some of the sisters warmed to the 15-year-old Therese, but she soon became the subject of vicious gossip, and one of the superiors took an instant dislike to the girl. Therese always sought to respond with an attitude of love and tried even harder to deny her own sense of ego. Eventually, the nun who had criticised Therese so much said, 'Why do you always smile at me; why are you always so kind, even when I treat you badly?' Through trials such as these, Therese discovered a gift for great intimacy with God and become a mortal enemy of spiritual mediocrity and the lukewarm.

Despite sickness and dark nights of doubt and fear, Therese remained faithful to God and rooted her prayer in His merciful love. She lived each day with an unshakable confidence in God's love. 'What matters in life', she wrote, 'is not

great deeds, but great love'. Therese lived and taught a spirituality of attending to everyone and everything with as much love as she could. Her spirituality is of doing the ordinary but with extraordinary love. She called it her 'little way'.

Therese loved flowers and sometimes saw herself as the 'little flower of Jesus' who gave glory to God by 'just being her beautiful little self among all the other flowers in God's garden'. Because of this beautiful analogy, the title 'little flower' remained with her, even after death.

Actually, this 'little flower' image does Therese a great disservice. There is no sentimentality or saccharine in her message about serving God, nor is her legacy about ornament. She showed that the secret of profound spiritual growth is that we do nothing *because God does all the work* — if we trust Him. So, while many thought Therese's way so simple that even a child could do it; the paradox is that her way is so simple that only a child can do it. In this way, Therese became one of the first modern people to demonstrate a route to sanctity and holiness that absolutely everyone can live.

Therese died in obscurity on 30 September 1897 after a long struggle with tuberculosis. She was aged only 24; her last words were the story of her life, 'My God, I love You!'

Toward the end of her life, when she was clearly dying, some of the nuns encouraged Therese to write her spiritual path of love and selflessness. She eventually wrote three short books that explained her 'little way' and included her personal spiritual autobiography. Her autobiography *Story of a Soul* was based on these and was published a year after her death. It was soon a best-seller around the world.

For more information, go to:

<https://www.littleflower.org>

https://www.biographyonline.net/spiritual/st_therese_lisieux.html

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

<https://aleteia.org/2017/09/27/therese-of-lisieux-is-the-little-flower-the-most-dangerous-of-saints>

Therese of Lisieux



The Song of Songs is also called ‘the Song of Solomon’ and (in some Christian traditions, ‘The Canticle of Canticles’).

Authorship and title Its first verse names King Solomon as its author, though the text we have today may include much later material. Its title of ‘song of songs’ is a simple, Hebrew way of saying ‘the most excellent of all songs’, just as Scripture calls Jesus the ‘King of kings’ and ‘Lord of lords’.

Type of literature The text is not technically a book but a love song between two lovers. Today we generally class it alongside the other Wisdom texts of Psalms, Job, Proverbs, and Ecclesiastes. The Greek Septuagint Old Testament also includes the Books of Wisdom and Sirach.

Context The love poems preserved within the Song of Songs are an ancient collection of Israelite verses that celebrate the beauty and power of God’s gifts of love and sexual desire. It’s an unashamedly sensuous and at times erotic ode to love. Throughout its eight short chapters, an unnamed young man and young woman pursue one another through fields and valleys lush with flowers. It also seems to describe the courtship and marriage customs of the time. Many think they were written to be sung aloud at a wedding; today, Chapter 8:6–7 is one of the most famous passages of Hebrew Scripture and often read aloud at Christian weddings.

But the book is unique in the Hebrew Bible in that it shows no interest in The Law or the Covenant between God and of Israel. Indeed, God is never even mentioned. Neither does it teach or explore wisdom as books like Proverbs or Ecclesiastes do (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates). It gives ‘the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy’. The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers’ erotic encounters facilitates the participation of the reader.

Beyond an elementary level, the book has very little structure. It first introduces two lovers who are either betrothed or attending their own wedding. They declare their love for each other, expressing the meaning behind with a series of allegories and imagery. Throughout the text, they

continually search for each other and reunite in the song, further demonstrating the great power and mystery of the love they feel. While both the lovers are clearly engrossed by each other, the woman periodically reminds the reader/listener to wait for this special passion at the right time. For this reason, and much like the two lovers, God’s love for His people is powerful and unending. This symbolism has translated into both Jewish and Christian biblical interpretations. So, in the Judaism of today, the Song of Songs is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish traditions read it as an allegory of the relationship between God and Israel. Similarly, many Christians see it as an allegory of Christ and his ‘bride’, the Church (cf. Ephesians 5:23).

