



# Holy Trinity WATERHEAD

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**October 2020**  
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# Services at Holy Trinity Church

**Sunday 11:00 am Parish Worship**  
**Wednesday 7:00 pm Family Communion**

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

**Please submit items for the November 2020 magazine by 15 October. You can e-mail files to paulmonk111@gmail.com**

# People at Holy Trinity Church

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<b>Gift-aid Secretary</b>	<b>Vicky Heaton</b>	<b>(0161) 624 0777</b>
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<b>Rainbows</b>	<b>Sarah Wilson and Natalie Morris</b>	
<b>Brownies</b>	<b>Val Lees and Moira Belcher</b>	
<b>Guides</b>	<b>Karen and Lisa Cannon</b>	
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<b>Scouts</b>	<b>Mark Dickinson</b>	<b>(07976) 666 512</b>

# Letter from the Vicar

The effects of the Coronavirus continue to change everything. It not only changes what I can and cannot do, but even changes the way I do things or avoid them. Nothing seems the same.

The virus has affected the timing, frequency and content of our worship. It changes the way we come together. I'm sure that some of us will find worship is suddenly more challenging than before. It's also likely these changes in our worship alter our perception of the God we worship.

An artist is taught to look closely at their subject of study before attempting a painting or sculpture. They will walk round it, looking in different directions, with different light and different surroundings. They do so because the best art follows after the closest observation. Therefore changes in our worship offer an opportunity to change the way we look at God. We should be able to understand Him better after looking at Him from a variety of different worship encounters.

Worship continues. Our worship may involve pieces of paper coming through the post or images through a computer screen. It may be in a familiar Church made unfamiliar through a mask. But it's still worship with God the Almighty as its focus.

God is infinite. If God seems smaller during different ways of worshipping then the focus of our worship is not really God but an aspect of God—one part of Him and a small one at that.

That's why the Scriptures tell us to love God with *everything*. That way we are far more likely to discern the real God because we are trying to respond to Him in a three-dimensional way.

Wishing you much prayerful Godliness in these different times:

PAUL

# News from the Church and Parish

## Harvest festival

This year's Harvest Service will occur on Sunday 11 October. It won't be able to hold a faith lunch afterwards. We welcome financial gifts for the work of Christian aid, and donations of gloves, socks and scarves to help the Oldham Street Angels.

## All Soul's service

This year's All Soul's Service will occur on Sunday 1 November at 4:00 pm. We'd like to know the names of those you'd like remembered during the service. Please speak to Vicar Paul. Thank you.

*Owing to Covid restrictions it's yet clear if these services will be allowed to occur.*

# Bible readings for October

**Sunday 27 September**

**Trinity 16**

Old Testament: Ezekiel 18:1–4, 25–end  
Epistle: Philippians 2:1–13  
Gospel: Matthew 21:23–32

**Sunday 11 October**

**Harvest**

Old Testament: Deuteronomy 8:7–18  
Epistle: 2 Corinthians 9:6–15  
Gospel: 'Luke 12:16–30

**Sunday 25 October**

**Bible Sunday**

Old Testament: Nehemiah 8:1–4a, 8–12  
Epistle: Colossians 3:12–17  
Gospel: Gospel: Matthew 24:30–35

**Sunday 4 October**

**Trinity 17**

Old Testament: Isaiah 5:1–7  
Epistle: Philippians 3:4b–14  
Gospel: Matthew 21:33–end

**Sunday 18 October**

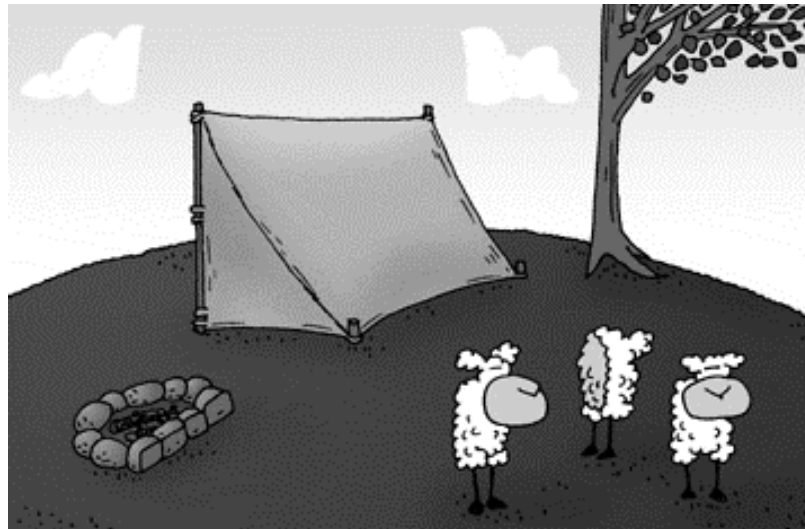
**St Luke**

Old Testament: Isaiah 35:3–6  
Epistle: 2 Timothy 4:5–17  
Gospel: Luke 10:1–9

**Sunday 1 November**

**All Saints**

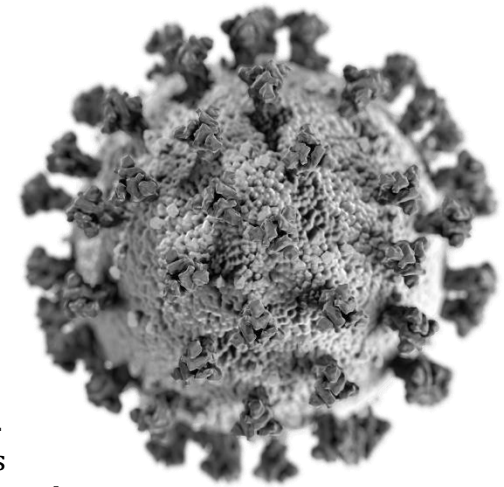
Old Testament: Revelation 7:9–end  
Epistle: 1 John 3:1–3  
Gospel: Matthew 5:1–12



The half-tribe of Manasseh

# Covid

## Updates



The rate of infection is currently not clear. For that reason, our responsibilities are also unclear.

