



**Holy
Trinity**
WATERHEAD

April 2020

holytrinitywaterhead.co.uk

**Suggested
donation**

50p

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

People at Holy Trinity Church

Vicar

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Administrator	Sarah Gura	(07843) 178 762
Church Secretary	Lynne Schofield	(07804) 094 457
Church Treasurer	Vicky Heaton	(07906) 077 058
Gift-aid Secretary	Vicky Heaton	(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 and Cubs	Lee Thompson	(07907) 907 354

Letter from the Vicar

I've been redecorating my office. Most of the room was fine, but a water leak in the New Year caused an unsightly stain. A quick lick of paint and the stain was gone. Sadly, the pigment dissolved in the leaked water soon leached through the new paint, causing the stain to reappear within a few hours.

Many of us try to deal with our sins and imperfections in this same way. It usually starts when we notice something is wrong in the way we treat people, think about ourselves, or our attitude to God. We don't like what we see. We therefore apply a thick coat of 'mental whitewash' to cover it up. But hiding the problem (which, in practice, means pretending it doesn't exist) is dangerous. It causes psychological damage. As soon as we repress a wish or desire, it pops up somewhere else instead. The classic 'Freudian slip' illustrates the point perfectly.

Mental whitewash never works for long, so we need to actually *deal* with our sins and imperfections. This is why we need Easter. Jesus took away our sins on the first Easter and we don't have to deal with them any more. They are now with Jesus. They are gone. It means we can move on and re-start our lives. We no longer need 'mental whitewash' because there's no longer any stain.

There is only one condition on the forgiveness Jesus offers: we must say 'sorry' to God and sincerely intend to start afresh which, in practice, means a determination to sin no more.

I've now sorted the problem in my office: I had the roof mended which stopped the flow of dirty water; I removed the old, stained, wall-paper. And because of Easter, none of us needs to apply a layer of mental whitewash to our soul. We can deal with the problem at source: we ask Jesus to deal with our sins and, because we mean it and are determined to start afresh, they're gone.

Wishing you an Easter of incomparable peace and of overwhelming joy.

Wishing you His peace as you yield to His Easter love:

PAUL

2021 dates for your diary

At the time of publication, the country is slowly coming out of lockdown and is following the Government's 'roadmap'. Much of its schedule is provisional. In consequence, the following events may or may not occur in person (rather than online). Please consult the Church website for up-to-date information, at <http://holytrinitywaterhead.co.uk/events/>

Palm Sunday (28 March)	11:00 am	Eucharist (but no palm procession)
Holy Monday (29 March)	7:00 pm	Compline
Holy Tuesday (30 March)	7:00 pm	Compline
Holy Wednesday (31 March)	7:00 pm	Wednesday worship
Maundy Thursday (1 April)	8:00 pm	Eucharist, then prayer
Good Friday (2 April)	11:00 am	Word service
	12:00 pm	Meditation which ends at 1:00 pm
Easter Day (4 April)	11:00 am	Eucharist
Sunday 16 May	12:00 am	? Annual Parochial Church Meeting

Church news

Congratulations

Isabel Lucy Schofield was born on 14th March 2021 weighing 7 lbs 3 ozs, a third grandchild for Lynne and Peter Schofield, sister to Sophie Elizabeth and cousin to Charlie James. Thanks be to God for a safe delivery for mother and child.



Confirmation

This year's confirmation service occurs on Friday 11 June (St Barnabas' Day). Please speak to Vicar Paul if you'd like to be confirmed or would like to know more about confirmation.

Sunday 28 March

Palm Sunday

First: Isaiah 50:4-9a
Epistle: Philippians 2:5-11
Gospel: Mark 15:1-39

Friday 2 April

Good Friday

First: Isaiah 52:13-53:1-end
Epistle: Hebrews 10:16-25
Gospel: John 18:1-19:1-end

Sunday 11 April

Second Sunday of Easter

First: Acts 4:32-35
Epistle: 1 John 1:1-2:2
Gospel: John 20:19-end

Sunday 25 April

Fourth Sunday of Easter

First: Acts 4:5-12
Epistle: 1 John 3:16-end
Gospel: John 10:11-18

Thursday 1 April

Maundy Thursday

First: Exodus 12:1-4, 11-14
Epistle: 1 Corinthians 11:23-26
Gospel: John 13:1-17, 3b-35

Sunday 4 April

Easter Sunday

First: Isaiah 25:6-9
Epistle: Acts 10:34-43
Gospel: John 20:1-18

Sunday 18 April

Third Sunday of Easter

First: Acts 3:12-19
Epistle: 1 John 3:1-7
Gospel: Luke 24:36b-48

Sunday 2 May

Fifth Sunday of Easter

First: Acts 8:26-end
Epistle: 1 John 4:7-end
Gospel: John 15:1-8

Bible readings for April



The Lord Jesus was dead and now he's alive. The infinity of the resurrection is difficult to squeeze into a finite human mind. So it may be easier to analyse it with a different medium than prose or theology: the following poem by the Welsh poet R S Thomas is entitled simply *Suddenly*.

