



Holy Trinity WATERHEAD

September 2019

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 September magazine by 15 August.
You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

Vicar

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Assistant Curates

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Warden

John Wolstencroft (0161) 620 2401

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Organist	Rosie Kingham	(0161) 652 4265
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
Scouts	Mark Dickinson	(07976) 666 512

Letter

from the Vicar

It seems like we're living through an eternity of rain. Each time we think there can be no more rain, we get wet yet again. Several friends complain that 2019 has been such a year of unending rain that they have booked time abroad because they want a little sunshine.

Actually, many of us have misremembered the past because this year has experienced more sunshine than ever before. Some of the recent hot temperatures broke longstanding records and in late May the newspapers talked of drought.

Remembering and misremembering are a part of being human. Our memories help define who we are. But what if they are wrong?

When we come to Church, we seek to remember the past of Jesus' life on earth. But remembering in the Bible is never a simple matter of calling to mind. A human memory is too fickle and prone to error. Rather, we '*re-member*' — we put the past back together again. In practice, we actively try to re-live the life of Jesus by placing ourselves into what we know of His life, and trying to copy His life. It's never easy but by living inside his life rather than just thinking about him, we come to a more authentic way of being a Christian. It's also less prone to error, forgetting and age.

Wishing you great joy as you seek to follow our wonderful loving redeemer Lord:

PAUL

Church and Parish news

Heritage Weekend

Our Church will celebrate the *National Heritage Weekend*. It will be open Friday 13–Sunday 15 September, 10 am—4 pm each day. The Church will be open for tours, handling and looking at artefacts from the Church's extensive collection. Please see page 17.

Priesting

The Revd Richard Dashwood is the new curate at our sister Church of St Thomas in Moorside. He will be priested at 2:30 pm on Saturday 28 September in Moorside Church.

Richard celebrates Holy Communion for the first time on Sunday 29 September at 10:30, again in Moorside Church. Both services conclude with refreshments. All are welcome.

Harvest

Advance notices: we celebrate our Harvest Festival on Sunday 13 October during our usual Eucharist. We follow a family service with a good faith lunch. All are very welcome.

Advance notice of Christmas events

After our morning service on Sunday 15 December, like last year, we will hold a Christmas Faith Lunch with a raffle and tombola. The first prize in the raffle will be a Christmas hamper as usual so there will be boxes at the back of the church from early October for donations of tombola items, raffle prizes and items for the hamper.

First of the four, Saint Matthew is the Man;
A gospel that begins with generation.
Family lines entwine around the Son
Born in Judea, born for every nation.

Born under Law, that all the Law of Moses
Might be fulfilled and flower into Grace.
As every word and deed in time discloses
Eternal love within a human face.

This is the gospel of the great reversal—
A wayside weed is Solomon in glory;
The smallest sparrow's fall is universal,
And Christ the heart of every human story
'I will be with you, though you may not see
And all you do, you do it unto me.'

Malcolm Guite

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The Church remembers St Matthew on Saturday 21

2019 dates for your diary

Sunday 22 September	4:00 pm: Sung Evensong at St Mark's Church.
Saturday 28 September	2:30 pm: The priesting of the Revd Richard Dashwood, curate at St Thomas' Church. All are welcome.
Sunday 29 September	10:30 am: Richard Dashwood's first service of Mass at St Thomas Church in Moorside. All are welcome.
Sunday 13 October	11:0 am: Annual Harvest Festival , followed by a faith lunch.
Saturday 26 October	7:00 for 7:30 pm: Quiz at the Parish Hall (see page 17).
Sunday 3 November	4:00 pm: Commemoration of the Faithful Departed (often called All Souls' Day) at Waterhead Church.
Sunday 10 November	11:30 am: Remembrance Service .
Wednesday 18 December	7:00 pm: Annual Carol Service in the Church.
Tuesday 24 December	4:00 pm: Christingle Service at Waterhead Church.



"Sometimes, I miss the Old Testament when I could smite them for that kind of behaviour."