- Until further notice, services in the Church will require social distancing and facemasks, and cannot yet include singing.
- The annual Remembrance Sunday service at the War memorial on Heywood Street will not occur as normal. We are currently aim for a live-broadcast on Zoom or Facebook.
- We will continue to produce service transcripts and video services on YouTube. You can access all of them online at any time. They're free. Please go to [www.medlockhead.co.uk/resources](http://www.medlockhead.co.uk/resources)
- The food co-operative remains available to all Church members.
- We hope that the groups who formally used the Parish Room and Hall will be able to return soon. Please check the Church website often.

**The field of the Lord has been lying fallow,  
bristling with the thistles of unbelief.  
Now it has been ploughed by your teaching,  
and is bringing forth an abundant harvest  
of true faith.**

Gregory II (669 –731)

**Author** The early church agreed unanimously that the apostle Paul wrote the Letter to the Philippians (1:1). The author refers to himself and each reference agrees with other New Testament books.

**Recipients** Paul had established a Christian community at Philippi during his Second Missionary Journey (Acts 15:40—18:22). Acts 16:7 describes the Spirit of Jesus telling Paul to evangelise Macedonia. Incidentally, his journey was the first recorded introduction of Christianity into Europe.

Philippi was a large, strategic city located in north-eastern Greece in the Roman province of Macedonia. It was named after Philip II of Macedonia, father of Alexander the Great.

Philippi was a rich Roman colony and its residents prided themselves on being Roman (see Acts 16:21): they dressed like Romans and often spoke Latin. That's the background to Paul's reference to the believer's *heavenly* citizenship (3:20–21). That Philippi was a Roman colony also explains why there were not enough Jews there to allow a synagogue to form there (see the last online reference) and why Paul nowhere quoted the Old Testament to them.

**Context** Paul's time in Philippi is described in Acts 15 and 16. The letter is one of four that Paul wrote while in prison somewhere (1:7, 13, 14, 17) and maybe fearing execution (1:20–23). He probably wrote the letter while captive in Rome, implying a date of 59–63 AD. This idea agrees with the account of Paul's house arrest in Acts 28:14–31.

**Purpose in writing** Paul's primary aim in writing the letter was to thank the Philippians for a gift they had sent him on learning of his

detention at Rome (1:5; 4:10–19). He also used the opportunity to address other issues:

1. To report on his own circumstances (1:12–26; 4:10–19).
2. To encourage the Philippians to stand firm during persecution and rejoice regardless of circumstances (1:27–30; 4:4).
3. To exhort them to humility and unity (1:27; 2:1–11; 4:2–5).
4. To commend Timothy and Epaphroditus to the Philippian Church (2:19–30).
5. To warn the Philippians against legalists (he calls them 'Judaisers') and libertines (he calls them 'antinomians') (Chapter 3).

The letter gives rich insights into Paul's theology and his love and concern for the Gospel and his converts. The letter shows his sensitivity and tenderness, his enthusiasm for Jesus as the key to life and death (1:21), and his feeling for those in Christ who dwell in Philippi.

Chapter 3 often seems autobiographical. For example, in 3:12–14 Paul pictures himself in a race, pressing toward the goal of Christ Jesus himself.

Perhaps the best-known part of the letter is the beautiful hymn in verses 2:5–11. They represent one of the most explicit expressions in all the New Testament of the simultaneous divinity and humanity of Jesus. Paul uses the word 'kenosis' to say that Jesus 'emptied himself' of his Divine privileges and took the form of a slave 'humbling himself to the extent of death on a cross' to save humankind.

### ***The Philippian fact file***

**Author** The apostle Paul, while in prison in Rome.

**Date of Writing** Probably 61 AD.

**Purpose of Writing** It's a missionary 'thank-you letter' that gives a progress report.

**Key Verse** Our citizenship is in heaven, from where we also wait for a Saviour, the Lord Jesus Christ' (Phil 3:20)

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

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

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

<https://bible.usccb.org/bible/philippians/0>

<https://www.biblestudytools.com/blogs/matthew-s-harmon/the-city-of-philippi-in-the-bible.html>

# The Letter to the Philippians

Hilda (or 'Hild') was born in about 614 AD. Most of what we know about her is recalled with wonder by Bede, the eighth-century historian of how England was Christianised.

Hilda was converted to Christianity at a time of immense political and religious change. Following the collapse of Roman rule in Britain in the fifth century and the arrival of the Angles and Saxons, the country fragmented into small warring kingdoms.

Hilda was born into one of the most powerful kingdoms, Northumbria (roughly equivalent to modern-day Northumberland and Yorkshire). She was great-niece to the Northumbrian king, Edwin. She and her sister were raised in the royal court after their father's murder.

