



Holy Trinity WATERHEAD

Suggested
donation
50p

December 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 January 2022 magazine by December.
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
Lucie Reilly (07880) 861 751

Pianist	Rosie Kingham	(0161) 652 4265
Administrator	Sarah Gura	(07843) 178 762
Church Secretary	Zoe Liles	(07765) 963 899
Church Treasurer	Vicky Heaton	(07906) 077 058
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

'I can't believe it's so few days till Christmas!' It's common to hear this refrain at the beginning of Advent. We haven't prepared, sent cards, bought presents, cooked, managed, ... , the list is long and surely familiar. We also dread the cost, the fuss and disruption, the many visitors, yet one of the reasons for the Incarnation was to deliver us from this material way of living.

'The Incarnation' is a way of talking about God's coming to earth two thousand years ago as the human being we know as Jesus. God sent Jesus as an act of mercy, to show us how to live the best life possible, which means knowing Him better. In fact, He made us this way so that, as it says on the tin, 'For best results, follow manufacturer's instructions'!

God is loving and always wants what is best for us, which may differ from what we think we want, but will certainly include less stress and more time with Him. He wants us to live with a God-filled perspective: we should focus on the life of Jesus and consider it to be something like a 'worked example'—the sort of thing a good teacher will offer a student when they struggle and need to see how things should be done properly.

Jesus came to broker our forgiveness and shows us how to gain eternal life. To that end, he tells us not to place much emphasis on material ways of living but, rather, to concentrate more on the spiritual. It's so much better than the alternatives that we call it 'the Good News' and that's why the Church tells us to celebrate the anniversary of Jesus' birth each year, as 'Christmas'. This change of emphasis is the opposite of being a 'kill-joy' because it aims to improve Christmas.

It may seem a little ironic that we could celebrate Christmas in ways that not only ignore the 'reason for the season' but celebrate it in ways Jesus came to help us avoid.

So let's celebrate Jesus' birth in spiritual ways this Christmas—the way that God would have us celebrate.

Wishing everyone the very best Christmas ever:

PAUL

Church and parish news

Quiz night in November

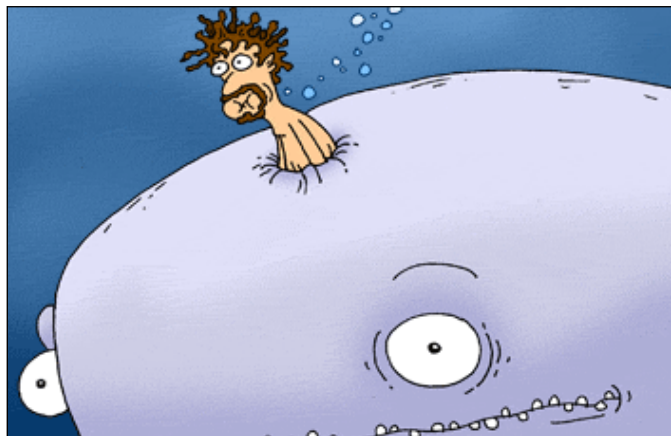
The quiz night on Saturday 12 November was very successful with 10 teams taking part to win the cash prize of £30. It had the largest number of participants yet with 55 people taking part including many familiar faces and some new ones.

Once again it was a very close-run contest with only 1 point between the winners and the runners-up and the third place team was only two points behind the runners-up. In total we raised £647 and we will be putting this money towards the new kitchen in the Parish Hall, so very 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 Spring and will publish the date soon in the New Year.

Fourth Sunday of Advent

There will be a Christmas Faith lunch after the service on **Sunday 18 December**. It will include 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.



Jonah's one and only escape attempt.

Bible readings for December

Sunday 27 November

First Sunday of Advent

First: Isaiah 2:1-5

Epistle: Romans 13:11-end

Gospel: Matthew 24:36-44

Sunday 4 December

Second Sunday of Advent

First: Isaiah 11:1-10

Epistle: Romans 15:4-13

Gospel: Matthew 3:1-12

Sunday 11 December

Third Sunday of Advent

First: Isaiah 35:1-10

Epistle: James 5:7-10

Gospel: Matthew 11:2-11

Sunday 18 December

Fourth Sunday of Advent

First: Isaiah 7:10-16

Epistle: Romans 1:1-7

Gospel: Matthew 1:18-end

Saturday 24 December

Christmas Eve

First: Isaiah 9:2-7

Epistle: Hebrews 1:1-12

Gospel: John 1:1-14

Sunday 25 December

Christmas Day

First: 2 Samuel 7:1-5, 8-11, 16

Epistle: Titus 2:11-14

Gospel: Luke 1:67-79

From the parish registers

Sunday 6 November Amber Marie Higgins
 Nineh Morgan Wallace
 Mark John Cunningham

