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50p**

**Holy
Trinity**
WATERHEAD

November 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 December magazine by 15 November.

You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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Guides Karen and Lisa Cannon

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Letter from the Vicar

This month, we change Church year. That year started with Advent Sunday in late 2021 and comprised a form of 'cosmic timetable': we started with Advent, which taught us to prepare for the wonder of the incarnation; then Christmas which led to Easter. Looking through the telescope of faith, the journey from Christmas to Easter necessitated that we live through Epiphany (we look for God) and Lent (we might need to adjust how we live to see Him more clearly). But, if successful, we reached the joy of the Resurrection. The calendar then progressed through the long season of Trinity teaching the themes of discipleship, mission, and growth into Christ-like-ness. The final month of the Church year is 'Kingdom season', which can feel a bit like an appendix, a space-filling extra, but in fact it tells us how to grow.

Kingdom season summarises the key Christian themes. It includes All Saint's Day (we must aim for salvation to the uttermost), All Souls' Day (the central goal for a soul is to pass seamlessly from this life to an afterlife with God), through to its last Sunday of 'Christ the King' with its message that Jesus Christ is Lord of all and our joy is to serve Him always.

Rehearsing the Church year should not mean that we start at the beginning again at each Advent Sunday, ever circling in a kind of annual 'Groundhog Day' existence. Rather, the Church year invites us to re-engage with the Christian story and fuel our growth. It's like a spring: each year we start the cycle from a position that is more mature and therefore closer to God.

The two 'book ends' to the Church year encapsulate the twin themes that sponsor Christian growth. Advent starts the year and starts our growth into Christ-like-ness because it invites us to look for God in an active way. That way we prepare for all encounters of faith. And Christ the King reminds us that literally everything in our life can be lived for Him and in Him. Stated differently, being a Christian means looking for Christ in everything and responding with worship each time we meet.

Wishing you every blessing in your growth into Him:

PAUL



Bible readings for November

Sunday 30 October

All Saints

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

Epistle: Ephesians 1:11-end

Gospel: Luke 6:20-31

Sunday 13 November

Remembrance

First: Micah 4:1-5

Epistle: Romans 8:31-end

Gospel: Luke 21:5-19

Sunday 27 November

Advent

First: Isaiah 2:1-5

Epistle: Romans 13:11-end

Gospel: Matthew 24:36-44

Sunday 6 November

Third Sunday before Advent

First: Job 19:23-27a

Epistle: 2 Thessalonians 21-5, 13-end

Gospel: Luke 20:27-38

Sunday 20 November

Christ the King

First: Jeremiah 23:1-6

Epistle: Colossians 1:11-20

Gospel: Luke 23:33-43

Sunday 1 November

Second Sunday of Advent

First: Isaiah 11:1-10

Epistle: Romans 16:4-13

Gospel: Matthew 3:1-12

From the parish registers

Holy Baptism

Sunday 30 October Vinnie Holland, at Waterhead Church



'Sorry to bother you sir — we are a few minutes from the concluding blessing, so I need to return your pew to its upright position so you can bow your head in reverence.'



Sunday 30 October	11:00 am	Service for All Saints .
Sunday 30 October	4:00 pm	Service for All Souls .
Saturday 12 November	7:00 pm	Quiz at Waterhead Hall.
Sunday 13 November	11:30 am	Annual service of Remembrance note the later start time.
Wednesday 11 Dec	7:00 pm	Annual Carol Service.
Saturday 24 December	4:00 pm	Christingle service.
Saturday 24 December	11:30 pm	Midnight Mass.
Sunday 25 December	9:30 am	Christmas Day service in St Barnabas Church.

Dates for your diary

Where does the Temple begin and where does it end?

There are things you can't reach. But
you can reach out to them, and all day long.

The wind, the bird flying away. The idea of God.

And it can keep you as busy as anything else, and happier.

The snake slides away; the fish jumps, like a little lily,
out of the water and back in; the goldfinches sing
from the unreachable top of the tree.

I look; morning to night I am never done with looking.

Looking I mean not just standing around, but standing
around
as though with your arms open.

And thinking: maybe something will come, some
shining coil of wind,
or a few leaves from any old tree—
they are all in this too.

And now I will tell you the truth.
Everything in the world
comes.