Bible readings for September

Sunday 1 September

Eleventh Sunday of Trinity

First: Jeremiah 2:4-13

Epistle: Hebrews 13:1-8,15-16

Gospel: Luke 14:1,7-14

Sunday 15 September

Thirteenth Sunday of Trinity

First: Jeremiah 4:11-12,22-28

Epistle: 1 Timothy 1:12-17

Gospel: Luke 15:1-10

Sunday 29 September

St Michael and All Angels

First: Genesis 28:10-17

Epistle: Hebrews 1:5-14

Gospel: John 1:47-51

Sunday 8 September

Twelfth Sunday of Trinity

First: Deuteronomy 30:15-end

Epistle: Philemon 4-11

Gospel: Luke 14:25-33

Sunday 22 September

Fourteenth Sunday of Trinity

First: Amos 8:4-7

Epistle: 1 Timothy 2:1-7

Gospel: Luke 16:1-13

These readings come from the Revised Common Lectionary.

The Christian life is nothing else but Christ living in us by his Holy Spirit. It is Christ's love, sharing itself with us in charity. It is Christ in us, loving the Father, by His Spirit. It is Christ uniting us to our brothers and sisters by charity in the bond of this same Spirit.

Thomas Merton, *The Living Bread*

Deuteronomy is the fifth book in the Old Testament and the last of Moses' five books of Law.

Our name for the book is 'Deuteronomy' which means 'repetition of the law.' In context, many of the Chosen People had died in the wilderness so, at the end of his life, Moses delivered a final call to covenant faithfulness. He offered Israel a choice between a dismal future or a prosperous hope. To that end, he repeated the Law and gave a solemn charge to Israel to listen and obey rather than rebel. That's why the Hebrew name of the book is 'words.'

God's concern for social justice runs through the entire five books of Moses' Law, but nowhere is it clearer than in Deuteronomy (especially Deut 12–26). We call this section the 'Deuteronomic code.' Social justice is the key theme of the eighth-century prophets such as Isaiah, suggesting the code in Deuteronomy was still being compiled when Isaiah was active and reached its final form only a century later. Indeed, the insights of the later prophets may have helped when editing Deuteronomy.

The Book is organised into three discourses of Moses: historical review and exhortation (1:1–4:43), God and His Covenant (4:44–11:32), exposition of the Law (12:1–26:19). The book concludes with a prolonged epilogue (27:1–34:12).

The book has several highlights. Perhaps the most important verses concern its rewrite of the Ten Commandments. And Deut 6:4–5

became the classic description of obedience to God: 'Hear O Israel, the Lord our God is one' [so there are no other Gods]. 'Love the Lord your God with all your heart and with all your soul and with all your strength,' where the word 'soul' could be translated 'personality.' Devout Jews call this verse the *Shema* and quote it each day when reciting their prayers. Jesus later call this verse, 'The first and greatest commandment.'

Although tradition says Moses wrote this book (which dates it to about 1400 BC), the evidence for huge-scale, subsequent editing is overwhelming. Deuteronomy reflects a *later* summary of the Law than Numbers. It is 'history with hindsight.' For example, it sees the occupation of the Promised Land as past history (see Deut 2:12). Again, Exodus 20:24–25, recognises many places where animals could be sacrificed yet Deut 12:13 allows only one. Perhaps the most important difference concerns the language in which the book is written, which has strong links with seventh-century Hebrew at the time of Jeremiah.

In terms of its later influence, Deuteronomy's most important verse is Deut 18:15, which does not occur in the other books of the Law: 'The Lord your God will raise up for you a prophet like me from among your own brothers.' In other words, Moses is not a one-off prophet; the Jews were instructed to look for a successor. The writers of the New Testament, and especially St John, invoked this verse as often as they could. Look at the way John starts his Gospel: the very first speculation concerning Jesus' status is Philip's comment to Nathaniel, 'we have found *the one Moses wrote about in the Law!*' (John 1:45). In fact, much of John's Gospel seeks to demonstrate that Jesus is 'Moses Mark-II', who leads the new promised people, the Christians, into the new Promised Land of Heaven.

The New Testament as a whole quotes Deuteronomy more than 100 times. No other Old Testament book is cited so often.