Christianity was spreading across the country at this time. It was imported from two very different traditions: Celtic Christians from Ireland via Scotland and the Roman Christians in Italy.

St Paulinus, who was part of the Roman mission led by St Augustine, converted the royal family. Hilda was baptised along with King Edwin on Easter Day 627. Paulinus may have been Roman but Hilda preferred the Celtic teachings of the Irish monk Aidan, who was Bishop of Lindisfarne.

In 633, Northumbria was overrun by the pagan King of Mercia and King Edwin fell in battle. Most of the court fled to the Queen's family in the Kingdom of Kent, where the Queen soon founded a convent at Lyminge. It's assumed that Hilda remained with the Queen-Abbess.

Hilda's elder sister later became a nun at Chelles Abbey in Gaul (modern France). Hilda nearly joined her sister there but Aidan of Lindisfarne persuaded her to live as a nun in Northumbria instead. She was already a middle-aged woman of 33.

All we know of Hilda's convent is that it was located on the north bank of the River Wear. A year later, Aidan appointed Hilda as the second Abbess of Hartlepool Abbey. And in 657 Hilda became the founding abbess of Whitby where she remained until her death in 680.

During Hilda's time as Abbess, the abbey was a double monastery and was home to both monks and nuns. Double monasteries led by abbesses were common in the fifth to seventh centuries. At some, such as at Wim-

borne in Dorset, there was a strict separation between men and women, but there is no evidence for this at Whitby.

Hilda ruled Whitby Abbey strictly. Five men from this monastery later became bishops and two (John of Beverley and Wilfrid of York) were canonised at this critical period in the fight against paganism and the conversion of Anglo-Saxon England to Christianity.

Hilda was a woman of great energy. She was also skilled as an administrator and teacher.

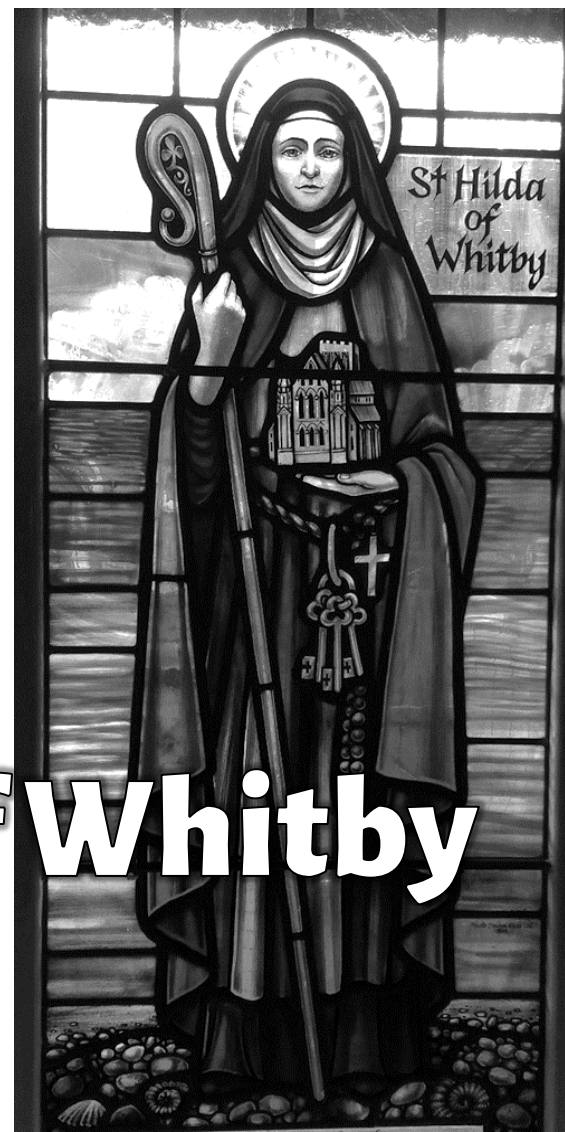
Hilda's monastic rule was widely respected, so kings and princes sought her advice. That's how she played her role in the so-called Synod of Whitby, which took place in 664 AD during her time as abbess.

The synod was called to resolve the date of Easter, which was celebrated at different times by the Celtic and Roman Christians. Hilda probably took the side of the Celts, but the Northumbrian king ruled in favour of the Roman tradition. The synod represents a landmark in the history of English Christianity. Thereafter, the English Church usually followed the newly independent Church based in Rome.

Hilda suffered an intermittent fever during the last seven years of her life (probably malaria) but she continued to work until her death on 17 November 680 AD at what was then regarded as the very great age of 66.

# Hilda of Whitby

This stained-glass window of St Hilda is located in St Barnabas Church. It was installed in 2016 in memory of Church member, Peter Billingsley.



