



# Holy Trinity WATERHEAD

**Suggested  
donation  
50p**

**November 2020**

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

# 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 December 2020 magazine by 15 November. 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>
<b>Parish Hall Manager</b>	<b>Naomi Parkes</b>	<b>(07907) 410 606</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

When I look at the calendar at this time of year, I notice the two days that start November. The first of November is All Saints' Day, when we remember those wonderful people who've been so close to God that future generations revere and give thanks for them. The very next day, the second of November, is All Souls' Day when we remember those who have died in the faith, hence its common name of 'The Commemoration of the Faithful Departed'.

The question that haunts me each year is, 'What is it that turns a person of average faith into a person who later generations want to remember as a saint?'

Everyone has their favourite saints, whether in the Bible or those who lived after biblical times. I like well-known saints such as Francis of Assisi but I also like some of the less well-known saints like Godric. In each case, history shows how they started as ordinary people with an ordinary faith or no faith at all. History then shows how their growth in faith was almost an incidental detail: what really mattered (to them) was their desire to experience God in an ever more intimate and meaningful way. On closer inspection, their feats of endurance, love and determination seem like a means to an end. For them, the 'end' worth seeking was an authentic experience of God in their lives. Without their escalating series of encounters with God, these otherwise ordinary men and women might have remained the Faithful we remember on 2 November, but not become the Saints we remember on 1 November.

We too can experience God. In fact, the Bible shows that God wants to reveal himself to all of us in ways that are real. For some folk, a short prayer such as 'Lord I want to know you and experience you!' can have immediate and instantly life-changing effects. For others, the first touch of God can feel so faint that they barely feel it. Either way, each of us was born to live in communion with God. So while most of us are currently 'the Faithful', all of us have the spiritual capability of becoming one of 'the Saints'.

Wishing you every blessing as you seek our wonderful God.

PAUL

# Bible readings for November

## Sunday 1 November

### All Saints

Old Testament: Revelation 7:9–end

Epistle: 1 John 3:1–3

Gospel: Matthew 5:1–12

## Sunday 15 November

### Third Sunday before Advent

Old Testament: Zephaniah 1:7, 12–end

Epistle: Thessalonians 5:1–11

Gospel: Matthew 25:14–30

## Sunday 29 November

### Advent Sunday

Old Testament: Isaiah 64:1–9

Epistle: 1 Corinthians 1:3–9

Gospel: Mark 13:24–end

## Sunday 8 November

### Remembrance Sunday

Old Testament: Wisdom 6:12–16

Epistle: 1 Thessalonians 4:13–end

Gospel: Matthew 25:1–13

## Sunday 22 November

### Christ the King

Old Testament: Ezekiel 34:11–16, 20–24

Epistle: Ephesians 1:15–end

Gospel: Matthew 25:31–end

## Sunday 6 December

### Second Sunday of Advent

Old Testament: Isaiah 40:1–11

Epistle: 2 Peter 3:8–15a

Gospel: Mark 1:1–8

# 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.

Sunday 1 November	4:00 pm: <b>All Souls' Service</b> at Waterhead Church.
Sunday 8 November	11:00 am: Service for <b>Remembrance Sunday in the church.</b>
Monday 30 November	7:00 pm: <b>Full meeting of the Church Council</b> , which may convene by Zoom.
Wednesday 16 December	7:00 pm: <b>Annual Carol Service?</b>
Thursday 24 December	11:30 pm: <b>Midnight Mass</b> in Waterhead Church.
Friday 25 December	9:30 am: <b>Christmas Day</b> Eucharist in St Barnabas Church.

# From the parish registers

## Christian funeral

20 October	Marion Partington. The service occurred in St Barnabas Church and was followed by a private committal in Chadderton Cemetery.
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**You have only one model, Jesus.  
Follow, follow, follow him,  
step by step, imitating him,  
sharing his life in every way.**

