



# Holy Trinity WATERHEAD

**May 2020**

**[holytrinitywaterhead.co.uk](http://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 June 2020 magazine by 15 May. You can e-mail files to paulmonk111@gmail.com

## People at Holy Trinity Church

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Guides Karen and Lisa Cannon  
Beavers and Cubs Lee Thompson (07907) 907 354

## Letter from the Vicar

Possibly the greatest living theologian in the world today is Rowan Williams. He was also Archbishop of Canterbury between 2002 and 2012.

There are no new ideas in theology but there are always new ways of expressing old ones. Sometimes an idea takes on a new life because its time is right.

Rowan Williams has written widely but his key idea concerns being a disciple. 'Find out where the Holy Spirit is working and join in.' Archbishop Rowan explores this idea using the analogy of a dancer keeping in time to good music. His idea is a restatement of St Paul's 'If we live by the Spirit, let us also keep in step with the Spirit' (Gal 5:25). That's what being a disciple is all about.

At face value we, as disciples, may have little in common. But the bigger and more profound factor we do share is the way that each of us is called to 'Keep in step with the Spirit'.

We're all also living in lockdown causing many of us to ask how our discipleship should adapt and transmute. In effect we're asking the age-old words of faith, 'How do we keep in step with the Spirit *today*? As part of the answer the Church needs to remember its birth on the day of Pentecost when God gave the Holy Spirit.

Last month we remembered Easter when God raised Jesus to new life. At the end of this month we celebrate Pentecost and pray for our own resurrection to a life 'in step with the Spirit.' Our prayer in these days between Easter and Pentecost needs to be the prayer of resurrection as we ask God for His Spirit in our lives and then keep in step with Him.

Wishing you great joy as we celebrate the resurrection life of Christ:

PAUL

# Church and Parish news

## Coronavirus

The Church of England has prohibited all services and gatherings in its Churches and buildings. Everything is cancelled until further notice.

At the time of printing we do not know when the lockdown will end.

Please consult the webpage [medlockhead.co.uk/virus](http://medlockhead.co.uk/virus) for advice, updates, and resources.

Each week, we will produce detailed services as downloadable files. These files will include links to Youtube hymns, Bible readings, prayers, and a full sermon transcript.

Please share these resources widely. Thank you.

## Easter flowers

Thank you to everyone who donated money for flowers in Church at Easter. Because the Easter services were cancelled we will be putting the money towards a celebratory display when the church re-opens. We hope this is acceptable to those who have already kindly donated.

## Quiz night, Hope Singers and Confirmation

Owing to the Covid we have had to cancel this service and these social events. Sincere apologies.

## Pentecost Villanellette

Not as a dove the Holy Spirit came  
to the disciples gathered in a room,  
but as a violent wind and tongues of flame.

A cyclone roared the ineffable name  
as fire on each blushing brow did bloom.

Not as a dove the Holy Spirit came

to give sight to the blind and heal the lame  
and raise the dead and dispel error's gloom,  
but as a violent wind and tongues of flame.

The Breath of God is anything but tame.

Who dally with it dally with their doom.

Not as a dove the Holy Spirit came,  
but as a violent wind and tongues of flame.

Mark DeBolt

# 2020 dates for your diary

No services will occur in the Church until further notice owing to the Coronavirus. And no events can occur in the Hall or in our sister Church of St Barnabas.

The dates below are subject to cancellation as a result of the virus. We hope that most will be allowed to go ahead.

Sunday 31 May      **Whit Sunday:** service at 11:00 am and the annual event at 2:00 pm.

Sunday 7 June      11:00 am: service to celebrate **Trinity Sunday**, which includes our **Annual Gift Day**.