## Further reading

<https://www.english-heritage.org.uk/visit/places/whitby-abbey/history-and-stories/st-hild>

[https://en.wikipedia.org/wiki/Hilda\\_of\\_Whitby](https://en.wikipedia.org/wiki/Hilda_of_Whitby)

<https://etc.ancient.eu/education/hilda-of-whitby-susan-abernethy>

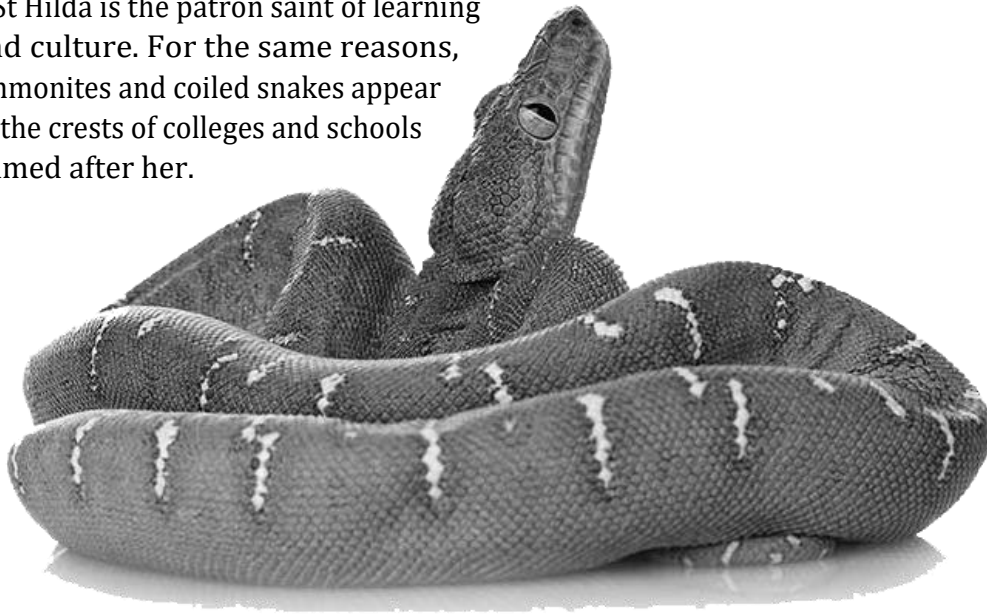


# St Hilda and the snakes

Many legends surround Hilda of Whitby. One of the more curious says that she turned a plague of snakes into stone, thereby 'explaining' why so many ammonite fossils have been found on Whitby beach. In fact, the ammonite genus *Hildoceras* takes its scientific name from St Hilda!

This ancient legend explains why the window in St Barnabas (on page 11) depicts a pile of ammonite fossils at its foot.

St Hilda is the patron saint of learning and culture. For the same reasons, ammonites and coiled snakes appear in the crests of colleges and schools named after her.



## Further reading

<https://www.theguardian.com/science/2017/jun/14/the-ancient-mystery-of-st-hildas-snake-stones-what-do-ammonites-really-look-like>  
English Heritage: <https://www.youtube.com/watch?v=FMQsU1oYKWM>  
<https://www.nms.ac.uk/explore-our-collections/stories/natural-world/fossil-tales/fossil-tales-menu/snakestones/>

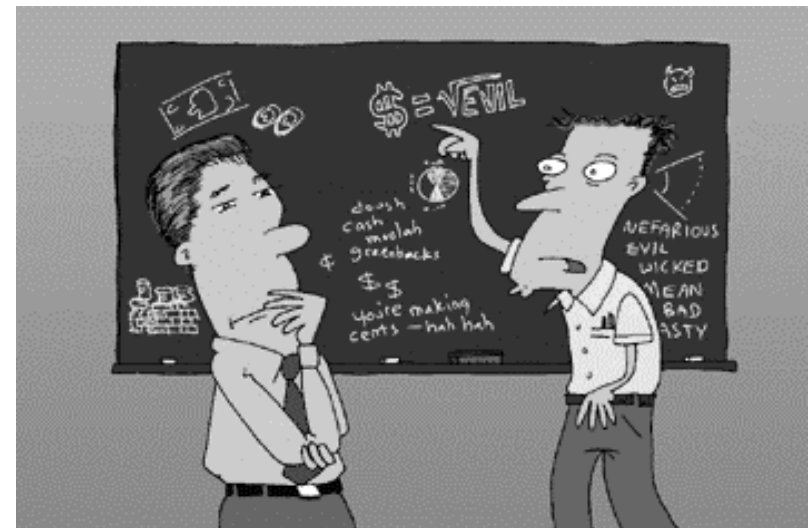
## Good graphics

<https://sketchfab.com/3d-models/cross-d8e0c7adef654a2a91e8f9209f2ee114>

# Dates for your diary

Planning ahead is clearly difficult. The form and likelihood of the following events will each depend on the pandemic, lockdowns, etc.

- |                      |   |
|----------------------|---|
| Monday 11 October    | 11:00 am: <b>Harvest service</b> (see page 4).  |
| Sunday 1 November    | 4:00 pm: <b>All Souls' Service</b> at Waterhead Church.   |
| Sunday 8 November    | 10:50 am: The <b>Remembrance Sunday</b> service at the War Memorial will be virtual.<br>11:15 am: Service for <b>Remembrance Sunday</b> . |
| Monday 30 November   | 7:30 pm: <b>Full meeting of the Church Council</b> , which may convene virtually by Zoom.   |
| Weds 16 December     | 6:00 pm: <b>Annual Carol Service?</b>   |
| Thursday 24 December | 11:30 pm: <b>Midnight Mass</b> in the Church.   |
| Friday 25 December   | 9:30 am: <b>Christmas Day</b> Eucharist in St Barnabas Church.  |



Working together, the banker and the mathematician conclude that money is the square root of all evil.  
(with apologies to 1 Timothy 6:10)



**He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.**  
2 Corinthians 9:10

We praise you, O God,  
we acclaim you as the Lord;  
all creation worships you,  
the Father everlasting.  
To you all angels, all the powers of heaven,  
the cherubim and seraphim, sing in endless praise:  
Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

*Te Deum Laudamus*

When Francis preached love to the birds  
They listened, fluttered, throttled up  
Into the blue like a flock of words  
Released for fun from his holy lips.  
Then wheeled back, whirled about his head,  
Pirouetted on brothers' capes.  
Danced on the wing, for sheer joy played  
And sang, like images took flight.  
Which was the best poem Francis made,  
His argument true, his tone light.

