

# Holy Trinity WATERHEAD

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**May 2024**

**[holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk)**

# Services at Holy Trinity Church

**Sunday 11:00 am Parish Worship**

**Wednesday 7:00 pm Family Communion**

**Baptisms, marriages, and funerals by arrangement with the Vicar.**

**Please submit items for the June magazine by 15 May.**

**You can e-mail files to [paulmonk111@gmail.com](mailto:paulmonk111@gmail.com)**

# People at Holy Trinity Church

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## Parish Hall Manager

**Daniel Reilly (07788) 860 764**

# Letter from the Vicar

Try saying 'May' and see what images it conjures: maybe Pop Larkin and his 'darling buds', or dancing round a Maypole in the village green, cherry blossom, or perhaps warm evenings with swallows swooping overhead. Liturgically, the month starts not with a Pop but a 'pip'—the two disciples Philip and James are often referred to as 'Pip and Jay'. We will start by celebrating Ascension Day, with its celebration of Jesus re-entering Heaven, and then Pentecost ('Whit') with its central motif of spiritual birth and dance-like energy. And like blossom, we share in order to grow. A faith that does not grow is no faith at all.

We need to beware of caricatures. Remembering outward aspects can make our faith sound like a theme park or a whistle-stop tour—'Have we done Whit yet?'—or, worse, Disneyfying everything to make it seem cute and safe. These approaches strip away the meaning and turn worship into mere entertainment. God by contrast wants commitment and holiness.

We remember the events of the church year, then, but not as entertainment, a cerebral recollection, or listing the events of the past on a clipboard. In one sense, the process of remembering is the exact opposite of 'dismembering'. In this sense, remembering requires us to take things that are separate and join them, recreating, making new once more. Remembering the events in the Gospel story this way will involve looking for patterns and areas held in common: Whit follows Ascension Day which, itself, must follow Easter; and, maybe to that end, we recall the disciples and ask what discipleship actually entails ...

We reassemble, recombine, remember for a purpose. This process is intended to help us see the patterns through which our faith can grow: it is easier to emulate Jesus if we understand Jesus and his life, ministry, and meaning. It's all about Jesus, then: it's all about becoming like Him.

Wishing everyone a May of great growth into Christ-like faith:

PAUL

# Church Council elections

Following the Annual Parochial Church Council in April, the Council now comprises the following:

**Vicar** Paul Monk

**Church Wardens** Val Crane and John Wolstencroft

**Lay Readers** Pete Haslam and Lucie Reilly

**Secretary** Zoe Liles

**Treasurer** Vicky Heaton

**Other members** Linda Birkby,  
Jack Peacock Dan Reilly

*Put yourself with God, empty perhaps, but hungry and thirsty for him; and if in sincerity you cannot say that you want God you can perhaps tell him that you want to want him; and if you cannot say even that perhaps you can say that you want to want to want him!*  
Michael Ramsey



**Noah and Moses having an argument.**

# Bible readings for May

**Sunday 5 May**

**Sixth Sunday of Easter**

First: Acts 10:44–end

Epistle: 1 John 5:1–6

Gospel: John 15:9–17

**Thursday 9 May**

**Ascension Day**

First: Acts 1:1–11 and Daniel 7:9–14

Epistle: Ephesians 1:15–end

Gospel: Luke 24:44–end

**Sunday 12 May**

**Seventh Sunday of Easter Pentecost**

First: Acts 1:15–17, 21–end

Epistle: 1 John 5:9–13

Gospel: John 17:6–19

**Sunday 19 May**

First: Ezekiel 37:1–14

Epistle: Acts 2:1–21

Gospel: John 15:26–27, 16b–15

**Sunday 26 May**

**Trinity Sunday**

First: Isaiah 6:1–8

Epistle: Romans 8:12–17

Gospel: John 3:1–17

# Church diary

Thursday 2 May

7:00 am till 10:00 pm: **Voting** in the Parish Centre

Thursday 9 May

10:00 am: Service for **Ascension Day** (see page 20)

Saturday 25 May

7:00 for 7:30 pm: **Quiz night** at Waterhead Parish Centre.

Sunday 16 June

Mid-afternoon: annual **Confirmation Service**.

# From the Parish Registers

**Christian funeral**

Wednesday 3 April

Ruth Lees, at Waterhead Church

Ruth Cheetham was born in December 1946 at Boundary Park hospital, to Kenneth and Nancy. At that time, the family lived on Huddersfield Road. She was followed exactly 12 months later by her brother David.

Her early education, at Waterhead Voluntary Junior School, was distinguished by consistent achievement, her reports being peppered with remarks like 'excellent'. At about this same time the kindly Maria Pollard, who lived nearby and was a Sunday school teacher at our church, began to bring Ruth to Holy Trinity and thereby kindled her Christian faith and deep love of this, our church.

Ruth later went on to study at the University of Birmingham for a degree in Latin and Spanish and a teaching certificate. Her first teaching job coincided with her resuming attendance here at Holy Trinity.

