



# Holy Trinity WATERHEAD

**October 2022**

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



# Services at Holy Trinity Church

**Sunday 11:00 am Parish Worship**  
**Wednesday 7:00 pm Family Communion**  
**Baptisms and marriages by arrangement with the Vicar.**

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

## People at Holy Trinity Church

### Vicar

**The Revd Dr Paul Monk**  
**St Barnabas' Vicarage, Arundel Street, Oldham OL4 1NL**  
**T: (0161) 624 7708 and E: paulmonk111@gmail.com**

### Assistant Curate

**The Revd Denise Owen (Vicar of St Thomas' Church Moorside)**  
**Tel: (0161) 652 0292 and E: therevd.dowen@yahoo.co.uk**

### Wardens

**Val Crane (0161) 628 4977**  
**John Wolstencroft (0161) 620 2401**

### Readers

**Ruth Lees (emeritus) (0161) 624 0777**  
**Mr Peter Haslam (0161) 345 0215**  
**Rosie Kingham (0161) 652 4265**  
**Lucie Reilly (07880) 861 751**

<b>Pianist</b>	<b>Rosie Kingham</b>	<b>(0161) 652 4265</b>
<b>Administrator</b>	<b>Sarah Gura</b>	<b>(07843) 178 762</b>
<b>Church Secretary</b>	<b>Zoe Liles</b>	<b>(07765) 963 899</b>
<b>Church Treasurer</b>	<b>Vicky Heaton</b>	<b>(07906) 077 058</b>
<b>Gift-aid Secretary</b>	<b>Vicky Heaton</b>	<b>(07906) 077 058</b>
<b>Parish Hall Manager</b>	<b>Daniel Reilly</b>	<b>(07788) 860 764</b>
<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>	
<b>Beavers and Cubs</b>	<b>Lee Thompson</b>	<b>(07907) 907 354</b>
<b>Scouts</b>	<b>Mark Dickinson</b>	<b>(07976) 666 512</b>

## Letter from the Vicar

Like so many of us, I was deeply saddened by the death of Queen Elizabeth II. I guess many of us also feel a bit confused, but grief can be a bit like that. We mourn someone that most of us—maybe many, possibly all of us—never actually met.

The Queen was the longest reigning monarch with a long genealogy stretching back into the Dark Ages, making her a sign of stability. That's why, when anything happened in the life of the nation, we tensed until we heard a calming message from the Palace.

It is said that the Queen as head of state was 'at the top of the pyramid', with different layers beneath. In her own mind, if that pyramid did exist, the top of the pyramid was God with her place lower down. In an era of radical equality, it's all too easy to think that all of us are entirely equal—you, me, everyone—with the new error that we are equal to everyone *and by extension equal with God*. The Queen never made that mistake. She was Queen of the Realm but was so under God. She owed everything to Him: if nothing else, presumably He had something to do with her being born into the Royal Family.

The Queen lived to the great age of 96 and most things in British life changed during her long reign. It's easy to feel disorientated. Many of us do. With so much change, life can feel like a marathon. There is one simple way to cope in such a circumstance: we look to the finishing line with all our concentration. Maybe with St Paul she wanted to say, 'The time of my departure has come. I have fought the good fight; I have finished the race; I have kept the faith.' Through this sporting metaphor, St Paul was laying out what's important and what is therefore less important. I think we saw the Queen demonstrating that same grit and determination as she sought to follow her master to the very end.

Our next consideration needs to be our own response—to the Queen and a new King, and to the Gospel that fuelled her faith, and made her who she was. Will we be wholly His?

Wishing you every blessing under God:

PAUL



# From the church registers

## Holy Baptism

Sunday 11 September

Roman Christopher Speak,  
at Waterhead Church

## Christian funeral

Friday 2 September

Sandra Connell,  
at Oldham Crematorium

Friday 9 September

Debra Howarth, at Moorside  
Church followed by a committal  
at Oldham Crematorium