## St Francis and the birds

4 October is St Francis' Day.  
Here's a poem to celebrate this nature-loving saint. Painting by Deborah Meyler.



# Harvest of the Spirit

St Paul often wrote about what happens when the Holy Spirit enters a human life. In his Letter to the Galatians, Paul lists the harvest we reap (the list is also called 'fruits of the Spirit'). Think of the Holy Spirit as the seed and these are what appears if it is allowed to grow.

Read Galatians 5:22-23.  
Rank the fruits in the order you'd like to see them in your life.


# The seed of the Spirit

The Holy Spirit acts like a seed in our lives and souls. Many things can act like a spiritual seed and grow into Godliness in our spiritual life. As the seeds differ so their effect in us can look different.

What do we use as seeds when implanting Godliness in our lives?  
Label these seeds.


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

**Read the story of Feeding the five thousand (as cited opposite) then find these words from the story in the grid above**

Baskets, Crowd, Crumbs, Disciples, Evening, Fishes, Five, God, Healing, Jesus, Loaves, Miracle, Plain, Thousand, Twelve

The only miracle that appears in all four gospels is when Jesus fed five thousand men, plus women and children with only two fish and five loaves of bread (Matthew 14:13–21; Mark 6:31–44; Luke 9:10–17; John 6:1–13).

Christian love is much like this miracle. We start with no more than a mouthful that will nourish one life during a tiny encounter. But we ask God to bless it. God is infinite and His blessing is powerful, so the love just keeps on multiplying. Suddenly it's too big for the basket of a single heart and needs to be shared. It touches a multitude of lives. More souls come to the feast and, suddenly, as a secondary miracle, we realise that we too are loved and (a bigger miracle still) we are love-able.

And all it takes for this cascade of love is one soul to take a tiny crumb of love and offer it to God for His blessing.

**For interesting insights into the Biblical miracle:**

<https://www.neverthirsty.org/bible-studies/life-of-christ-ministry-outside-of-galilee-mid-a-d-32/feeding-of-the-five-thousand>

<https://www.christianity.com/wiki/jesus-christ/what-can-we-learn-from-jesus-feeding-of-the-5000.html>

# Feeding the five thousand

Saint Ignatius Loyola is best known as the founder of the Jesuits. But, in many ways, his greatest gift to the Church is his method of prayerful meditation.

Íñigo Oñaz López de Loyola was born in 1491 in what we today call the Basque region of Northern Spain. His name was later Latinised as 'Ignatius.' He was a soldier and was injured at the Battle of Pamplona in 1521 and forced to recuperate. He was a nobleman by birth and so, during his time of enforced sick-rest, he took to reading from the vast library he'd inherited. He read voraciously, but mainly about knightly exploits and spirituality. He was a romantic at heart and tried to imagine himself acting a part in the stories he read. He noticed a pattern: reading about knightly chivalry caused in him a sense of lethargy—even depression; but reading about Jesus and the saints inspired him deeply, which led to a sense of elation and peace.

Ignatius explored these findings and devised a series of exercises. We now call them 'the Spiritual Exercises.' At root, in each exercise readers take a straightforward scene, for example from the Gospels, and imagine themselves in it. They may take the role of one of the disciples or a by-stander at the crucifixion. They will then analyse their response to being in the presence of Jesus.

After imagining ourselves 'into' a Bible story in this way, Ignatius teaches us to analyse carefully our response(s) to the story. We must ask at each stage, 'How do I feel?' This use of the imagination is more a form of meditation followed by reflection than other, more traditional, forms of prayer. But it represents an enormously powerful way of understanding our spirituality.

There will always be an emotional response to meditations of this sort. Ignatius taught that emotional responses usually follow one of two

opposite extremes. Some aspects of a story or meditation will make us feel uplifted and inspired, making us want more. He called these aspects **consolations**. By contrast, other aspects of the same meditation may lead to boredom or even depression. They may inspire some sort of revulsion at our present ways of living. Ignatius called this latter kind **desolations**.

The idea that consolations are God-given is at the heart of Ignatian spirituality. In a sense, so are the spiritual desolations. Therefore, we are in reality following God if we follow a consolation. If we follow those aspects of a meditation that result in a sense of consolation, we are also following the promptings of the Holy Spirit. In effect, by following a consolation, we are seeking to grow in our Christian faith.

Similarly, desolations point to those aspects of our spiritual life that are not of God. We should avoid them if we want to grow spiritually.