In 1974, Ruth was licensed as a Lay Reader to the Revd C.E. Shaw. A large folder of her sermons shows them to be telling, accessible, and clearly thought through. A recurrent theme is that lives can be changed when God is invited to intervene.

In 1985, she married Geoff, a member of the congregation here at Holy Trinity.

Sometimes Ruth would babysit her brother's two young daughters, pacifying them by means of 'the Polo game' which involved a contest to see who could make a Polo mint last the longest. The winner had to keep the circular rim of the sweet unbroken.

Early retirement enabled Ruth's ministry as a Lay Reader to flourish and she became known for taking funerals with concern and gentleness, but it must be said that much of her time went into steering the church through interregnums. She assembled and published the parish magazine for many years and never missed an issue; she always enjoyed meeting with her friends at the Mother's Union. This list may sound somewhat abbreviated because it is: stated simply, Ruth moved from helping the church, through guiding the church, to more-or-less leading the church and representing the church, and in some people's mind she was the church.

Reading was a favourite pursuit, carried out at prodigious speed: she would finish a book, mutter 'Mmm ... good that' and immediately start the next one. Walking the dog was always important and Ruth liked the informal social network enjoyed by many dog walkers. TV whodunnits usually hit the spot, well-written murder mysteries like 'Inspector Morse' providing opportunities to deduce the culprit well before the

end of the programme.

Central to Ruth and Geoff's marriage was their shared Christian faith which held things together when storms arose. Indeed, her Christianity was central to who she was and, like the lettering through a stick of Black-pool rock, went all the way through. When asked 'what makes Ruth "Ruth"', the answer must include her commitment to Christ as her Lord and Saviour; and that commitment was absolute.

That faith informed every aspect of Ruth's life. She touched many, many lives at every stage of her own; her reserved and unforced gift of friendship was warmly received and always reciprocated. And despite being afflicted by memory loss, Ruth continued to take services and to enjoy walking for as long as she could. That memory loss was caused by a combination of vascular dementia and Alzheimer's disease so, last year, Ruth moved to Longwood Lodge Nursing Home in nearby Glodwick. Her dementia accelerated with catastrophic results. She also suffered a broken hip which itself caused a more-or-less complete loss of mobility.

Ruth died after a long illness on Saturday 16 March with her beloved family around her and her funeral occurred in the church she loved and served on Wednesday 3 April.

She will be very greatly missed by everyone who ever knew her.



# Ruth Lees RIP

Arthur Michael Ramsey was born in Cambridge in 1904. His father, Arthur, was a Congregationalist and mathematician and his mother Mary was a socialist and suffragette.

Michael was educated within the pinnacles of the Establishment including top public schools and Magdalene College, Cambridge, where his father was college president. His brother Frank died young but was already a mathematical prodigy; Michael himself was also prodigiously gifted and a linguist of rare ability.

During his time in Cambridge, Michael first encountered Anglo-Catholicism and was much influenced by the key people in the High-Church movement. He trained for the priesthood and, during training, was introduced to Orthodox Christianity. Again, he was, much influenced.

He was ordained in 1928 and appointed as curate in a poor part of Liverpool, where he was shocked at the poverty he saw. During this time he met and was inspired by Charles Raven who was a prominent priest, pacifist, scholar and scientist. He was also an enthusiastic ecumenist. Some of his writings have been described as an early example of eco-theology. It was Raven, apparently, who lived the Gospel in a way that first suggested to Michael that Christianity should inform every part of a person's life—body, mind, and spirit.

Michael's rise through the ranks of the Church of England was stellar. After Liverpool, he was appointed to a series of high-profile churches then appointed both a canon at Durham Cathedral and the prestigious Van Mildert Professorship of Divinity at Durham University. He left in 1950 to become Regius Professor of Divinity at Cambridge but, again, his time there was short for he soon became Bishop of Durham. He was promoted to Archbishop of York in 1956 and, in 1961, became the 100th Archbishop of Canterbury. He travelled very widely during these years and also oversaw the creation of the General Synod.

Michael Ramsey was often regarded as a caricature of a scholarly Anglican bishop: astonishingly clever, out of touch, and rooted in the Establishment. This assessment is unfair. He was certainly thoroughly Anglican and his theology was based on the scriptures, but while he taught adherence to the church's tradition, he stressed the appeal to reason and conscience: a person's discipleship should be thought through and internalised.