*Charles de Foucauld*



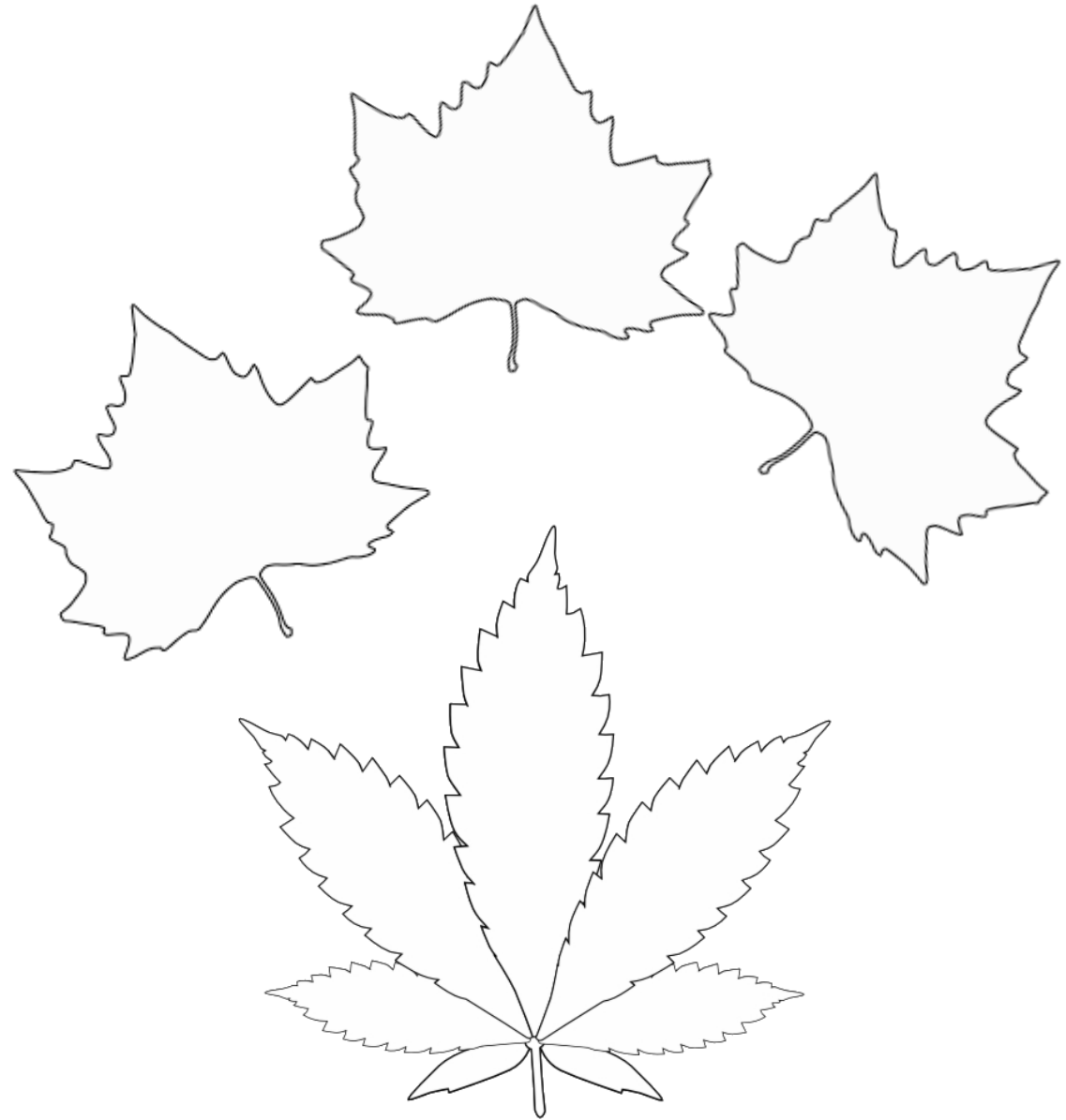
King David slew the lion and the bear, but got distracted by a cute kitten.

# Remembering

The word 'remember' has two meanings. Firstly, bringing to mind an incident or fact after a period of time. It also means the opposite of 'dismember', so putting back together again. Sometimes the two meanings overlap: for example, bringing an incident to mind can help heal brokenness. That's what some forms of counselling are intended to do. And remembering the lives of those who've died can help those suffering grief.

Remembering can also help prevent further breakages: the person who genuinely brings to mind the pain of killing on a battlefield is less likely to cause a war.

**Write a short prayer asking God to mend something that is broken. It may help to bring to mind the thing that is broken and visualise it being mended (in a similar way to the method described on pages 16-17).**



Remember the many, many blessing from God you've received today and give thanks for each.  
***Write your prayers of thanks on these leaves.***

# Church and Parish news

## **Harvest**

A huge thank you to everyone who contributed to the special collection during the Harvest Festival. We have given a magnificent £154 to *WaterAid*.

## **Remembrance Sunday**

The service will occur in Church at 11:00 am as usual, but will include an act of remembrance.