# Bible readings for May

## Sunday 3 May

Fourth Sunday of Easter

First: Acts 2:42–end

Epistle: 1 Peter 2:19–end

Gospel: John 10:1–10

## Sunday 10 May

Fifth Sunday of Easter

First: Acts 7:55–end

Epistle: 1 Peter 2:2–10

Gospel: John 14:1–14

## Sunday 17 May

Sixth Sunday of Easter

First: Acts 17:22–31

Epistle: 1 Peter 3:13–22

Gospel: John 14:15–21

## Thursday 21 May

Ascension Day

First: Acts 1:1–11

Epistle: Ephesians 1:15–end

Gospel: Luke 24:44–end

## Sunday 24 May

Seventh Sunday of Easter

First: Acts 1:6–14

Epistle: 1 Peter 4:12–14; 5:6–11

Gospel: John 17:1–11

## Sunday 31 May

Pentecost

First: Acts 2:1–21

Epistle: 1 Corinthians 12:3b–13

Gospel: John 7:37–39

# From the Parish Registers

## Christian funeral

Monday 30 March

Marjorie Cuniffe at Hollinwood Crematorium

Friday 3 April

Edith Mulligan at Hollinwood Crematorium

Monday 6 April

Vivian Shepherd at Elland Crematorium near Halifax

Tuesday 14 April

Mandy Griffith at Hollinwood Crematorium

Betty Dalton at Hollinwood Crematorium

Saturday 25 April

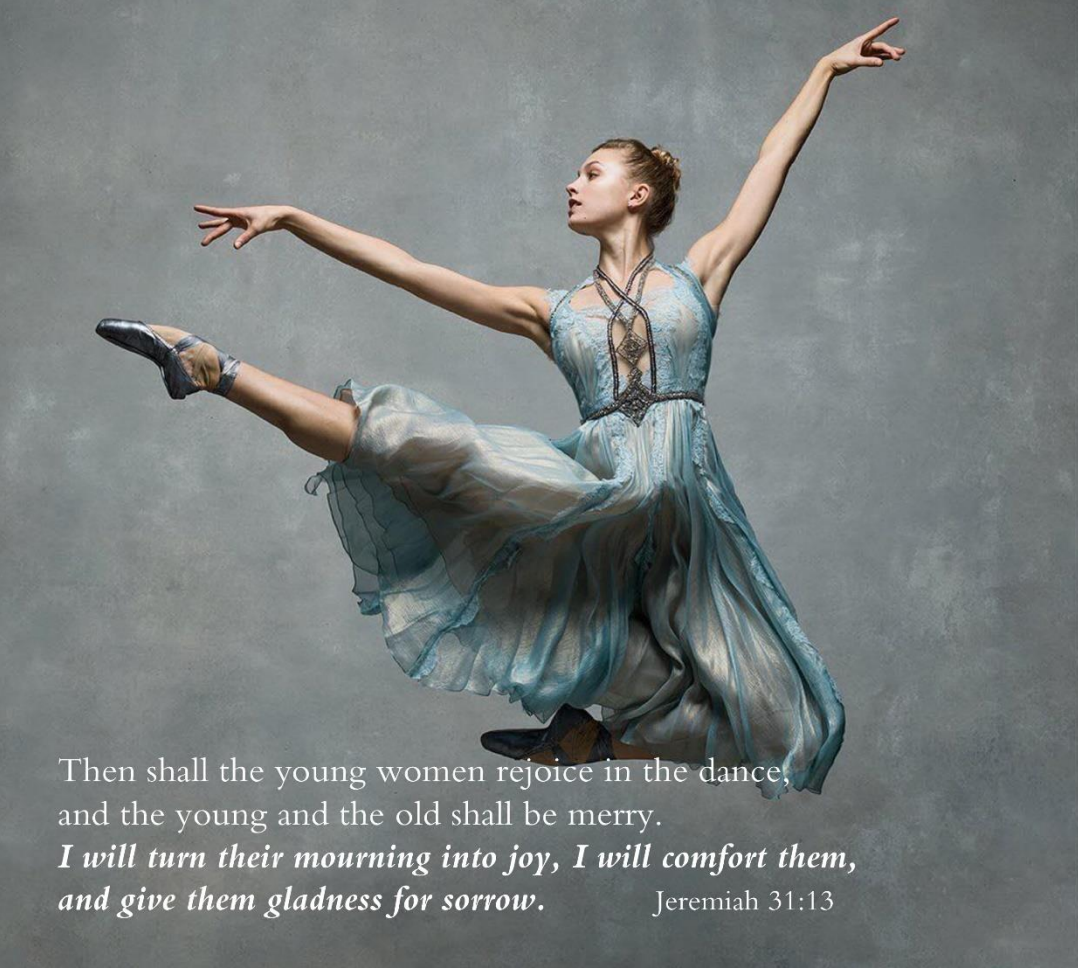
Denise Mary Davies at Hollinwood Crematorium

Monday 27 April

Edna De'Ath at Hollinwood Crematorium

Tuesday 28 April

June Fagan at Hollinwood Crematorium



Then shall the young women rejoice in the dance,  
and the young and the old shall be merry.

*I will turn their mourning into joy, I will comfort them,  
and give them gladness for sorrow.*

Jeremiah 31:13

# Pray as you can ...

**1** Many people find it easier to communicate when facing the person to whom we're talking. That way, we can direct our voice toward them and observe the expressions on their face as we speak. We can also see to what extent our message is understood and if we need to say more or stop to listen.