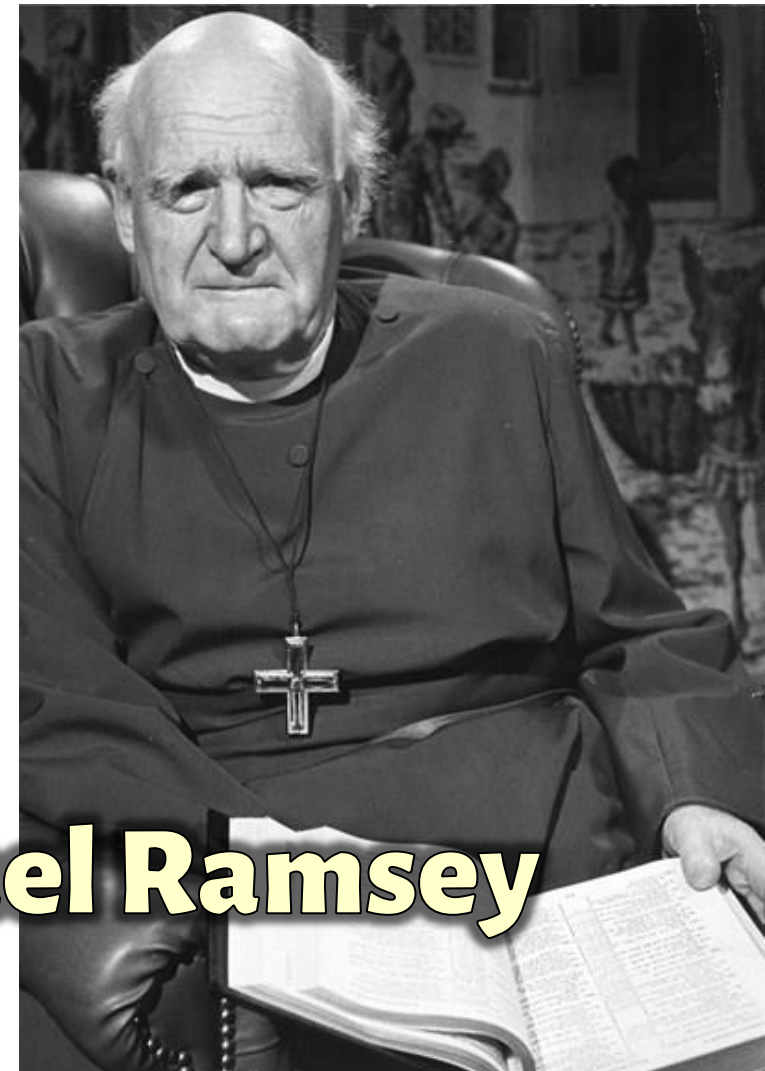
Michael Ramsey died in April 1988 and his ashes were interred in Canterbury Cathedral in the cathedral cloister garden, near the grave of William Temple.

He left many legacies. The first was ecumenism and bridging differences between Christian denominations. His religious outlook was broad: he was Anglo-Catholic by conviction (which was completely mainstream then) but with a nonconformist background. His visit to Rome to see the Pope in 1966 is regarded

as something of a turning point in relations between the two churches. He suggested union between the Church of England and Methodism. He had a particular regard for the Eastern Orthodox concept of 'glory' and of the very many books he wrote, his own favourite was his 1949 work *The Transfiguration*. He was the longest-serving president of the *World Council of Churches* (1961–68).

His pronouncements were often regarded as political. He disliked the government's power over the church, saying 'Establishment has never been one of my enthusiasms'. He campaigned against apartheid in South Africa and supported the decriminalisation of homosexuality, which brought him many enemies.

The success of much of his vast ministry came down to the warmth of his personality. People from every walk of life felt close to God in his presence; he was widely seen as a holy man and was deeply loved by all who knew and met him. That explains why the inscription chosen for his memorial stone are words from St Irenaeus: 'The glory of God is the living man; and the life of man is the vision of God.'



**Michael Ramsey**

**William Holman Hunt** (1827–1910) painted *The shadow of death* in 1873. In context, the London dealers *Thomas Agnew & Sons* had commissioned him to produce an image for a subsequent print. He began in 1869, first in Palestine then in Jerusalem, where he could study the settings from life. The third, final, version appears opposite and depicts Jesus located in a carpentry workshop, presumably before his baptism while he was still working as a carpenter (see Mark 6:3).

The image teems with symbolic detail: Jesus is tired from working hard for he stands yawning and stretching in his workshop. As he stands, he casts behind himself a shadow that looks like a silhouette of the crucifixion which would only have been witnessed by his mother who kneels at the bottom left of this painting and who also stood at the foot of the cross.

Other symbols appear: the star-shaped aperture above the window recalls the star Magi seeking Jesus in a manger, while assorted wood shavings and carpentry tools—nails and a wooden cross—anticipate the instruments of his death.

The shape and colour of a bright red headdress located in the bottom-right corner predicts the crown of thorns. In this version (now in Manchester Art Gallery, the colour and detail also suggests the scapegoat—a type of Christ—which was sent into the wilderness bearing the sins of the people and had scarlet wool wound around its horns to represent that burden. Hunt himself said of it,

The vagueness of the description in the scriptures: of the form in which the scarlet was placed on the head I feel it to be very much left to myself. So I merely placed it round about the horns—to suggest the crown of thorns.

## Jesus in his workshop



# Exploring the psalms

From its earliest days, the church has used the psalms in its praise and worship. As songs or poems, they enrich and help us express the inexpressible. But they become richer still if we understand a little about how their ancient poetry is constructed and intended to work. The psalms were written in ancient Hebrew which, in some senses, was quite a basic language because it can call on far fewer words than English. For example, in English we can 'talk', 'say', 'speak', 'invoke', 'incite', and so on, where each word has a slightly different sense. By contrast, in Hebrew all these different modes of speech must be conveyed with a single word. Consequently, the psalms must rely not just on the words but on word order, context, and combinations: 'talk like a snake', 'talk like a lion', 'talk like a crocodile' 'talk with tears' 'talk with joy' ... where phrase each implies a different tone.