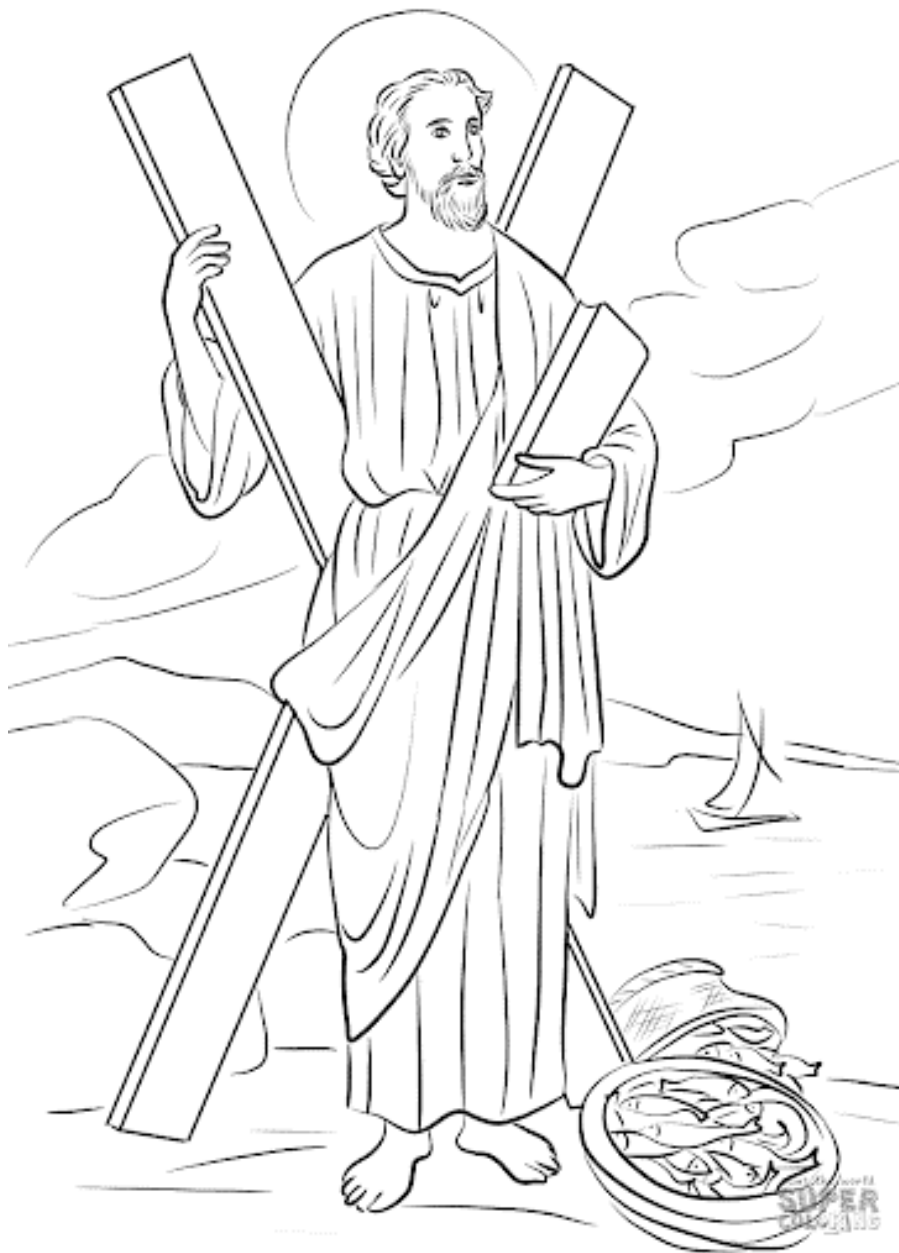
The service at Waterhead War Memorial will occur online. Details are not yet finalised at the time of printing, so please look at the Church website for details. Thank you.

*We must try to understand  
the meaning of the age in which  
we are called to bear witness.  
We must accept the fact  
this is an age in which  
the cloth is being unwoven.  
It is therefore no good trying  
to patch. We must, rather,  
set up the loom on which  
coming generations may  
weave new cloth according to  
the pattern God provides.*

**Mother Mary Clare**  
The Sisters of the Love of God

# Collect for St Andrew

*Fisher king,  
whose nets gently gather  
all wandering creatures,  
whose wounds make a space  
in which all are healed:  
we praise you for calling Andrew  
to share in your work  
of bringing into communion  
all that is torn and divided;  
may he inspire us to leave behind  
all that silences your word of invitation;  
through Jesus Christ,  
the call and the promise.  
Amen.*



This picture of St Andrew for colouring-in comes from [supercoloring.com](http://supercoloring.com)



Although there is no direct internal evidence of authorship, it was the unanimous testimony of the very early church that the second Gospel was written by John Mark ('John, also called Mark' described in Acts 12:12,25 and 15:37). This John Mark followed St Paul on his missionary journeys across the Mediterranean (e.g. see Acts 13:4–13).

John Mark is first mentioned in connection with his mother, Mary, who had a house in Jerusalem (Acts 12:12) and whose land included the Garden of Gethsemane. This home was a meeting place for early Christians. It has even been suggested that the Last Supper was held in her home. Mark eventually lived in Rome, where he probably lived near St Peter (1 Peter 5:13). The Roman location might also explain the rather large number of Latin terms in the Gospel and especially the passion narratives.

The idea that Mark lived with Peter fed the story, which coincided with the dawn of Christianity, that Mark obtained his material directly from Peter. In modern jargon, we could say that Mark was Peter's 'ghost author.' Some very ancient writers even styled the book 'Peter's Gospel.' This idea helps explain how Mark knew the stories such as Gethsemane and the Transfiguration, when Jesus was accompanied by only Peter, James and John. It also explains why Mark casts Peter in such a poor light. In effect, by describing himself 'warts and all', Peter was atoning for his earlier betrayal of Jesus (Mark 14:66–72).

Most scholars believe that while St Mark's Gospel appears second in the New Testament, in fact it was the first to be written. In fact, St Mark invented a totally new form of literature; we know of nothing resembling a Gospel that predates this Gospel.

That Mark is the first Gospel written suggests many exciting possibilities. Firstly, having been written so soon after the climactic events it

describes, there is less scope for mis-remembering the events.

Secondly, the story it presents has been written with less of a sense of hindsight. The early Christians simply had less chance to think through the implications of who Jesus was so they included *everything*, without omitting those bits that failed to fit the overall picture—at this stage, there was no overall picture; in Mark, Jesus is something of an enigmatic figure. This also helps explain the stories that later Gospel writers were too nervous to include:

- Jesus needed two attempts to heal a blind man (Mark 8:22–25).
- Jesus' family seemed to think he had gone mad, or was at least unbalanced (Mark 3:21).

Mark's Gospel ends abruptly with something of a 'cliff hanger'. In fact, we know of at least three possible endings—the standard end, and two others which are longer. Most versions of the Bible omit the additional verses from the two longer versions because they seem to date from a later age. They just don't 'ring true' somehow and certainly exhibit a different vocabulary to that used in the rest of the Gospel. It is not clear why Mark chose to finish his Gospel this way. Some scholars maintain that he never intended to: Mark's original ending was lost. Others suggest that Mark intended to complete the work but died (for example during one of the periodic persecutions of early Christians). We simply do not know.