Friday 16 September

Keith Duffell,  
at Oldham Crematorium

Wednesday 28 September

Beryl Waterhouse,  
at Oldham Crematorium

# Bible readings for October

## Sunday 2 October

### Harvest

First: Deuteronomy 26:1-11

Epistle: Philippians 4:5-9

Gospel: John 6:25-35

## Sunday 9 October

### Trinity 17

First: 2 Kings 5:1-3, 7-15c

Epistle: 2 Timothy 2:8-15

Gospel: Luke 17:11-19

## Sunday 16 October

### Trinity 18

First: Genesis 32:22-31

Epistle: 2 Timothy 3:14-4:5

Gospel: Luke 18:1-8

## Sunday 23 October

### Bible Sunday

First: Isaiah 45:22-end

Epistle: Romans 15:1-6

Gospel: Luke 4:16-24

## Sunday 30 October

### All Saints

First: Daniel 7:1-3, 15-18

Epistle: Ephesians 1:11-end

Gospel: Luke 6:20-31

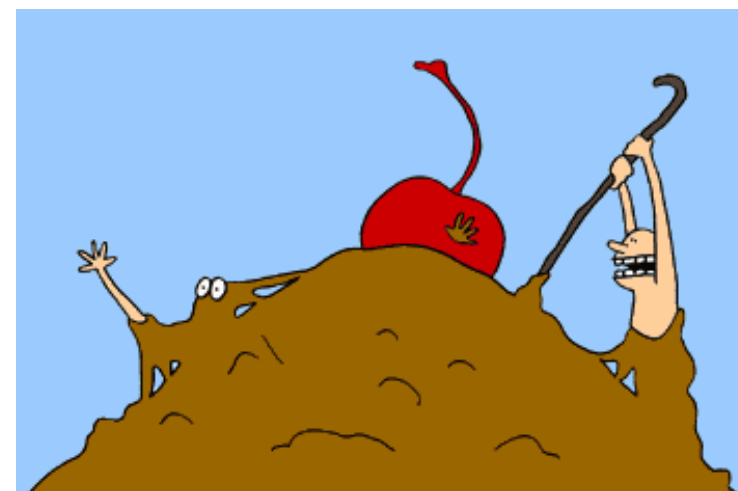
## Sunday 1 November

### Third Sunday before Advent

First: Job 19:23-27a

Epistle: 2 Thessalonians 2:1-5, 13-end

Gospel: Luke 20:27-38



It was easy to understand why  
the ascent of Mount Caramel took so long.  
(with apologies to 1 Kings 18)



The 'second death' is a concept that both Judaism and Christianity share. It relates to the notion of punishment following the first death that all mortals experience at the end of their life on earth. In the Revelation of St John the Divine, for example, the Christian believer is assured, 'The one who is victorious will not be hurt at all by the second death' (2:11) and, similarly, 'Blessed and holy are those who share in the first resurrection. The second death has no power over them' (20:6).

However, it can be argued that this concept is something of a misnomer and could well be defined as the third death, as elsewhere in the New Testament and common to many religions is the idea of 'dying before you die', as a well-known Islamic saying states, which relates to subjugating the ego and the selfish vices it can produce in order to cleanse the heart for closer union with God before your life ends.\* Likewise, in Christianity we have the notion of 'dying to self' or 'dying to sin', i.e. overcoming your old selfish and invariably wicked habits and becoming 'the new man' (Colossians 3:10). The eighteenth-century English mystic William Law famously wrote, 'Self is all the evil that [a person] has, and God is all the goodness that he ever can have; but self is always with him, and God is always with him. Death to self is his only entrance into the church of life, and nothing but God can give death to self.'§ So: we die (to self), then we die in this world and, God willing, do not experience a third death in the next!

*John Booth*

## The second death

### Further details:

\* For an Islamic interpretation, please see:

[https://www.youtube.com/watch?v=HNaQZqv1lhg&ab\\_channel=EPICMASJID](https://www.youtube.com/watch?v=HNaQZqv1lhg&ab_channel=EPICMASJID)

§ Elsewhere William Law wrote: 'dying to self, as well as to our reason, as our passions and desires, is the first and indispensable step in Christian redemption, and brings forth that conversion to God, by which Christ becomes formed and revealed in us.'

## Dates for your diary

Sunday 2 October	3:30 pm	<b>Songs of Praise.</b>
Saturday 8 October	11:00 am	<b>Autumn Fair at Waterhead Parish Hall.</b>
Saturday 9 October	11:00 am	<b>Harvest festival.</b>
Sunday 16 October	3:00 pm	<b>Service to celebrate our new Mission Community.</b>
Sunday 29 October	7:30 pm	<b>Children's Halloween party in the Parish Hall.</b>
Sunday 30 October	4:00 pm	<b>All Soul's service.</b>
Sunday 13 November	11:30 am	<b>Annual service of Remembrance.</b>
Weds 14 December	7:00 pm	<b>Annual Carol Service in the Church.</b>

**The mission of the Church is weak  
because the prayer of the Church is weak.**  
*William of Glasshampton*



# Prayer of the month

# Saying sorry to God

## The Jesus Prayer

Lord Jesus Christ,  
only Son of the Living God,  
have mercy on me, a sinner.