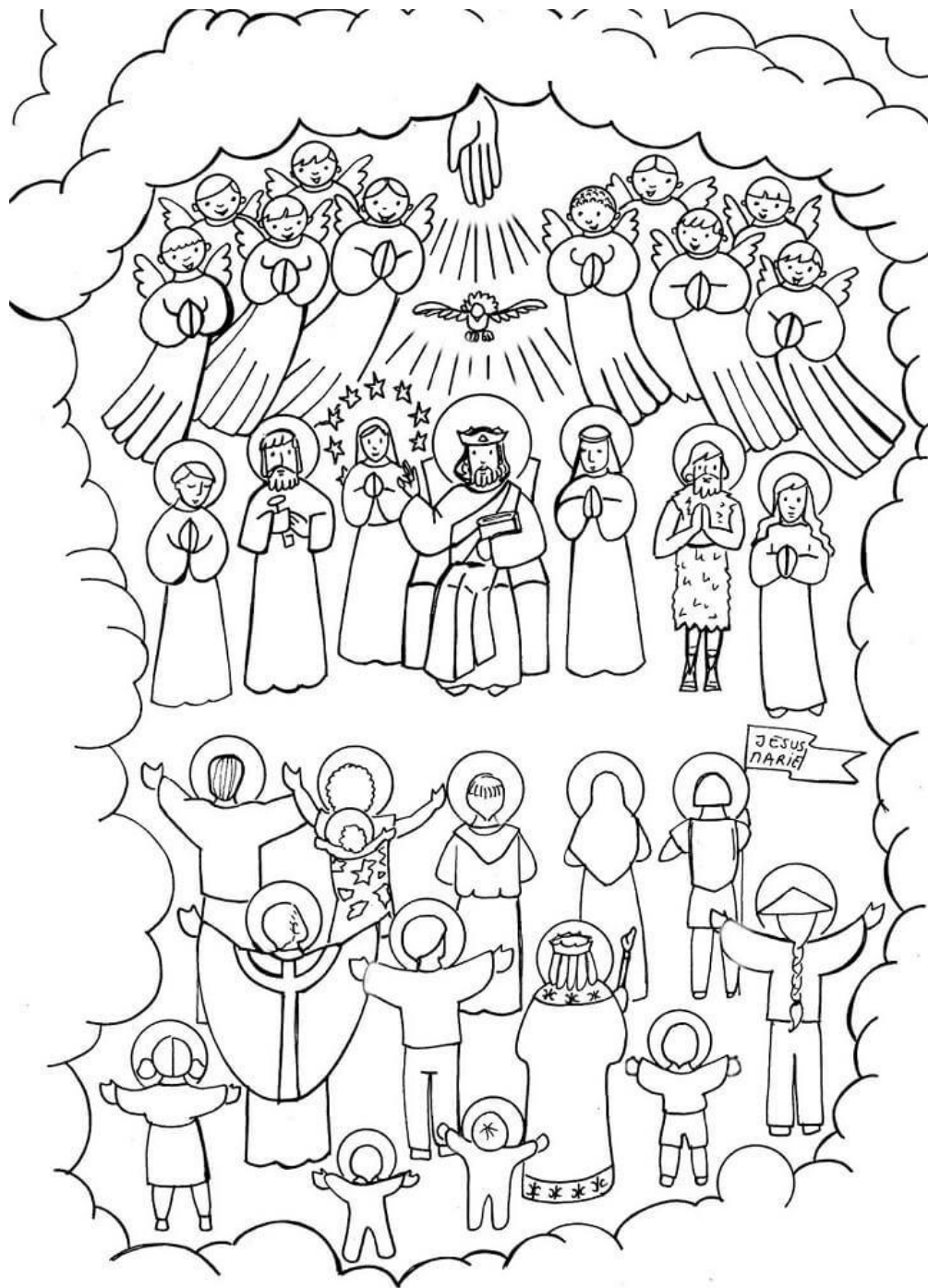
At least, closer.

And, cordially.

Like the nibbling, tinsel-eyed fish; the unlooping snake.
Like goldfinches, little dolls of gold
fluttering around the corner of the sky

of God, the blue air.

Mary Oliver



Colour this page

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

Can you find these saints' names in the grid above?

Anne, Augustine, Elizabeth, Francis, George, Isidore, Joachim, Joan, John, Joseph, Juan, Marguerite, Mary, Michael, Nicholas, Peter, Raphael, Rose, Teresa, Thomas, Valentine, Vincent.

Wordsearch for All Saints' Day

Edith Stein was born into a German Jewish family in 1891. She was the youngest of eleven children and was born on Yom Kippur, the holiest day of the Hebrew calendar.

Edith was a precocious child who enjoyed learning. Her mother encouraged critical thinking. She greatly admired her mother's strong religious faith but, by her teenage years, Edith had become an atheist.

As a young woman, she rejected God because she saw little evidence that most believers, whether Jew or Christian, really believed. So she became a nursing assistant in 1915 in response to the tragedies of World War I.

She then began a glittering academic career in philosophy, teaching, lecturing, writing, and translating. She was soon celebrated as an author and philosopher.

Her studies necessitated that she read the works of Christian intellectuals, so she read the autobiography of Teresa of Ávila, the reformer of the Carmelite Order. It was a favourite yet made her feel the need for irreversible change. She converted to Christianity and was baptised as a Catholic on 1 January 1922. Almost immediately she felt the call to become a nun.

In 1933 the Nazis took control of the German universities and blocked Edith from teaching because she was Jewish. They forced her to wear a Star of David and made her abandon her teaching position, thereby forcing her to make more life-changing decisions. To her mother's dismay, she became a Carmelite nun in Cologne. She became a novice in April 1934 and took the religious name Teresa Benedicta of the Cross.

As a Carmelite she wrote *Life in a Jewish Family* and *The Science of the Cross: a Study of Saint John of the Cross*. Her life became a deliberate offering of holiness and self-giving. In 1938, she and her sister Rosa, by then also a convert, were sent for safety to the Carmelite monastery in Echt in the Netherlands. Despite the Nazi invasion of Holland in 1940, Edith and Rosa remained undisturbed.