This way of using languages explains why Hebrew is such an ideal medium for poetry. Read as poetry, the psalms sparkle and inspire; read as prose they can seem ridiculous. Think of the first line of Psalm 23, 'The Lord is my shepherd ...', which, as poetry, suggests a delightful metaphor but is mindlessly stupid if read as descriptive prose.

Hebrew poetry has another good trick up its sleeve. The tool called 'parallelism' makes successive lines say the same thing yet they are written with wholly different words. This time think of the account of creation in Genesis 1, which is a poem written to celebrate harvest. Perhaps it was also written to act as liturgy. Verse 1:27 says,

- A 'God made human beings in His own image:
- B male and female He created them'.

These two sentences should be read with one explaining the other. Taken together, these two sentences say that God's image requires both male and female; only when the two genders are in union together is His image made complete. This insight, incidentally, helps explain why priesthood needs to be both male and female.

Re-reading the psalms with these few simple tools will cause them to come alive and will undoubtedly help anyone to grow as they use them in worship and praise. It is what they are for.

# parallelism

The world is charged with the grandeur of God.  
It will flame out, like shining from shook foil;  
It gathers to a greatness, like the ooze of oil  
Crushed. Why do men then now not reckon his rod?  
Generations have trod, have trod, have trod;  
And all is seared with trade; bleared, smeared with toil;  
And wears man's smudge and shares man's smell: the soil  
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;  
There lives the dearest freshness deep down things;  
And though the last lights off the black West went  
Oh, morning, at the brown brink eastward, springs—  
Because the Holy Ghost over the bent  
World broods with warm breast and with ah! bright wings.

## God's Grandeur

Gerard Manley Hopkins

This poem (which comes from a much longer poem) is not an easy read but is worth the effort.

It was prompted by Eliot's experience of the Luftwaffe raids on London during the Second World War; he remembered its hellish wild fires that cost so much in human life and property: he came to see fire as a symbol of sin and destructiveness. But, as he scanned the scriptures, he found other references to fire. This second, spiritual, fire is used for cleansing and purification and leads to repentance and a new vision of life: it purifies a soul of base corruption and its desire to embrace evil. This second, Pentecostal, fire brings healing and redemption: it renews and makes it possible for life to begin again.

The power behind the spiritual fire is the love of God:

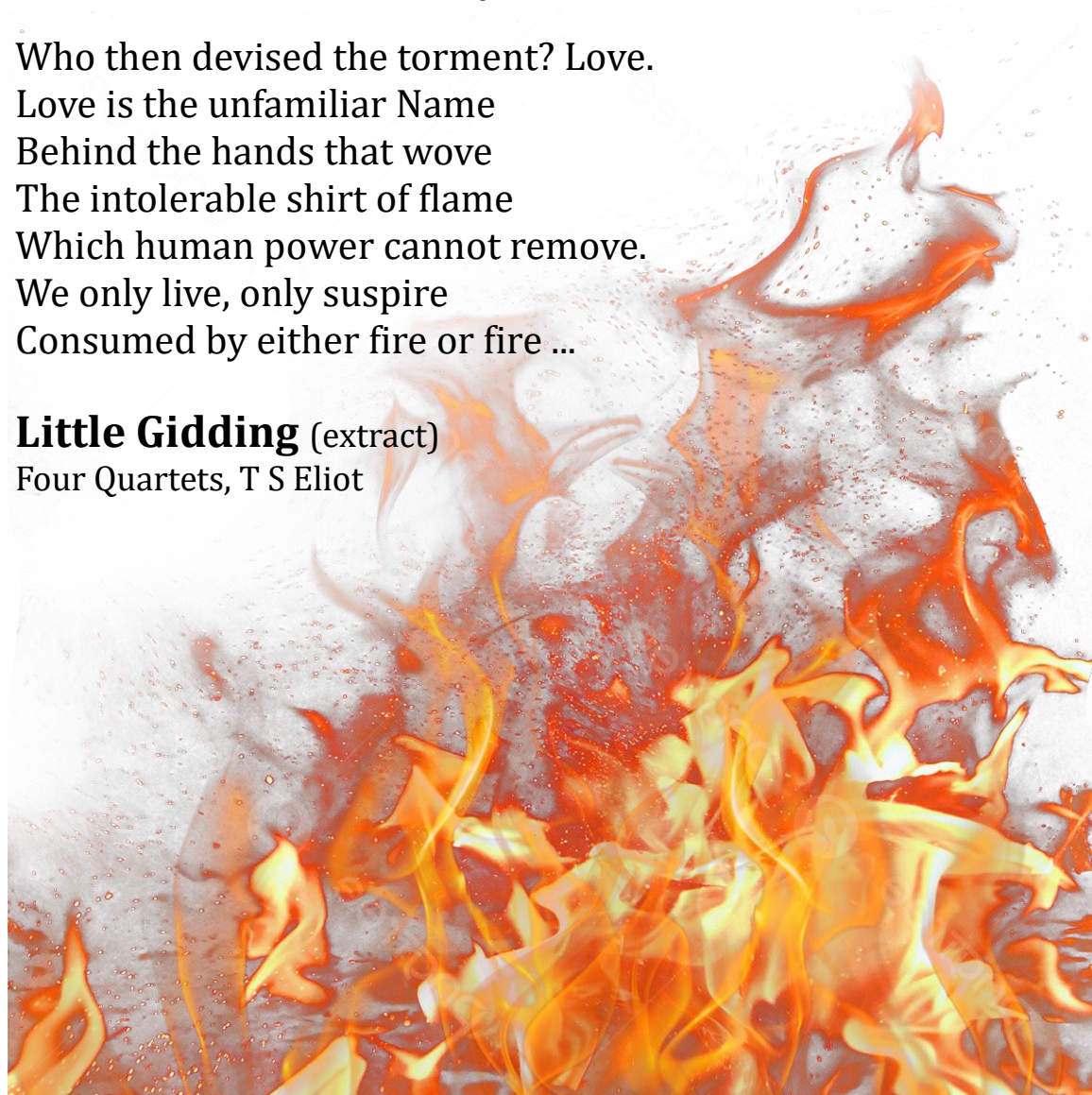
**Our God is a consuming fire and he will  
judge his enemies and consume the wicked.  
We are wicked and we must  
access the grace of God so that we can stand  
before God on the day of judgment and find  
grace rather than fire (Hebrews 12:25).**