To summarise, allegories of God’s love for His people are woven through the poem’s tapestry, and create a beautiful picture of what God always intended love to be.

The Song of Songs

For more information, please visit:

<https://thebibleproject.com/explore/song-of-songs>

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

<https://www.myjewishlearning.com/article/song-of-songs>

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

Song of Songs fact file

Author King Solomon has been described as author from very ancient times.

Date If Solomon, then about 1000 BC.

Main purpose of writing Probably written as a series of poems to be sung or recited at a wedding.

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Mothering Sunday

At last, in spite of all, a recognition,
For those who loved and laboured for so long,
Who brought us, through that labour, to fruition
To flourish in the place where we belong.

A thanks to those who stayed and did the raising,
Who buckled down and did the work of two,
Whom governments have mocked instead of praising,
Who hid their heart-break and still struggled through,

The single mothers forced onto the edge
Whose work the world has overlooked, neglected,
Invisible to wealth and privilege,
But in whose lives the kingdom is reflected.

Now into Christ our mother Church we bring them,
Who shares with them the birth-pangs of His Kingdom.

Malcolm Guite

© Revd Dr Malcolm Guite, reproduced from

<https://malcolmguite.wordpress.com> with permission.

This photograph of our Church was suddenly advertised on eBay in the form of an extremely old glass slide. The image was taken in 1896.

The perspective suggests the photographer stood in the gallery, which was removed in 1957 owing to dry rot.

The image looks down at the chancel and sanctuary as they looked in 1896, before the large-scale changes of the early 1900s. The walls are decorated with elaborate stencil-work, and the wording over the chancel arch is different from today's choice. It says 'God is the King of all the earth : sing praises with understanding' which comes from Psalm 47:7.

The image has other features of interest. There is no carved wooden reredos behind the altar, so we can clearly see the lowest parts of the east windows. There is no marble pavement across the sanctuary for the altar to stand upon. And the altar rail (which is only just visible behind the choir pews) has no central portion, so presumably a wooden plank was placed in the intervening gap while Holy Communion was distributed.

The pulpit was replaced in 1905 with a new alabaster and soapstone affair. The pulpit in this image is clearly made of wood which, incidentally solves an old mystery, for previous accounts of the old pulpit differ: was it made of stone or was it wood? We now know.

Finally, notice how there is no vestry door because the vestry was added later in 1911. And there is no organ because the current organ was introduced in 1905.



Re-ordering the Lord's house

The theology of Holy Communion seems to be changing all the time.

Holy Communion is a sacrament, and the word 'sacrament' translates a New Testament word that always means 'mystery'. The early church welcomed all baptised members into that mystery, regardless of age, status, gender, etc., so at Communion all children present received both the bread and the wine.

By the Fourth Century, in *The Apostolic Constitutions*, the newly-formed Eastern Orthodox Church advertised its policy that *all children must* receive communion. Incidentally they decreed that children should do so after the clergy and before the adults.

This practice changed soon after the Roman Catholic Church came into being when, in 1215, the Fourth Lateran Council said that baptism, admission to communion, and confirmation were three separate events. And a little later still, in the late 1400s, the idea began that only those who had been confirmed could receive Holy Communion.

By the later 1500s, the Reformation had changed these ideas further and taught that a person needed to *understand* the Scriptures before they

could receive communion. This test hardened yet further in the nineteenth century when the Church said that Communion could only follow confirmation ... and that confirmation requires a series of lengthy lessons and classes.

By the twentieth century, most Anglican Churches taught this model of 'the gateway to communion is confirmation' as though it went back to Jesus.

To summarise, over a great many centuries, the process occurred whereby the Church (first local, then Eastern Orthodox, then Roman Catholic, then Protestant, then Anglican, ...) had revised the definition of a sacrament from a mystery into its very opposite: Communion had moved from a form of spiritual nourishment that operated at a spiritual level beyond language to become a dogma that can be taught and used as a means of control.

