



Holy Trinity WATERHEAD

Suggested
donation
50p

June 2022

holytrinitywaterhead.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 July magazine by 15 June .
You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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Assistant Curate

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Administrator	Sarah Gura	(07843) 178 762
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Gift-aid Secretary	Vicky Heaton	(07906) 077 058
Parish Hall Manager	Daniel Reilly	(07788) 860 764
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's 175 years since our Church first opened for public worship. Almost everything has changed since then. In those days all service were taken from the *Book of Common Prayer*, which was generally considered archaic even then. Readings from scripture would have been plentiful and taken from the *Authorised Version* of the Bible. Most services involved very little music. The only illumination came from candles and the, as then, uncoloured glass of the windows. The first Vicar, Patrick Reynolds, would probably have worn a preaching gown (looking like an undergraduate's robe today). The church had no font or silver plate. It had no choir pews. The altar and pulpit were made of plain wood.

In those days, most worshippers journeyed on foot to attend services in the new church. Cars, loud-speakers, and even electricity had not been imagined. Even 'science fiction' as a literary genre had not been invented.

Our expressions of faith may have changed but in a very real sense nothing has changed. We assemble to worship the Christ who is 'the same yesterday, today, and for ever' (Hebrews 13:8). Our task as followers and disciples of the Lord Jesus is the same as it's always been. We use prayer, scripture, and song, and expound the faith in a scripted sermon. We seek to live lives inspired by Jesus and filled with his Spirit.

We may have new technology, new liturgies, and new ways of being, but our responsibility to share the faith remains the same. We are called to live our lives in such a way that everyone—our friends and neighbours—see Jesus living in us.

Wishing you joy as you get to know God:

PAUL

News and dates for your diary

Sunday 12 June The Bishop of Manchester, David Walker, will lead our worship as we celebrate our 175th anniversary of consecration. The service starts at 11:00 am.

Sunday 10 July Our Lay Reader in training, Lucie Reilly, will be licensed at a special service in Manchester Cathedral. Please speak to Paul if you would like to contribute to a celebration gift.

Sunday 17 June The *Waterhead Community Choir* join the *Graphene City Band* in the at 2:30 pm. All are welcome.

Quiz Night The quiz on Saturday 20 May was very successful. Nine teams took part to win the cash prize of £30. It was very well attended with 48 people, many of our regulars and some new faces.

Once again it was a very close-run contest with only 4 points between the winners and the runners-up. The winning team kindly donated the prize money back to us so, in total, we raised £672. We will put this money towards the new kitchen in the Parish Hall.

Many thanks to all those who participated, and special thanks to Linda and John, Daniel and Lilly for their help with the preparations and especially Daniel for his sterling work manning the bar.

Thanks also to everyone who contributed the raffle prizes as we had a good selection of items. We'll be hosting another quiz night in the autumn and will publish the date soon.

Lynne Schofield



The new chaplain exceeded all expectations.

Bible readings for June

Sunday 5 June Pentecost

First: Acts 2:1–21

Epistle: Romans 8:14–17

Gospel: John 14:8–17

Sunday 19 June First Sunday after Trinity

First: Isaiah 65:1–9

Epistle: Galatians 3:23–end

Gospel: Luke 8:26–39

Sunday 12 June Trinity Sunday

First: Proverbs 8:1–4, 22–23

Epistle: Romans 5:1–5

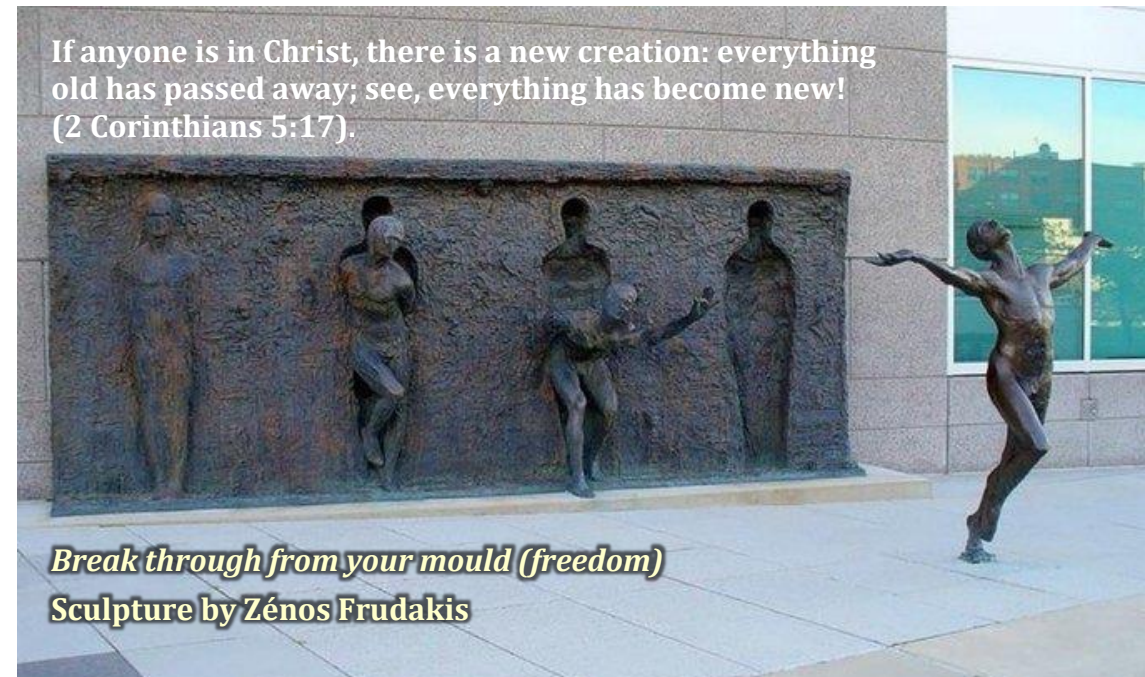
Gospel: John 16:12–15

Sunday 26 June Second Sunday after Trinity

First: 1 Kings 19:15–16, 19–end

Epistle: Galatians 5:1, 13–25

Gospel: Luke 9:51–end



If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! (2 Corinthians 5:17).