Sunday 20 November Harry Robert Truesdale
 Millie Grace Holden

All these baptisms occurred at Waterhead Church

The fish has been a recognised symbol within Christianity since the first century AD. It has its origin in a form of Greek called 'Koine', which served as the common language for most Mediterranean and Middle Eastern countries at the time. It is also the language on which the New Testament is based and so it is for this reason that this language is also known as Biblical Greek.

The Greek word for fish is 'ichthys', and the Christian significance comes from the fact that 'ichthus' is an acrostic, that is to say, each initial letter from a much longer phrase forms this word. The initial letters are i-ch-th-y-s, and

the longer phrase is 'Jesus Christ, God's Son, Saviour'. So we have the Greek letters Iota, Chi, Theta, Ypsilon and Sigma (I-X-Θ-Y-Σ) that make up the word 'fish', standing for Iesous, Khristos, Theou (= God's), Yios (= Son) and Soter (= Saviour) in that order.



This acrostic can be viewed as a code and was indeed used as such by the early Christians when they began to be persecuted in large numbers.

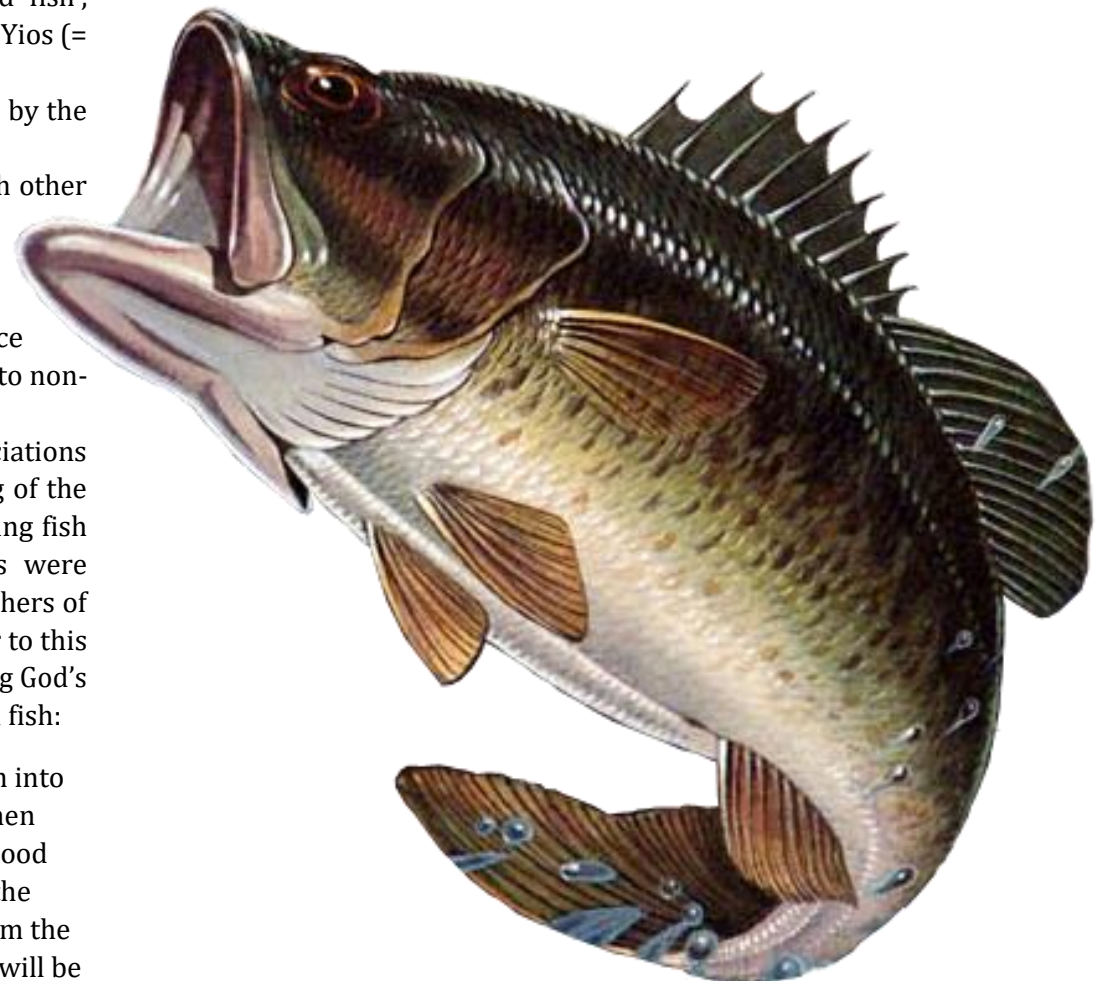
Using the fish symbol allowed Christian believers to recognise each other as well as to mark meeting places, homes and tombs. The story goes that if a Christian met a stranger on the road, they would draw one arc of the fish symbol in the sand and the stranger would draw the other to show they were in like-minded company. Furthermore, since pagans had used the symbol of the fish in the past, it was less obvious to non-believers than the sign of the cross.