But Edith's own cross lay ahead of her. The Dutch bishops issued a short pastoral letter protesting at the deportation of the Jews and the expulsion of Jewish children from Catholic schools. The Nazis retaliated by arresting all Catholics of Jewish extraction and sent them to the Auschwitz concentration camp. Edith and Rosa died in the gas chamber on 9 August 1942. Edith was canonised on 11 October 1998.

She left a wide legacy. First, in championing the women in the Bible, she

For more information and quotes, go to:

https://en.wikiquote.org/wiki/Edith_Stein

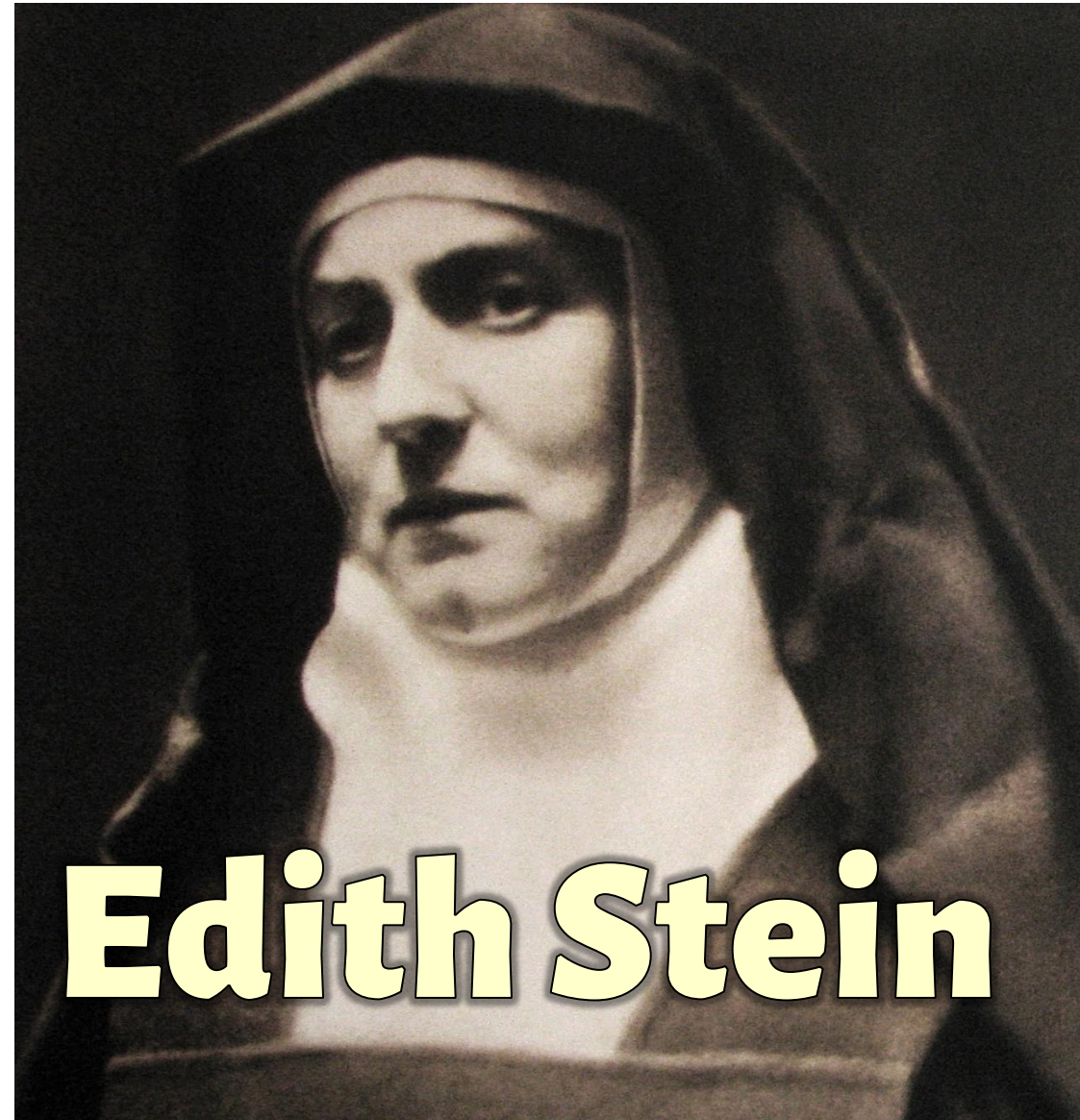
<https://www.franciscanmedia.org/the-life-and-legacy-of-edith-stein>

Do not accept
anything as love
which lacks truth.

Edith Stein

helped kick-start a form of Christian feminism: as she said, 'The intrinsic value of women consists essentially in [their] exceptional receptivity for God's work in the soul'.

Second, she helped adapt Carmelite spirituality, which was previously seen rather negatively as 'mediaeval', to make it more relevant to modern forms of life.