Break through from your mould (freedom)

Sculpture by Zénos Frudakis



Admitting our guilt

Prayer of general confession

Prayer of the month

Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry
and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us,
forgive us all that is past
and grant that we may serve you in newness of life
to the glory of your name.
Amen.

Some people worry that God has not forgiven them. They may start by confessing their sins one-by-one but then panic if they can't remember every single thing they've done since they last came to church.

The prayer above asks God to forgive all possible sins that we've committed under all possible motives. It starts with a short list that covers sinful actions '... in thought and word and deed' and the phrase, 'through negligence, through weakness, through our own deliberate fault' covers motives. Both lists cover all possibilities, which explains why we call it a 'general confession'.

Praying this prayer therefore helps us stop worrying that God won't forgive a sin because we didn't mention it explicitly: these words express sorrow for everything we may have done.



God the Trinity

God is a Trinity: He is made up of Father, Son, and Holy Spirit. He is three persons, hence *tri*-nity.

Each of these three aspects of God is different. We say Father, Son, and Spirit are each persons of God. In the Trinity, the three persons of God are completely melded together to the extent they are indistinguishable.

Three lots of three: draw the following:

A tri -angle	A tri -cycle	A tri -ceratops

The Trinity is mentioned often in a Church. For example, the first sentence after the introductory hymn says:

In the name of the Father, and of the Son, and of the Holy Spirit.
 At the end of the service we receive a blessing (just before the last hymn). It ends with the words:
... and the blessing of God the Almighty, the Father, the Son and the Holy Spirit, be with you always.

Other Trinitarian statements occur in a service. For example, when the priest holds up the freshly consecrated bread and wine at the very end of the long Eucharistic prayer he/she says,

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O loving Father, for ever and ever.
 This statement is Trinitarian because it mentions all three persons of God.

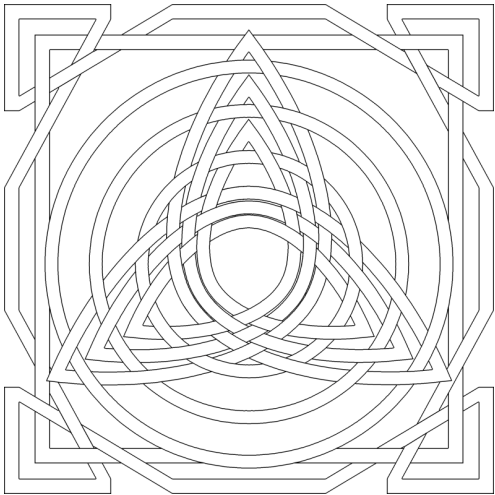
Picturing the Trinity

Artists struggle to depict the Trinity. Some simply use the idea of an old man with a white beard to represent the Father, a young man with a dark beard as the Son, and a dove for the Spirit.

A more imaginative idea uses a series of three men, each with the same face. The example here comes from a stained-glass window in a York church. In this example, three identical-looking ‘men’ are shown jointly crowning the Virgin Mary.

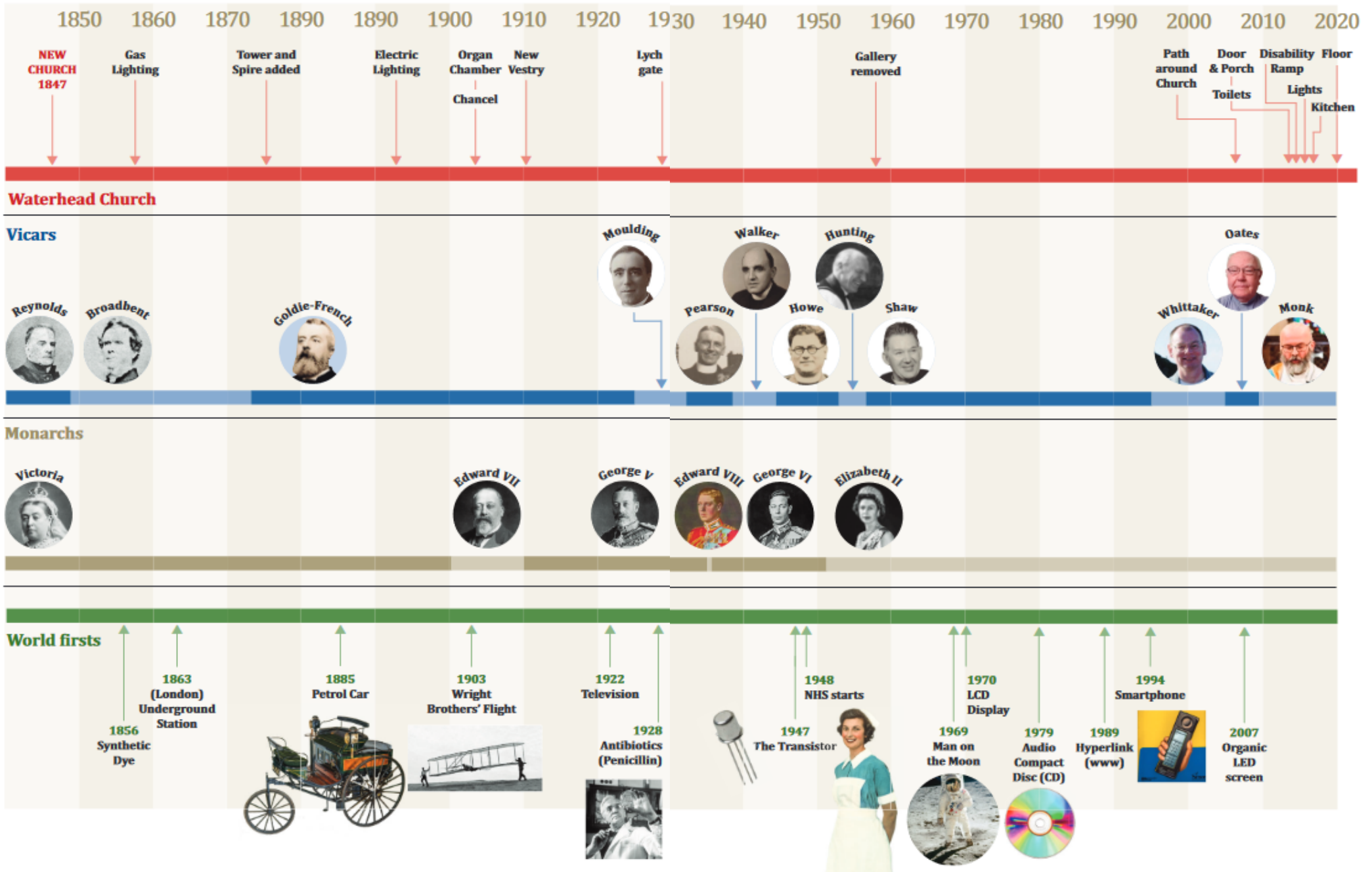


Other artists preferred a single head with three faces that look the same. This example is French and dates from about 1500 AD.