For more information on the Book of Deuteronomy, please see

<https://biblescripture.net/Deuteronomy.html>

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

<https://thebibleproject.com/explore/deuteronomy>

The book of Deuteronomy

Elizabeth Catherine Ferard was born on 22 February 1825, the second of three children. Her father, Daniel Ferard, was a solicitor from a rich Huguenot family.

Some time after she came of age, the Church of England was discussing the role of women in the Church. In 1858, after the death of her invalid mother, Archibald Tait (then Bishop of London but later Archbishop of Canterbury) encouraged Elizabeth to visit a community of deaconesses in Germany. She travelled to Kaiserwerth in Germany where, in 1836, an order of Deaconesses had been revived. Its members ministered to the sick and taught local girls; their institutions gave an alternative, practical and religious lifestyle for women who did not wish to become nuns.

Elizabeth was clearly impressed and came home determined that something similar could and should be created in London. She soon secured funding from a wealthy relative, the Revd Thomas Pelham Dale. (Her brother Charles was extremely wealthy but is nowhere mentioned as a benefactor.) Bishop Tait also supported her.

Elizabeth founded the *North London Deaconess Institution* in 1861. Like its German model, the Institution concerned itself with the care of the sick and poor, and the education of the young. She located it at Burton Crescent (now Cartwright Gardens) near King's Cross. Its first members were Elizabeth, Ellen Meredith, and Anna Wilcox. They dedicated themselves as 'servants of the church' although none of the women took any form of formal vows. In 1869, she reformed the *Institute* as the *London Diocesan Deaconess Institution*. In 1943 it became *The Deaconess Community of St Andrew*.

Soon after its creation, on 18 July 1862, Elizabeth became the first deaconess in the Church of England, when Bishop Tait as Bishop of London laid hands on her and 'set her apart.' She is reported to have been very unwilling to take this leading role. But her determination and faith, and perhaps encouragement from others, overcame her shyness.

Many years later, a friend remembered Elizabeth as 'a strict disciplinarian with an indomitable will and strong love of justice. She was generous and affectionate, but intensely reserved, with a shy manner that gave her an appearance of haughtiness.'

To read more about Elizabeth Ferard, please explore the following:

<https://www.ferard.co.uk/elizabeth.php>

<https://www.churchtimes.co.uk/articles/2009/17-july/faith/a-manager-of-decision>

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

Elizabeth retired in 1870 owing to ill health but later created a convalescent home for children in Redhill. Later still, she founded a community with the dual vocation of being deaconesses and religious sisters. She died on 18 April 1883.

Elizabeth's order of deaconesses prospered and remained the only kind of ordained ministry for women until 1987, when the Church of England enlarged its order of deacon to include women. Elizabeth's order was closed to new members that same year.

In many parts of the Anglican Communion, Elizabeth is remembered in the Calendar of Saints on either 3 or 18 July.


The Anglican Church did not ordain women to any formal positions before Elizabeth Ferard, although St Paul (in Romans 16:1) had mentioned deaconesses at Cenchreae in the very earliest years of the Church.

Elizabeth was therefore crucial in emancipating women in the Church of England.



Elizabeth Ferard

Admitting children to Holy Communion



The Bible always insists that baptism is the sole criterion for Church membership. It also insists that all the baptised are full Church members.

Jesus says that all of us are to take the sacraments. He said 'Drink this, *all of you* ...' (Matthew 26:27), and the early Church took him at his word.

It took the Church many hundreds of years to agree any coherent ideas about Holy Communion: it's a real and efficacious spiritual food; no one can say how it 'works' because it's also a divine mystery; no one can fit the infinity of God's grace into a human-sized mind.

The Church first started defining Holy Communion in the Middle Ages. Later, the Victorians introduced fastidious teaching courses about the Church, the Bible, and the sacraments. And we've turned

attendance at such courses into a rigid dogma: we can only take Holy Communion after we can show we understand it — hence the idea of confirmation. That trend accelerated until the turn of our own century.

St Barnabas' Church Council wants to go back to the Bible, to Jesus, and the ideas that formed the early Church. It therefore recommends that we allow every baptised member to receive Holy Communion. Let Holy Communion teach us about Holy Communion: practise makes perfect. We must forget understanding and be honest: in truth, no one can understand a fathomless mystery.