The fish, of course, along with the activity of fishing, has many associations within Christianity. There is the account in the Gospels of the feeding of the five thousand, involving five loaves and two fishes, and of Jesus cooking fish for His disciples after his resurrection. Several of Jesus' disciples were fishermen by trade, and Jesus told them that He would make them 'fishers of men', whereby the fish caught are the converts to His teaching. Similar to this is Jesus' own 'Parable of the net', found in Matthew 13:47-50, comparing God's final judgment to fishermen dividing their catch into good fish and bad fish:

Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the blazing furnace, where there will be weeping and gnashing of teeth (NIV).

John Booth

The fish symbol



Shepherds in the fields

Jewish society at the time of Jesus was very highly stratified with the Roman emperor at the top and slaves at the bottom. Everyone knew their place in this hierarchy, and anyone attempting to climb a level was soon cast down. Everyone knew it was wrong to do so. And associating with anyone from too low a level was also thought wrong.

Shepherds were near the bottom of the social order. The reasons were simple enough: they were considered unclean because of many aspects of their job. For example, they would often touch blood and dung. They did not attend the Temple often enough because they were always in the fields with their flocks. Some synagogues refused to admit shepherds because they had no education: they may not have memorised the Torah (the Law of Moses) and recited the Jewish liturgy with a strong local accent.

It's demeaning living near the bottom of any social order. We have many records of shepherds running wild through small, out-of-the-way Judean villages, in effect demanding to be treated as real people. And they had a point: other people needed wool and milk from the shepherds' sheep, as well as lambs and sheep for sacrifice in the Jerusalem Temple.

St Luke in chapter 2 of his Gospel describes Jesus' birth, and makes a truly amazing claim. He says the very first people to hear the good news of Jesus' birth were shepherds:

There were shepherds living out in the fields near by, keeping watch over their flocks at night. An angel of the Lord appeared to them and the glory of the Lord shone around them. They were terrified. The angel said to them, 'Do not be afraid. I bring you good news that will cause great joy for all the people. Today in the town of David a Saviour has been born to you; he is the Messiah, the Lord' (Luke 2:8-11).

It's amazing because it demonstrates the upside-down world that Jesus came to bring about. Although the shepherds were the least important in most people's eyes, God chose to tell them first.

The Gospels seek to demonstrate this inversion, which may explain why so many other social inversions appear in the Christmas stories:

- Jesus is born to an unmarried mother from a provincial backwater.
- He is born in a cattle shed and had to use a feed trough as a bed.
- The magi greet him. They are gentiles and astrologers, so doubly unclean.



As we read the Christmas stories, we need to understand that God intends us to read them as being deeply subversive.



Holy
Trinity
WATERHEAD

Carol Service

Wednesday 14 December
at 7:00 pm

holytrinitywaterhead.co.uk



Holy
Trinity
WATERHEAD

Midnight Mass

Christmas Eve

Service starts at 11:30 pm

All are welcome



Holy
Trinity
WATERHEAD

Christingle Service

Christmas Eve at 4:00 pm

All are welcome

holytrinitywaterhead.co.uk



SAINT
Barnabas
CLARKSFIELD

Christmas Day

Celebration and Eucharist

Service starts at 9:30 am: all are welcome

medlockhead.co.uk

Christmas wordsearch

All the words in this month's Wordsearch appear in the Christmas story: Angels, Baby, Bethlehem, Birth, Christmas, Donkey, Fields, Herod, Joseph, Magi, Manger, Mary, Nazareth, Pregnant, Shepherd, Simeon, Star

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



When the night is deep
with the sense of Christmas
and expectancy hangs heavy
on every breath,
behold, I stand at the door and knock.