This prayer comes from one of Jesus' parables. St Luke records it in his Gospel, in a parable in which Jesus compares the prayers of a self-important man (a Pharisee—a religious expert) and someone else showing more self-awareness (in this case a publican so, in context, someone thought to be a sinner).

At the end of the parable, but before Jesus explains the story, Jesus says, 'The Publican ... would not even look up to heaven but beat his breast and said, "God, be merciful to me, a sinner" ' (Luke 18:9-14). That's why these words are sometimes called, 'The publican's prayer'.

Many Christians pray this prayer in a repetitive way, saying the words again and again and again. Continual repetition takes the prayer from the active mind into the subconscious, which can lead to a very great sense of peace and humility.





Word of life! Such transformation!  
bringing light to darkest space;  
loving mother of creation,  
forging life in every place.  
Shine that light on every nation,  
gather us in your embrace.

Word of truth! You spoke though history,  
prophets knew you as their friend;  
As you shared with earth the mystery  
of your love that knows no end.  
Yet your fullest glory must be  
More than words can comprehend.

Word made flesh! You came to meet us,  
pitched your tent among our own,  
Born on earth so heaven could greet us:  
God in human heart and bone.  
Teach us, lead us, tend us, feed us  
with the life that's yours alone.

Words of scripture, here you teach us,  
All you speak is here received.  
Shared by print and voice to reach us:  
written, read and now believed;  
Speak again to all and each, as  
faith is grown and life is lived.

# Bible Sunday

Bible Sunday this year occurs on 23 October

## Did you know?

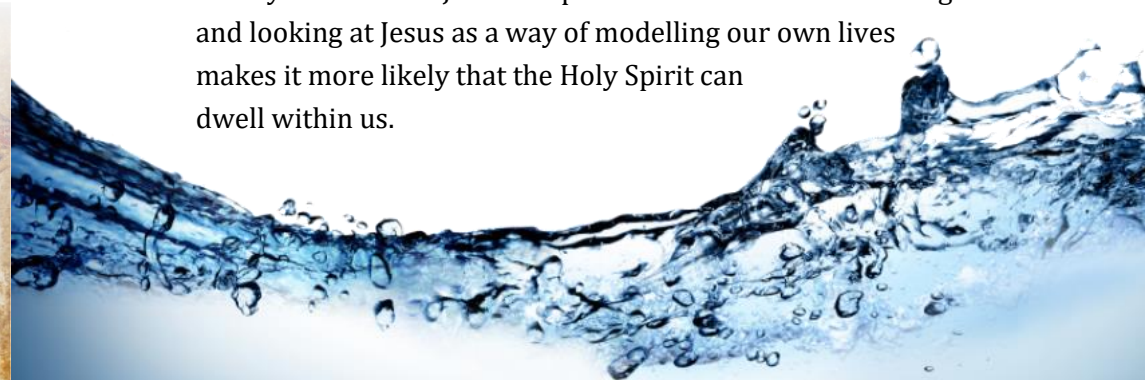
*Jesus said, 'Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.' John 7:58*

By 'Scripture has said ...' Jesus meant a passage from what we call the Old Testament. We know from elsewhere that, at the time of Jesus, Isaiah 55 was a favourite passage of the Jewish people. It starts, 'Come all you who are thirsty, come to the waters ...' (verse 1).

The *Mishna* was a commentary on the Old Testament kept by the Scribes and Pharisees. It says of the Isaiah passage, 'Whoever devotes himself to the study of the law is like a never-failing spring, and like a river that flows ever more mightily; and he becomes modest, long suffering, and forgiving of insult; and he magnifies and exults God above all things.'

Jesus was implying that He was a continuation of the scriptures. In a sense, His life *was* Scripture because it pointed toward God, so looking and mediating on Him was a way of understanding God.

Furthermore, this list of attributes should remind us of the fruits of the Spirit in Galatians 5:22. Taken together, then, looking closely at the life of Jesus is a potent means of understanding God and looking at Jesus as a way of modelling our own lives makes it more likely that the Holy Spirit can dwell within us.





Clarksfield: St Barnabas  
Hey: St John's  
Leesfield St Agnes  
Leesfield: St Hugh  
Leesfield: St Thomas  
Moorside: St Thomas  
Waterhead: Holy Trinity

All are welcome  
Celebrate with us  
Refreshments afterwards

# Celebrating our new mission community

Songs of praise on Sunday 16 October  
3:00 pm at Moorside Church

SAINT  
**Barnabas**  
CLARKSFIELD

# Songs of praise

Celebrating harvest and renovation of the nave,  
with Melanie Marshall and Louise Marshall

**Sunday 2 October at 3:30 pm**

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

Events

## Mission Community

Waterhead Church is part of a unit within the Diocese known as a **Mission Community**. It was formally created on 1 June.