So, starting on Sunday 6 October (which is also our Harvest Festival), everyone who is baptised, from the oldest to the youngest, will be offered Holy Communion.

Please speak to Vicar Paul if you would like any material (either for you or for your children) that helps to explain Holy Communion.

You are what you eat!



Fill in the blanks in the following grid. The first entry has been completed already.

Your diet is bad because with the result
There is too much dye in my food	Your tongue and skin become coloured.
	I will not grow properly
There is too much fat in my food	
	I will die

If I am what I eat: what is my spiritual diet?

How is Holy Communion a sacrament?

What happens at the Eucharist?

The priest blesses the bread and the wine. He or she asks God to fill them with God the Holy Spirit.

What does the priest say at a Eucharistic service?

We praise and bless you, loving Father,
through Jesus Christ, our Lord;
and as we obey his command,
send your Holy Spirit,
that broken bread and wine outpoured
may be for us the body and blood of your dear Son.

What does the Bible say?

Matthew 26:26–28 While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body.” Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.”

John 6:35 Jesus said, ‘I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty.’

John 6:53–54 Jesus said, ‘Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.’

John 15:1 Jesus said, ‘I am the true vine’ ... and vines are grown to make wine.

1 Corinthians 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.

Quiz night on 26 October

The next quiz night will take place in the Parish Hall on Saturday 26 October. The quiz starts at 7.30 pm so please take your places as soon after 7:00 pm as possible so that we can start promptly. Getting there early will give you a head start on one of the picture rounds so bring your friends to make up your team (maximum of 6 people per team).

Tickets cost £5 for adults, which includes nibbles and a (mostly) cheese buffet supper. Children under 12 are free. For those between 12 and 16 years of age, tickets are £3.

The price will not include a glass or wine or soft drink this time. We have kept the price at £5 since 2014 and it's only the kind donations of food and drink that have enabled us to make a profit for the last few events. We also noticed that people seem to enjoy the greater variety of drinks provided by the bar so the bar will be open.

There will be a raffle with a cash prize of £30 for the winning team. If anyone would like to donate a raffle prize please contact Lynne. The money raised will go towards the new kitchen in the Parish Hall. Anyone who uses that kitchen will know that it is seriously overdue for refurbishment. So come along for a fun evening and help us to make the Parish Hall an even better venue. *Lynne*