**As I had always known
he would come, unannounced,
remarkable merely for the absence
of clamour. So truth must appear
to the thinker; so, at a stage
of the experiment, the answer
must quietly emerge. I looked
at him, not with the eye
only, but with the whole
of my being, overflowing with
him as a chalice would
with the sea. Yet was he
no more there than before,
his area occupied
by the unhaloed presences.
You could put your hand
in him without consciousness
of his wounds. The gamblers
at the foot of the unnoticed
cross went on with
their dicing; yet the invisible
garment for which they played
was no longer at stake, but worn
by him in this risen existence.**

When the Easter Christ appeared to Mary Magdalene, she didn't expect to see Jesus and therefore didn't. When the Easter Christ appeared to two men walking along a road to Emmaus, they didn't expect to see Jesus and therefore didn't. When the Easter Christ appeared to Thomas the twin, he didn't expect to see Jesus ... and therefore he didn't. In all cases, they did not believe in the resurrection, didn't expect to see Jesus, and that's why he appeared hidden in plain sight.

We are the resurrection people of Christ. If we expect to see Jesus, we will: in a moment of audacious hope; in a glance of love; in a healing from sin; in a soul made new. In each, we can see the resurrected Jesus. That's what resurrection people do.



**Hidden in
plain sight**



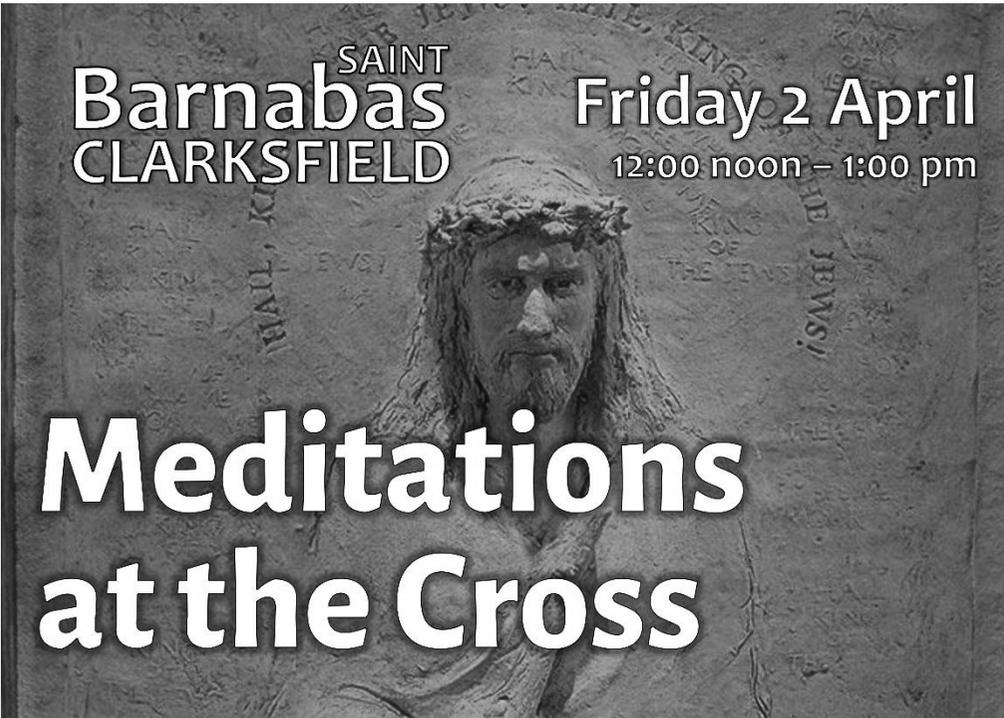
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Maundy Thursday

Thursday 1 April

starts at 8:00 pm

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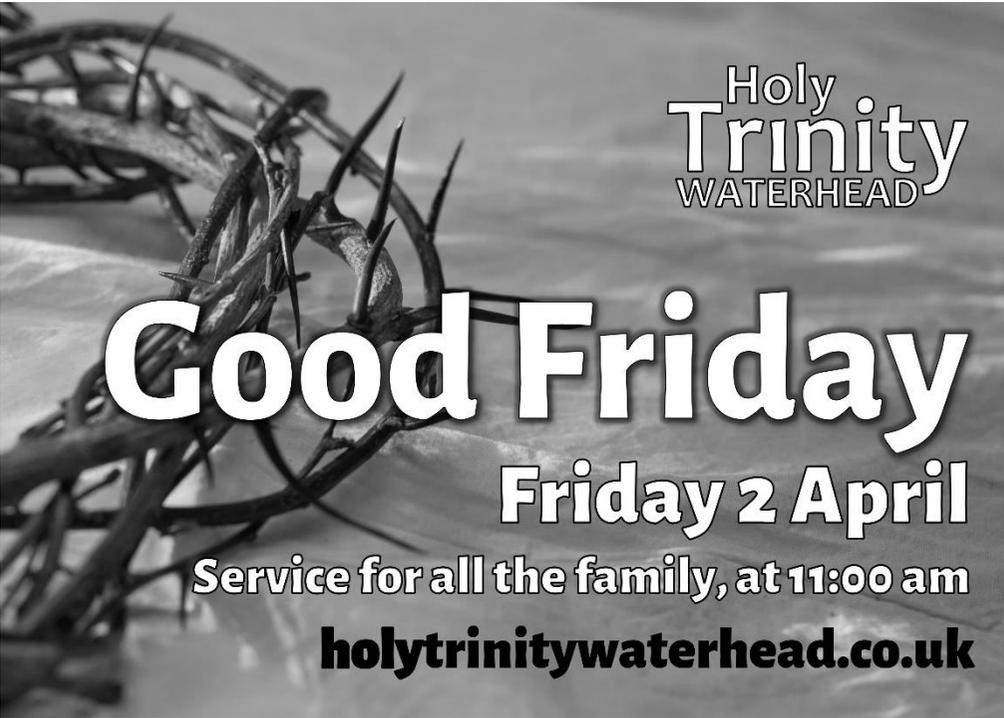