The Celtic ‘trinity knot’ (or ‘triquetra’) is often used to illustrate the Trinity. Colour in this knot and show that it is both three and one pattern at the same time.

Waterhead timeline



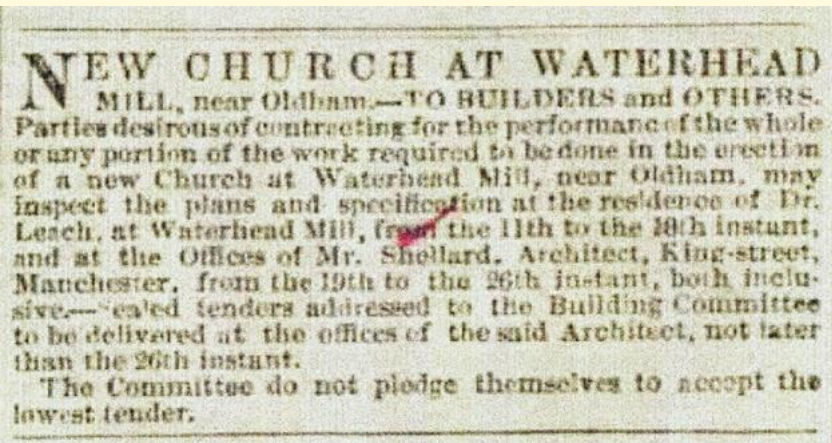
Edwin Hugh Shellard was the architect who designed our Church. The church was listed in 1997 in large part as a tribute to his contribution.

Shellard was born in Cheltenham on 8 February 1815 into what would today be thought of as a middle-class family. His father Joseph was a Surveyor of Roads, although his occupation was later described on Edwin's own marriage certificate as 'Gentleman'. There are no known likenesses of him.

He married in 1850 and settled in Mottram and attended nearby St Michael's Church. There were no children.

In the late 1830's Edwin was working from 4 Regent Street, Cheltenham at *Baker and Shellard: Architects* from where his first church design was accepted. This Church, St Philip and St James, Leckhampton, was consecrated on 1 May 1840. The local press described the 850-seat building, saying 'The whole has been well and spiritedly carried out, and reflects the greatest credit upon the well-known abilities of

Advert from the Manchester Courier and the General Lancashire Advertiser dated 13th September 1845 seeking tenders for building the new Church at Waterhead Mill.



NEW CHURCH AT WATERHEAD
MILL, near Oldham.—TO BUILDERS and OTHERS.
Parties desirous of contracting for the performance of the whole or any portion of the work required to be done in the erection of a new Church at Waterhead Mill, near Oldham, may inspect the plans and specification at the residence of Dr. Leach, at Waterhead Mill, from the 11th to the 18th instant, and at the Offices of Mr. Shellard, Architect, King-street, Manchester, from the 19th to the 26th instant, both inclusive.—Sealed tenders addressed to the Building Committee to be delivered at the offices of the said Architect, not later than the 26th instant.
The Committee do not pledge themselves to accept the lowest tender.

E. H. Shellard

our highly talented and respected townsman, *E H Shellard, Esq. architect &c.* by whom it was designed and superintended'. This was quite an accolade for a 25-year-old.

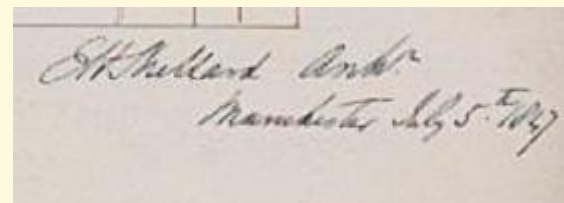
At this distance of time it is not always possible to discover the reason for certain events but, by the early 1840's, Edwin had re-located to the North of England and established his practice on King Street, Manchester, and was making a name for himself as a designer of church buildings, which became the bulk of his work.

Most of his designs adopted the early-English school of architecture. A look at his nearby churches such as St John Failsworth, St Mary Droylsden, or St Matthew Chadderton, reveal a certain 'house style' with some features being duplicated or perhaps just slightly tweaked.

Edwin Shellard's career was relatively short at around 25 years, but during that time he designed or enlarged/renovated at least 45 churches, many of which are still standing and are listed by *English Heritage*. His masterpiece was Preston Parish Church.

He died on 1 February 1885, a week before his seventieth birthday. His widow installed a lovely alabaster pulpit in Mottram Church in his memory.

An examination of Shellard's churches reveals an eye for a graceful line and detail that continues to delight and inspire the worship of God 175 years later. Holy Trinity Waterhead is a fine example of this aspiration.



Shellard's signature as it appears on his plans for Waterhead's new Church: E H Shellard Archt, Manchester July 5th 1847

The architect who designed Waterhead

Colour this page

This picture shows the day of Pentecost



Trinity wordsearch

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

Almighty
Confirmation
Father
Love
Relationship
Sustain
Unity of Being

Baptism
Covenant
Glory
One
Send
Three
Welcome

Christ
Creating
God
Perfect
Song
Trinity of Persons
Worship

Communion
Empower
Holy Spirit
Reception
Spirit
Truth

Some of the oldest poetic descriptions of the Trinity are framed in terms of dance: the three persons of Father, Son, and Holy Spirit, exist in state of perpetual motion about each other.

That motion is in fact a flow of love between the three persons, moving back and forth, perfectly synchronised in matchless choreographically.