Eliot invites us to choose between God and the world, between 'hope and despair'—he phrases the choice as being between two pyres, which he depicts as either the fire of the Holy Spirit or Dante's inferno (the Luftwaffe bombing). It is the spiritual choice, then, between being redeemed or being destroyed. God, says the poem, wants humanity to be redeemed, consumed by the fire of love and escape a living hell through purification.

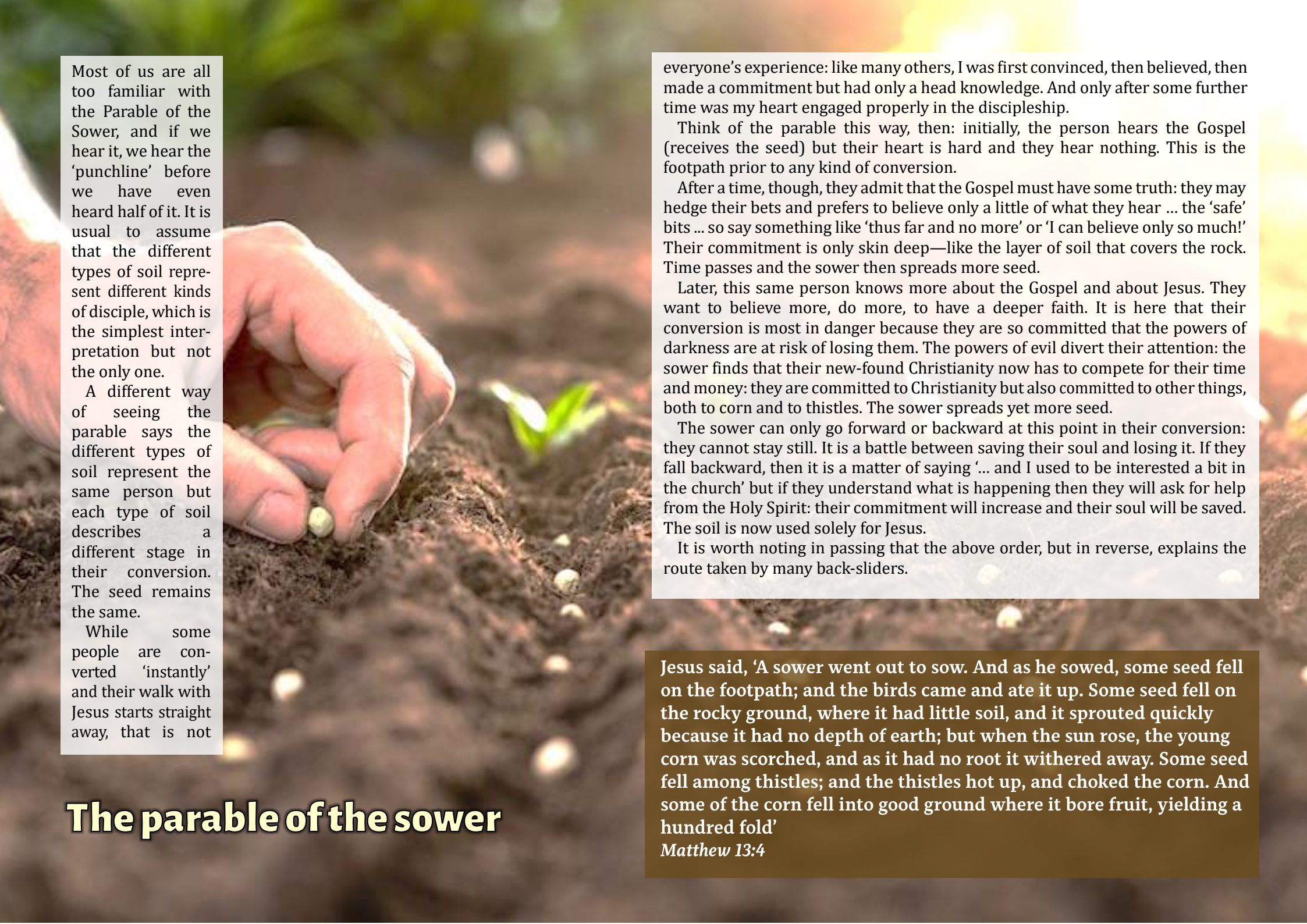
... The dove descending breaks the air  
With flame of incandescent terror  
Of which the tongues declare  
The one discharge from sin and error.  
The only hope, or else despair  
Lies in the choice of pyre or pyre—  
To be redeemed from fire by fire.