In the same way, it's a good idea to look toward God when we pray. The Scriptures say that God is a Spirit so we need a form of prayer that is led by promptings of the Holy Spirit. During times of prayer, we direct our prayers toward God rather than into some vague space we might call 'Heaven'. That's why St Paul tells his disciples to 'Pray in the Spirit'.

When first learning how to pray in this way, it can be useful to consciously think of God using a picture of something that (for us) helps to represent God. We then direct our prayers to that image.

This practice will probably feel artificial at first. Nevertheless, when this sort of praying seems a little less self-conscious, it often helps if we next ask God to suggest a better image or picture. We hone the picture because our image of God is too immature or too small. He will improve it to make it more realistic.

God is a spirit so the best images of God are not so much pictorial as *representing* God. For that reason, it's not uncommon for God to gently lead us beyond images and introduce us to concepts. For example, He may ask us to use a single word such as 'God', 'love' or 'spirit'.

And do not be surprised when God asks you to dispense with images altogether. We still direct our prayers to God, but the sheer inadequacy of a pictorial approach actually gets in the way of praying.

# ... not as you can't

**2** Sometimes our prayers feel plodding and (to be honest) quite a chore. We feel they're so boring that they will bore God too?

There is nothing wrong or sinful in stopping a prayer that is useless and pointless. God can deal with our honesty so perhaps we should start by telling him, 'Lord! I find praying is difficult and feel like it's doing no good ...'

But we should never give up. God allows us to treat prayer almost like an experiment. Trying out different ways of praying can be exciting!

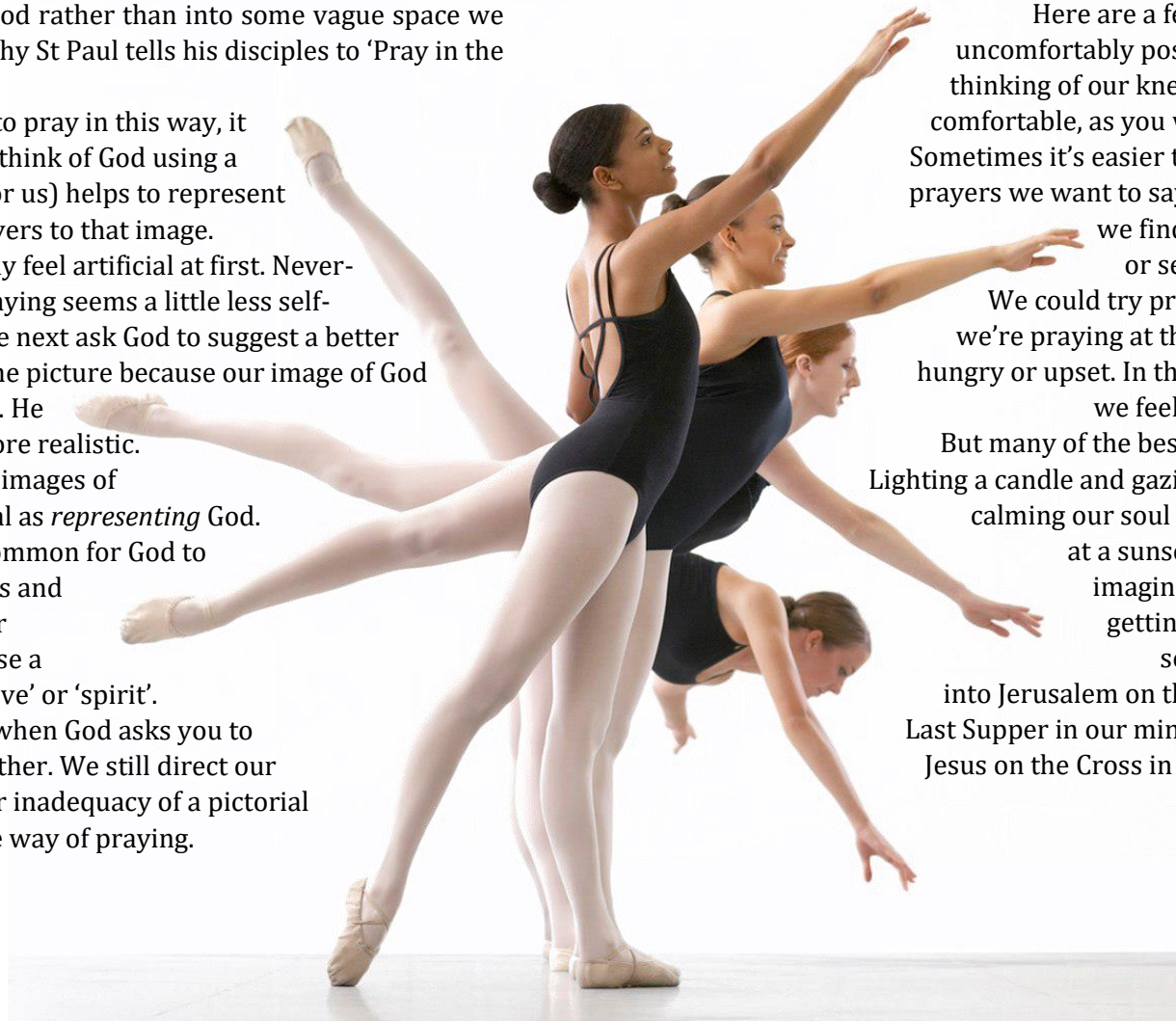
Here are a few suggestions. Maybe we're sitting uncomfortably position or kneeling: all the time we're thinking of our knees and back. Find somewhere more comfortable, as you would when talking to a best friend. Sometimes it's easier to move back and forth between the prayers we want to say in our own words and the prayers