A service has been organised to celebrate our coming together. It occurs at Moorside Church on Sunday 16 October, at 3:00. It will take a Songs of Praise format, with prayers, readings from scripture, and short address.

All the churches in the community (as listed on the poster above) are invited to attend. It will be followed by light refreshments.

Please speak to Vicar Paul if you have any queries or would like to be involved in any way in its preparation or contributing to it.

Holy  
**Trinity**  
WATERHEAD

# Remembrance Sunday

**Sunday 13 November**

**10:50 am at Waterhead War Memorial**

**11:30 am at Waterhead Church**

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

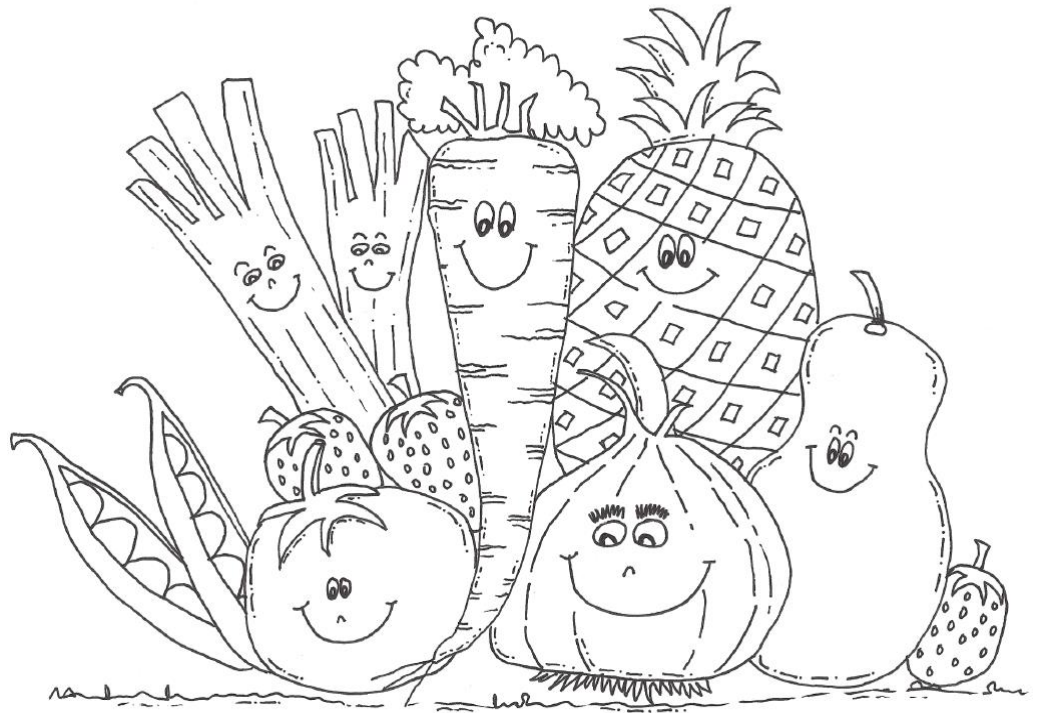


E X L S X N K Y L T B Z W C W L U H U A Z P E Z  
 F A R F A C P W O D N I W S S A L G N I A T S J  
 L N Q M K L G I A B W M E R B H Y L J P H A F M  
 W I T S P S V Z U G O X F F E Z T U D R O Q O R  
 J S B B A U W O D V T W Q H G L V O L U P Q N P  
 C X U W L L L E L L B N L E T P P G W I U S T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

## Wordsearch

**Find the following words, all of which refer to items you may find at a church**

Bible, bell, candles, communion table, cross, font, hymnbook, organ, pews, pulpit, stained glass window, steeple



**Colour this page**



Adam completed his project of naming all the animals of the earth ...  
(with apologies to Genesis 2:18-25)



# Saint Luke

His gospel is itself a living creature  
ground and glory round the throne of God,  
here earth and heaven breathe through human nature  
And One upon the throne sees it is good.

Luke is the living pillar of our healing,  
A lowly ox, the servant of the four,  
We turn his page to find his face revealing  
The wonder, and the welcome of the poor.

He breathes good news to all who bear a burden  
Good news to all who turn and try again,  
The meek rejoice and prodigals find pardon,  
A lost thief reaches paradise through pain,

The voiceless find their voice in every word  
And, with Our Lady, magnify Our Lord.