Who then devised the torment? Love.  
Love is the unfamiliar Name  
Behind the hands that wove  
The intolerable shirt of flame  
Which human power cannot remove.  
We only live, only suspire  
Consumed by either fire or fire ...

**Little Gidding** (extract)  
Four Quartets, T S Eliot







Most of us are all too familiar with the Parable of the Sower, and if we hear it, we hear the 'punchline' before we have even heard half of it. It is usual to assume that the different types of soil represent different kinds of disciple, which is the simplest interpretation but not the only one.

A different way of seeing the parable says the different types of soil represent the same person but each type of soil describes a different stage in their conversion. The seed remains the same.

While some people are converted 'instantly' and their walk with Jesus starts straight away, that is not

everyone's experience: like many others, I was first convinced, then believed, then made a commitment but had only a head knowledge. And only after some further time was my heart engaged properly in the discipleship.

Think of the parable this way, then: initially, the person hears the Gospel (receives the seed) but their heart is hard and they hear nothing. This is the footpath prior to any kind of conversion.

After a time, though, they admit that the Gospel must have some truth: they may hedge their bets and prefer to believe only a little of what they hear ... the 'safe' bits ... so say something like 'thus far and no more' or 'I can believe only so much!' Their commitment is only skin deep—like the layer of soil that covers the rock. Time passes and the sower then spreads more seed.

Later, this same person knows more about the Gospel and about Jesus. They want to believe more, do more, to have a deeper faith. It is here that their conversion is most in danger because they are so committed that the powers of darkness are at risk of losing them. The powers of evil divert their attention: the sower finds that their new-found Christianity now has to compete for their time and money: they are committed to Christianity but also committed to other things, both to corn and to thistles. The sower spreads yet more seed.

The sower can only go forward or backward at this point in their conversion: they cannot stay still. It is a battle between saving their soul and losing it. If they fall backward, then it is a matter of saying '... and I used to be interested a bit in the church' but if they understand what is happening then they will ask for help from the Holy Spirit: their commitment will increase and their soul will be saved. The soil is now used solely for Jesus.

It is worth noting in passing that the above order, but in reverse, explains the route taken by many back-sliders.

Jesus said, 'A sower went out to sow. And as he sowed, some seed fell on the footpath; and the birds came and ate it up. Some seed fell on the rocky ground, where it had little soil, and it sprouted quickly because it had no depth of earth; but when the sun rose, the young corn was scorched, and as it had no root it withered away. Some seed fell among thistles; and the thistles hot up, and choked the corn. And some of the corn fell into good ground where it bore fruit, yielding a hundred fold'

*Matthew 13:4*

## The parable of the sower

N R F C U L S A W Q B R H E T V Z  
 N S C U U U C K F F E W Y O X V T  
 X H H A S M A I D W H T J L Q B F  
 Z T F E G E R W O D S O X L O Y T  
 I W J X P E F P B O I R U B A H E  
 J D G S F Y E S C V R C D S J T I  
 S O R M H R Z E P O J W Z X E S B  
 P P U S E L T S O P A Z D M E Y D  
 H Z I S G N J Y R Z J O X U Q N M  
 E L Z R E E F C A D O Q M J U W U  
 Y G O P I L I J S D N J E O L T U  
 Y W A F F T L R D X L I S N M N H  
 F B E U Q M L A D X R Y W H E A R  
 S I S E G Q E O T U Q S A D C I Q  
 J D F L K N D A S T C A O D R C T  
 L C I T W C A J D N E V A E H E Q  
 P Y O W Y Z A L S E U G N O T G R

Pentecost	apostles	language	tongues	spirit
filled	Heaven	Jesus	power	fifty
speak	house	sound	acts	wind
hear	Holy	fire	Day	



Grafting A Green World

**Pentecost wordsearch**  
**find these words in the grid**

**Pentecost**  
**colour this page**

SAINT  
**Barnabas**  
CLARKSFIELD

# Ascension Day

**Said Eucharist**

**Thursday 9 May at 10:00 am**

**[barnabas-oldham.co.uk](http://barnabas-oldham.co.uk)**

*Alleluia! Not as orphans are we left in sorrow now;  
Alleluia! He is near us, faith believes, nor questions how:  
though the cloud from sight received him,  
when the forty days were o'er,  
shall our hearts forget his promise,  
'I am with you evermore'?*

William Chatterton Dix (1837-1898)  
Second verse of his hymn, 'Alleluia! Sing to Jesus'

For many more poems, hymns, and resources for Ascension Day, visit:  
<http://www.edgeofenclosure.org/ascensionresources.html>

## Did you know?

After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem ... On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense and myrrh.