The only thing about this dance that is greater than its beauty is its expression of love.



In the Beginning, not in time or space,
But in the quick before both space and time,
In Life, in Love, in co-inherent Grace,
In three in one and one in three, in rhyme,

In music, in the whole creation story,
In His own image, His imagination,
The Triune Poet makes us for His glory,
And makes us each the other's inspiration.

He calls us out of darkness, chaos, chance,
To improvise a music of our own,
To sing the chord that calls us to the dance,
Three notes resounding from a single tone,

To sing the End in whom we all begin;
Our God beyond, beside us and within.

Malcolm Guite

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The Trinity

All of us have been hurt at some time. It's an inevitable part of human life. Sometimes, someone hurts us deliberately, sometimes they try to help but don't know the wider situation, and sometimes the hurt occurs in response to a fluke or accident. But we are hurt ... and therefore wounded.

That sense of being wounded can hurt even more than the original injury: we feel broken, bitter and exhausted, . But sometimes we can use our brokenness to help promote God's agenda.

When we have suffered rejection, we know how it feels and make all the more effort to encourage and include others.

When we have experienced illness, pain or loss, we sometimes find our ability to empathise with others in a similar situation has grown.

We are sometimes advised to 'offer our pain to God'. This 'offering' is never easy and sometimes when people give us such advice, it comes across as trite and unhelpful. So what does it mean to 'offer our pain to God'?

Firstly, the act of saying to God, 'I'm hurting...' can be liberating. We don't need to pretend that we're perfect or 'superhuman'. In praying this prayer, we bring ourselves before Him just as we are, without pretence. As Jesus says, 'The truth will set you free' (John 8:31-32).

When the pain is intense, that may be the extent of what we can do—just tell God about it and try to hold on. But sometimes, with time and recovery, we are able to take the next step: to see that other people may be hurting in similar ways and to understand a little of what they suffer, so we can empathise and anticipate their needs.

This kind of helping should never be just a way of making ourselves feel better. It should be a genuine, loving response to the needs of others, seen through the lens of our own experience.

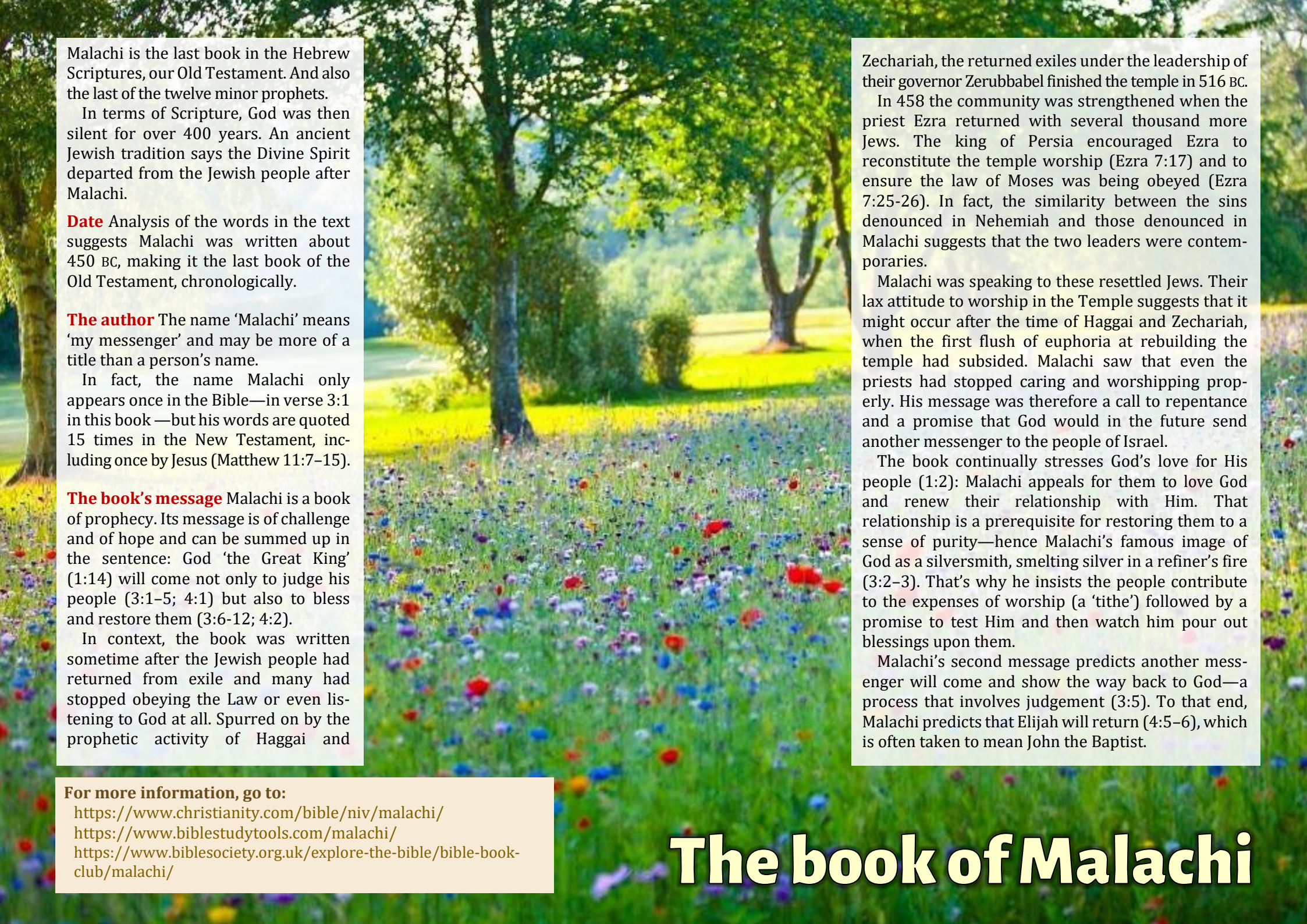
That's why wounded healers can be good listeners, empathetic, and accepting. If we've been in the darkness ourselves and come out of it, we know there is a way out and we can encourage others to find it too.