Edith Stein

A litany of remembrance

At the rising of the sun and at its going down ...

We will remember him/her/them.

At the blowing of the wind and in the chill of winter ...

We will remember him/her/them.

At the opening of the buds and in the rebirth of spring ...

We will remember him/her/them.

At the blueness of the skies and in the warmth of summer ...

We will remember him/her/them.

At the rustling of the leaves and in the beauty of autumn ...

We will remember him/her/them.

At the beginning of the year and when it ends ...

We will remember him/her/them.

When we are weary and in need of strength ...

We will remember him/her/them.

When we are lost or sick at heart ...

We will remember him/her/them.

When we have joy and wish to share it ...

We will remember him/her/them.

When we have decisions that are difficult to make ...

We will remember him/her/them.

When we have achievements that are based on hers ...

We will remember him/her/them.

For as long as we live, she too will live ... for she is now a part of us as

We remember.

This litany can be used to remember the loss of a single person or after the loss of many—family, friends, those we know about. This litany is best read on anniversaries such as All Souls' Day (Monday 31 October), Armistice Day (Friday 11 November), Remembrance Sunday (13 November), or indeed any anniversary in a year.

Did you know?

St Paul said, 'I want the people in every place to pray, lifting up holy hands, without anger and dispute.' 1 Timothy 2:8

St Paul believed the Holy Spirit was passed from believer to believer by the 'laying on of hands'. 'Spirit-filled' believers would place their hands on another believer—typically on the crown of the head—and pray for the gift of the Holy Spirit. This kind of spiritual transfer is called the 'gift of the Holy Spirit' and 'baptism in the Holy Spirit'.

Examples of this laying on of hands occur fairly frequently in the Bible. In the Old Testament, it implies a blessing. For example, Moses 'ordained' Joshua this way (Number 27:15–23 and Deuteronomy 34:9). The Bible adds that Joshua was thereby 'filled with the spirit of wisdom'. In the New Testament, and principally in the Acts of the Apostles, this 'laying on of hands' is always seen as giving the Holy Spirit as a gift and is intended to sponsor a more powerful form of Christianity. The example in Acts 8:14–19 is typical:

The apostles ... sent Peter and John to Samaria. ... they prayed for the new believers there that they might receive the Holy Spirit, because the Holy Spirit had not yet come on any of them; they had simply been baptised in the name of the Lord Jesus. Peter and John placed their hands on them, and they received the Holy Spirit.

But a believer should lay hands in this way only when ready and never before they have received the Holy Spirit themselves. To that end, they first held up their own hands in prayer, much like a radio-receiver dish, to receive the Holy Spirit, then pass on that which they had received to the person for whom they prayed. In the Eucharist, a priest makes exactly these same manual movements when blessing bread and wine: they first *lift up holy hands in prayer* to receive the Spirit. Praying with hands cupped on our lap operates in much the same way, in order to receive the Spirit. And a bishop prays in the same way in a service of confirmation or of ordination.

St Paul is careful to emphasis, though, that hands thus 'filled with God the Spirit' must always act in spiritual ways: hands filled with the Spirit must never move under the impulse of anger or dispute.



Christmas raffle

As part of the forthcoming Christmas Fair we will be assembling a Christmas hamper as a raffle prize. There will be a box at the back of the church from the beginning of November for donations together with a list of suggestions for the hamper.

Advance notice of December dates

Saturday 10th December we will be decorating the church for Christmas from 10:00 am so if you are able to help or provide some greenery please come along.

Wednesday 14th December is the Carol Service at 7:00 pm, followed by hot drinks and mince pies, and the raffle prize draw.

Sunday 18th December there will be a Christmas Faith lunch after the main service and we will be serving mulled wine as well as the usual tea and coffee. Please join us whether you are able to bring food or not; all will be welcome.