*Matthew 2:1, 11*

This Gospel story is very familiar. We generally translate 'magi' as 'wise men' or even 'kings', but they were very likely to have been priests serving the ancient Zoroastrian religion. The ancient Greeks thought that priests from that religion invented astrology and had developed a great many spells—a meaning that still survives in the modern-day words 'magic'.

There is a very ancient tradition that the magi in Matthew's Gospel account came from Persia. It is possible they came from the small Iranian city of Siva (which was much more prominent in Persia at the time of Jesus than the small town which survives today). There was certainly an important and ornate tomb of the Three Magi in Siva during the Middle Ages which was clearly extremely old, with some data suggesting it was built quite soon after Jesus.

The gifts which the magi gave to Jesus also suggest the Zoroastrian religion. In their tradition, gold represents wealth and so royalty and with that kingship, much like today; and frankincense suggests divinity—and, again, incense is often used in worship today.

But unlike more familiar interpretations, the myrrh presented by these Magi suggests healing, for their God Zoroaster was a healer. (The tradition that myrrh indicated Jesus' death possibly points to the use of myrrh during the embalming of a corpse, but that connection was first made some centuries after Jesus.)

The third gift was therefore prophetic, and recognised that Jesus would not only heal sicknesses but would offer spiritual healing too.



# Christian maturity (as explained by an onion)

Reading the scriptures can often make me feel like we are onions, because each time we make a conscious effort to be the person that God made us to be, we find we are forced to shed a layer of worldliness. We seem to comprise successive layers of worldliness, and the aim is to get to the core of fruit: the God-filled self. But the analogy goes further sill: as each layer of worldliness is removed, so the amount of 'me' remaining becomes progressively smaller. And the analogy goes further: as we get closer to the centre of the onion, we weep more bitterly in response to the action of removing the successive layers.

I feel like an onion  
when I pray to the Lord  
for the layers of selfishness  
are shed and abhorred.

So after each prayer  
I try to be peeled,  
removing the worldliness,  
my sins to be healed.

But after unpeeling,  
it's smaller, what's left:  
the 'me' that was there before  
is minute and bereft.

And after removing  
the layers of sin,  
discovering my new self  
without the skin,  
I find that I'm weeping ...



*Church member*

Waterhead Parish Centre  
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# Quiz

£5

including  
cheese supper

Saturday 25 May 7:00 for 7:30 pm

Includes cash prize, raffle, and bar

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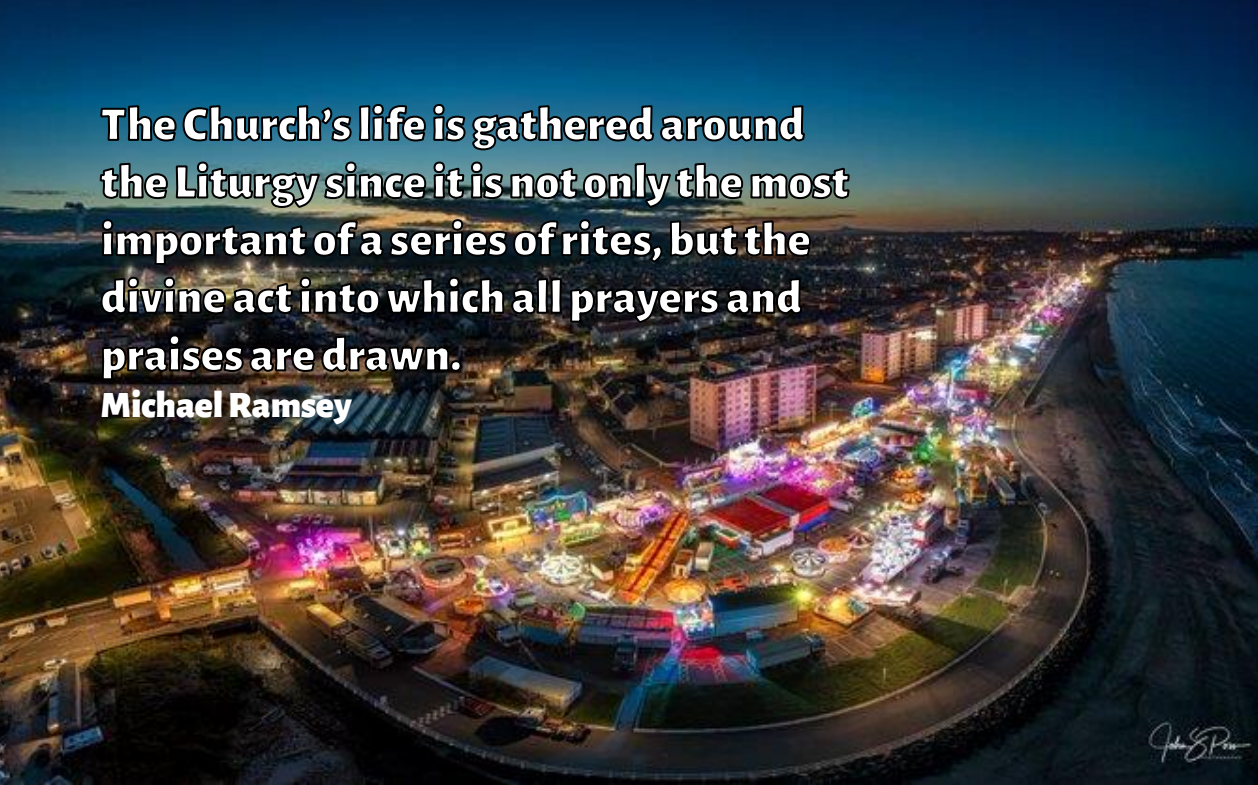
# Confirmation