We can offer our woundedness to God. This requires Christian maturity. In prayer, we say to God that even though we don't know why He allows bad things to happen, we trust Him and are willing to accept whatever has happened (and maybe will happen further), as an act of obedience. This frame of mind takes Jesus' prayer in Gethsemane, 'Father: not my will but your will be done' (Luke 22:42) and makes it our own. In fact, it's the same idea as the clause in the Lord's Prayer that says, 'Thy will be done.'

The term 'wounded healer' was coined by the psychologist Carl Jung. Jung adapted the phrase from an ancient Greek legend of a doctor, Asclepius, who in recognition of his own wounds established a sanctuary where others could be healed of their 'wounds'.



A wounded healer



Malachi is the last book in the Hebrew Scriptures, our Old Testament. And also the last of the twelve minor prophets.

In terms of Scripture, God was then silent for over 400 years. An ancient Jewish tradition says the Divine Spirit departed from the Jewish people after Malachi.

Date Analysis of the words in the text suggests Malachi was written about 450 BC, making it the last book of the Old Testament, chronologically.

The author The name 'Malachi' means 'my messenger' and may be more of a title than a person's name.

In fact, the name Malachi only appears once in the Bible—in verse 3:1 in this book—but his words are quoted 15 times in the New Testament, including once by Jesus (Matthew 11:7–15).

The book's message Malachi is a book of prophecy. Its message is of challenge and of hope and can be summed up in the sentence: God 'the Great King' (1:14) will come not only to judge his people (3:1–5; 4:1) but also to bless and restore them (3:6–12; 4:2).

In context, the book was written sometime after the Jewish people had returned from exile and many had stopped obeying the Law or even listening to God at all. Spurred on by the prophetic activity of Haggai and

Zechariah, the returned exiles under the leadership of their governor Zerubbabel finished the temple in 516 BC.

In 458 the community was strengthened when the priest Ezra returned with several thousand more Jews. The king of Persia encouraged Ezra to reconstitute the temple worship (Ezra 7:17) and to ensure the law of Moses was being obeyed (Ezra 7:25–26). In fact, the similarity between the sins denounced in Nehemiah and those denounced in Malachi suggests that the two leaders were contemporaries.

Malachi was speaking to these resettled Jews. Their lax attitude to worship in the Temple suggests that it might occur after the time of Haggai and Zechariah, when the first flush of euphoria at rebuilding the temple had subsided. Malachi saw that even the priests had stopped caring and worshipping properly. His message was therefore a call to repentance and a promise that God would in the future send another messenger to the people of Israel.

The book continually stresses God's love for His people (1:2): Malachi appeals for them to love God and renew their relationship with Him. That relationship is a prerequisite for restoring them to a sense of purity—hence Malachi's famous image of God as a silversmith, smelting silver in a refiner's fire (3:2–3). That's why he insists the people contribute to the expenses of worship (a 'tithe') followed by a promise to test Him and then watch him pour out blessings upon them.

Malachi's second message predicts another messenger will come and show the way back to God—a process that involves judgement (3:5). To that end, Malachi predicts that Elijah will return (4:5–6), which is often taken to mean John the Baptist.

For more information, go to:

<https://www.christianity.com/bible/niv/malachi/>

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

<https://www.biblesociety.org.uk/explore-the-bible/bible-book-club/malachi/>

The book of Malachi

When Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' They said, 'Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.'

[Jesus] said to them, 'But who do you say that I am?'

Simon Peter answered, 'You are the Messiah, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. *Matthew 16:13–18*

Caesarea Philippi was built by a son of Herod the Great, Philip (also known as Philip the Tetrarch or Herod Philip). It's located in the dry and arid Judean desert.

On the approach to the city was a major site of pilgrimage incorporating a series of shrines. The largest—a large, deep cave—was said to be inhabited by powerful spirits and known as the 'Gate of Hades'. Many pagans went there to pray, make requests, and leave votive offerings. This cave was also called the 'Cave of Pan.' It was believed that pagan gods came and went to the underworld through bodies of water, such as the deep pool in the Cave of Pan.

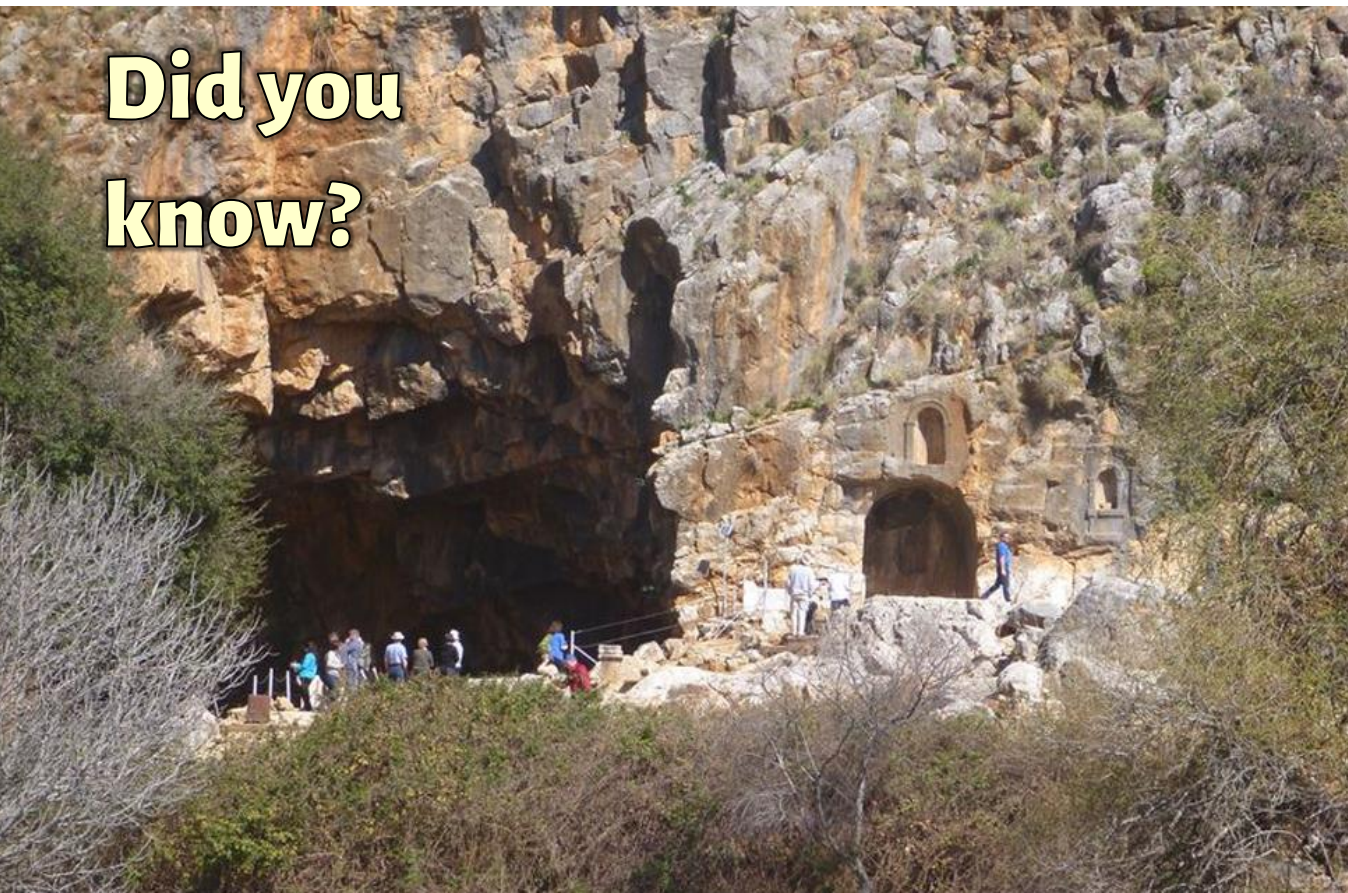
Like many pilgrimage sites, the Gates of Hades would have prompted many spiritual questions and sponsored spiritual searching. That Simon Peter made his spiritual discovery about Jesus as they came close to this powerful place suggests a spiritual anxiety, or maybe a 'hedging of bets'—perhaps he was asking questions of identity.