SAINT
Barnabas
CLARKSFIELD

Friday 2 April

12:00 noon – 1:00 pm

Meditations at the Cross



Holy
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Good Friday

Friday 2 April

Service for all the family, at 11:00 am

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Easter Sunday

A joy-filled family service to celebrate the
resurrection of our Lord

Sunday 4 April at 11:00 am

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Peter and John running to the tomb was painted by the French artist Eugène Burnand.

Burnand first displayed his celebrated image in 1898. It caused a sensation. It shows harsh anguish in the faces of the disciples Peter and John as they respond to Mary Magdalene's news that she found Jesus' tomb empty, that Jesus' corpse had gone, but that she's seen his risen body (for the story, please read John 20).

Burnand depicts John as young and earnest. He's desperate to show his love for his respected mentor and messiah. He's confused, of course, because he's invested everything in the dead rabbi and was only just starting to consider a world without Jesus. Burnand has shown Peter as a frightened and older man. He's also (probably) asking 'what's next?' but with different options. We know he temporarily went back to being a fisherman. And possibly he's over-thinking his own recent betrayal, when he even refused to admit knowing Jesus.

We don't know why Burnand chose to depict only these two disciples, nor do we know why he did not follow it with other, related compositions. Whatever the reasons, this image helps us to reflect on the resurrection and its impact on us.

Easter dawn

He blesses every love which weeps and grieves
And now he blesses hers who stood and wept
And would not be consoled, or leave her love's
Last touching place, but watched as low light crept

Up from the east. A sound behind her stirs
A scatter of bright birdsong through the air.
She turns, but cannot focus through her tears,
Or recognise the Gardener standing there.

She hardly hears his gentle question 'Why,
Why are you weeping?', or sees the play of light
That brightens as she chokes out her reply
'They took my love away, my day is night'

And then she hears her name, she hears Love say
The Word that turns her night, and ours, to Day.

Malcolm Guite

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The Collect for Easter Day

**God of glory,
by the raising of your Son
you have broken the chains of death and hell:
fill your Church with faith and hope;
for a new day has dawned
and the way to life stands open
in our Saviour Jesus Christ.
Amen.**

Resurrection

Easter. The grave clothes of winter
are still here, but the sepulchre
is empty. A messenger
from the tomb tells us
how a stone has been rolled
from the mind, and a tree lightens
the darkness with its blossom.
There are travellers upon the road
who have heard music blown
from a bare bough, and a child
tells us how the accident
of last year, a machine stranded
beside the way for lack
of petrol, is crowned with flowers.

R S Thomas

Florence Nightingale was born on 12 May 1820 in Florence, Italy, hence her name. She was the younger of two children to Frances and William Shore Nightingale. The family was extremely affluent. She enjoyed a classical education that including German, French and Italian.

Florence was active in philanthropy from a very young age, which meant caring for the ill and poor people in the villages adjacent to her family's estate. By the age of 16, she believed that God was calling her to 'the divine purpose' of nursing.

Her parents were horrified but, despite their objections, in 1844 she enrolled as a student nurse at a Lutheran Hospital in Germany.

Florence returned to London in the early 1850s to work in a hospital for ailing governesses and was promoted to superintendent within a year. While there she had to cope with an outbreak of cholera and appallingly unsanitary conditions. She made it her mission to improve hygiene practices, which significantly lowered the death rate.

The Crimean War started in October 1853. Thousands of British soldiers were sent to the Black Sea where supplies quickly dwindled. By 1854, 18,000 soldiers had been admitted into military hospitals.

In late 1854, the Secretary of War asked Florence to organise a corps of nurses to care for soldiers in the Crimea. Behind the scenes, she did more than the British Secretary of War. She assembled a team of 34 nurses from a variety of religious orders and, a mere few days later, sailed to Scutari Hospital in the Crimea.

She was appalled. More soldiers were dying from typhoid and cholera than from injuries incurred in battle. In Scutari, she carried a lamp while ministering to patients, hence the nickname given by the soldiers comforted by her compassion: they called her 'the Lady with the Lamp.' Others called her 'the Angel of the Crimea.' In fact, her work decreased the death rate by two-thirds and, almost single-handedly, she changed the face of British nursing care.