### *The Mark fact file*

**Author** Mark – traditionally St Paul's young companion John Mark.

**Type of literature** Gospel, that is, an account of the life of Jesus.

**Date of composition** Probably between 58–65 AD so a mere 25 years after the crucifixion.

**Intended audience** The first generation of Christians who were pre-dominantly Roman and therefore non-Jews (Gentiles).

**Key idea** The life of Christ, the tireless Son of God, was filled with good deeds.

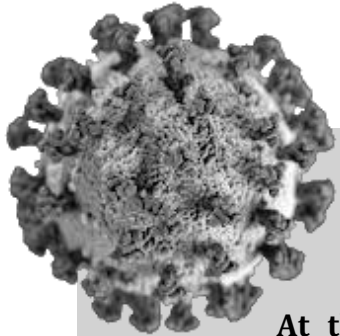
**For more information, please visit the following sites:**

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

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

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

# The Gospel according to Mark



## Covid update

At the time of publication, the Church is allowed to host services of worship but no social events or gatherings. During worship, we practise social distancing measures, wear a face mask (unless there's an underlying health condition), use hand gel, etc.

Baptism, wedding and funeral services can occur but the numbers of worshippers attending is limited by the Government's emergency Covid laws.

The specific details in these regulations could change so please check the Church website regularly and/or phone the Vicarage on (0161) 624 7708.

Thank you.

*Father,  
I abandon myself into your hands;  
do with me what you will.  
Whatever you may do, I thank you:  
I am ready for all, I accept all.  
Let only your will be done in me,  
and in all your creatures.  
I wish no more than this, O Lord.  
Into your hands I commend my soul;  
I offer it to you  
with all the love of my heart,  
for I love you, Lord,  
and so need to give myself,  
to surrender myself into your hands,  
without reserve,  
and with boundless confidence,  
for you are my Father.*

Charles de Foucauld

# Prayer of abandonment



Imagine holding a simple glass prism and shining a thin beam of white light through it. The light will bend and split into a rainbow. The spectrum we create will move as we rotate the prism in our hand, splashing its colours in different places. With a little practise, we can focus the colours by slight adjustments to the angle of our wrist.

In the same way, the love of God enters our lives and fills our soul. But while we should enjoy His love in our own lives, He intends us to do something with it. The only way to keep His love is to share it.

Sharing the love of God is sometimes easy—we meet people, live with them, interact and mix. But how do we share the love of God with far-away friends and with folk we've heard about on the TV, radio or Internet who live far off in a different continent? We pray.

Imagine a soul acting as a prism and God asks us to focus His love. We first make sure we are where the love of God can meet us; God strikes our soul with His love and it flows through us. Our job is to use our soul as a way of focusing that love to the places and people where it's needed.

It sounds more difficult than it really is. It's best to start by consciously, deliberately asking God to let us into His presence. We may feel nothing. It doesn't matter. Then, in our mind's eye, we picture a scene with a ray of God's love entering us much like light passing through a prism. And, like light passing through a prism, it will come out the other side. Picture that beam of God's love as it passes through us and then in our mind's eye see it illuminating someone or somewhere in need. (It could be something that represents the person, an object, icon, or anything else that's meaningful.) All this while, try to imagine them warming and responding as the light strikes them. We keep the light of God's love shining on them as long or as short a time as we feel called to do so.

In concept, this way of praying with our imagination is no different from more usual ways of praying for someone in need, for example in

Church. We're simply praying in a way that uses pictures rather than words: we employ an image instead of saying, for example, 'Lord, I pray for Mrs X ...'

God is infinite so there's no need to worry that His love will be exhausted. There's always more than enough. It may therefore feel appropriate to pray this way for many folk in need, letting God's love shine on each. Like turning the prism in our hand, we (in effect) turn our soul so the love of God shines on each one. If we do, it's better to picture them one at a time rather than all of them together.

This method of praying is neither better nor worse than praying with words, but is generally preferred by people who are more visually minded or less comfortable praying silently with words. So don't worry if this way of praying doesn't feel right, or praying in a more traditional manner is already satisfying and serves its purpose.

With practise, it's possible to vary the imagery, using images other than a prism. Different people find different images useful.

Picture someone we know who is in need, or use something visual that represents a situation we know about. Next, imagine God's love coming from heaven and shining brightly onto our heart. Then imagine that we're focussing that ray of love: it comes from heaven, passes through us and onto the person for whom we pray.

**Exercise**

# 'Hold us in your light, Lord'



Charles de Foucauld was born into an aristocratic family in Strasbourg in 1858. His devout grandfather took Charles and his younger sister Marie into his home when they were orphaned. Charles was then aged 6.

Charles gradually distanced himself from his faith. He joined the French army and inherited his grandfather's fortune at around the same time. He was suddenly rich but spent the fortune as a libertine.

Charles went to Algeria with his regiment but was soon dismissed. He wanted to make a scientific exploration of nearby Morocco and managed to smuggle himself into the country. He recorded the work in a book published in 1883 that was well received.

Charles' encounter with devout Muslims in North Africa helped re-ignite his faith. 'Islam shook me profoundly', he wrote later. 'The sight of their faith, of these people living in God's constant presence, afforded me a glimpse into something greater and truer than earthly pre-occupations.'