When the floor is knee-deep
in discarded wrapping paper
and the new books are open at page one
and the new toys are already broken,
behold, I stand at the door and knock.

When the family is squashed
elbow to elbow
around the table,
and the furious rush for food is over
and the only word that can describe the feeling is *full*,
behold, I stand at the door and knock.

When Christmas is over
and the television is silent
for the first time in two days
and who sent which card to whom
is forgotten until next year,
behold, I stand at the door.

And when the nation has finished celebrating
Christmas without Christ,
a birthday without a birth,
the coming of a kingdom
without a king,
when I am forgotten,
despised,
rejected,
crucified,
behold, I stand.

© Gerard Kelly (2007) from *Spoken Worship*



Behold I stand

Check your sources!

A novice monk arrived at a monastery and, before long, was put to work helping the other monks copying old manuscripts by hand. He quickly noticed, however, that they were copying from copies and not from the original texts. This worried him and he felt obliged to tell the abbot about it. He pointed out that if there was an error in the first copy, the error would be likely to continue over into subsequent copies. The abbot agreed and went to the archives taking one of the recent copies with him to compare it with the original.

Several hours passed and no one had seen him. So another monk was sent to seek him out. On entering the archives, he heard sobbing coming from the back of the room. It was the abbot. The monk gently asked him what was wrong.

‘What’s wrong?’ the abbot replied. ‘I’ll tell you what’s wrong. All this time and we’ve failed to notice that the word was “celebrate”, not “celibate”!’