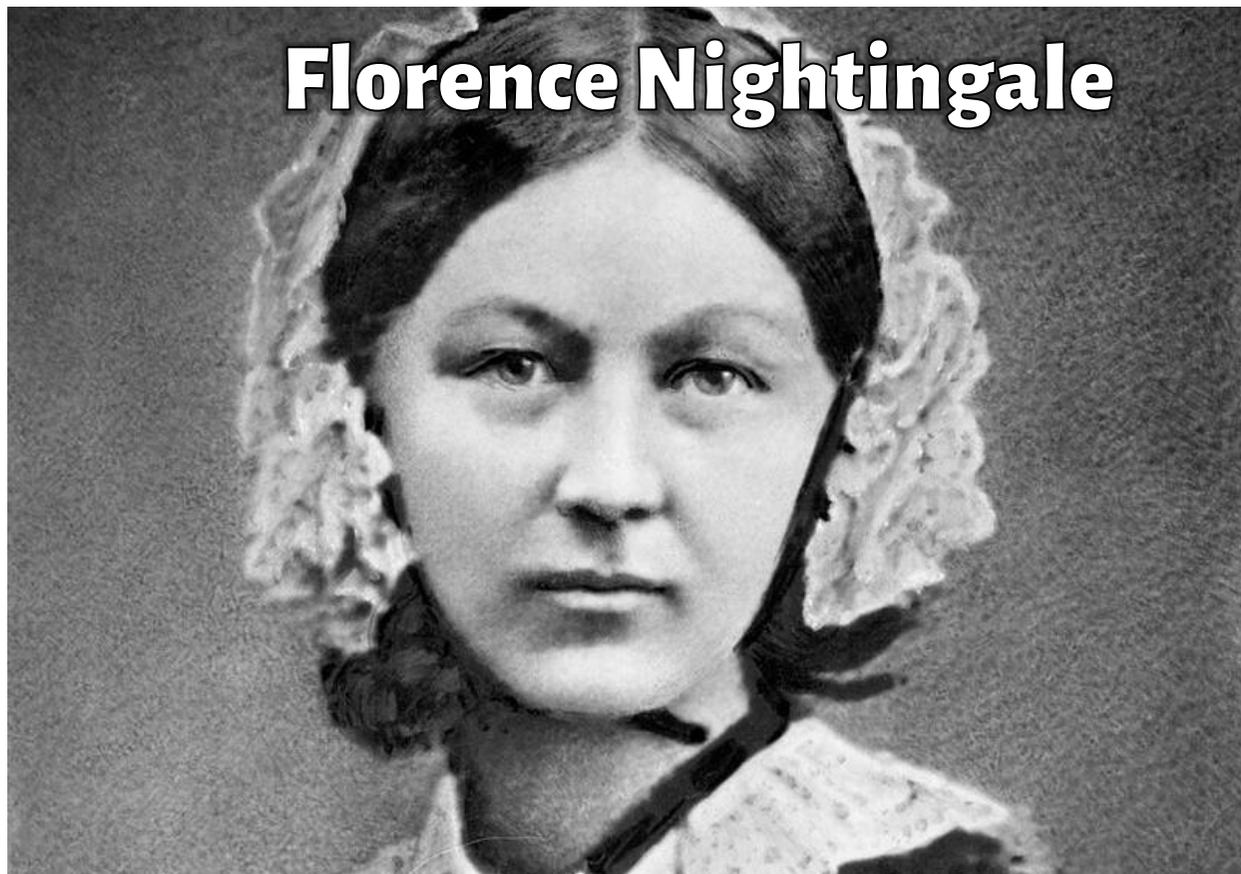
She returned to England and soon helped found both St Thomas' Hospital and the Nightingale Training School for Nurses, in 1860. With the support of Queen Victoria, she helped create a Royal Commssion

into the health of the army. Soon, kings, queens, and princes consulted her, as did the President of the United States, when he wanted advice about military hospitals during the Civil War. In 1907, she became the first woman to be awarded the Order of Merit from the King. She died in August 1910 in London.

Florence had remarkable stamina. When she was young, she could work 22 hours out of 24. She was gifted with the ability to assimilate information in astonishing quantities, and retain it, marshal her facts, and use them effectively. She wrote eight lengthy reports and seventeen books on medical and nursing subjects.

Florence did not originally think of herself as religious. Everything changed on 7 February 1837 (she was scarcely 17 years of age) when she felt that God spoke to her. He was calling her to future 'service.' Her life changed from that day, and she was soon living out an intense personal devotion to Jesus. She believed that religion helped provide fortitude for arduous good work and always ensured that her nurses could attend religious services.

Florence Nightingale



More information

<https://www.biography.com/scientist/florence-nightingale>

<https://www.christianitytoday.com/history/issues/issue-25/faith-behind-famous-florence-nightingale-christian-history.html>

https://religion.wikia.org/wiki/Florence_Nightingale

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

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Maundy Thursday

Thursday 1 April

starts at 8:00 pm

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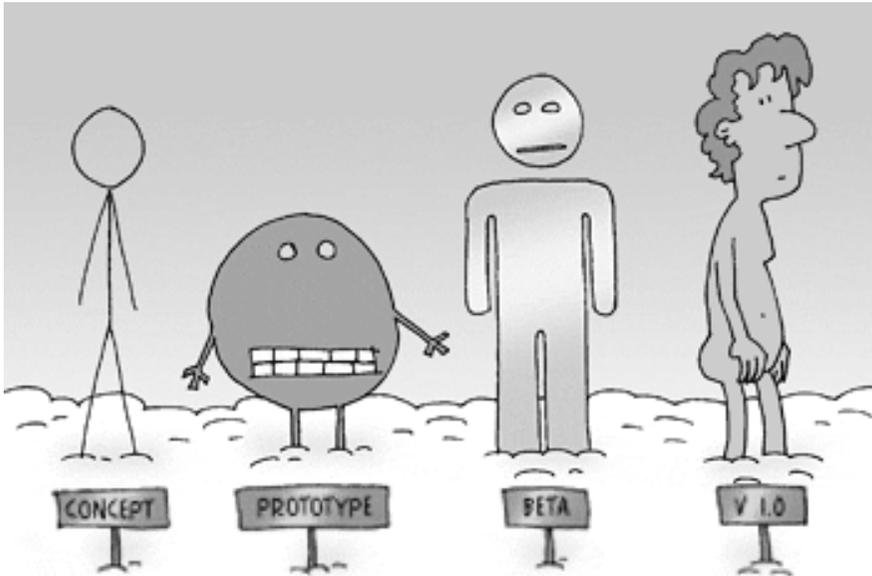
Word-search