As Peter drew close, God revealed to him that Jesus was the Messiah and Christ. Jesus responded by looking around and using metaphors inspired by the extreme geography he saw straight in front of him: Peter was like one of the huge rocks that littered the ground and defined the place, giving it such stability and age-old strength. He also said that spiritual beings, like those said to inhabit the Gates of Hades, could not match him because he is genuinely of God.

Caesarea Philippi is about 25 miles from the northern shores of Galilee. To be there at all would have been considered a defilement to a devout Jew. We infer that Jesus brought Peter and the disciples to this place because their proximity to spiritual power would yield profound insights: he deliberately set Himself against the world's pagan religions and demanded to be compared with them. He was (and still is) stronger than all other 'gods'.

Interestingly, the Gospel describes Jesus going back to Jerusalem almost immediately after this incident. Only after the disciples had recognised Jesus' true identity would they be equipped to cope spiritually during the impending Passion.

**Did you
know?**



Thomas John Barnardo was born in Dublin in 1845. His father's family was of Spanish/Jewish origin, while his father was German by birth and was naturalised as a British subject in 1860. He was a clerk in the family business as a furrier.

Barnardo had a profound conversion experience in 1862 when he was 17 and soon started evangelising in Ireland. He overrode his father's objections and made his way to London, to prepare for the mission field in China. That's why, on his arrival in 1866, he formally entered the London Hospital as a missionary medical student and was baptised there during his first year. In fact, he never completed his studies and therefore had no real right to the medical title he was to adopt—although he did later become a licentiate (1876) and then fellow (1879) of the *Royal College of Surgeons* in Edinburgh.

During his early months in London, Barnardo became deeply involved with helping in the East End, preaching in the open air and, for a while, teaching at the Ernest Street 'Ragged School', which gave children a free basic education.

The needs were huge and so a small number of students from the hospital opened a new 'ragged school' in a nearby stable. It was here that a pivotal event occurred, when a boy named Jim Jarvis joined the school and showed Barnardo the dreadful conditions the children endured, for example sleeping on roofs and in gutters. He was affected deeply and abandoned his medical training to devote himself to helping children in poverty. He quickly sourced the funds to acquire two cottages in Hope Place, Stepney Causeway. His *East End Juvenile Mission* opened in 1868 and cared for 'friendless and destitute children'.

These premises were inadequate, so he opened his Copperfield Road Free School in a canal-side warehouse. The site doubled as an institute for factory girls.

Barnardo was soon running a complex series of institutions, including a mission church and 'coffee palace' for working men, and a 'receiving house' for girls. Outside London, in Barkingside, Essex, he also ran the *Girls' Village Home*, which included a church and schools. All was funded by writing penned for the *Children's Treasury* magazine, from appeals, and from rich patrons.

He married Syrie Louise Elmslie in 1873. She was especially keen to support

More information

<https://www.irishcentral.com/roots/history/life-irish-philanthropist-thomas-barnardo>

<https://victorianweb.org/history/orphanages/barnardo.html>

<https://romanroadlondon.com/dr-barnardo-east-london/>

girls who had been driven to prostitution. It may have been her idea to choose the motto, 'No destitute child ever refused admittance'. This policy led to repeated financial crises.

Barnardo's work and methods were controversial. His expanding empire was dogged by debt. His staunch Protestant views offended many Catholics. In addition to preparing children for useful working lives by teaching life skills and trades such as cobbling and tinsmithing, he promoted juvenile emigration to Canada and was often accused of kidnapping and forced child migration. But he was years ahead of his time in promoting the principle that a child's welfare should override even parental rights. He remained a charismatic speaker and popular figure, and he came through these scandals unscathed.

He died at the age of sixty following a heart attack in 1905. The King and Queen both sent messages of condolence, with Queen Alexandra describing him as 'that great philanthropist'.

Barnardo was a man of his era. Most thought him a driven and overbearing man. Many found him intimidating and autocratic. But his intense faith inspired him to ignore the social conventions of his day and lifted 60,000+ children out of appalling poverty. He trained, rescued, and gave them a far better life.

His legacy lives on in the charity that today bears his name.