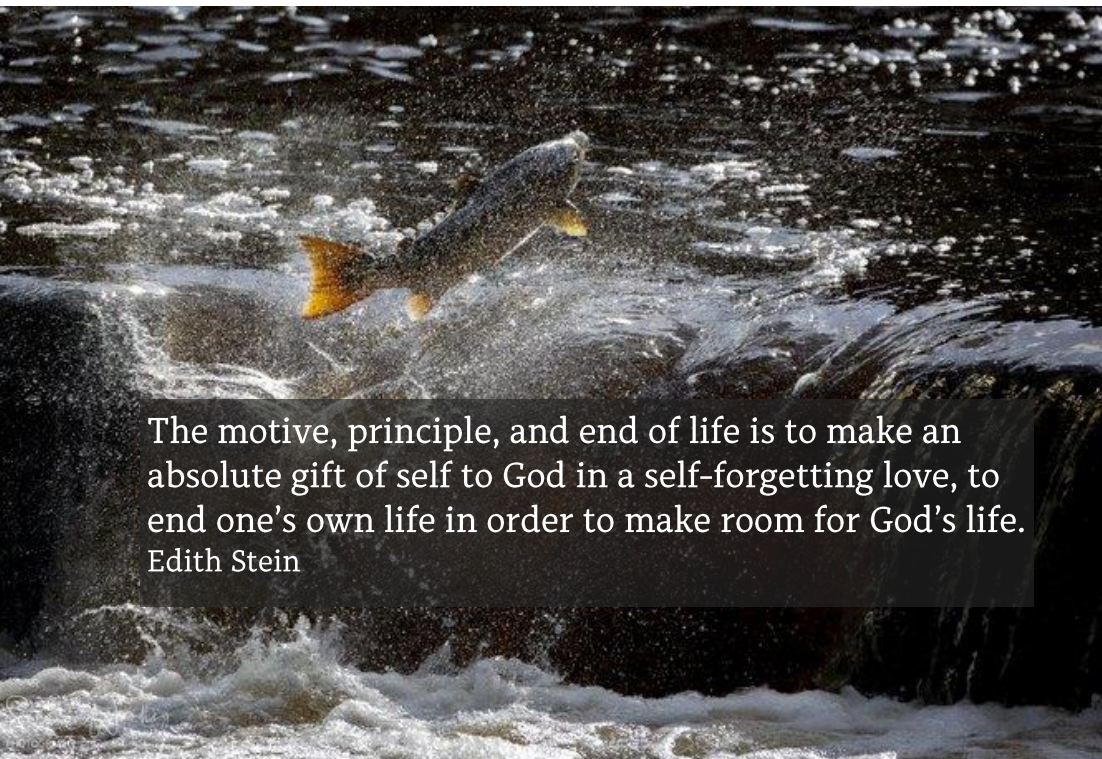
Waterhead Parish Hall
Waterworks Road
Oldham OL4 2JQ

Holy Trinity
WATERHEAD

Quiz

£5
including
supper

Saturday 12 November @ 7:00 for 7:30 pm
Includes cash prize, raffle, supper, and bar.
www.holytrinitywaterhead.co.uk



The motive, principle, and end of life is to make an absolute gift of self to God in a self-forgetting love, to end one's own life in order to make room for God's life.
Edith Stein

We will be holding a **Quiz Night** in the Parish Hall on Saturday 12th November. The quiz will start at 7.30 pm so please take your places as soon after 7pm as possible so that we can start promptly. Getting there early will give you a head start on one of the picture rounds so bring your friends to make up your team (maximum of 6 people per team).

Tickets cost £5 for adults which includes nibbles and a (mostly) cheese buffet supper. Children under 12 are free and for those between 12 and 18 years of age tickets are £3.

The bar will be open and there will be a raffle as well as a cash prize of £30 for the winning team. If anyone would like to donate a raffle prize please contact Lynne Schofield on 07804 094457. The money raised will go towards the new kitchen in the Parish Hall which is well overdue for refurbishment and now that bookings are increasing it would be good to make these improvements as soon as possible.

So come along for a fun evening and help us to make the Parish Hall an even better venue.

Advent

Advent Sunday this year occurs on 30 November

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<https://www.wymondhamabbey.org.uk/advent-by-malcolm-guite/>

O come, O come, and be our God-with-us
O long-sought With-ness for a world without
O secret seed, O hidden spring of light.

Come to us Wisdom, come unspoken Name

Come Root, and Key, and King, and holy Flame,
O quickened little wick so tightly curled,
Be folded with us into time and place,
Unfold for us the mystery of grace

And make a womb of all this wounded world.
O heart of heaven beating in the earth,
O tiny hope within our hopelessness
Come to be born, to bear us to our birth,

To touch a dying world with new-made hands
And make these rags of time our swaddling bands.

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 'the Feast of All Saints'. Past centuries generally called it All Hallows, following an old word for holiness 'hall-owed', 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 by emperors like Diocletian created so many more martyrs that it became impractical to celebrate each with a unique saint's day. Nevertheless, the Church felt that each and every martyr should be venerated, so appointed a day in common for all of them. We first 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 of All Saints on its current date of 1 November goes back to Pope Gregory III (731–741), who decreed special prayers for 'the holy apostles and of all saints, martyrs and confessors, of all the just made perfect who are at rest throughout the world'.

Churches in Britain were celebrating All Saints on 1 November before the eighth century, possibly to coincide (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 some emphases. Many Protestants regard all Christians as saints 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 not only those who have been formally proclaimed a saint, but also those who have died who were members of the local church congregation. Such commemorations can look

very much like our own 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 too 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 food or money. Many church-people deplored the practice, 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 that 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.

Misunderstandings and distortions corrupted these practices, so we now 'trick and treat' on Halloween and seem to celebrate the powers of darkness rather than seeking protection from them.

*Almighty God,
you have knitt 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 blessedè 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.*

All Saints' Day

and the link between All Saints' and Halloween

The fire of Advent

Advent, like its cousin Lent, is a season for prayer and reformation of our hearts. Since it comes at winter time, fire is a fitting sign to help us celebrate Advent. If Christ is to come more fully into our lives this Christmas, if God is to become really incarnate for us, then fire will have to be present in our prayer. Our worship and devotion will have to stoke the kind of fire in our souls that can truly change our hearts. Ours is a great responsibility not to waste this Advent time.

Edward Hays, *A Pilgrim's Almanac*.