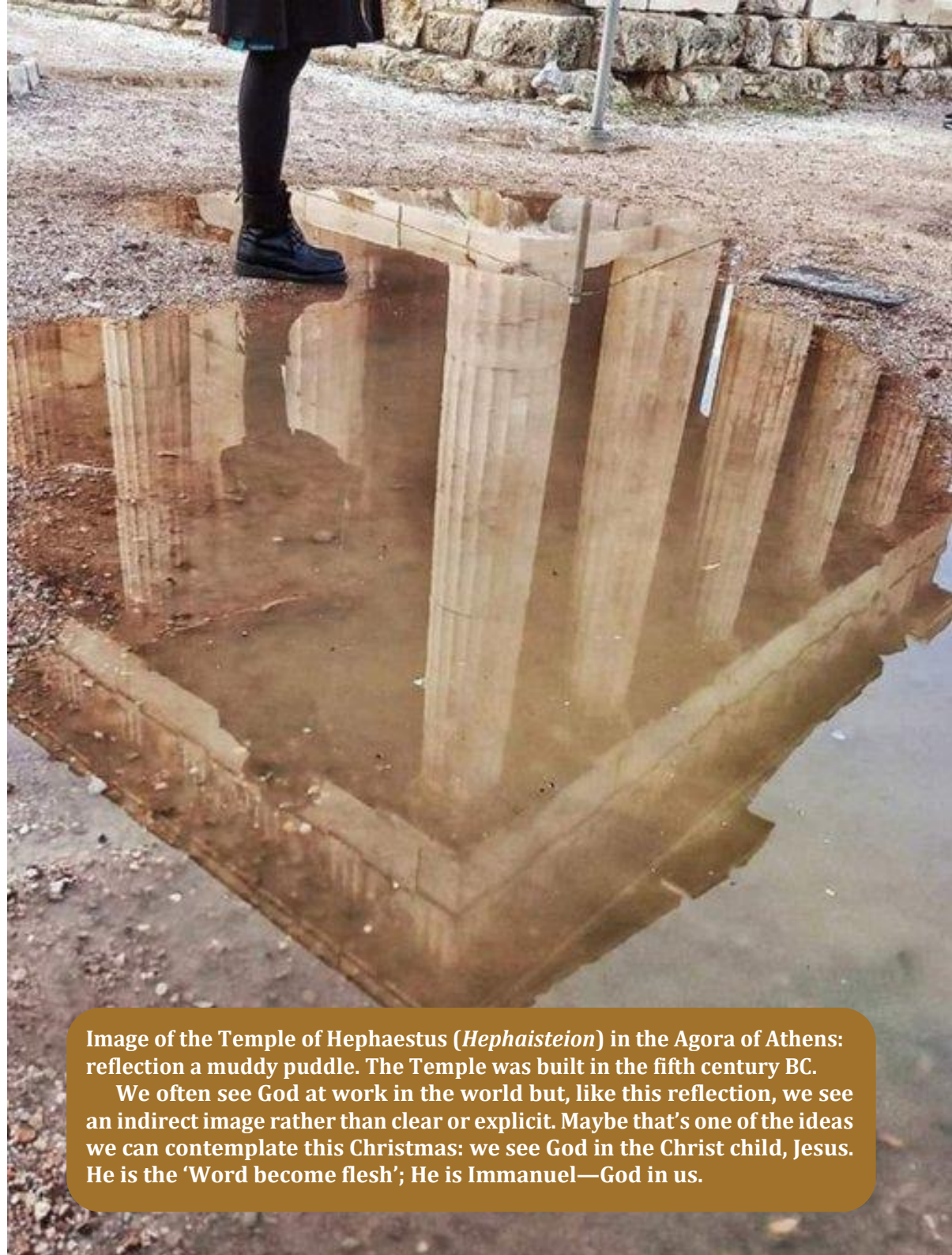
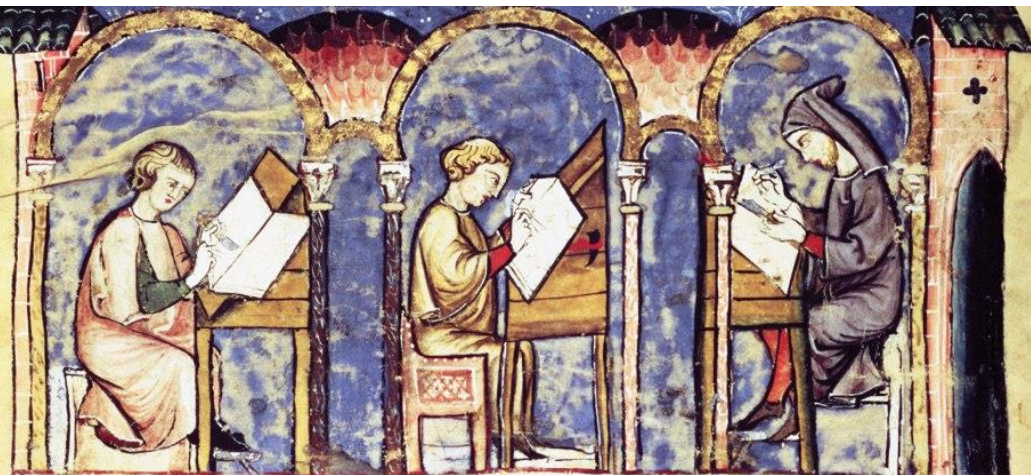


Image of the Temple of Hephaestus (*Hephaisteion*) in the Agora of Athens: reflection a muddy puddle. The Temple was built in the fifth century BC.

We often see God at work in the world but, like this reflection, we see an indirect image rather than clear or explicit. Maybe that's one of the ideas we can contemplate this Christmas: we see God in the Christ child, Jesus. He is the 'Word become flesh'; He is Immanuel—God in us.

Christmas holiday club

Our sister Church of St Barnabas will run a Christmas holiday club between Monday–Thursday, 19–22 December, opening each day between 10:00 am and 2:00 pm. We will provide hot food for breakfast and lunch, and activities such as craftwork.

The activities are aimed at primary-age children, but we welcome everyone. We will give priority to children eligible for free-school meals. Booking is essential: please visit the site, <https://form.jotform.com/222012815188350> or go to the church website, <http://barnabas-oldham.co.uk> and follow the links.



Christmas Haiku

The world is waiting.
The chosen one is coming.
No-one is watching.

O Sapienta! an Antiphon for Advent

O sounding Song whose depth is sounding me,
O Memory of time, reminding me,
My Ground of Being, always grounding me,
My Maker's Bounding Line, defining me,
Come, hidden Wisdom, come with all you bring,
Come to me now, disguised as everything.

Malcolm Guite

© Malcolm Guite and reproduced with permission from
<https://malcolmguite.wordpress.com/2021/12/17/o-sapientia-an-advent-antiphon-7/>

Period

It was a time when wise men
Were not silent, but stifled
By vast noise. They took refuge
In books that were not read.