Charles came back to the Church in 1886. He returned to France at the same time and joined a Trappist monastery in the French Ardèche but transferred to a Trappist house in Akbes, Syria. He remained restless and left the monastery to work as a gardener and sacristan for the Poor Clare nuns in Nazareth then, later still, went to Jerusalem.

A line from the Gospel turned his life upside down, 'Whatever you did to one of the least of these, you did it to me' (Matthew 25:40). He felt compelled to leave his chosen solitude and set out for lands that were more forsaken, where Jesus waited for him in the person of those whose lives were marked by suffering and poverty. He sought to bring the love of God to those who did not know Him.

Charles felt compelled to be ordained as a priest before embarking for Beni-Abbes in Morocco. He planned to found a new kind of monastic community giving hospitality to Christians, Jews, Muslims, and those with no religion. He wrote, 'Above all, always see Jesus in every person

and treat each one not only as an equal and as a brother or sister, but also with great humility, respect and selfless generosity.' He named the place *The Fraternity of the Sacred Heart of Jesus*. Through it, he sought to bear witness to the radical inclusivity of Christianity.

A former army comrade invited Charles to live among the Tuareg people in the Ahaggar region of Algeria. He went in 1905 and never left.

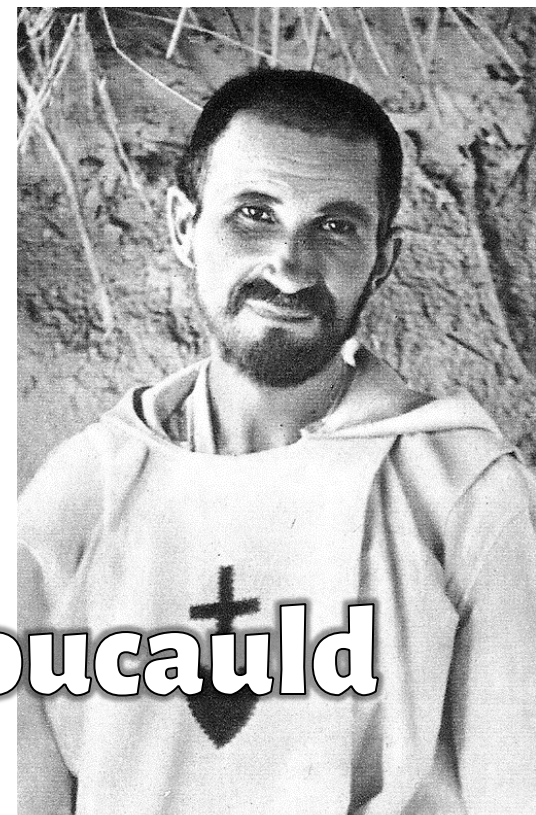
His great theme was abandonment to the love of Christ. Charles built his hermitage in a village in the Sahara. He wore a white robe and lived as a hermit. He devoted the house to prayer. The home was open to the Tuareg nomads and he greeted everyone with Christian love. In 1909 he wrote, 'I want to be so good that people will say, "If this is how the servant is then how must the master be?"' He never tried to convert the local people but chose to be an example of Jesus for all. He became known as 'the holy man'.

The start of World War I led to attacks on the French in Algeria. On 1 December 1916 a roving band of desert tribesmen mistook him for a spy and killed him. His death resembled the falling to the ground of a single grain of wheat.

Charles gave two gifts to the Church: he opened the way for dialogue between different religions by concentrating on common elements.

Charles' witness showed how Christian love bears fruit in the long term. It inspired *The Little Brothers of Jesus* and the 'worker priest' movement in which small groups of Christians move to an area of great poverty and share their lives with local people, offering unconditional Christian love without expectation of conversion or worldly reward.

The Church remembers Charles de Foucauld on 1 December.



# Charles de Foucauld

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

<https://www.charlesdefoucauld.org/en/biographie.php>

<https://www.thetablet.co.uk/blogs/1/1466/the-saintly-model-of-charles-de-foucauld>

<http://saintsresource.com/charles-de-foucauld>

<https://www.franciscanmedia.org/blessed-charles-de-foucauld>

<http://www.jesus Caritas.info/jcd/fr/charles-de-foucauld-brother-charles-jesus-1858-1916-his-spiritual-journey>

# Curate's corner

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

**ARMISTICE, BATTLE, BIBLE, GOD, FATHER, HATE, HOLY,  
LIFE, LOVE, POPPY, REMEMBER, SACRIFICE, SON, SPIRIT,  
TRINITY, WAR**

Owing to the wonders of social media and the internet, I was able to catch Stephen Cottrell's sermon on the occasion of his enthronement as Archbishop of York on St Luke's day.

In his usual down-to-earth manner, he then gave a flavour of what will characterise his ministry as the 98th Primate of the Northern Province.

He spoke of 'inclusion' (something both our churches have signed up to) and how the wider Church must confront division and oppression which he identified as 'sin'.

*'Things that divide us from each other and drive us from God: homo-phobia, racism, modern day slavery, poverty and the unchecked tyranny of unaccountable power wherever it is found, including the Church itself which, we know, is not immune from human failing.'*

He continued by telling of a young woman who attends a church in York despite the fact that she is not sure that she 'believes'. When asked why she attends church week by week, she replied, *'Because I feel safe here; I feel loved; I feel accepted.'* Archbishop Stephen said he was profoundly moved on hearing her answer and went on to explore the themes of 'safety', 'love' and 'acceptance' in Christian community.