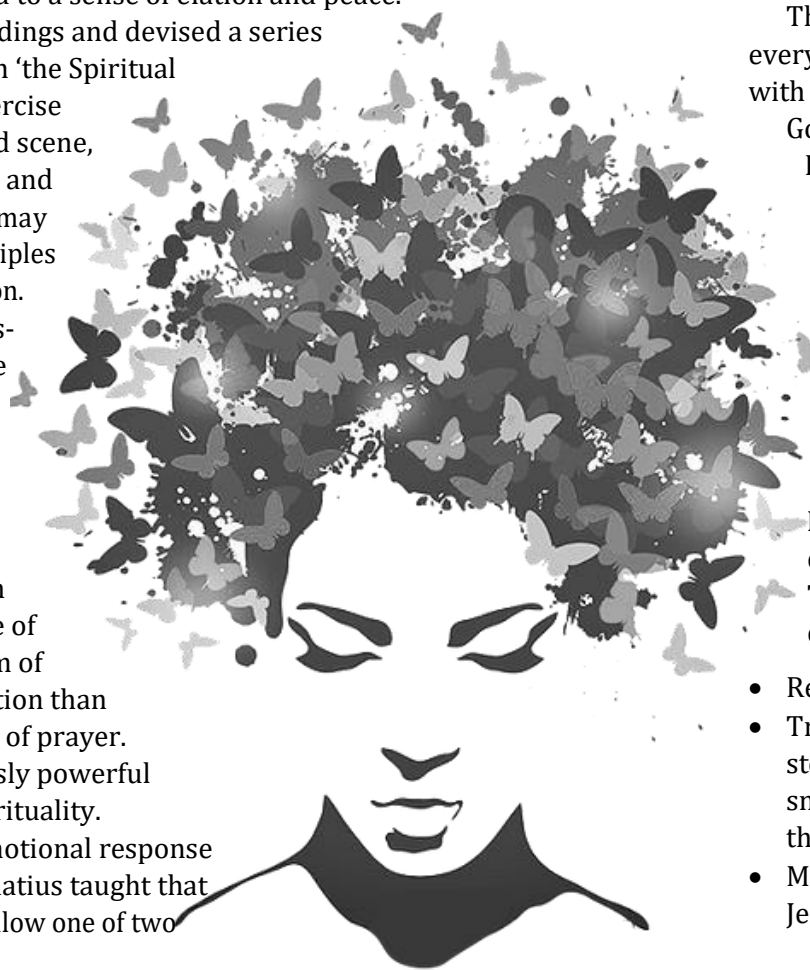
The methods of Ignatian spirituality are easily learnt—absolutely everyone has at least some ability to imagine themselves into a story with Jesus. It is best to start with simple narrative stories from the Gospels. A simple example is reproduced on the next two pages.

Later and with greater experience and confidence, it's possible to imagine ourselves in scenes with Jesus but in a contemporary situation. But a word of warning: it is wise to explore these exercises with an experienced Christian or, better, with a spiritual director.

# Ignatian Prayer

**Exercises** Read Mark 14:3–9 reverently as an act of devotion. It describes a woman anointing Jesus' feet with costly perfume. Then, try and imagine yourself inside the scene, either as a disciple or onlooker.

- Read it several times then ask, 'what do I feel?' and 'why?'
- Try to imagine yourself as one of the disciples. If you can, make the story as realistic as possible: involve all the senses, sight and hearing, smell and touch in the process. All the time, notice how you feel in the presence of Jesus.
- Many other narrative passages about Jesus are useful. Note that Jesus' parables may not be so useful as their meaning is metaphoric.



# Curate's corner

I was reminded, while having a 'lockdown' clear out, that my mother once met and shook hands with a Saint ... and I have a photograph (and press cutting) to prove it!

It was in 1983/4, proclaimed a special Holy Year by Pope (now Saint) John Paul II, that mum applied to be a volunteer with the Saint John Ambulance Brigade to help with sick and disabled visitors to the Vatican. To her great surprise and joy she was accepted as one of the sixteen English members on duty during a week in June.

The 'great moment' came when Pope John Paul, after talking to guests in St Peter's Square, unexpectedly walked across to meet and shake hands with the English party. In the photo, he is holding her hand in both of his and is smiling; she looks over-awed and not a little moved by the experience. But did the Pope realise that he was also shaking the hand of a saint?

On the first of next month we celebrate All Saints' Day and, according to St Paul, a Saint is someone who is 'sanctified in Christ Jesus' (1 Cor 1.2)—all who believe in Him and are made holy by His grace. In his Letter to the Romans 8:27–28, Paul tells us that 'the Spirit intercedes for the saints according to the will of God ... for those who love God ... are called according to his purpose ...'

Now I'm not making special claims for my mother, but she was 'sanctified' and 'called', being a faithful Christian woman throughout her life. Looking at the album I found the promises she made as a St John Ambulance Cadet during the war. She promised to follow 'The Code of Chivalry' and in particular 'To do my duty to God, my King and all mankind.' and 'To carry out the mottoes of the Order which are 'Pro Fide'—for the Faith; 'Pro Utilitate Hominum'—for the service of mankind.' In her Church involvement, voluntary activities and in her professional vocation as a nurse, I would say she certainly was faithful in living up to the promises made for her at baptism, those she made herself as a young Cadet, and the work she did in the service of others throughout her life.

But the point I'm trying to make, I suppose, is that perhaps we are all called to be saints? Everyone, who seeks to live their life in the light of Christ 'according to his purpose' (as best they understand it) is surely on the right track to be one with the saints.