Dr Barnardo



1. How often do you eat meat or dairy?

Never	1 point
Once a month	2 points
Once a week	3 points
A few times a week	4 points
Every day	5 points

2. How much of the food you eat is processed, packaged, or imported?

Most	5 points
Three quarters	4 points
Half	3 points
One quarter	2 points
Hardly any	1 point

3. Do you have electricity in your home?

No	0 points
Yes	8 points
Green electricity	4 points

4. How much waste do you produce compared to other people where you live?

Much less	3 points
About the same	10 point
Much more	30 points

5. How many people live in your house?

1	50 points
2	25 points
3	6 points
4	4 points
5	2 points

6. What kind of house do you live in?

Detached house	10 points
Semi-detached/terrace	5 points
Apartment block	4 points
Green-design house	0 points

7. How often do you travel on public transport?

Every day	20 points
Most days	10 points
Once or twice a week	6 points
Never	0 points

8. How often do you travel by car?

Every day	80 points
Most days	40 points
Once or twice a week	20 points
Never	0 points

9. How often do you cycle, walk or get around using some other means of self-generated power?

Most of the time	0 points
Sometimes	2 points
Not often	4 points

10. How many hours have you spent flying this year?

100 or more	60 points
25	30 points
10	10 point
3	5 points
0	0 points

Carbon footprint calculator

Our carbon footprint is the impact our daily lives have on the environment. Answer these questions as accurately as you can, and then add up your points to find out how big your carbon footprint really is.

Now add up all your points!

0-20	Green is your favourite colour!
20-100	Your efforts are much appreciated.
100-200	Room for improvement?
200+	You need better ways to become friends with nature ...

Nicknames describing the early Church

We start a new, short series looking at the names given to the group that would eventually become the Church. Below are two more of the common names given to the early Christian movement.

The Nazarenes

This common name was used to refer to the early believers. It originating from Jesus the Nazarene. Matthew 2:23 is a good example:

Acts 24:5 For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of *the Nazarenes*.

A sect

The word 'sect' means a group of people with religious beliefs that differ from those of a larger group to which they belong. That's why a sect is often regarded as heretical. Christianity was formed from within the Jewish religion, so clearly fits within that definition.

Act 28:22 But we desire to hear from you what your views are, for with regard to this *sect* we know that everywhere it is spoken against.

Act 24:14 But this I confess to you, that according to the Way, which they call a *sect*, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets,

Act 24:5 For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ring-leader of the *sect* of the Nazarenes.

A modern representation
of Pentecost.

Christians

The term 'Christian' is a Greek term (Χριστιανός — *Christianos*) that means 'like the Anointed one' or 'Follower of the Anointed one'.

The word 'Christ' itself is the Greek equivalent of a Hebrew word 'Messiah', which imparts one of the central Jewish concepts of how a person or thing is given over to God. It literally means 'the Anointed one' but also implies a filling or even saturation with God.

Even though the name 'Christian' eventually became the most popular term to describe those who follow Jesus, it is only mentioned three times in the New Testament.

Act 11:26 When [Barnabas] had found [Paul], he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called *Christians*.

Act 26:28 Agrippa said to Paul, 'In a short time would you persuade me to be a *Christian*?'

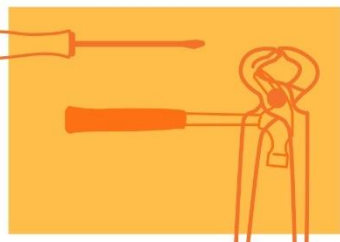
1 Pe 4:16 Yet if anyone suffers as a *Christian*, let him not be ashamed, but let him glorify God in that name.





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From the parish registers

Christian Baptism

Sunday 1 May
Sunday 8 May
Sunday 15 May

Penelope Hope Walsh-Ward
Alice Eliza Dean
Eliot Daniel Alt
all at Holy Trinity Church, Waterhead

Christian Funeral

Friday 13 May
Monday 16 May

Keith Booth
Joyce Crabtree
both at Oldham Crematorium

Wednesday 25 May

Jean Cox
at Barlow's Funeral Directors, followed by
interment at Greenacres Cemetery.



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(with apologies to Daniel 2-4)

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"Maybe it's the light that attracts them?" she said.

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I am always pleased to encounter a goldcrest, this being our smallest native bird species. No doubt assisted in their survival by a series of milder winters they can be seen on bird feeders or on local walks. Dense conifers are a favourite nest-site and several times I have noticed a pair of goldcrests active around the conifers at the entrance to the RSPCA car park. I watched as one of the tiny birds gathered nest material. To a beak full of mossy stuff was added part of a spider's web, cobwebs having both tensile strength and an adhesive quality. The name goldcrest comes from the colour on the crown of an otherwise quietly plumaged bird—orange on the male and yellow on the female. They belong to a group of small birds called 'kinglets'.

Evidence

For many years a pair of dippers has nested in the culvert beneath

the Strinesdale car park, finding sufficient aquatic life on the golden steps to support their needs. Each year I worry that increased visitor numbers or too much or too little water coming down the steps will deter them from using the site. I can report that they have nested successfully and this morning I watched as a fledgling bobbed and pecked on the stonework, displaying that air of vulnerability and promise characterising young birds. Not so many years ago the algal growth covering the steps was coloured yellow ochre until the stream bringing the iron-rich water responsible for the staining was diverted. My father called it by the old name of 'okkery water'.

Roe deer are increasing to nuisance levels in some areas and are certainly well established here. I stood near to a young female as she stripped the leaves from a willow at the entrance to the treatment works. She had half shed her grey winter coat and had patches of smart new fir showing through. I reasoned that, making no attempt to flee, she must be used to human activity. By contrast I disturbed a small one near to the upper reservoir which took off at great speed, reminding me of the running deer line in *The Holly and the Ivy*. I also noticed a coot that was walking about out of the water. Beneath

yellow legs the large three-toed feet were very white, giving the impression that the bird was wearing expensive trainers.

New varieties of garden Geum have become popular for their reliability and long flowering season. The variety 'Totally Tangerine' is a famous example and I tried 'Scarlet Tempest' in a large pot where it did well but needed a lot of water. There is however a wild species, *Geum urbanum* commonly called herb bennet, which operates as an aggressively persistent weed in the church garden. It has small yellow flowers and hooked seeds which disperse over a wide area and smells of cloves when uprooted. It featured in Culpeper's Herbal:

'The root in the spring time, steeped in wine, doth give it a delicate savour and taste, and being drank fasting every morning comforteth the heart and is a good preservative against the plague'.