Advent calendar

He will come like last leaf's fall.
One night when the November wind
has flayed the trees to bone, and earth
wakes choking on the mould,
the soft shroud's folding.

He will come like frost.
One morning when the shrinking earth
opens on mist, to find itself
arrested in the net
of alien, sword-set beauty.

He will come like dark.
One evening when the bursting red
December sun draws up the sheet
and penny-masks its eye to yield
the star-snowed fields of sky.

He will come, will come,
will come like crying in the night,
like blood, like breaking,
as the earth writhes to toss him free.
He will come like child.

Rowan Williams

The Poems of Rowan Williams, Perpetua Press 2002.

Amos was the first of the so-called 'writing prophets.' The book bearing his name relates to the time around 760 BC.

The story starts in a small but significant market town, Bethel—then, maybe the capital of Israel and the location of an important altar. The book starts with a shrill denunciation: 'Thus says the Lord: for three transgressions of Damascus, and for four, I will not turn away the punishment.' The people would have heard this message with glee, delighted that God was angry with their old enemy. Few of them noticed the full implications of the prophecy they cheered so heartily: if God was announcing His punishment on Damascus, then He must be a God whose power extended not only over Israel but over other nations as well. The old idea of God as Israel's own, exclusive, national God could no longer survive after Amos began to teach that God was supreme over all nations.

Amos then announced God's anger against other traditional enemies such as Ammon and Moab—the location of the towns describing a spiral that gets ever closer to home. A roar of protest would have greeted Amos' final statement: 'For three transgressions of *Israel*, and for four, I will not turn away my punishment' (Amos 2:6). It was unthinkable that a territorial God would punish His own people: what had they done to make Him angry? Surely they had not failed to offer sacrifices?

Into the shocked hush, Amos explained the Lord's denunciations saying, for example: 'Because you have sold the righteous for silver, and the poor for a pair of shoes' (Amos 2:6). Amos continued: '[God says] I hate, I despise your feast days ... though you offer me burnt offerings and meat offerings, I will

not accept them' (Amos 5:21). Who ever heard of a God *not* accepting the elaborate rituals of religion? The idea was surely preposterous. From the crowd, someone must have shouted, 'Tell us, then, what does Yahweh want?' Amos answered with words he received from God: 'Let judgement run down like waters, and righteousness as a mighty stream' (Amos 5:24).

Amos was saying that God wanted right actions; wrong actions followed by a quick visit to the altar shrine could not placate God. To Amos, such action was trying to bribe God, effectively asking Him to turn a blind eye to the despicable treatment of their fellow Israelites. Rather, Amos saw God as being righteous and holy. This idea may be commonplace today, but it was a strange new doctrine to these people, and they struggled to understand it.

This message was so new, so subversive of the old ways of doing religion, that Amaziah the High Priest feared for the maintenance of his shrine. To him, Amos' ideas were theologically unsound—sacrilegious even. After Amos denounced the sanctuaries themselves (Amos 7:9), the high priest sent an urgent message to the King, Jeroboam, and had Amos thrown out.

Amos went to the mountaintop village of Tekoa, a day's walk away to the south, where he dictated to one of his followers the prophecies he had spoken to Israel. The scribe somehow managed to capture the rhythm and form, and the tremendous power of the prophecies, which abound in judgements on national and international affairs.

Scholars believe the book of Amos was the first book in the Old Testament to be completed. The material in other books may be older, but has been edited, often heavily. Amos ushered in the prophetic movement of the eight century BC, which established a high-water mark in the spiritual history of Israel.

For more information, go to:

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

[https://en.wikipedia.org/wiki/Amos_\(prophet\)](https://en.wikipedia.org/wiki/Amos_(prophet))

The Book of Amos

Prayer of the month

Receiving God into our lives The Aaronic blessing

The Lord bless you and keep you.

The Lord make his face to shine upon you and
be gracious to you.

The Lord lift up the light of his countenance upon you
and give you his peace;

and the blessing of the God the Almighty,
Father, Son and Holy Spirit,

be with you now and remain with you always.

Amen.

A blessing is a prayer asking God to enter a person's life.

Aaron was Moses' older brother. God told Moses to make Aaron and his sons priests and instructed them (and all subsequent priests) how to bless the people using the first three lines of this prayer, as recorded in Numbers 6:23–27.

In Christian worship, the blessing concludes with the four extra lines that start '... and the blessing of God the Almighty'. This extra part is common to most Christian blessings and describe the three persons of the Trinity. The priest who prays this blessing will often draw a large cross in the air over the congregation while pronouncing it. The blessing does not come from the priest, though. The priest is merely the person speaking the words from God.

Pray as you can

A lot of people feel guilty about their prayer lives. Perhaps they feel there is something wrong with it, by which they mean they think they should pray more often, or achieve a different end result. Perhaps they've read the stories of the saints and see differences between their prayer-life and that of the saints.

We can learn a lot from the useful old phrase, 'Pray as you can, not as you can't'. So how should we pray? The first way to improve our praying is conveyed by the simple phrase 'prayer life'. Praying is more than saying set forms of words from special books. It is more than sitting or kneeling in a Church. It is not the preserve of Vicars and 'holy people'.