Sunday 16 June 2024

at St Thomas' Church, Leesfield OL4 5DB

**The Church's life is gathered around  
the Liturgy since it is not only the most  
important of a series of rites, but the  
divine act into which all prayers and  
praises are drawn.**

**Michael Ramsey**



Hardly a wooden man—  
His words could be chiselled fine as cathedrals,  
Simple as wrens. Men felt a plan on their hearts  
And the sawdust of useless years falling away;  
There was a resin in those words which healed  
Made the crowds follow all the sun's day—  
A man who'd been born in a stable!  
That was the carpenter back where he belonged—  
With wood and nails. Three days of winter  
Until the acorns burst and a bigger tree  
Grew from his broken branches.

**Kenneth C Steven**

*from Splinters: Poems for the Carpenter*

## Church Council elections

Following the Annual Parochial Church Council in April,  
the Council comprises the following:

<b>Vicar</b>	Paul Monk
<b>Church Warden</b>	Pete Haslam
<b>Lay Readers</b>	Pete Haslam Lucie Reilly
<b>Secretary</b>	Jo Monk
<b>Treasurer</b>	Vicky Heaton
<b>Other members</b>	Jude Asekhamah Sarah Immanuel Sharon Trotman-Green

The last three lines suggest burying an acorn in the ground that will germinate later, its presence only becoming apparent as it grows then erupts. It might refer to Jesus' saying, 'Unless a grain of what falls to the ground and dies, it remains alone; but if it dies, it bears much fruit' (John 12:24-25).

Jesus' saying strictly refers to the life of discipleship, but Steven has turned it into a meditation on Jesus' three-day burial before the Resurrection ('the acorns burst'), where 'broken branches' refers to Jesus' body before God brought him back to life.

The 'bigger tree' is the life of Christ-like faith we share together as the Body of Christ, the collective of all disciples.

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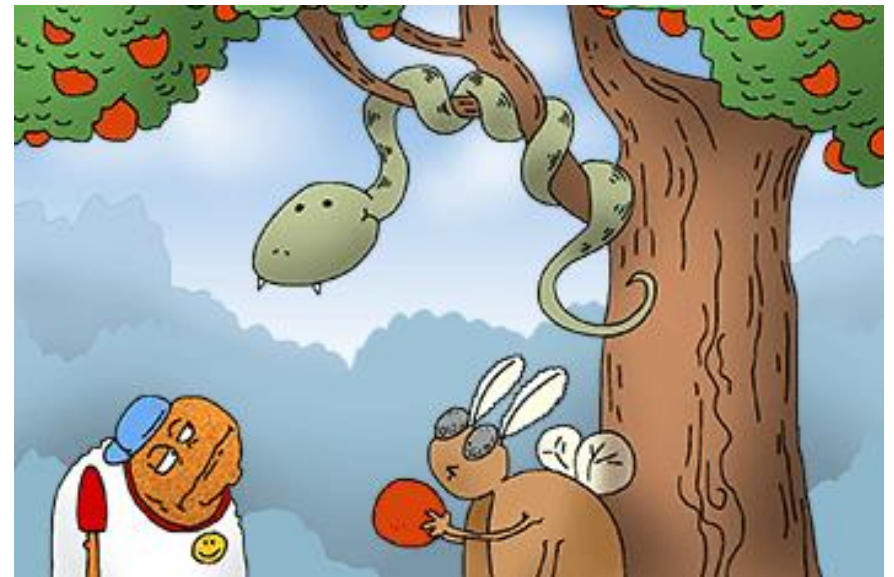
# From the memorial book

- 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.

*Lord beyond our mortal sight, Alleluia!  
raise our hearts to reach thy height, Alleluia!  
there thy face unclouded see, Alleluia!  
find our heaven of heavens in thee, Alleluia!*

Charles Wesley 1707–1788

Third verse of his hymn,  
'Hail the day the sees him rise'



**Back in the early years before moth and rust were corrupted.**  
(with apologies to Matthew 6:19–20)





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