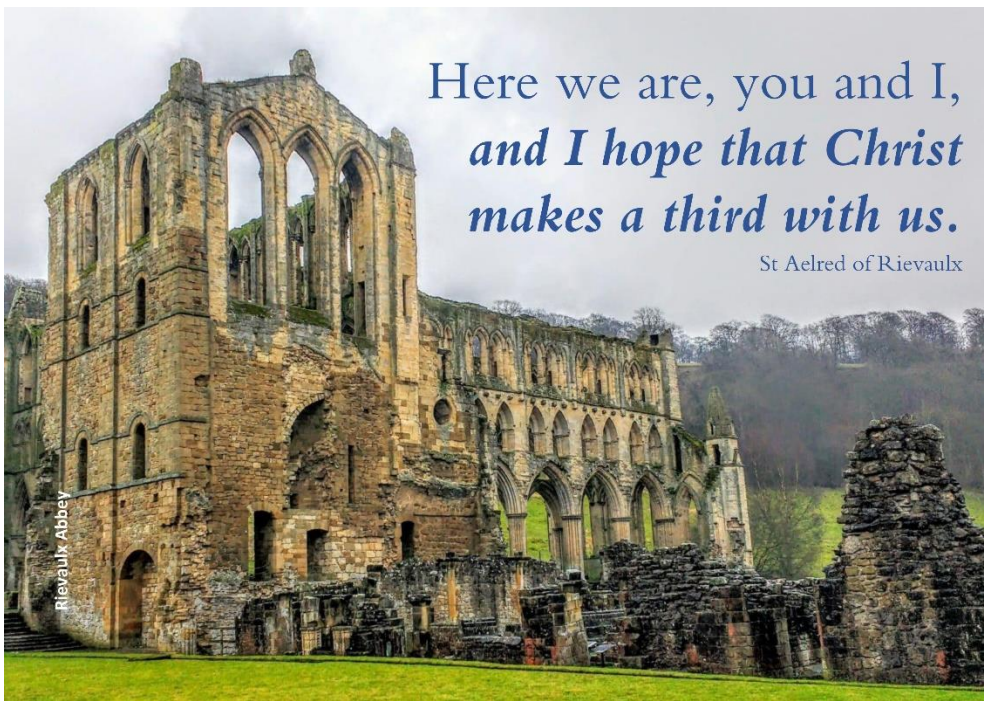
we find written by someone else in a book or service card. There's a place for both.

We could try praying in a different way. Sometimes we're praying at the wrong time of day. We're tired or hungry or upset. In that case we should try praying when we feel fresher, less distracted, more alive.