**St Luke's Day occurs  
on Tuesday 18 October**

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Reproduced with permission from  
<https://malcolmguite.wordpress.com/2012/10/18/a-sonnet-for-st-luke-the-evangelist>



St Barnabas never met or knew Jesus, but was a later convert to Christianity. The principal Christian influence in his life was the great evangelist St Paul. Barnabas learnt his faith from St Paul and, following St Paul's martyrdom (in 64 AD), became a Christian leader in his own right.

Like many of the early Christian leaders, Barnabas sought to transmit the faith he had inherited from his own teachers. To those ends, he wrote to other Christians.

## The Letter of St Barnabas

Christians have known about and discussed the Letter of St Barnabas from the earliest years of the Christian era. It was probably written between 70 and 135 AD, though some scholars think it was written earlier and maybe just a couple of decades after Jesus' death and Resurrection, so about 55 AD.

The letter is often referred to as the 'Epistle' of St Barnabas', which is merely a Latin title. The Letter is short and its text has rarely been discussed. It says very little that adds to our knowledge of early Christianity, which might explain why the Church authorities did not choose to include it in the canon of the Bible. In other words, while useful, it should not be regarded as uniquely inspired by the Holy Spirit of God.

## The Acts of St Barnabas

The Acts of Barnabas says its author was St Paul's early companion 'John Mark'.

We do not know when the Acts of Barnabas was written, but its language and its internal politics suggest it was probably written in the fifth century. If so, why was it written as though by St Barnabas? In context, the Church in Cyprus had just been granted its own independence by the First Council of Ephesus in 431 AD, but the decision was widely ignored. The island's independence was re-affirmed by Emperor Zeno in 488 AD, but again ignored. The author of the Acts of Barnabas claimed the island was the site of St Barnabas' grave and therefore an apostolic foundation. In this way, the author sought to promote the independence of the Church of Cyprus and protect its bishops from the authority of the Patriarch of Antioch.

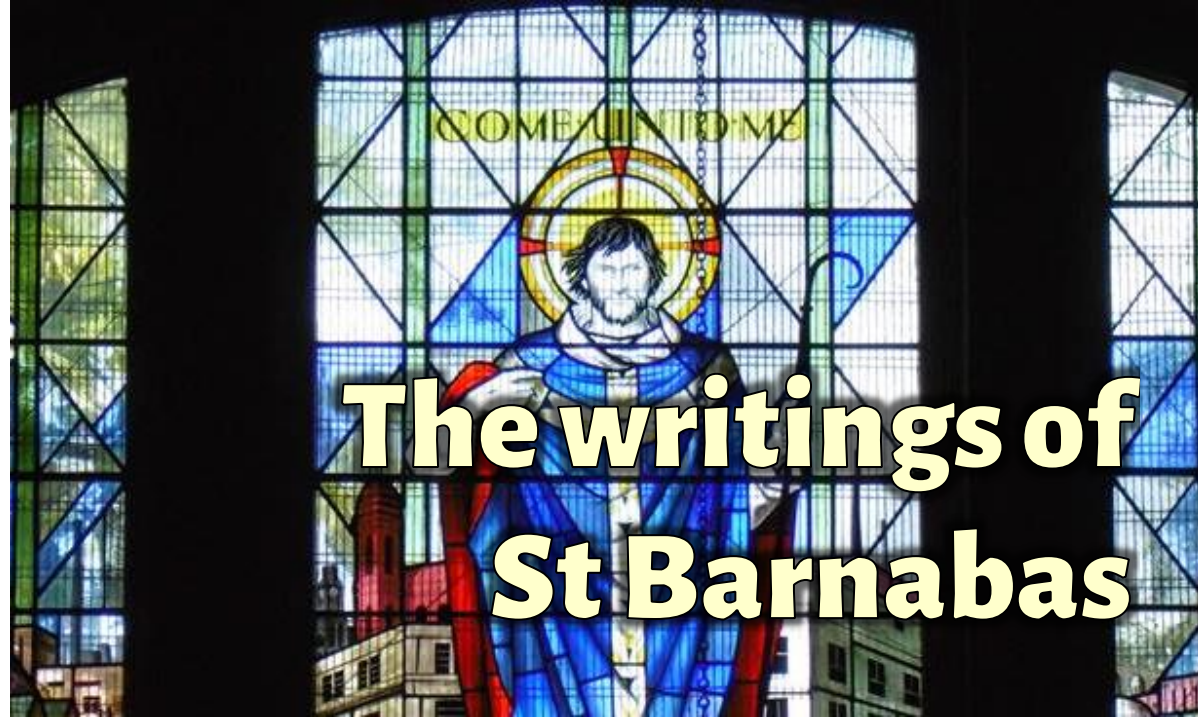
For further reading, please see:

[https://en.wikipedia.org/wiki/Gospel\\_of\\_Barnabas](https://en.wikipedia.org/wiki/Gospel_of_Barnabas)

<http://www.bible.ca/islam/islam-judas-gospel-of-barnabas.htm>

<https://www.muslimhope.com/forgeryOfTheGospelOfBarnabas.htm>

<https://www.quora.com/How-historically-reliable-is-the-Gospel-of-Barnabas>



## The Gospel of St Barnabas

A later document known as 'The Gospel of Barnabas' is a very different text from either the Epistle or the Acts of Barnabas. It is a very long book describing the life of Jesus, and claiming to be the work Barnabas who, in this work, is made one of the twelve apostles. In no other document contemporary with early Christianity is Barnabas ever described as an 'apostle'.

Two manuscripts of the Gospel of St Barnabas are known to have existed. Both date from the late sixteenth century and are written in Italian and Spanish respectively. The Spanish manuscript is now lost and its text survives only in a partial eighteenth-century transcript.

The Gospel of Barnabas is about the same length as our current four gospels when combined (the Italian manuscript has 222 chapters, compared with a mere 16 in Mark). The bulk of the book is devoted to an account of Jesus' ministry, much of it harmonised from material from our four gospels. In many key respects, it contradicts the New Testament teachings of Christianity.

Today, most scholars think the Gospel of Barnabas may contain remnants of an earlier, apocryphal, work but it was written in the twelfth century as a deliberate forgery to bring it more in line with Islamic doctrine. That being said, it also contradicts the Quran in many key areas of doctrine.



William Sirr was born into a well-to-do English-Irish family in 1862. Soon afterwards, a severe financial disaster changed the family fortunes when he was still very young and his parents divorced.

William received an elementary education and then held a series of relatively menial jobs as a vintner and as a clerk for an architect. All the time, he spent his considerable energies in organising events and missions for his local Church, and leading classes for children.

He felt the call to become a priest. The Diocese of London recognised his call, and even broke its own rules to enable him to train. For example, his poor schooling meant he was completely incapable of reading Latin.

He spent several years as a priest in the very poorest areas of London's East End, all the time inspiring great love and admiration.

In the early years of the twentieth century, Father William moved from parochial life to become a friar of the Society of the Divine Compassion (SDC), based in the East End. This new life was centred on prayer and a deeper commitment to holy poverty. He quickly rose to become the superior of the Society of the Divine Compassion which, perhaps ironically, meant he spent more time in mission and administration and less time in prayer. But his work did demonstrate his abilities.

Father William felt called by God to leave his work in the East End to begin a contemplative life of prayer in a more secluded setting. He spent several years with the Society of St John the Evangelist in Oxford—the so-called 'Cowley Fathers'—to test this new aspect to his vocation. All this time he felt a call to an ever-closer commitment to prayer and seclusion.

In the winter of 1918, an elderly squire gave him the stables attached to a manor house in Glasshampton near Worcester (built in 1810 but long since ruined by fire) along with many acres of land. With great joy, he moved there.

For more information, go to:

[http://anglicanhistory.org/aus/francis\\_life2003/04.html](http://anglicanhistory.org/aus/francis_life2003/04.html)

<http://www.franciscans.org.uk>

<http://albionawakening.blogspot.com/2018/09/william-of-glasshampton.html>

His aim was to establish the first completely enclosed religious house for men in England since the Reformation.