He reflected on the passage from Paul's letter to the Colossians read as part of the service (Col 4:7–end) and said, *'... those first Christians showed the world [that] people who were supposed to be apart, were together. They loved one another. Enemies had become friends. This love and this service conquered the world in a way armies never can.'*

Our new Archbishop's words ask us to revisit what we find in the pages of our Bibles ... particularly in the words of Jesus ... and to puzzle over what Paul has to say to us in his letters to the early church. It is all too easy to overlook the radical messages of love and acceptance as we get bogged down in matters of straitened finances and diocesan re-organisation, and face challenging and politically divisive times both at home and abroad.

For me, Archbishop Stephen's message is that we need to concentrate fiercely on 'love'; as Jesus tells us quite plainly: the two 'great' commandments are to love God and our fellow human beings (without qualification of race, creed, colour, beliefs, sexuality, gender, social status, ability).

To discover whether all who share worship on a Sunday morning in our churches (regardless of where they are on their journeys of faith) are able to say that they feel *safe—loved—and accepted* would indeed be interesting indicators as to where we are as Christian communities.

I will leave the last words to Archbishop Stephen: *"Jesus Christ shows us what humanity is supposed to look like, and knowing him and following him brings liberation, joy and purpose to life."*

Revd Jane

The saints we celebrate on All Saints' Day (1 November) live with three crowns.

## The crown of the Kingdom

The idea of God as King occurs everywhere in the Holy Scriptures. It means we obey God in everything just like a citizen living under a powerful earthly king. And because God the King of Heaven is a good king, following Him means we do good and are good each time we obey. Anyone wanting to please God therefore chooses to live as a citizen of the Kingdom of God: they make every decision with reference to God the King. And it's why Jesus tells us to build the Kingdom of God here on earth (Matthew 6:10).

## The crown of martyrdom

The word 'martyr' has two meanings:

- A martyr is a witness, so their lives show God through their acts of

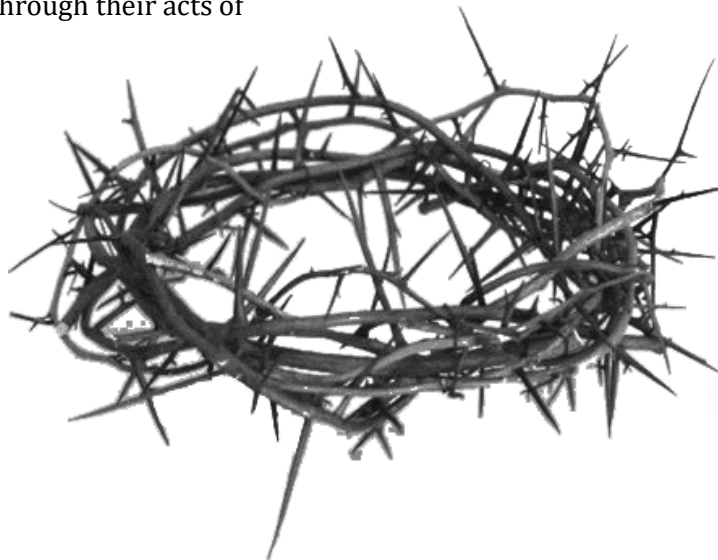
love, obedience and service. Living their faith makes them look different, and they do so publicly. God lives through them and an infinite God is hard to hide.

- Martyrdom means dying for the Christian faith. In practice it could mean physical death (which is very rare in the western world but much more common elsewhere). But Jesus encourages Christians to give their lives to him in order that he can live in them. Jesus describes this living for him saying, 'Greater love has no one than *that they lay down their lives* for their friends' (Jn 15:13).

## The crown of life

The 'crown of life' is a way of describing heaven, the reward of lives lived in faith. We're familiar with one way of picturing it, the halo of the saints in stained-glass windows. In pictures it often looks like the helmet enclosing an astronaut's head. It is meant to indicate the way a godly person almost glows with the love of God.

**And we're all called to be saints,  
so these crowns are also ours**



# The crowns of the saints





# The dead

These hearts were woven of human joys and cares,  
Washed marvellously with sorrow, swift to mirth.  
The years had given them kindness. Dawn was theirs,  
And sunset, and the colours of the earth.  
These had seen movement, and heard music; known  
Slumber and waking; loved; gone proudly friended;  
Felt the quick stir of wonder; sat alone;  
Touched flowers and furs and cheeks. All this is ended.

There are waters blown by changing winds to laughter  
And lit by the rich skies, all day. And after,  
Frost, with a gesture, stays the waves that dance  
And wandering loveliness. He leaves a white  
Unbroken glory, a gathered radiance,  
A width, a shining peace, under the night.

Rupert Brooke

This installation by artist Paul Cummins is entitled *Blood Swept Lands and Seas of Red*. It started on July 17 with the placing of a single ceramic poppy in the moat of the Tower of London. In the months since, another 888,245 poppies were added.

*They shall grow not old, as we that are left grow old:  
Age shall not weary them, nor the years condemn.  
At the going down of the sun and in the morning  
We will remember them.*

Laurence Binyon

# All Saints' Day

## and the link between celebrating the Saints and Halloween

All Saints' Day is a principal feast of the Christian year and occurs on 1 November. It honours all the saints of the Church, both known and unknown. Some denominations call it 'The Day of All the Saints', 'the Solemnity of All Saints', or 'Feast of All Saints'. Past centuries generally called it All Hallows, following the old word for holiness 'Hallowed'; which also explains why Shakespeare called the day 'Hallowmas'.