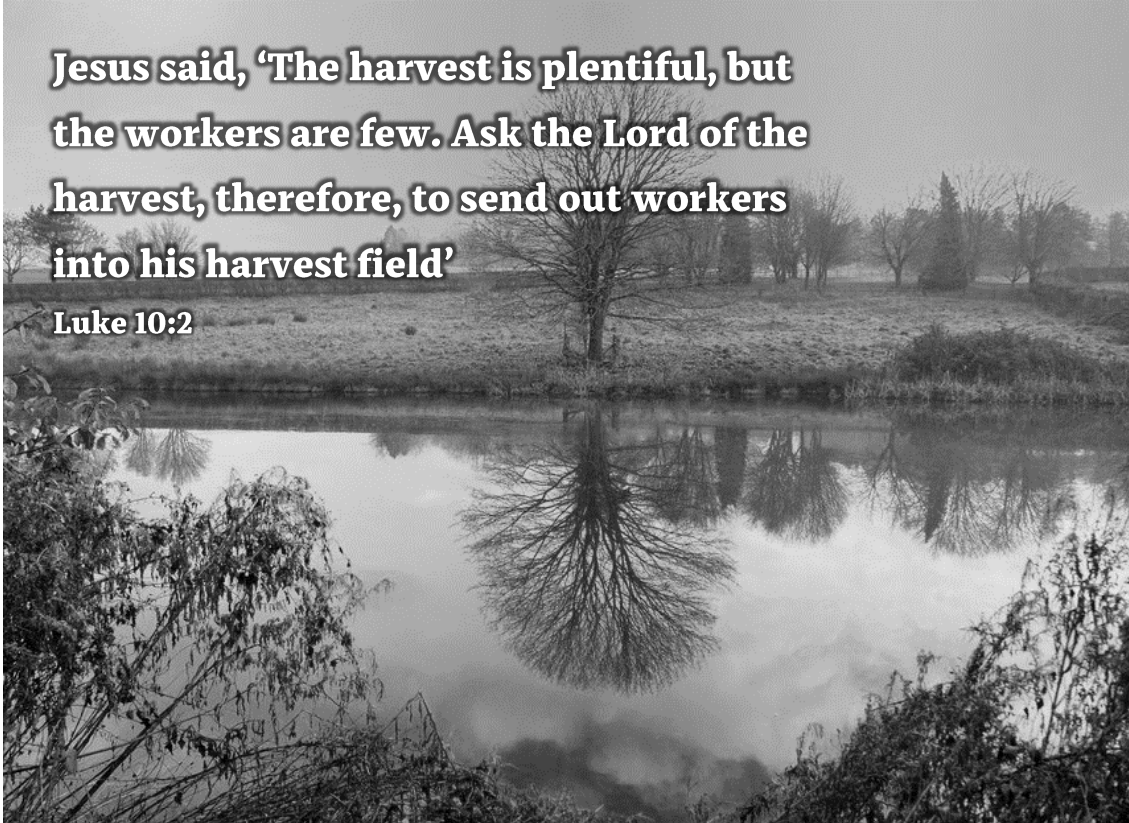
Many of us may feel unworthy, or that we fall far short of what Christ demands of us ... take comfort in a few words from John Paul II:

'We are not the sum of our weaknesses and failures; we are the sum of the Father's love for us and our real capacity to become the image of his Son.'

Revd Jane

## Annual Parochial Church Council

**Results from the Annual meeting held on Sunday 13 September. Val Crane and John Wolstencroft were elected to be our Church Wardens. Vicky Heaton, Lucie Reilly, Allison Wild were re-elected as PCC members. Huge congratulations to all of them!**



**Jesus said, 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field'**

**Luke 10:2**



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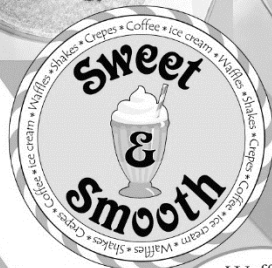
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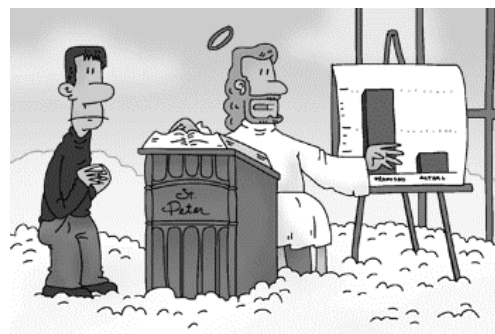
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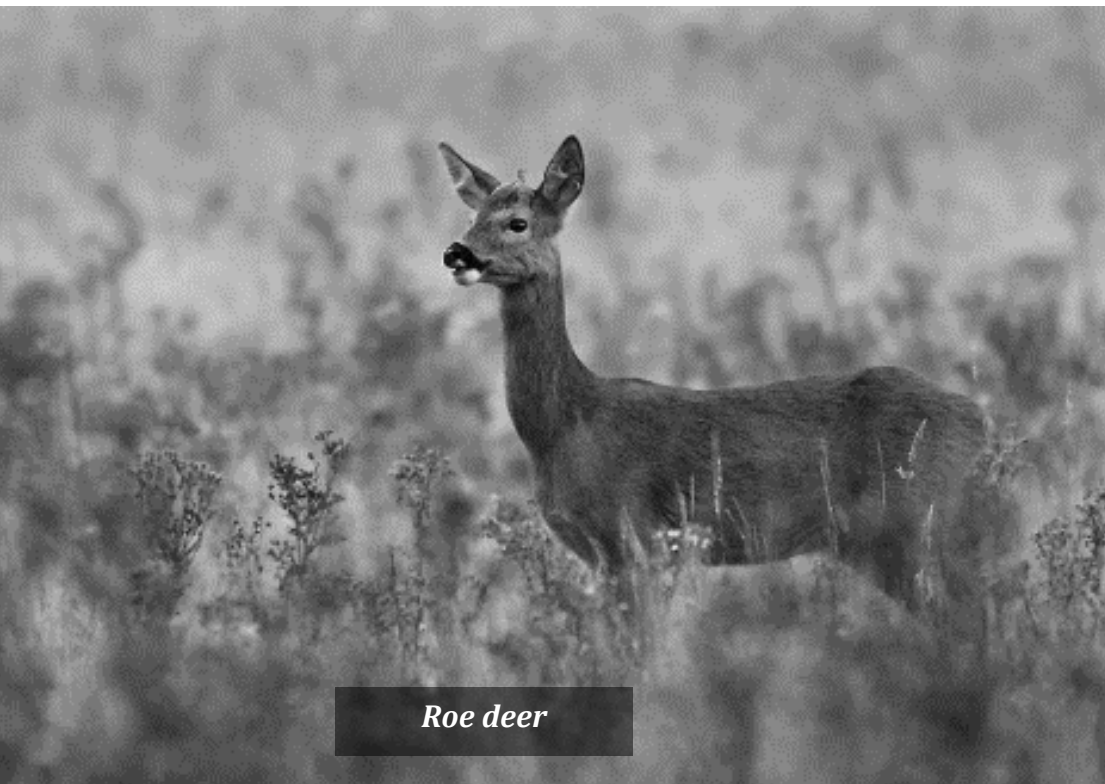
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I was ascending a local footpath recently when a fast moving young roe deer landed in front of me. It had leapt over the barbed-wire fence