Two counsellors had the ear
Of the public. One cried 'Buy'
Day and night, and the other,
More plausibly, 'Sell your repose.'

R S Thomas



It is very likely that Muckross Abbey in Killarney, Eire, was built around this ancient yew tree. While it's lovely that these old stones were built around a living thing, it's essential to remember that the abbey was built around the idea of life lived around the living God Himself.



Probably St Paul's least well-known epistle.

Did you know?

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the Lord's hand double for all her sins. A voice of one calling: 'In the wilderness prepare the way for the Lord; make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain' *Isaiah 40:1-4*

Eastern monarchs sent heralds ahead of them when they travelled through their dominions. It was their job to prepare the route and ease the monarch's progress.

The herald had many tasks. Firstly, they oversaw the repair of the roads, pressing local labour to mend potholes and clear landslides. While the message in Isaiah might be exaggerated, the herald's task was literally to raise the low land and level the higher land. The heralds also made sure the roads were straight, which could involve reclaiming land appropriated by local people.

The monarch did not travel as a sightseer but was meant to advertise his power as he exercising his royal authority with maximum visibility. Part of that role was dispensing justice. The herald therefore went ahead as a warning: 'The king will sit in judgement when he arrives so prepare your case beforehand: gather your evidence or make reparation now if you know you're in the wrong.'

Hearing a herald announce the monarch's arrival was therefore good news because it meant justice was imminent: the monarch would punish wickedness and reward goodness.

God's message (spoken through the prophet Isaiah) was therefore a comfort for Jerusalem and its people. God was commuting his sentence. It also explains why St Matthew adopted this passage, implying that John the Baptist was a herald in this mould, and that Jesus was the King who would arrive shortly.



Seasons of light

Let there be light!
 blasted through the heavens
 at creation's dawn.
The great void fled
 at the onslaught of life

Let there be light
 softly murmured by a manger
 at salvation's birth.
A mother's whisper
 caressed the Living One.

Let there be light!
 dispel the winter darkness
 fill the hollow heart.
May redemption come
 to life here, this Christmas. Sarah Wilding



It wasn't the longest nave in the country: it just felt like it

50p entry
Children free

Holy
Trinity
WATERHEAD

Christmas Fair

Saturday 3 December 11 am — 2 pm
in Waterhead's historic church, OL4 2JQ

All the usual stalls • Refreshments • Affordable gifts and raffle

www.holytrinitywaterhead.co.uk

On Saturday 3 December we will be holding a Christmas Fair—our first since 2017. The big difference this year is that the fair will take place ***in the church***. There will be most of the usual stalls and some new ones, together with a café and raffle with a very well-stocked Christmas hamper as 1st prize. The admission price is 50p for adults.

So please put the date in your diaries:
11:00 am—2:00 pm on Saturday 3 December and come along to pick up some unique gifts and have some fun.

Jesus did not directly create the Church. Rather, he came to usher in 'The Kingdom.' His concept is very simple: if God is King — a sort of divine ruler — then we live under Him and must obey his rule, and obey Him alone. When all humanity does obey God as King, life on earth will be transformed, leading to an earthly paradise. The Church is the vehicle God intends to usher in this new way of living.

Jesus did not leave detailed instructions about how any group of Christians should behave and congregate because he expected the world to end very soon after he ascended back to heaven. Since then, different Christians have formed different types of congregation that contrast quite radically, yet we call each a 'church.' We call these groups, *denominations*. Each denomination is a religious body comprising many local groups who worship God in a distinctive way.

The word 'church' translates the Greek word *ekklesia* (which is pronounced ek-lay-see-ia) from which we get English terms about the Church like 'ecclesiastical.' Literally, *ekklesia* denotes a group of people (usually soldiers) who are 'called out.' As far as we can tell, Jesus used the word *ekklesia* only rarely. In fact, the Gospels only cite him saying it twice:

- (i) In Matthew 16:18, when Jesus said that he would build his church on 'the rock' (which is actually a pun on St Peter's name — think of 'petrify', meaning 'turn into stone'). Jesus meant that Peter's faith was simple but very strong.
- (ii) In Matthew 18:17, when Jesus spoke about discipline within a group of believers.

Unfortunately, the word 'church' has three common meanings:

1. A building in which Christian acts of worship occur.
2. A Christian group or denomination, such as the '*Church of England*' or '*Roman Catholic Church*.'
3. All the people of God; the group of all believers or, more exclusively, all the baptised.