But many of the best prayers don't involve words at all. Lighting a candle and gazing at its flame can be a good way of calming our soul before we even start. Or try looking at a sunset or the glories of nature. Using the imagination is generally a powerful way of getting close to God. We can imagine ourselves in a crowd watching Jesus rise

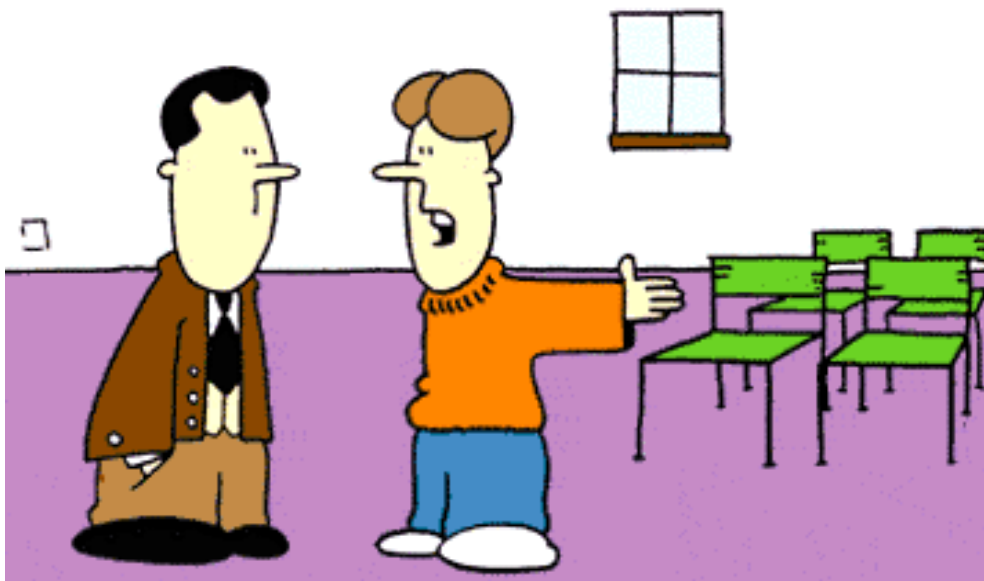
into Jerusalem on the first Palm Sunday or recreate the Last Supper in our mind's eye. Most of the saints looked at Jesus on the Cross in their mind's eye grew closer to God as a result.





Here we are, you and I,  
*and I hope that Christ  
makes a third with us.*

St Aelred of Rievaulx



"Everyone in my Christian procrastinators group  
said they'd show up but they never did."

Unless the eye catch fire,  
The God will not be seen.  
Unless the ear catch fire  
The God will not be heard.  
Unless the tongue catch fire  
The God will not be named.  
Unless the heart catch fire,  
The God will not be loved.  
Unless the mind catch fire,  
The God will not be known.

From *Pentecost* by  
William Blake (1757–1827)



# Curate's Corner

At the beginning of Lent, I took myself off on a silent retreat. Its theme was 'The Desert' and was conducted, away from it all, in a beautiful mock Tudor house in the middle of the Yorkshire Dales.

It was in the desert that Jesus began his public ministry with forty days of retreat after his baptism by John. Jesus wisely sought uninterrupted time alone with his heavenly Father and, as we read in the Bible, was subjected to powerful temptations. Jesus emerged from his wilderness experience not only with a clearer understanding of his assignment but also with the strength to accomplish it.

In the early centuries of the Christian Church, thousand of believers left the cities and towns for a solitary life in the desert in order to seek a purer spirituality than they could find among the distractions of ordinary life. These women and men became known as the 'desert mothers and fathers' and their teachings began a rich heritage of Christian mysticism which continues to inspire us to the present day.

As I write, we are facing a further three weeks 'in the desert', separated from family, friends, workmates and our worshipping communities. At the moment we have fewer structured calls on our time and perhaps (even while we tackle all those jobs that need doing in our homes and gardens) we have more space in our lives for God.

Following the example of those early desert dwellers, this present period of enforced isolation is a time—an exceptional opportunity—to consciously and purposefully focus on strengthening our prayer lives.

This is a unique time when, freed from the constraints of our usual busyness, we can form better habits of prayer, establishing a personal 'rule' of regular devotion so that prayer becomes a more natural part of our everyday lives. If we are able (however imperfectly) to develop these 'good' habits, our lives will be enriched and blessed immeasurably, in the coming months and going forward as society begins to return to normal.

Revd Jane

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**Can you find these books of the Bible in the grid above?**

Bible, Matthew, Mark, Luke, John, Acts, Romans, Corinthians, Galatians, Ephesians, Colossians, Philippians, Thessalonians, Timothy, Titus, Philemon, Hebrews, James, Peter, Jude, Revelations

Tradition has always said that the First Epistle (or 'letter') of John was written by John the Evangelist, when he was very advanced in age. The letter was written between 86 and 88 AD after he wrote his Gospel in about 85 AD. Tradition also says that St John wrote during his stay in Asia, probably in Ephesus (in modern-day Turkey).