for Easter

K	Z	O	U	K	H	J	R	C	Y	J	F	I	N	E	H	Y	K	R	I	E	K	A	U	Q	H	T	R	A	E
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- ANGELS
- APOSTLES
- BETRAYAL
- BLOOD
- CALVARY
- CROSS
- CROWN OF THORNS
- CRUCIFIXION
- DARKNESS
- DEATH
- EARTHQUAKE
- EASTER
- GOLGOTHA
- HIGH PRIEST
- JESUS CHRIST
- JOSEPH
- JUDAS ISCARIOT
- KING
- LAMB

- MARY
- NAILS
- PASSOVER
- PIECES OF SILVER
- PIERCED
- PILATE
- RESURRECTION
- ROBE
- ROMANS
- SACRIFICE
- SIMON OF CYRENE
- SOLDIERS
- SON OF GOD
- SPEAR
- STONE
- TEMPLE
- THIEVES
- THREE DAYS
- TOMB



With apologies to Genesis 1:1—2:3

This image shows a young woman standing against a backdrop of a map describing the Moscow underground. She holds a book. The lead to her earbuds encircles her raised forefinger. She gazes at the viewer with deliberation.

The pose mimics that of a standard Orthodox icon: the background describes the life of the sitter—we deduce she's a commuter of sorts; the circle of the tube line forms a halo; the book under her arm looks like a book of Scripture or liturgy, or it might be the book describing her life; and her hand is raised in the typical pose of blessing—she wants to bring God closer to the other people she meets.

This image therefore aims to say that all of us can be holy people wherever we are and whatever we're doing ... but how do we get there? To achieve *that* transformation requires Easter.

Russia

Andrei Shatilov

2018



Background The name 'exodus' was given to the book by those who translated it into Greek. The word literally means 'from the road' and means something between 'exit' or 'departure'. Its story continues the text begun in Genesis and is completed in Leviticus, Numbers and Deuteronomy.

Authorship The ancient Hebrews believed that Moses wrote the first five books of the Bible, Genesis to Deuteronomy, which we call the Pentateuch ('pent' always means 'five' because there are five books). Several statements in Exodus indicate that Moses wrote certain sections of the book (see 17:14; 24:4; 34:27). Several verses in the New Testament also suggest Moses wrote bits of Exodus (for example Mark 7:10; 12:26 and Luke 2:22–23). Taken together, it's possible that Moses wrote some of the first draft of Exodus as we have it today.

Dating According to 1 Kings 6:1, the exodus occurred 480 years before 'the fourth year of Solomon's reign over Israel.' That year was 966 BC so the exodus has traditionally been dated to the year 1446 BC. If true, the pharaohs who oppressed the Hebrews were Thutmose III and his son Amunhotep II. But archaeological evidence suggests the exodus occurred close to 1290 BC; and the mention of 'Rameses' in Ex 1:11 complicated the dating greatly.

The story The book continues the history of Israel from the point where the Book of Genesis leaves off, Exodus recounts the Egyptian oppression of Jacob's ever-increasing descendants and their miraculous deliverance by God through Moses, who led them across the Red Sea to Mount Sinai where they entered into a covenant with the Lord.

The book's central character is Moses. It starts with Pharaoh's daughter saving him as a new-born baby, then describes God showing Himself at the burning bush and calling Moses to deliver the Israelites from slavery.

The book falls into two sections. Its first half describes the exodus itself: after Pharaoh rejected Moses' and Aaron's demands, God inflicted ten plagues on Egypt which persuaded Pharaoh to release the

Hebrew people. The crux of this story is the Passover.

In the second half, God made a covenant with Moses on Mount Sinai, which included giving the Ten Commandments. God then met with Moses in a specially constructed tent in the desert—the Tabernacle'.

Themes and Theology Exodus describes God making the Hebrew people His own and about how their nation gained its identity. Exodus gives some of the most significant stories in the Old Testament. Without them much that precedes or follows would have little significance.

To these ends, the book describes God rescuing the descendants of Abraham, Isaac, and Jacob (to whom he made important promises in Genesis). He then lays out His expectations—the Law. Finally, God sets up camp in the midst of His new nation: they are His people and He is their God. The second major theme is redemption: the book describes God hearing His people's cries for help. He rescues them from their oppressors and makes them His own.

Exodus explains a foundational theology. In Chapters 3, 6, and 33–34 God reveals His name, His attributes, His redemption, His Law and how He is to be worshiped. It also reports the calling and work of Moses as the mediator of the covenant at Sinai. It describes the beginnings of the priesthood in Israel and defines the role of the prophet; it relates how the ancient relationship between God and His people developed.