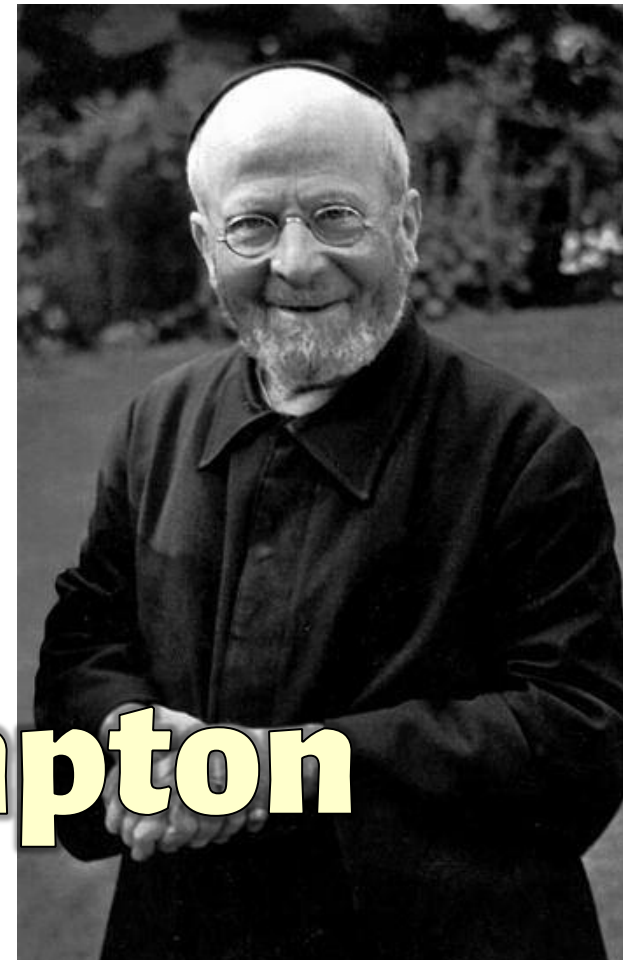
For nearly 20 years Fr. William lived here, leading a life of silence, manual labour, contemplation and intercessory prayer. He renovated the building to make it habitable again. Almost singlehandedly, he created an abbey of great beauty and simplicity, and gave it the dedication, 'St Mary at the Cross'. Its chapel in particular is a holy place, comprising a simple room with white-washed walls and an altar of red sandstone.

Father William's goal was to provide a place capable of demonstrating God's love through hospitality and prayer. He hoped to found a contemplative community at Glasshampton but, as the years passed, it became clear that no community was going to form around him. His life of stern self-discipline was not easy to follow and none of those who came stayed. Nevertheless, many people came to stay for shorter or longer periods of time, finding in him a spiritual director of great holiness.

Father William died in 1937.

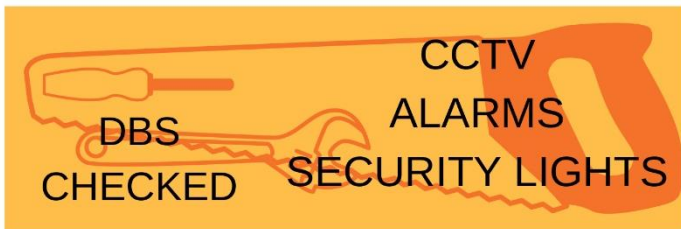
In some ways, his life seemed a failure: he attracted no 'sons' to take on the spiritual life he chose for himself and he created no new order of monks. But he did influence a great many other women and men to follow his example and become giants of the spiritual life.

In 1947, the Anglican Society of Saint Francis—the Anglican Franciscans—were invited to live at Glasshampton. It became once more a house of prayer, but of a different and maybe less austere way of life.



# William of Glasshampton





**HANDY MAN  
SERVICE**

NO JOB TO BIG OR  
SMALL,  
ELECTRICAL  
JOINERY  
BUILDING ETC



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ANY WORK UNDERTAKEN  
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SAINT  
**Barnabas**  
CLARKSFIELD

# Harvest Festival

## Sunday 2 October

Service at 9:30 am  
including annual Gift Day

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

On Sunday 9 October, we hold our **Annual Harvest Festival** during our usual 11:00 am service. We conclude with a faith lunch. All are very welcome.

During the service, you may wish to offer harvest gifts. Imperishable items are very welcome, and could include tins, rice, tea, sugar, etc.. These gifts will be blessed at the start of the service and will then be used within the food co-operative programme at our sister Church of St Barnabas.

Alternatively, you may prefer to offer a financial donation toward a food project in the third world, through Christian Aid.

This year's *Christian Aid* appeal concerns the plight of millions of people in East Africa—principally Ethiopia, South Sudan and Kenya—who are unable to grow crops as the climate crisis rages on. Millions of people face famine after the worst drought in 40 years. For more details, please visit the following webpage:

<https://www.christianaid.org.uk/appeals/key-appeals/harvest-appeal>





## Service for All Souls' Day

**This year's service for All Souls' Day convenes in Waterhead Church on Sunday 30 October at 4:00 pm.**

During the service, we read aloud the names of all those who have made a difference to our lives but have now passed from this life to the next. We also read aloud the names of all those for whom the church has been involved in a family funeral over the past year.

If you would like a loved one to be remembered in this service, please add their names on the list at the back of the Church. Thank you.

All Souls'

The word 'Amen' is generally used in Christian worship to conclude a prayer or hymn, and to express strong agreement. The word comes from a Hebrew verb *aman* 'to strengthen' or 'to confirm', and is one of a small

Number of Hebrew words imported unchanged into Christianity.