The epistle's content, language and conceptual style indicate it probably had the same author as the Gospel of John, and the two epistles 2 John, and 3 John. In them all, we find the ever-recurring and most distinctive words light, darkness, truth, life, and love; the strictly Johannine phrases 'to walk in the light,' 'to be of the truth,' 'to be of the devil,' 'to be of the world,' and 'to overcome the world.'

The Epistles presuppose that their author, John, was a personal eyewitness of the life and work of Jesus (cf. especially **1 John 1:1-5; 4:14**). They also suggest that he had lived for a long time in Asia Minor, was thoroughly acquainted with the conditions existing in the various Christian communities there, and that he had a position of authority recognized by all Christian communities as leader of this part of the Church.

The form is that of an encyclical letter. Its destination is clearly the churches which St. John evangelised, He speaks to his 'little children,' 'beloved,' 'brethren.' The wording is affectionate and fatherly throughout the entire letter.

1 John is the fourth of the catholic or 'general' epistles. Actually, it is not an epistle in the usual sense of being a letter, but appears to

be a sermon written to counter heresy.

The author was concerned about heretical teachers that had been influencing churches under his care. Certainly, during its first couple of centuries, the early Church nearly tore itself apart by heresies. John said such teachers were 'Antichrists' (**2:18-19**). In fact, most of these teachers had once been church leaders but their teaching had wandered from the truth. In context, scholars believe that John was rebuking a former believer (named Cerinthus), who denied that Jesus was human as well as divine.

This heresy was very common in the early church, and said that Jesus did not come as a straightforward human being ('in the flesh' cf. **4:2**) but as a spirit who only *appeared* to be a human being.

Secondly, these heretics seem to have taught that Jesus' death on the cross did not atone for sins (**1:7**). John's letter refutes this view.

The letter then goes on to define how Christians can discern true teachers by their ethics, their proclamation of Jesus in the flesh, and by their love.

The author says that he wrote his Epistle with three aims:-

- That the joy of his audience would 'be full' (or 'complete') (**1:4**).
- That the audience would not continue to sin (**2:1**).
- That 'you who believe in the name of the Son of God ... may now have eternal life' (**5:13**).

### *The 1 John fact file*

**Author:** John the Evangelist, when a very old man.

**Date of Writing:** Probably late 80s AD.

**Purpose of Writing:** That his 'children' may believe in Jesus Christ, the Son of God, and having believed, they may have life eternal in His name (1 John 5:13; John 20:31).

**Key Verses:** God is love (1 John 4:16 and 1 John 4:20).

**For more information, please visit the following sites:**

<http://www.usccb.org/bible/1john/0>

[https://en.wikipedia.org/wiki/First\\_Epistle\\_of\\_John](https://en.wikipedia.org/wiki/First_Epistle_of_John)

<https://biblescripture.net/1John.html>

<https://www.easyenglish.bible/bible-commentary/1john-lbw.htm>

# The first Letter of St John

Aelred of Rievaulx was born in Hexham in 1110. His father Eilaf was priest of St Andrew's at Hexham. His father wanted him to inherit the living but the Council of Claremont (in 1095) had forbidden the ordination of the sons of priests to end the inheritance of benefices.

Aelred's early education probably occurred at the cathedral school at Durham. Aelred spent several years at the court of King David I of Scotland in Roxburgh where he rose to become Master of the Household. He left the court in 1134 at the age of twenty-four to enter the Cistercian abbey of Rievaulx in Yorkshire.

Despite monastic vows, Aelred remained a diplomat so, in 1142, headed a powerful delegation to the Pope that opposed the election of King Stephen's nephew Henry de Sully as Archbishop of York. He remained an adviser to kings and prelates to the end of his life.

On Aelred's return from Rome he became novice master at Rievaulx Abbey which was founded only two years previously but was soon appointed abbot of Revesby Abbey in Lincolnshire (it was a daughter house of Rievaulx). In 1147, he was elected abbot of Rievaulx itself and held the position until his death.

According to his biographer, Aelred 'doubled everything': the size of the community reaching 140 monks and 500 laymen. The name of Rievaulx became famous at the royal courts of northern Europe and to popes in Rome. The abbey's numerous recruits found in Aelred a loving and compassionate father in Christ. He was a reformer and supported friendships between monks, comparing them to the love between Jesus and his beloved disciple or between Jonathan and David.