Having recognised that error, today's Anglican Church is consciously moving away from previous ideas and wants to move back to the earliest ideas of the Christian era. It seeks to re-examine all aspects of what it does to ensure it's more in tune with the Lord Jesus. For that reason, **the Diocese of Manchester is asking its Churches to admit children to Holy Communion before they are confirmed.**

Our own Church Council has discussed these ideas in very great detail over many months, and now wants to reintroduce the same ideas that the Lord Jesus himself seems to have taught — that the Lord's table is open to all regardless of age, intellect, gender, or prior understanding. It will become again a *communion* of the faithful.

If you have any views on this subject, there will be an opportunity for further discussion at the APCM (details below).

For more information, please visit:

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

<https://ministrythroughthelens.wordpress.com/2013/10/09/compel-them-to-come-children-and-communion-pt-2>

Annual Parochial Church Meeting

The APCM occurs on Sunday 7 April after the main service. During the meeting, all Church members have a chance to elect Wardens, sidespeople and other Church officials.

During the meeting, we have a chance to discuss the past and explore the future. This year, the Church Council would like to discuss the admission of Children to Holy Communion.



**Who may join us at
the Lord's Table?**

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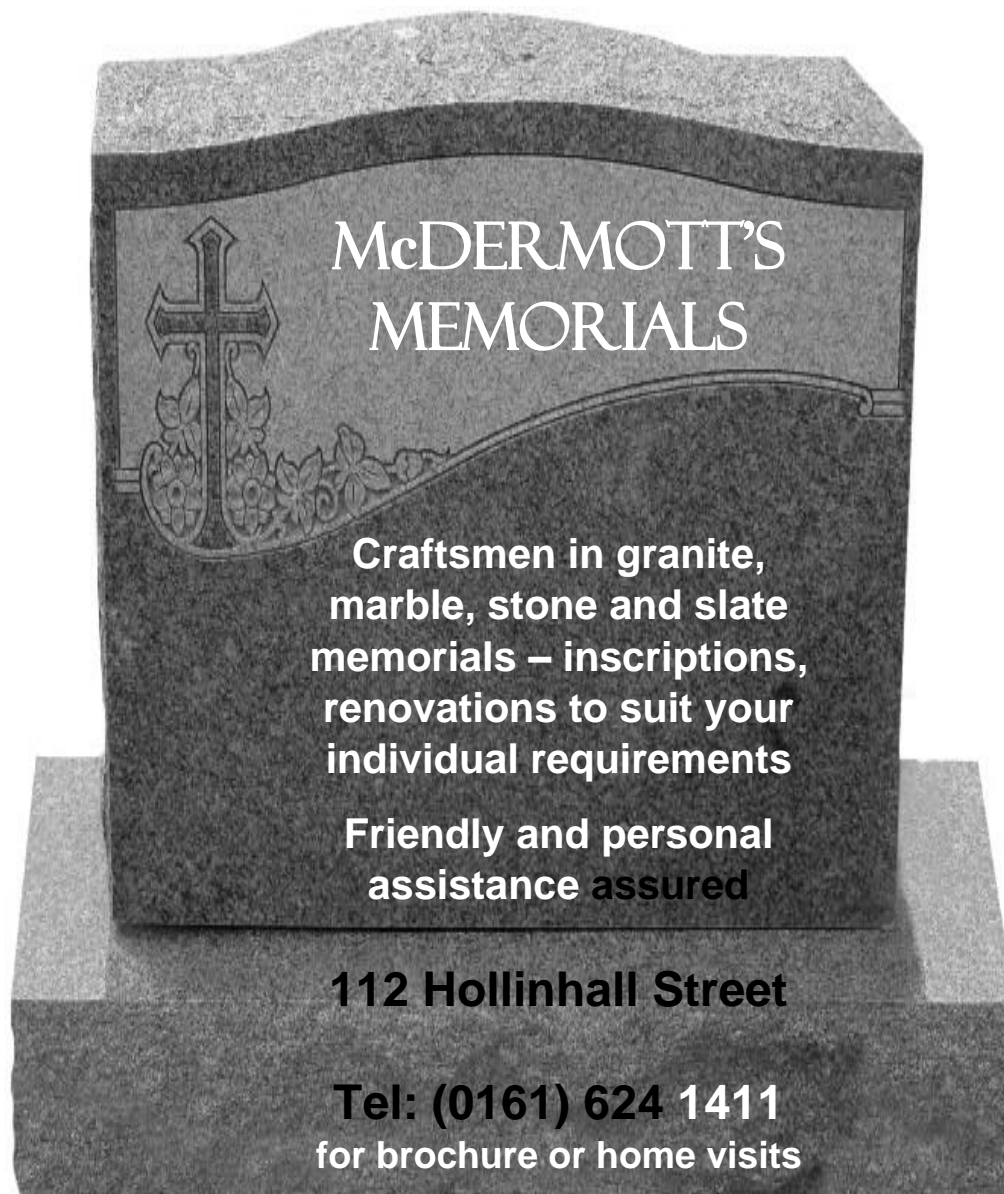
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February 2019 has been a bumper time for snowdrops. Although they like cool dampness the prolonged heat of last summer has not subdued them at all. Despite current mild conditions, their scientific name of *Galanthus nivalis* means 'milk-flower of the snow' and to cope with this they have leaf-tips hardened to