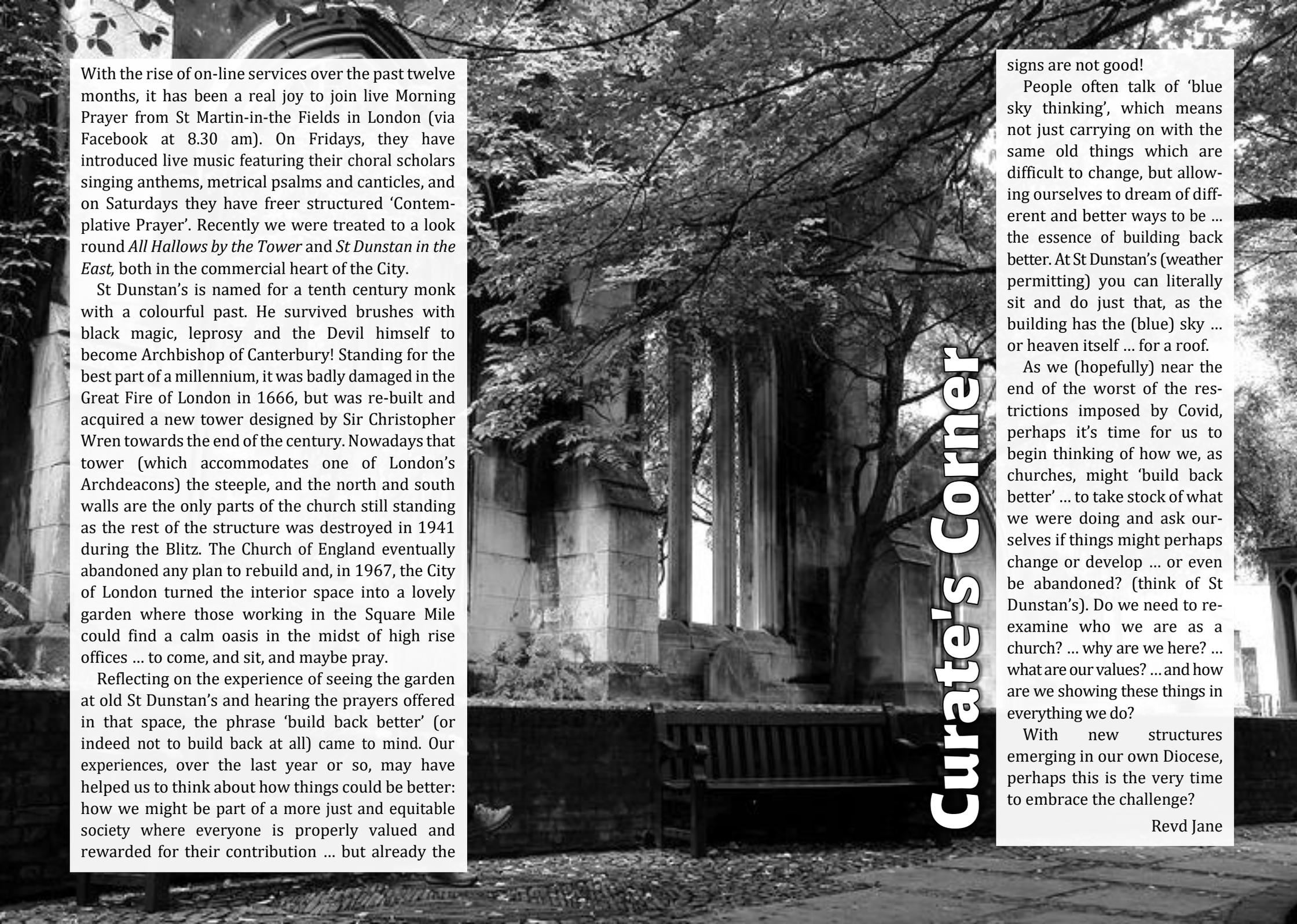
For more information, please visit the following sites:

<https://www.biblestudytools.com/exodus>

<https://overviewbible.com/exodus>

<https://www.sots.ac.uk/wiki/exodus>

The Book of Exodus



With the rise of on-line services over the past twelve months, it has been a real joy to join live Morning Prayer from St Martin-in-the Fields in London (via Facebook at 8.30 am). On Fridays, they have introduced live music featuring their choral scholars singing anthems, metrical psalms and canticles, and on Saturdays they have freer structured 'Contemplative Prayer'. Recently we were treated to a look round *All Hallows by the Tower* and *St Dunstan in the East*, both in the commercial heart of the City.

St Dunstan's is named for a tenth century monk with a colourful past. He survived brushes with black magic, leprosy and the Devil himself to become Archbishop of Canterbury! Standing for the best part of a millennium, it was badly damaged in the Great Fire of London in 1666, but was re-built and acquired a new tower designed by Sir Christopher Wren towards the end of the century. Nowadays that tower (which accommodates one of London's Archdeacons) the steeple, and the north and south walls are the only parts of the church still standing as the rest of the structure was destroyed in 1941 during the Blitz. The Church of England eventually abandoned any plan to rebuild and, in 1967, the City of London turned the interior space into a lovely garden where those working in the Square Mile could find a calm oasis in the midst of high rise offices ... to come, and sit, and maybe pray.

Reflecting on the experience of seeing the garden at old St Dunstan's and hearing the prayers offered in that space, the phrase 'build back better' (or indeed not to build back at all) came to mind. Our experiences, over the last year or so, may have helped us to think about how things could be better: how we might be part of a more just and equitable society where everyone is properly valued and rewarded for their contribution ... but already the

signs are not good!