The first recorded use of Amen during *Christian* worship dates from 150 AD when a congregation used the word after a communion blessing, as today.

Most Christians use the word to affirm a prayer though it can express something between 'I agree' and 'The prayer is finished: over and out'. It can also be used colloquially to express strong agreement as in, for instance, 'Amen to that'.

The word occurs in the Hebrew Bible (our Old Testament) 30 times. In the Bible, it first appears in Numbers 5:22 when a Priest addresses a suspected adulteress. She responds 'Amen, Amen' implying that she admits to the offence.

In the New Testament, Jesus says most of the spoken instances of 'Amen', and only then in Matthew's and John's Gospels. He uses the word in two ways. In Matthew, he simply affirms or confirms what someone else says, or concludes a prayer, such as the end of the Lord's prayer in Matthew 6:13, '... and lead us not into temptation, but deliver us from the evil one. Amen'.

Jesus' usage as reported in John's Gospel differs because he always says Amen twice. And he also says the words before the statement he's highlighting. This usage is generally translated as 'verily' or 'truly', for example in John 12:24, 'Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.' His actual words were, 'Amen, Amen, I say to you ...'

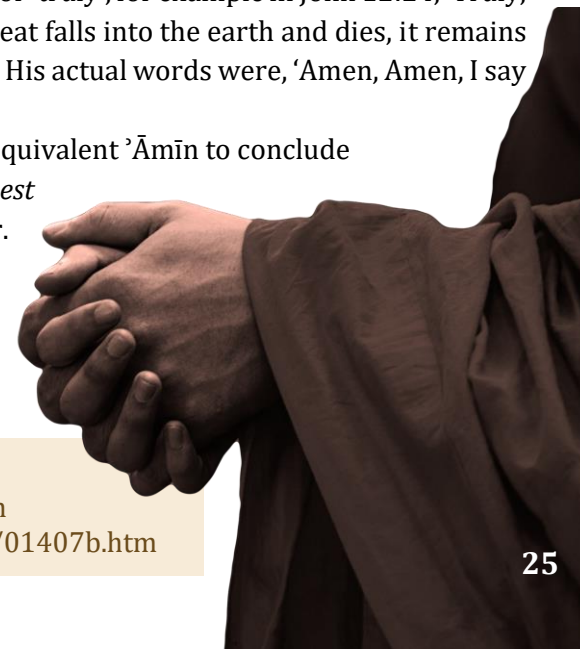
In Islam, a Muslim says the Arabic equivalent 'Āmīn to conclude a prayer, especially after a prayer *request* or to agree with someone else's prayer. Indeed, many people think the general Christian use of Amen in this sense may come ultimately from Islam.

# Amen

For more information, read:

<https://en.wikipedia.org/wiki/Amen>

<http://www.newadvent.org/cathen/01407b.htm>





## Love

Love bade me welcome; yet my soul drew back,  
Guilty of dust and sin.  
But quick-eye'd Love, observing me grow slack  
From my first entrance in,  
Drew nearer to me, sweetly questioning,  
If I lacked anything.

'A guest,' I answer'd, 'worthy to be here.'  
Love said, 'You shall be he.'  
'I the unkind, ungrateful? Ah my dear,  
I cannot look on thee.'  
Love took my hand, and smiling did reply,  
'Who made the eyes but I?'

'Truth, Lord, but I have marr'd them: let my shame  
Go where it doth deserve.'  
'And know you not,' says Love, 'who bore the blame?'  
'My dear, then I will serve.'  
'You must sit down,' says Love, 'and taste my meat.'  
So I did sit and eat.

*George Herbert (1593-1633)*

## The penalty of love

If love should count you worthy, and should deign  
One day to seek your door and be your guest,  
Pause! ere you draw the bolt and bid him rest,  
If in your old content you would remain,  
For not alone he enters; in his train  
Are angels of the mist, the lonely quest,  
Dreams of the unfulfilled and unpossessed,  
And sorrow, and Life's immemorial pain.

He wakes desires you never may forget,  
He shows you stars you never saw before,  
He makes you share with him, for evermore  
The burden of the world's divine regret.  
How wise you were to open not! and yet,  
How poor if you should turn him from the door.

*Sidney Royse Lysaght (1856-1941)*

The writing of these two poems is separated by centuries, but both start from the same concept, that love is a person we encounter. This idea is biblical, because 1 John 4 says that 'God is love'. Both poems therefore explore how a God personified by love would behave and seek to engage us.



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**'What do you mean,  
"Not that kind of arc?"'**  
(with apologies to Genesis 6–8)

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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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 (with apologies to Exodus 16)





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