Evidence

warmth is restored.

There are now many different forms available with rarer snowdrops changing hands at up to £1000 per bulb. Collecting them does seem an appropriate enthusiasm for our pressured and stressed-out age. The first I ever planted came as dried bulbs from the old Littlewoods department store. In truth these have not developed into anything special. Much better plants with smart grey leaves and fat crystalline flowers (possibly the much-praised variety called S Arnott) have grown from some fresh bulbs obtained at an old garden in which I used to work.

bore through icy soil and wiry stems which lie flat in the frost to rise again undamaged when slight

Once established, snowdrops are tough and enduring. I used to see a colony growing on a river bank centimetres above the water and the other day on the A62 at Marsden I noticed a veritable water-fall of them cascading down a rock embankment where there appeared to be very little soil.

The mainly winter-free mid-February has brought local birdsong to spring levels of volume.



Galanthus nivalis

Song thrushes are loud and insistent, mistle thrushes more economical with notes but achieving great carrying power. Greenfinches wheeze and rattle and here and there can be heard the soft whistle of the bullfinch, like a burglar signalling to his accomplice at 3 am.

There are now many aids to the identification of birds – binoculars, books and websites — but you have to wonder what methods were used by the pioneering naturalists who had none of these things. The Revd Gilbert White gives us some idea in his *Natural History of Selbourne* (1789). 'In the middle of February I discovered, in my tall hedge, a little bird that raised my curiosity. It hung sometimes with its back downwards but never continuing in the same place. I shot at it, but it was so desultory that I missed my aim.'

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Church diary

March 2019

Saturday 2 10:00 am: **Quiet day** in the Church.

Sunday 3 11:00 am: Service for **the Sunday next before Lent**.

Monday 4 10:00 am: **Community Café** at St Barnabas.

Tuesday 5 7:30 pm: **Home group** at 4 Heather Close.

Weds 6 9:00–10:00 am: **Scripture breakfast** at St Barnabas Church.
7:00 pm: Service for **Ash Wednesday**.

Thurs 7 9:30 am: **Morning prayer** in the Vestry.

Sunday 10 11:00 am: Service for **the First Sunday of Lent**.

Monday 11 10:00 am: **Community Café** at St Barnabas Church.

Weds 13 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.