People often talk of 'blue sky thinking', which means not just carrying on with the same old things which are difficult to change, but allowing ourselves to dream of different and better ways to be ... the essence of building back better. At St Dunstan's (weather permitting) you can literally sit and do just that, as the building has the (blue) sky ... or heaven itself ... for a roof.

As we (hopefully) near the end of the worst of the restrictions imposed by Covid, perhaps it's time for us to begin thinking of how we, as churches, might 'build back better' ... to take stock of what we were doing and ask ourselves if things might perhaps change or develop ... or even be abandoned? (think of St Dunstan's). Do we need to re-examine who we are as a church? ... why are we here? ... what are our values? ... and how are we showing these things in everything we do?

With new structures emerging in our own Diocese, perhaps this is the very time to embrace the challenge?

Revd Jane

Curate's Corner

Eco-Church news

Waterhead Church registered with A Rocha as an Eco-Church in late 2019. All the necessary paperwork was submitted in early March this year. We were assessed and have qualified for a **bronze** award.

The principal reasons for our success is our Church building we've done a large amount of building improvement work and always 'built back better'.

Are there any other ecological improvements you would like the Church to explore?

Would you like to be our 'eco-champion' ?

Eco-Church news

Holy Trinity has been awarded a bronze Eco-Church award in our progress to become a more environmentally friendly church community.

We registered with the Eco-Church administrator ARocha in late 2019 and in mid March received the wonderful news of our award. We are one of less than 30 Churches with a bronze Award in the entire Diocese of Manchester.





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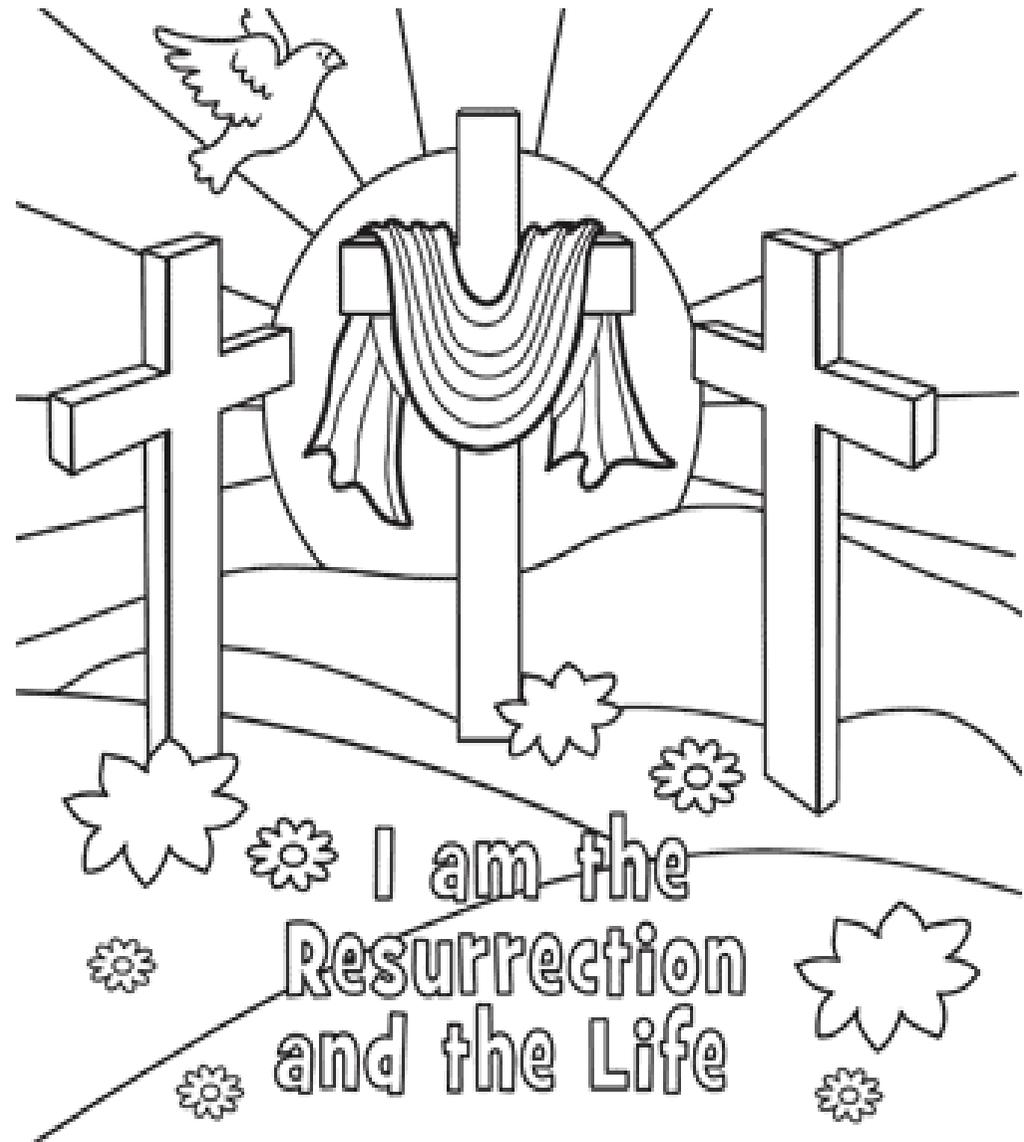
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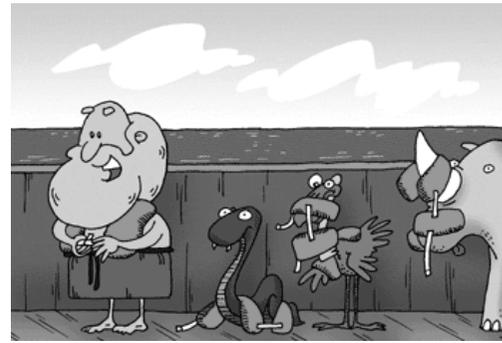
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'Life-saver drill is almost over —
how is everyone else doing?'
(with apologies to Genesis 6–8)