We can trace the origins of All Saints to the earliest years of the Church. The first Christians recalled the anniversary of a martyr's death at the site of their martyrdom. By the fourth century, neighbouring dioceses began to interchange feasts, to transfer and divide relics, and to join in a common feast.

The persecution of Diocletian created so many more martyrs that it became impractical to celebrate each with a unique saint's day. The Church nevertheless felt that every martyr should be venerated, so appointed a day in common for all of them. We see the first traces of this practice in [Antioch](#), where they celebrated the Saints on the first Sunday after Pentecost.

But All Saints' Day has been observed on various days in different places. For example, between the fifth and seventh centuries, the Church celebrated 'All Saints and Holy Martyrs' on 13 May. The practice of celebrating All Saints on its current date of 1 November was formalised to Pope Gregory III (731–741) who decreed special prayers for 'the holy apostles and all saints, martyrs and confessors, of all the just made perfect who are at rest throughout the world'.

But Churches in Britain were celebrating All Saints on 1 November before the eighth century, may-be to coincide with (and thence replace) the Celtic festival of the dead, *Samhain*.

The Protestant Church retained All Saints as a festival even after the Reformation, but changed its emphases. Many Protestants regard all Christians as saints and so, if they follow All Saints Day at all, they use it to remember *all* Christians both

past and present. It is held, not only to remember the Saints who have formally been proclaimed a saint, but also to remember all those who have died who were members of the local church congregation. Such commemorations can look much like our celebration of All Souls' Day.

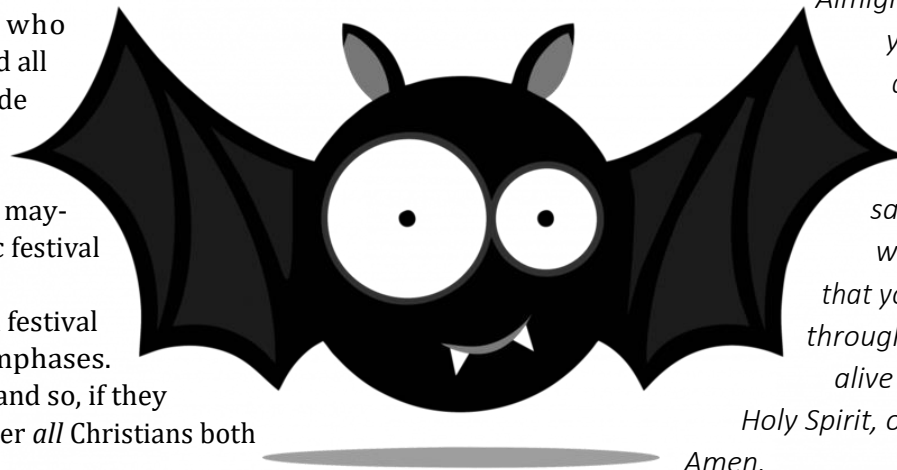
Like most of the great Christian festivals, the day before All Saints was used as a time of spiritual preparation. Its observance was most widespread in the Middle Ages, which is why it was usually called 'All Hallows Eve' — which, if said quickly, slurs into 'Halloween'.

Like most medieval festivals, All Saints' Day was characterised by special events and rites. Folk went from door to door begging to mimic the holy poverty of the saints. The beggar also offered prayers for the souls of the deceased in exchange for this food or money. Many Church-people deplored these activities, which explains why the character of Speed in Shakespeare's *Two Gentlemen of Verona* is so rude when he thinks his master is behaving 'like a beggar at Hallowmas'.

The second major practice of All Hallows' Eve was to say special prayers to protect the house from the powers of darkness: principally the devil, of course, but also the spirits of babies in limbo. In practice, this often involved lighting candles in the graveyard. These practices ensured a good celebration of All Saints because they bound the evil spirits that would otherwise disrupt the celebrations.

Many misunderstandings and distortions over the years corrupted these practices, so we now 'trick or treat' on Halloween and *celebrate* the powers of darkness rather than seeking their protection.

## The Church celebrates All Saints Day on Sunday 1 November



*Almighty God,  
you have knit together your elect in one  
communion and fellowship, in the mystical  
body of your Son Christ our Lord:  
grant us grace so to follow your blessèd  
saints in all virtuous and godly living that  
we may come to those inexpressible joys  
that you prepared for those who truly love you;  
through Jesus Christ your Son our Lord, who is  
alive and reigns with you, in the unity of the  
Holy Spirit, one God, now and for ever.*

*Amen.*



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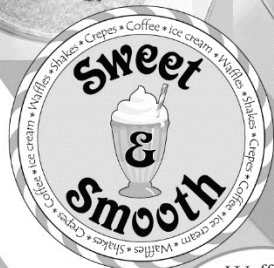
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I often think that simple plants are among the most memorable and pleasing. While I am a fan of garden pansies I find that the small Viola tricolour, or wild pansy, one of the species from which garden pansies are bred has great charm. Someone gave me some seeds of Viola tri-

# Evidence

easy to germinate and to grow on and I now have a large potful of the three-coloured whiskery faces. Plants trigger pleasant memories and I can remember staying in the Scottish Borders near to a dry river bed where the plants grew in their dozens. Further along the river where there was water flowing some elderly men sat contentedly watching the common sandpipers, small and elegant wading birds.