# Evidence

flanking the path, hind legs scraping the the barbs as it did so. Startled by my presence it started to jump the wire on the other side of the path but could not gain sufficient momentum and so turned rapidly and returned the way it had come, again catching the barbs. The reason for the deer's urgent movements soon became clear. It was being pursued by a fox which, having cleverly anticipated the deer's forward direction, was advancing down the path in a low crawl, eyes narrowed and muzzle set firm. The next development was quite surprising. A metre within the fence runs a single strand of wire intended to carry an electric current. The flying deer hit this with great force and was thrown upside down. This seemed to happen in slow-motion as if a rocking-horse had been torn from the rockers and hurled into the air, landing on its back with a thump. The deer righted itself and ran off as the fox sloped away.



*Roe deer*

A low length of barbed wire is not a comfortable fit next to this footpath. The few incidents of damage that have occurred—a walker's jacket snagged or a hand gashed- seem of little consequence when set against the right of a landowner to enclose his property in a way appropriate to the site. I do wonder however if the barbed wire is necessary and whether it could be replaced by a less hazardous material.

Fields near to the Church are adorned by plants of yarrow (*Achillea millefolium*) which bears flat heads of white flowers into the Autumn. The plant flourishes in the poorest soils brightening otherwise dull grassy areas and verges. The feathery leaves are pleasantly aromatic and *A Modern Herbal* by Mrs. M Grieve (1931) recommends brewing them to make a cold remedy. Another use for the plant was in connection with the ancient Chinese I Ching or Book of Changes. It is recorded that early users of this book of divination would draw yarrow stalks from a bundle of 50. The stalks would somehow be combined into patterns called hexagrams which were keys to the text and therefore the advice and possible answers to questions contained therein. It is remarkable to think of emperors and their soothsayers pondering weighty matters of state by means of this humble wayside plant.



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# From the memorial book

- 3 **Lees Marland M.M** 27th July 1917 to 3rd October 1983 — Worthy of Remembrance.
- 4 **William Wrigley** Born 15th February 1909. Died this day 1989. Loved and remembered always. – Peter.  
**Kenneth Cheetham** died this day 1982. Organist and Choirmaster August 1946 to October 1982.  
**Harriet Dyson** dearly beloved by husband Harry and family, died 1996 aged 75. Her life a beautiful memory, her absence a silent grief.
- 6 **Mabel Wolstenhulme** died 1976.
- 15 **Edith Goulding** died 1990. A much loved Mum and Grandma. Dearly loved and remembered always.
- 16 **Mabel Wilkinson** died 1993. Loving wife of Frank who died 30th October 1967.
- 17 **Eva Wolfenden** died 1986. 'Now with her loved ones.'
- 19 **Edith Emily Parry** died this day 1986. Although the years are passing by, we're always together you and I.
- 20 **Tom Robinson** died 1969 aged 71 years. 'Lovingly Remembered.'
- 21 **Agness Smith** died 1957. 'Always Remembered.'  
**Frank Harrison Tattersall** died 1966. Husband of Jennie Gladys Tattersall who died 6th March 1959.
- 25 Loving memories of **Vera Shaw** a dear cousin and friend who died this day, 2000, aged 87 years. Loved and remembered always.
- 27 **Irvin Thornton** died 1993. Dearly loved husband of Alice. Father of Norma, Irvin, Marian, Alan and Christine.
- 30 **Frank Wilkinson** died 1967. Loving husband of Mabel who died 16th October 1993.

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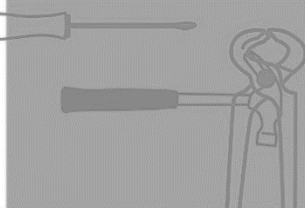
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