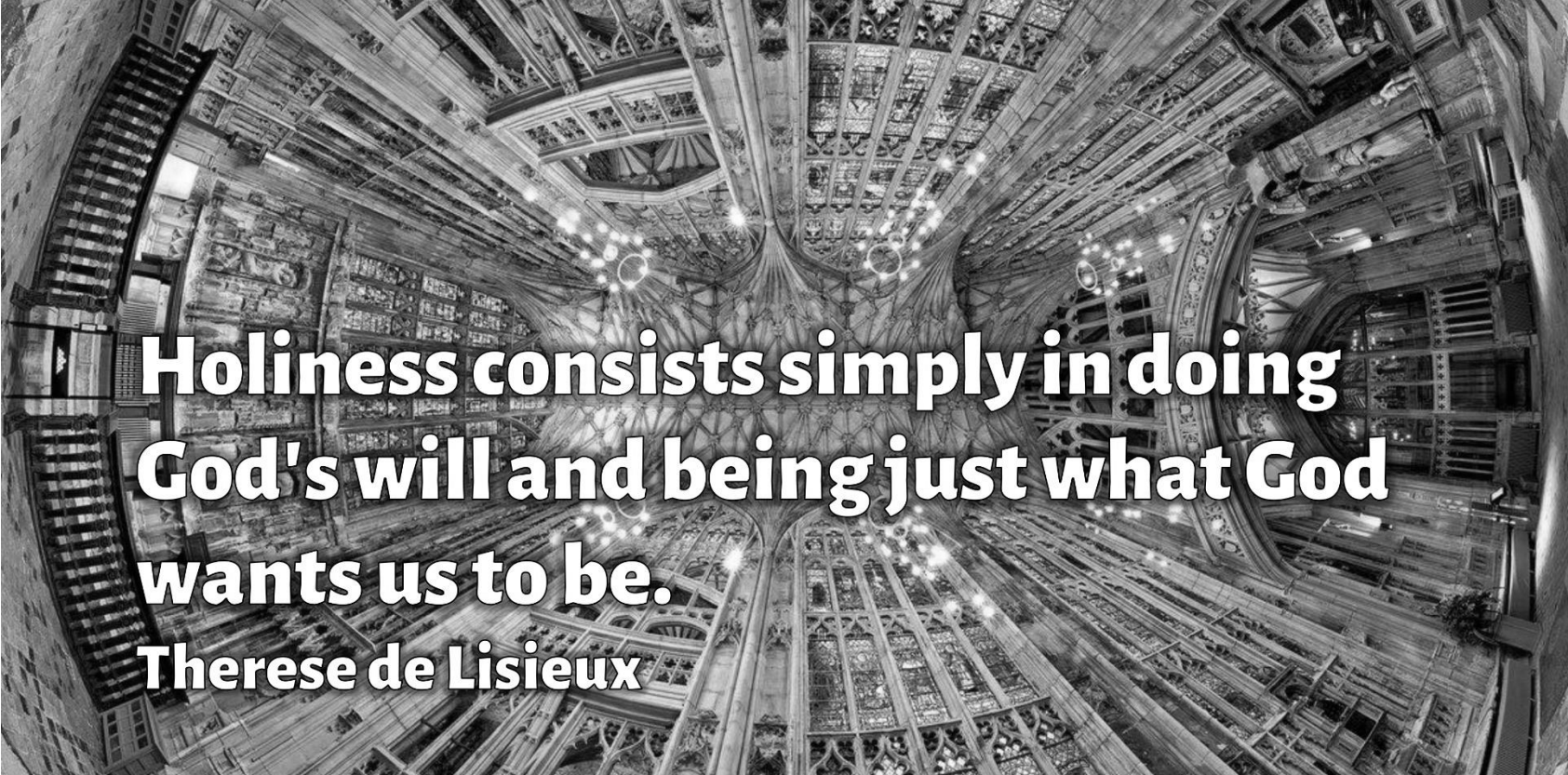
Thurs 14 9:30 am: **Morning prayer** in the Vestry.

Sunday 17 11:00 am: Service for **the Second Sunday of Lent**.

Monday 18 10:00 am: **Community Café** at St Barnabas Church.

Tuesday 19 7:30 pm: **Home group** at 4 Heather Close.

Weds 20 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.



**Holiness consists simply in doing
God's will and being just what God
wants us to be.**
Therese de Lisieux

Thurs 21 9:30 am: **Morning prayer** in the Vestry.

Sunday 24 11:00 am: Service for **the Third Sunday of Lent**.

Monday 25 10:00 am: **Community Café** at St Barnabas Church.
2:45 pm: service for **Lady Day**.

Weds 27 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.

Thurs 28 9:30 am: **Morning prayer** in the Vestry.

Friday 29 10:00 am: **Quiet Day** at Mirfield.

Sunday 31 11:00 am: service for **Mothering Sunday**.

April 2019

Monday 1 10:00 am: **Community Café** at St Barnabas Church.

Tuesday 2 7:30 pm: **Home group** at 4 Heather Close.



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