We live our lives, so any part of our living can be a prayer or help our praying. We can say 'thank you' to God for just about anything in our lives, for example for good health, friends, a tasty meal, or something beautiful or joy-giving. In fact, the prayer life of the person who frequently says 'Thank you' to God is probably growing more than the person who just asks for good things.

Just as living does not need words, so praying does not need words—spoken or said inside our heads. Any action we do can be dedicated to God. Mowing a lawn while keeping our minds on God is a better prayer than praying by rote in a Church. Rhythmic or repetitive tasks are particularly good here. We start the action with a simple act of dedication, 'Lord, I'm doing this for you' then start the sewing, washing up, cleaning, hoovering, etc. Our minds can wander, so it's generally useful to remind ourselves periodically that we're doing it for God.



In the past, while Moses was still freelancing, he managed to help many nature programmes, to obtain spectacular 'under-water' photos.

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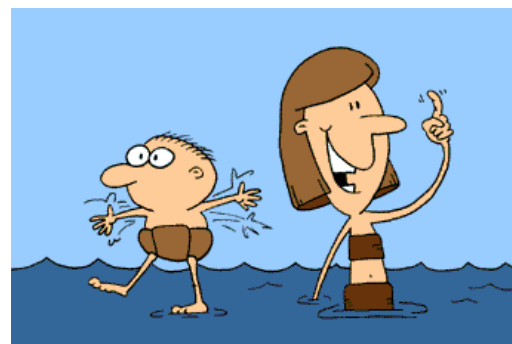
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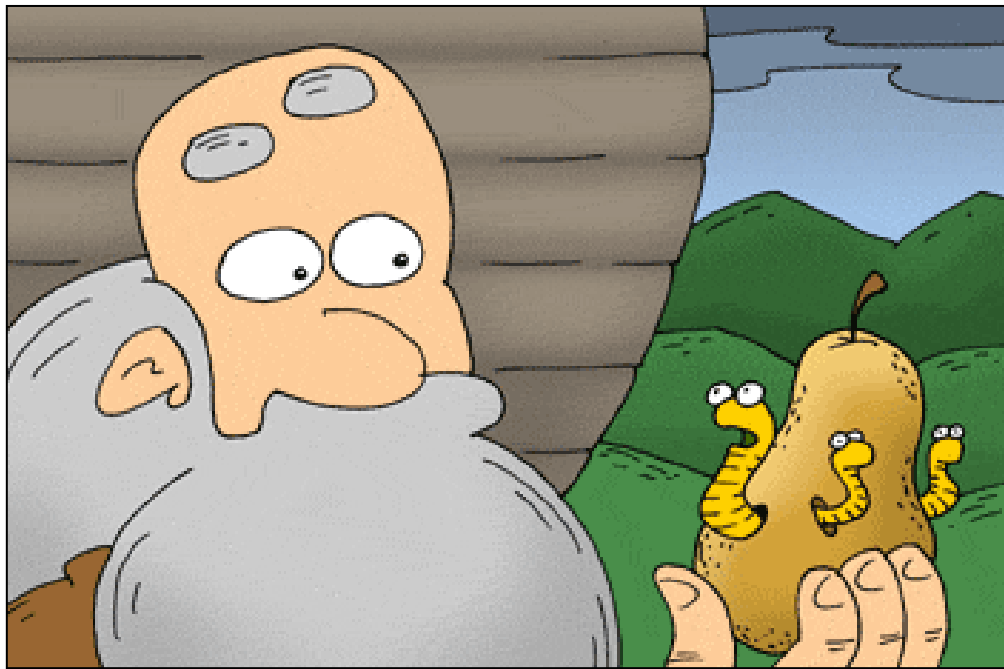
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'We were told that you were taking things that came in pears.'
(with apologies to Genesis 6-8)