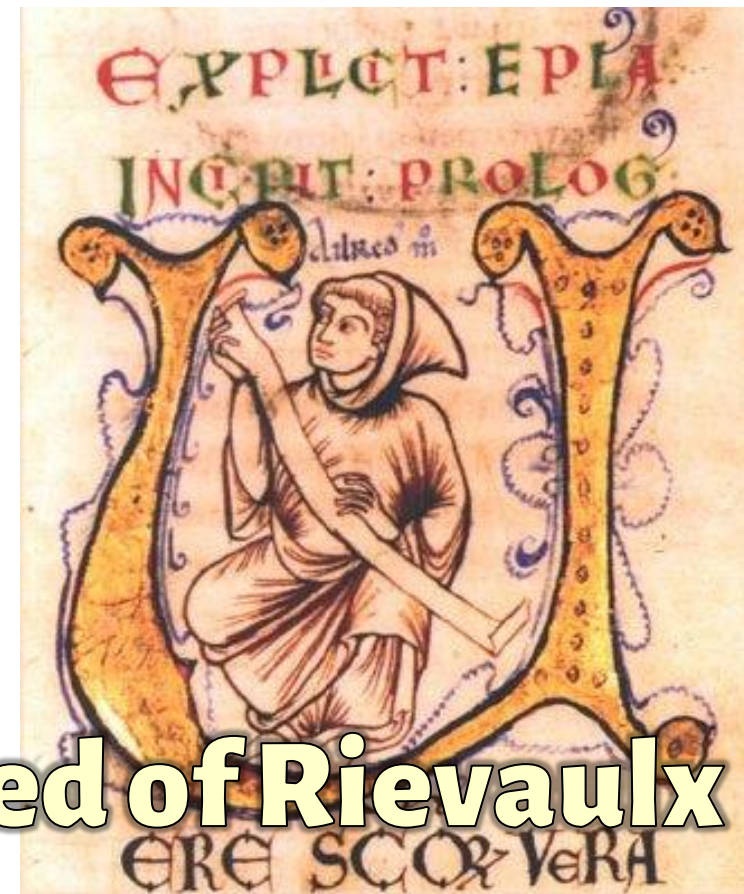
Aelred greatly influenced medieval monasticism. Despite poor health, he led a severely ascetic life and continued a demanding diplomatic schedule. His spirituality was always strongly Christo-centric. He wrote

Aelred was writing around the time of the first millennium — a time of dramatic new developments as the Church responded to different promptings of the Holy Spirit. It reached powerful expression in Aelred's spiritual works: many thought his works the finest produced in England during the Middle Ages. It highly influenced the entire Cistercian movement and won him the title 'Bernard of the north' after its principal reformer Bernard of Clairvaux.

Aelred died at Rievaulx in the winter of 1166–7, probably on 12 January 1167. He was never formally canonised but soon became the centre of a cult that was officially recognised by Cistercians in 1476. He was venerated as a saint and his body remained at Rievaulx.

Today, Aelred of Rievaulx is considered one of the most lovable of the saints and is the patron saint of friendship. He famously paraphrased 1 John 4:16 as 'God is friendship: he who abides in friendship abides in God, and God in him.'

Today, the Church celebrates St Aelred on 12 January, the traditional date of his death.



For more information, please visit the following sites:

<https://www.britannica.com/biography/Saint-Aelred-of-Rievaulx>

[https://en.wikipedia.org/wiki/Aelred\\_of\\_Rievaulx](https://en.wikipedia.org/wiki/Aelred_of_Rievaulx)

<https://www.english-heritage.org.uk/visit/places/rievaulx-abbey/history-and-stories/aelred-of-rievaulx>

<https://catholicsaints.info/saint-aelred>

<http://qspirit.net/aelred-rievaulx-gay-saint>

# Aelred of Rievaulx

Coronavirus (Covid-19)

# Advice and resources



Many of us will be inside our homes during the Coronavirus crisis. We'll feel very alone and wanting more spiritual content than usual, because we can't go to Church. The list below cites many potential resources.

## Our own website

Each week, we will produce at least two detailed services as downloadable files. These files will include links to Youtube hymns, Bible readings, prayers, and a full sermon transcript. We will also post links to a growing number of resources. Go to [www.medlockhead.co.uk/virus](http://www.medlockhead.co.uk/virus)

## Lectionary readings

Page 7 of this magazine lists all the lectionary readings for the Sunday services in April.

## Church services

The BBC is planning to broadcast one live service each Sunday. Please look at your TV listings for more details.