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www.harmonyblindsoldham.co.uk

My earliest exposure to the outside world as a child took me along Lees Brook where menacingly large brown dragon flies hovered and flitted and pink spikes of willow herb brought colour amid oily pollution and cotton waste. Today it is with great pleasure that I admire the clear water, well constructed footpaths and the hundreds of trees that have been planted here.

Nothing brings life to an area like a clean river and this stretch of the Medlock is now home to kingfishers which dart to an overhanging branch, and dippers, those wonderful small brown and white birds often filmed diving into a rocky upland torrent. Today while walking I was thinking how well the mosses are doing. These tiny plants which reproduce by spores are thriving vigorously in the humidity of the valley and while the trees remain bare of leaves they face little competition for light and carbon dioxide. I reflected on the importance of mosses to wildlife as I watched a mistle thrush gathering a beak-full from a festooned low branch while a blue tit devoted great energy to searching for insects in an emerald cushion attached to the grey trunk of an ash tree.

Further along the river, almost at Lees Road, the site is very much post-industrial brownfield. Where mills once gave employment to hundreds a dense tangle of trees now fills the space. Nature takes possession anywhere it can and a bank of old bricks was being investigated by a pair of coal tits flying into cavities in the rubble in the search for a nest site. The coal tit is the smallest

member of the tit family, being sometimes described by experienced bird watchers as a 'nice little bird'.

Following a path to Wellyhole Street I came across some escaped garden subjects. There were two plants of *Tellima grandiflora*, an American perennial also known as fringe cups, and in deeper shade grew *Carex pendula*. This stocky sedge resembling a large grass



Tellima grandiflora

holds little attraction today. It is an aggressive self-seeder readily colonising damp ground. However, I once saw it at the Tatton Park Show where it was displayed as the sole occupant of a large clay pot and looked superb.

Returning home I noticed, apart from bird activity, two more positive signs of spring. The leaf buds of hawthorn are beginning to open and growing in the gravel next to the Academy are a few golden disc-flowers of coltsfoot.

Evidence

Annual Parochial Church Meeting

The Annual Parochial Church Meeting (APCM) occurs on Sunday 23 May straight after the morning Eucharist, so starting at about 12:00 am.

The style of the APCM will probably depend on legal structures caused by Covid. Please contact the Vicar if you'd like to join the Church Council or assist with any of the Church positions.

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From the memorial book

- 2 **Alice Baron** died 1992 aged 79 years. 'Loving memories of a dear friend.'
- Edward Robinson** Loving Husband, Dad, Grandpa and Cousin died 1992 aged 77 years. 'In Heavenly Love Abiding.'
- 6 **Samuel Mellor Schofield** died 1982. 'Loved and remembered every day.'
- Donald Joseph Harris** died this day 1989 aged 61. 'A Dearly Loved Husband, Dad and Grandad.'
- Martin Connell**, died this day 2012 aged 62. Always remembered.
- 9 **Harry Widdall, DSM RN**, donor of this book, died 1989, aged 77. He served with distinction on H.M. 'U' Boat *Graph* during World War Two.
- Alan John Clegg** died this day 1984. 'Remembered always. Love you for ever. Mum and Dad.'
- Vera Cunnington** nee Pemberton, died 1994 aged 74 years. Beloved Wife of Stanley, Mother of Averil and John.
- 11 **Allen Smith** died this day 1990. 'Memories of you will never die.'
- Eunice Kirkpatrick** beloved wife of the late Frank, died this day 1997, aged 79. Loved and remembered always.
- 12 **Doris Lees** died this day 1990. Simple words but very true. We will always love and remember you.
- 19 **Sarah Lizzie Dunkerley (Sally)** Died 1996. Remembered with affection. 'O Lord, in Thee I have trusted. Let me never be confounded.'
- 22 **Bill Stott** died this day 2000. Lovingly remembered by Eileen and family.
- 23 **Joseph Connell** died this day 1983 aged 63 years. 'Always remembered.'
- 26 **Frank Wadsworth** born this day 1934. Birthday memories. Gone but not forgotten.
- 27 **Lisa Kershaw** died this day 1999 aged 16. An angel too beautiful for this earth.
- 28 **Harold Andrew Prendergast** died this day 2005. Treasured memories and a loving grandad of Lisa—together again.

Another Garden, Another Kiss

Judas, stretched out prone upon the ground
In what passed for a garden in the place he'd fetched up in—
Trunks, twisted and blackened like forest after fire has passed:
No life—
Dragged himself to his feet, and saw,
Bathed in translucent light, the risen Christ,
Who came towards him with his arms outstretched,
Greeted his lost disciple with a kiss
And led him from that place.

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