It is said the name pansy derives from the Old French *pensee* meaning 'thought'. This sort of fits with the traditional English name of heart's ease. An old Chiltern Seeds catalogue promotes V. tricolour thus: 'In a

world full of modern cultivated forms, one tends to forget the unassuming yet surely still unsurpassable beauty of the original flower'. Culpeper's herbal states that 'in Sussex we call them pancies'.

We have another fine outdoor pot plant raised from seed—a white hellebore with pristine chalice-shaped flowers which eventually open to a flat disc. This is in bloom now but has needed some patience since the seeds were sown four years ago. I write not to boast of my own (modest) seed-raising skills, but to encourage others to have a go.



Viola

Autumn is a wonderful season in which to be outside. I have enjoyed again the noisy skeins of geese high overhead and the flocks of red-wings on the move, the lush ferns and changing leaf tints. Perhaps as a result of climate change roe deer are proliferating to levels where they are a great nuisance in some places. I have seen one near the church recently and three quietly grazing in the field next to Waterworks Road. At Bishop's Park the other day, I was admiring the purple moor grass when something rose from a patch of rushes and trotted away. A deer. I also had quite a close look at one near the Strinesdale car park. A young specimen stood framed by branches, regarding me with its big eyes, a picture of grace and potential great speed.

*Above all, always see Jesus in every person, and consequently treat each one not only as an equal and as a brother or sister, but also with great humility, respect and selfless generosity.*

Charles de Foucauld



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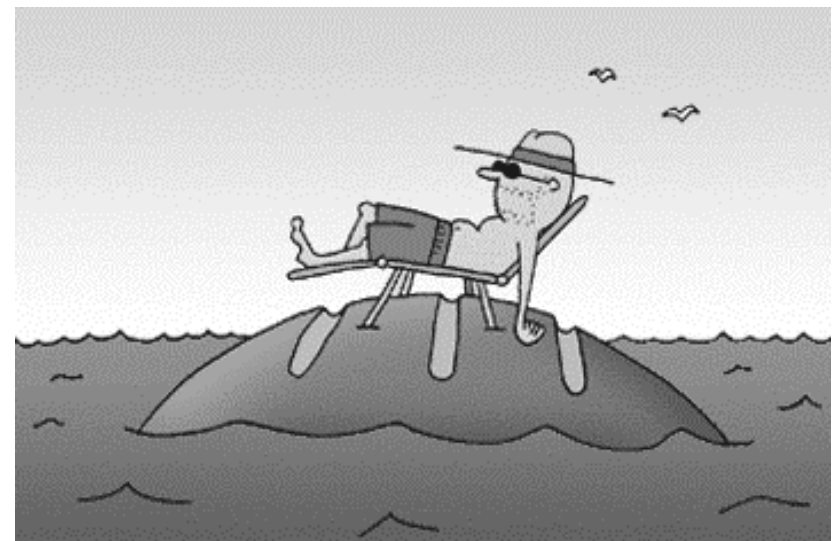
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# From the memorial book

- 4 **Florence Dean** died 1999 aged 86. Treasured Mum, Grandma and Great-Grandma.
- 5 **Norah Illing** dearly loved Wife, Mother and Friend died this day 1993 aged 72. 'Resting where no shadows fall.'
- 6 **Harriette Heywood Waddington** died this day 1942. Known as Daisy to family and friends. A constant worshipper and a beloved friend.  
**Rebecca Sarah Robinson** died 1969. 'In Heavenly Love Abiding.'
- 8 **Freda Barnes** died this day 2010 aged 71. Passed away overseas. Greatly loved. Reunited with Trevor.
- 9 **Frank Robinson** died this day 1958 aged 66 years. 'A loving Husband and Father.'  
**Louisa Mary Hudson** died this day 1995. 'In Heavenly Love Abiding.'
- 11 **Stuart Stephen Bolton** died 1994 aged 18 years. 'Remembered always with love.'  
**Albert Allen** A dear husband and father. Birthday Memories 1923–1978. 'Lest We Forget.'
- 14 **Harry Buckley** died this day 1947. True was his heart, his actions kind, His loving memory left behind.  
**Austin John Cox** died 1990. 'His life a Beautiful Memory, His Absence a Silent Grief.'
- 16 **Hilda Harris** died this day 2008 aged 82. 'Treasured memories of a loving Mum, Grandma and Great-Grandma.'
- 22 **Helen Chadderton Feber** died 1996 aged 95 years. 'A deeply caring friend and an inspiration to all.'
- 23 **Fred Broadbent** died 1986 aged 88 years. 'Dearly loved. He lives in our hearts and minds.'
- 24 Loving memories of **John Fielding Baron** who died in 1985 aged 73 years.
- 25 **Fred Wolfenden** died this day 1972.
- 28 **Sarah Fletcher** died 1942. Always remembered.
- 29 **Barbara Battersby** died 1957 aged 3 yrs. 9m. A treasured little daughter and sister. Remembered with love.
- 30 **Frank Albert Horrocks** died this day 1988. Loved and Remembered Always.

*Above all, always see Jesus in every person, and consequently treat each one not only as an equal and as a brother or sister, but also with great humility, respect and selfless generosity.*  
Charles de Foucauld



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