## Magnificat

Magnificat is a Roman Catholic website that offers videoclips and prayers. It's free at the moment. Access requires your email address and inventing a password. Go to <https://us.magnificat.net/free>

## Poetry

The well-known actor Samuel West is reading a poem a day during the crisis. He's broadcasting each reading through Twitter. His handle is [@exitthelemming](https://twitter.com/exitthelemming)

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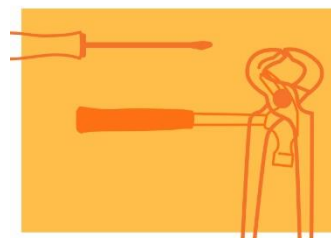
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# Evidence

As the years roll onwards the vital energy of the natural world during spring loses none of its power to surprise us. Blue tits have nested in the box in the garden and are working at a furious pace to feed their nestlings. Studies have shown that moth caterpillars are a favourite item.

When I was out walking the other day (a permitted exercise period) I noticed a pair of toads in danger of being trampled on. They were at some distance from a body of water in which to spawn and the smaller male was already firmly attached to the back of the female. Guessing that their intended destination was the upper reservoir I carried them into the wildlife area. Mating toads could be seen at the water's edge.

In a wooded area I sat on a bench as a pair of nuthatches scrabbled about on the ground, with a tree creeper and a great spotted woodpecker also visible. At this most peaceful moment a curlew called from on high. Nuthatches, having selected a nest cavity in a tree reduce the size of the entrance by plastering round the aperture with mud. On another day I watched this taking place and had to marvel at the skill with which the bird had copied the colour and texture of the tree bark.

Birdsong is reaching a peak now. Thrushes shout or improvise, blackbirds sing with a mellow flow and wrens send rapid Morse Code.



Male blackcap

Somewhere in the trees a green woodpecker hoots derisively. Our native birds have been joined by noisy summer visitors, blackcaps, chiffchaffs and willow warblers. I am always anxious about the survival of the dippers, delightful black and white small birds that for generations have nested in the watery tunnel beneath the Strinesdale car park. My fears of them being washed out by the torrential rain that fell earlier in the year were unfounded. They are there.

The wild primrose remains a favourite spring flower, having the unadorned appeal of refreshingly scented pristine yellow blooms facing upwards from a compact rosette of leaves. There is a good show of them at the RSPCA centre and they have spread onto a sunny bank nearby which suits them perfectly. A book of wild flowers published just before the first world war refers to their abundance in the countryside: 'There are few more beautiful or characteristically rural sights than a long stretching hedgerow or coppice starred over with these delicate blossoms.' I have never succeeded in keeping them alive at home but have raised a batch from seed in the hope that one or two can be persuaded to thrive.



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# From the memorial book

- 1 **Eva Buckley** died this day 1976. Our memory of you is like the heart of a rose. The longer it lives, the sweeter it grows.
- 5 **Frank Kirkpatrick** died 1993 age 80 years. 'Loved and remembered always.'
- 8 **Thomas Metcalf Pollard** died 1933. 'TREASURED MEMORIES.'
- 12 **James Harrison Fitton** Born 15 September 1912, died this day 1988.
- 13 **Jack Battersby** A beloved husband, dad, grandad and father-in-law, died this day 1997. Loved and Remembered Every day.
- 16 **Norman John Taylor** died this day 2002. Never more than a thought away. Loved and remembered every day.
- 17 **Frank Feber** died this day 1979. BELOVED BY ALL.  
**Roger Wynn** died 1996 aged 49 years. Only a thought away — affectionately Remembered.
- 18 **Albert Feber** died this day 1945 CONSISTENTLY STEADFAST  
**Phyllis Wrigley** Born 19 August 1909, died this day 1982.  
Loved and remembered always: Peter.
- 19 **Frank Hanson** died 1994. 'Loved and remembered always.'
- 20 **Joseph Henry Nicholson** died 1986. Remembered as a Loving Father and Grandad – loved and missed.
- 25 **William Woodworth** died this day 1991, his 38th birthday. In loving memory of a dear Godfather and very special friend. 'Sadly missed.'
- 26 **Thomas Huttley** A faithful servant of the church for many years, died 1995. Lovingly appreciated by his family.
- 26 Birthday memories of **Betty Wadsworth**. A loving mother, a devoted grandmother and a true friend, gone from our lives but not from our hearts.
- 30 **Fred Adams** died this day 1995. 'Loved and remembered every Day.'
- 31 **James Edward Tattersall Wrigley** was buried on this day 1990.

## Church diary

Owing to the Coronavirus, we anticipate the ban on all services and events in the Church extending for some time further. Please consult the Church website [holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk) for up-to-date details.

If we live by the  
Spirit, *let us also  
keep in step with  
the Spirit.*

Galatians 5:25





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