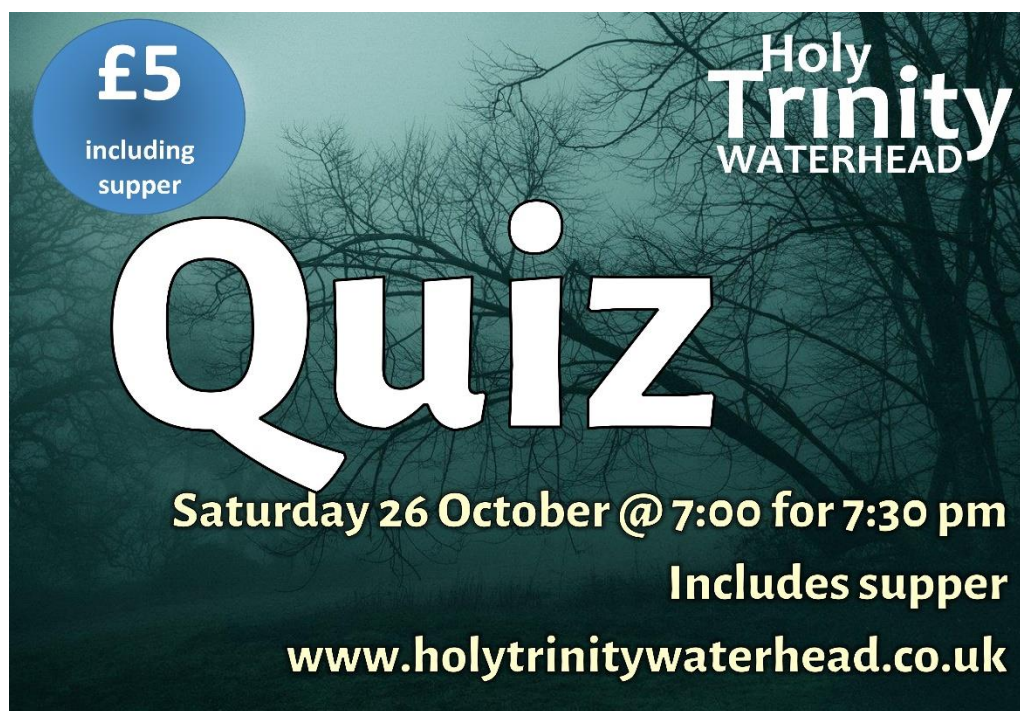
From the Parish Registers

Holy Baptism

Sunday 11 August	Luca and Coby Whatmough
Sunday 18 August	Hope Julie Norma Wild Betsy and Ted Grennan Sophie Elizabeth Schofield
Sunday 25 August	Betsy Alexandra Chadwick Florence Elizabeth Bennett Jenson James Buin

Christian Funeral

Monday 19 August	Keith Fletcher, in the Church
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supper

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Quiz

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A	B	C	D	S	U	I	N	I	R	I	B
H	I	L	D	E	G	A	A	R	D	N	L

All the following words in the grid relate to saints days and holy days in September.

All Angels, Birinius, Charles Lowder, Gregory, Hildegard, Holy Cross, Jerome, John Chrysostom, Matthew, Michael, Ninian, Remigius, Vincent de Paul.

Curate's Corner

2019 has been a year of significant anniversaries: it's two hundred years since the Peterloo massacre and the birth of Queen Victoria and Albert; a hundred and twenty five years since the opening of Blackpool Tower; and the first female MP took her seat in parliament a hundred years ago. The D-day landings happened eighty years ago and it's been thirty years since the fall of the Berlin wall. Twenty-five years since the first women were ordained priest ... and a man took the first steps on the Moon fifty years ago.

There was an interesting feature in the *Church Times* in July about the first Moon landing. I was interested to read something I hadn't previously been aware of: the awesome fact that Edwin (Buzz) Aldrin had taken consecrated bread and wine to the moon!

As he placed the containers on a small shelf in the lunar module, he invited all who wished to (of the millions who were listening) to observe a moment of silence in order to contemplate the wonder of the unfolding event. He then spoke the words of Jesus from John 15:5 'I am the vine, you are the branches ...' Later he reported (because of the lesser gravity on the Moon) that as he poured the wine into the chalice, it swirled around and was, according to the writer of the *Church Times* article, 'suspended in space like an exquisite jewel ... (and) the wine danced.'

This image of dancing wine ... as if it were alive ... is to my mind a very powerful image in the context of the Eucharist. Whatever your theology of what happens during the consecration of bread and wine, it surely speaks of the vitality of the blood of the living Christ we receive each Sunday and, from the surface of the extra-terrestrial Moon, of the eternal existence of the living Word who has always loved us and loves us still.

Christ 'is ... and was ... and is to come'; 'As it was in the beginning is now and shall be forever.' He is alive ... like the dancing wine ... and we take Him into our very selves every time we accept the invitation to come to His table to eat and drink. By this means, we are His living and flourishing branches, and we will live with Him forever.

Revd Jane

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Taking advantage of a fine day I was walking recently at Castleshaw reservoirs, Delph, enjoying for once perfectly pleasant conditions. No searing sun to cause anxiety about skin damage, nor knife-like wind piercing supposedly warm clothing. A hazy sun bestowed a benevolent warmth while a moderate breeze

Evidence

maintained a comfortable temperature.

Pausing to reflect on the length of the

journey facing a group of noisy young swallows lined out on a telephone wire, I glanced over the wall at a tall handsome plant with fading heads of once pale-pink flowers. Recognising this as common valerian, I remembered that it supposedly has some medicinal properties. Older relatives of mine would visit a herbalist's shop in Oldham to obtain a valerian preparation held to have a calming effect. Mrs M. Grieve's *Modern Herbal* of 1931 gives a lot of information, including a reference to the intoxicating effect of the plant upon cats. 'It is equally attractive to rats' writes Mrs. Grieve. 'It has been suggested that the famous Pied Piper of Hamelin owed his irresistible power over rats to the fact that he secreted valerian roots about his person.'