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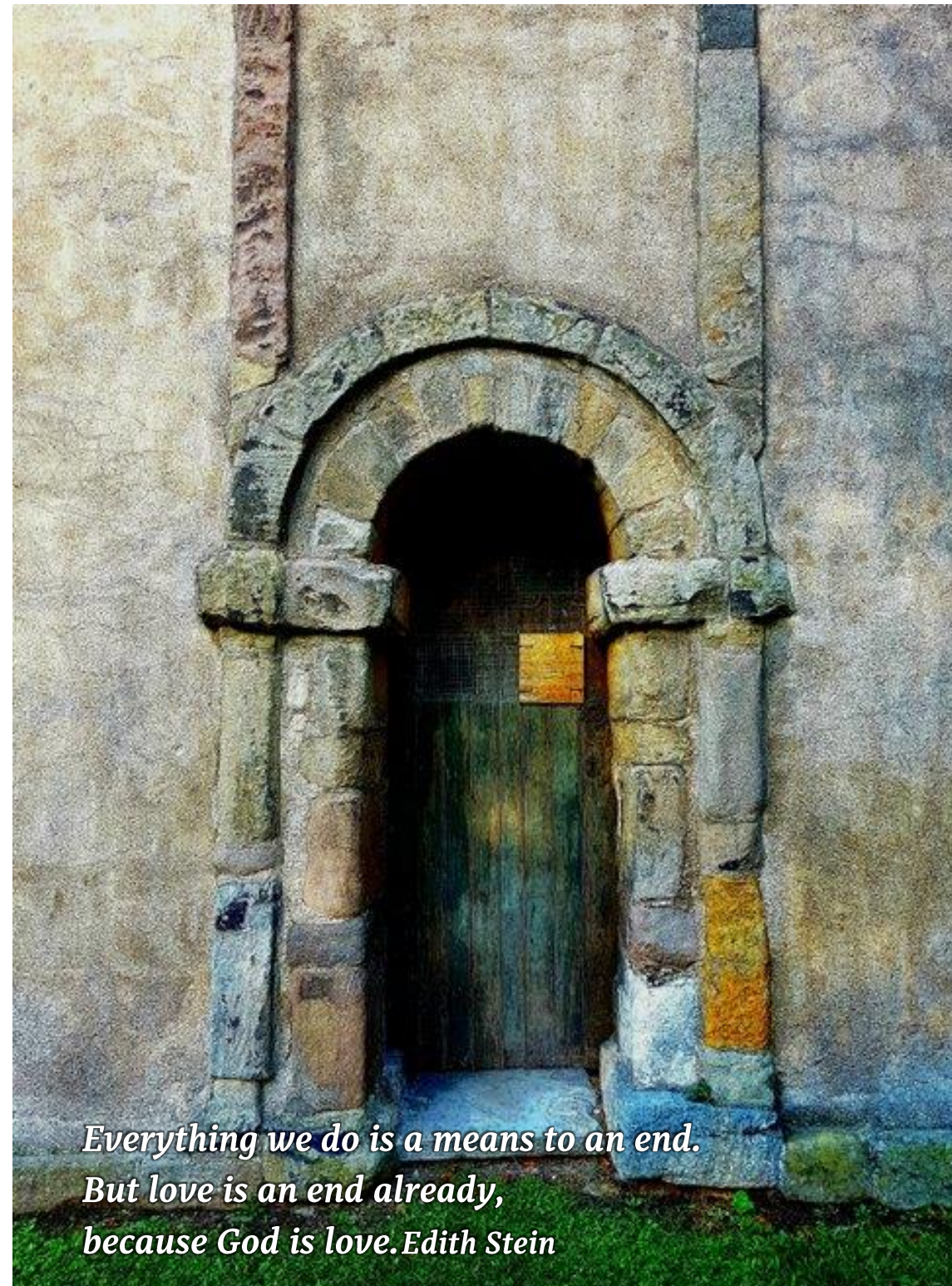
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*Everything we do is a means to an end.
But love is an end already,
because God is love. Edith Stein*

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. 9 m. A treasured little daughter and sister. Remembered with love.
- 30 **Frank Albert Horrocks** died this day 1988. Loved and Remembered Always.

PRESENTATION TO A CLERGYMAN AND HIS WIFE.—On Saturday evening, a large tea party was held in the National Schools, Waterhead, attended by Dissenters and Churchmen, for the purpose of bidding farewell to the Rev. P. Reynolds, A.B., late scholar of the University of Dublin, on the occasion of his removal from Waterhead to St. Stephen's, Birmingham, to which benefice he has been promoted by the Bishop of Worcester. After tea, the chair was occupied by Mr. Abraham Leach, surgeon, who, in an excellent speech, expressed the great regret felt by himself and his fellow-parishioners on the departure of Mr. Reynolds from amongst them, and their appreciation of the faithful manner in which he had discharged his ministerial duty during his incumbency. Mr. Brideoake, the senior churchwarden, who has assiduously laboured with Mr. Reynolds in the promotion of every good work during ten years, then presented him with a purse of £77., the spontaneous offering of the inhabitants of Waterhead. Mrs. Wain and Mr. John Stott, on behalf of the ladies of Waterhead and other friends, next presented Mrs. Reynolds with a handsome electro-plated tea and coffee service, glass dishes, &c., inscribed with an appropriate testimony of the esteem in which she has always been held since she came to reside at Waterhead. Mr. Reynolds, in affecting language, returned thanks to all his parishioners, as well for the unexpected and undeserved gifts conferred on himself and his wife, as for the other tokens of remembrance presented to his children by the poor members of his congregation. Mr. Reynolds has furnished an instance of what an energetic clergyman can accomplish. Ten years ago he entered on the incumbency of Waterhead, of which he was the first incumbent, and began his labours in two rooms of a cottage, which he called his cathedral, with a congregation of half a dozen, and as many little children. He now quits his sphere of duty, after having achieved the business of raising nearly £4,000., of building a handsome church and commodious schools. He leaves to his successor two Sabbath schools, daily and evening school, well organised and well attended, and two congregations, one of them recently Wesleyan, but added by him to the Church, and the prospect of another church and another set of schools.—*Manchester Courier*.

Patrick Reynolds was the first Vicar of Waterhead Church, and was responsible for building it. This extract from the *Birmingham Journal* describes his leaving party in Waterhead. The article was published 138 years ago on Saturday 28 October 1854.



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