For years I wondered how the name herb bennet originated and my trusty copy of *The Englishman's Flora* by G. Grigson explains that it probably came from the Mediaeval Latin *herba benedicta* or 'blessed herb'.

Lower section
of golden
steps

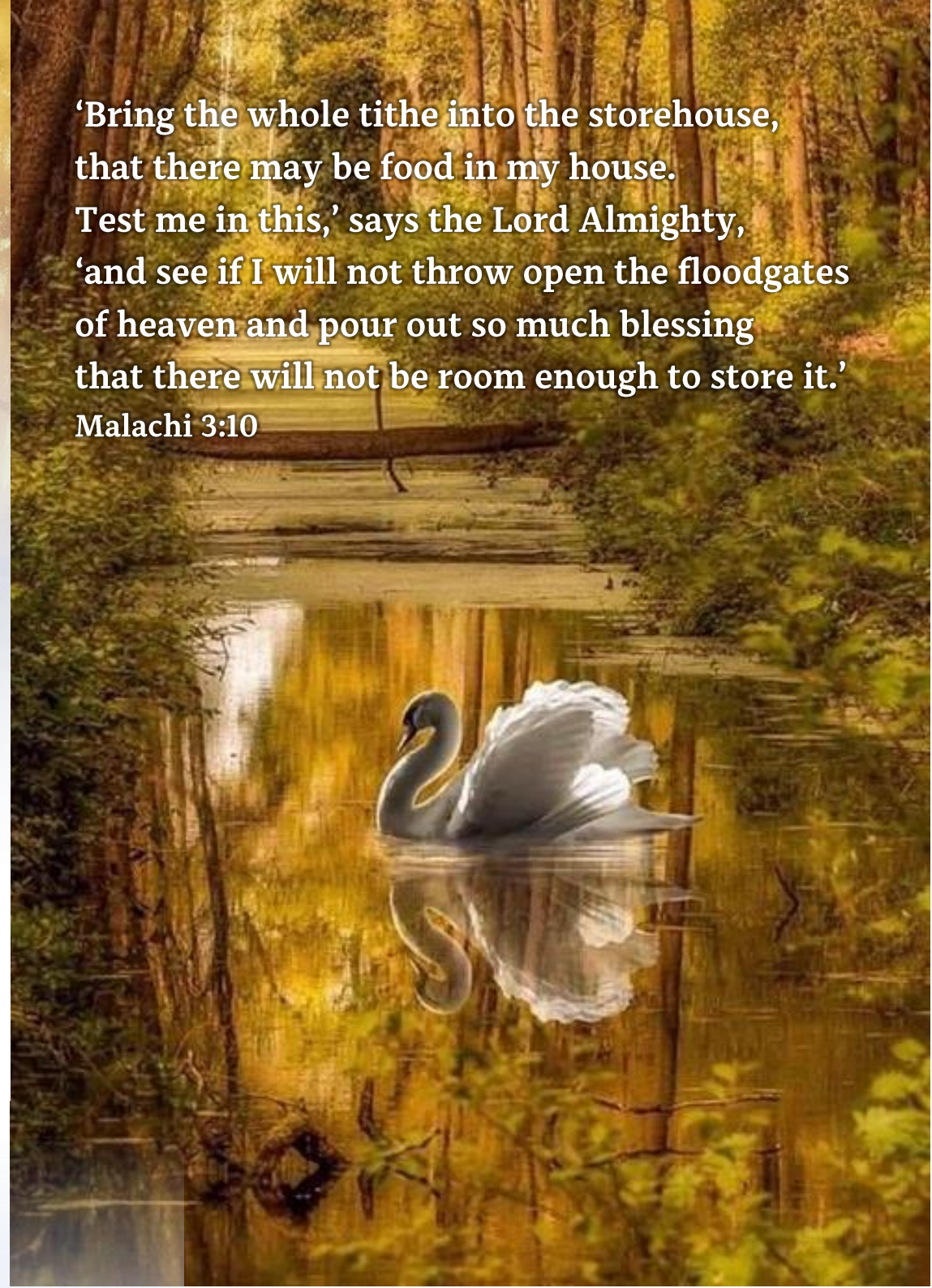


From the memorial book

- 1 **Thomas Bennett** died this day 1962 aged 51 years.
- 4 **Cyril Smith** died this day 2000 aged 74. A much loved uncle. Dearly loved and remembered always.
- 6 **Fred Fletcher** died 1961. Always Remembered.
- 11 **Albert Smith** died this day 1996 aged 86 years. 'ALWAYS REMEMBERED.'
- Ann Robinson** – Fond birthday memories of a lifetime of love and service to her Church and Primary Sunday School. 'Gone from our lives but not from our hearts.'
- In Loving Memory of **Alice Watton** 18.8.1922—11.06.2011 Will be sadly missed by all.
- 12 **Clifford Fitton**, died this day 2012 aged 87 years. A former Churchwarden and member of the choir.
- 17 **Neville Kershaw** died this day 1993. 'Loved and Remembered Always.'
- 21 **Derek Ralph Lomas** died 1966. Remembered as a loving Father and Grandad – Loved and Missed.
- 21 **David Norton** died this day 2014. A giant of a man, his family his life's love. Loved and missed so much.
- 23 **Annie Dowd** beloved wife of Alan, dear sister-in-law of Dorothy and Ronnie, died this day 1994. 'Remembered Always.'
- 26 **Hilda Taylor** died this day 1991. 'Loved and remembered every day.'
- 28 **Alice Broadbent (nee Robinson)** died 1993 aged 86 years. 'Loved and Remembered Always.'
- 30 **Henry Brooks**. Beloved Father and Grandad. Died 1971. 'Dear Harry. Always remembered.'

'Bring the whole tithe into the storehouse,
that there may be food in my house.
Test me in this,' says the Lord Almighty,
'and see if I will not throw open the floodgates
of heaven and pour out so much blessing
that there will not be room enough to store it.'

Malachi 3:10





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