From the path next to the upper reservoir I looked down the steep



Valeriana officinalis

embankment onto scattered groups of lapwings, some pecking at the ground or chasing off starlings, some preening or making short circular flights over the water. The pleasing call of an oystercatcher floated up through the background chatter from scores of Canada geese.

The stroller can pause at the end of the upper reservoir to enjoy the view towards Delph. Much of the scenery here is man-made. The reservoirs were constructed in 1887 and 1891 by an army of 'navvies' and formidable-looking steam shovels (see the Castleshaw history [website](#)).

From time to time a painted lady butterfly alighted at the side of the path. They are summer visitors to the UK and it is remarkable to think that they cross the Channel. I have a book of butterflies written when the reservoirs were built (and when the craze for collecting butterflies was at its height) and am always impressed by the author's enthusiasm and imaginative style: 'Subject a piece of finest human painting to the scrutiny of a strong magnifying glass and where is the beauty thereof? Now bring the microscope's most searching powers to bear upon the painting of an insect's wing and the very pigments used turn out to be jewels bedded in softest velvet' (from *Coleman's Book of British Butterflies*).



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From the memorial book

- 6 **Rebecca Lucy Heap** died 1999. 'Safe in the arms of Jesus.' Always remembered with love, Mummy, Daddy, Amy and Cameron, 'Sleep tight little angel.'
- 7 **Trevor Barnes** died this day 1994. Passed away overseas. Loved by all.
- 11 **Clara Whitehead Henthorn** died 1962. Kind, compassionate and an untiring worker.
- 14 **Maria Pollard** died this day 1999 aged 89 years. Memories of a dear sister, remembered with love.
- 18 **Ethel Oliver** beloved wife of Dr William Oliver and devoted mother of their six children, died this day 1974.
- 19 **John Wardle Slater**, son of Thos. & Sarah Slater of Waterhead, was buried on this day, 1931, at Milton Cemetery, Portsmouth.
James Johnson died 1983. A Loving Husband, Father and Grandfather.
- 22 **Peggy Jane Lawton** passed away this day 1997 aged 72 years. 'Her Life A Beautiful Memory.'
- 23 **Lucy Oliver** Born 15 September 1920. Died this day 1996 aged 76 years.
- 25 **Frank Cheetham** Died this day 1955.
- 26 **Ronald Boase** died 1990 aged 61 years. 'A friend and helper of many.'
- 27 **Alice Cheetham** Died this day 1971.
- 30 **Mary Schofield** nee Woolley born 24.1.1897 died this day 1992. Remembered every day.

Church diary

September 2019

- Sunday 1 11:00 am: Service for the **Eleventh Sunday of Trinity**.
- Weds 4 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 5 9:30 am: **Morning prayer** in the Vestry.
- Sunday 8 11:00 am: Service for the **Twelfth Sunday of Trinity**.
- Weds 11 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 12 9:30 am: **Morning prayer** in the Vestry.
- Friday 13 10:00 am--4:00 pm: **National Heritage weekend**.
- Sat 14 10:00 am--4:00 pm: **National Heritage weekend**.
- Sunday 15 10:00 am--4:00 pm: **National Heritage weekend**.
11:00 am: Service for the **Thirteenth Sunday of Trinity**.
- Weds 18 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 19 9:30 am: **Morning prayer** in the Vestry.
- Sun 22 11:00 am: Service for the **Fourteenth Sunday of Trinity**.
- Weds 25 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 26 9:30 am: **Morning prayer** in the Vestry.
- Sat28 2:30 pm: The **priesting** of the Revd Richard Dashwood at St Thomas' Church, Moorside.
- Sunday 29 10:30 am: **Richard Dashwood's first service** of Mass at St Thomas Church, Moorside.
11:00 am: Service for **St Michael and All the Angels**.



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