Almost always, we should regard the third definition as the best.

To distinguish this model from the other two, it is wise to talk about the Church *Universal* which means all believers of all denominations, wherever they worship God.

There are two main consequences of Jesus saying so little about the Church:

- We have few clues regarding what God wants the church to look like, so we sometimes have to guess. And some people's guesses can differ greatly from others'.
- The first point here explains why the church of today is, to some extent a human invention.

Many of the differences between these denominations arise from history, and usually centre on worship styles and power structures. Most denominations seek (at least to some extent) to be loyal to the period in the past when they came into being. Nevertheless, denominations can be grouped together:

- The Coptic Churches as well as the Greek and Russian Orthodox Churches seek to maintain a living link with a long-distant past. Today, many Roman Catholics see themselves in this same mould. Their worship is very heavily liturgical, and may be led in a language such as ancient Greek or Latin that is not used except during worship.
- Some churches want to re-invent the concept of church. Pentecostalist and 'house churches' are the obvious examples here.
- Many Church of England, Baptist, and Methodist Churches seek a middle way, trying to give a contemporary 'feel' to what they regard as 'timeless truths'.

Exploring the Church

Thoughts on Advent

Most people, including many Christians, ignore the season of Advent. The reason is fairly obvious: they prefer to anticipate Christmas and its tinsel, presents and fun. The sentimental image of a baby in a manger becomes too irresistible. So what *is* the true meaning of Advent?

Oddly, the secret of Advent lies in its liturgical colour, purple. In the very earliest days of the Church, only the emperor and his family were permitted to wear purple because the dye was so prohibitively expensive: indeed, as many as 20,000 snails shells were needed to dye a single cloak for an emperor. Yet a priest wears purple during Advent.

While we think of God coming to earth as the baby Jesus at Christmas, the intended focus during Advent is his *re*-appearance—Jesus returning at the end of time as Lord and judge of all. We therefore think of Jesus as Lord ... a being greater and far, far superior to a mere emperor or king.

In consequence, the second theme of Advent is the divinity of Jesus, in direct contrast to the Christmas emphases on the human God in the body of a human baby who is vulnerable and suffers like us.

The third of the great Advent themes is waiting. We wait for the second coming of Jesus, and while waiting we ponder what he will make of us, his Church. We do not know when he will return: it could be today but he might return much later, after our own lifespan has been completed. Then again, it is possible to think of Jesus returning when his spirit came to establish the Church at Pentecost. In this latter case, he is already here assessing his Church, and looking at us now. And he is wondering what to do with us.

The season of Advent is here. During Advent, allow Jesus to invite you too look at yourself and at the Church, and ask him what he makes of it ... and what he *will* make of it when he returns again.

The real reason for celebrating Christmas is that it happened *once*. And that one time changed the world. The infant born that first Christmas grew in wisdom and age and strength; he suffered and died and rose again; and he saved his people from *their sins*.

The Secret of Christmas: William Freburger

Gold for a manger bed

Gold for a manger bed,
Jesus enshrining:
straw where he lays his head,
softly reclining;
 so small and still he lies
 as on his infant eyes
 high in the darkened skies
the stars are shining.

King and Creator see,
whose hands have wrought us;
Saviour and shepherd he,
who loved and sought us;
 our God in human frame
 who to a lost world came
 and on the cross of shame
so dearly bought us.

Gold for a monarch's state;
all things sustaining;
High Prince and Potentate,
death's dread disdaining;
 to him the ransomed raise
 unceasing hymns of praise,
 through everlasting days
in glory reigning.

Words by Timothy Dudley-Smith

The poem can be sung to the tune of *To be a Pilgrim*.

Tel: 0161 624 3174

All our breads, pies & cakes are
traditionally homemade &
homebaked in our very
own bakery

So Fresh... So Tasty... So...

**VILLAGE
MANOR
Bakery**



499-501 Huddersfield
road OL4 2JG

FREE

Deliveries

On orders
over £8

**CELEBRATION
CAKES &
CATERING FOR
ALL EVENTS**



Waffles
Crepes
Shakes
Smoothies
Hot & Cold drinks
Ice Cream
Cookie Dough
Sundaes

Eat in
or
take away

Tel: 07747 441785

Email: sweetandsmooth@outlook.com

499 - 501 Huddersfield Road
OL4 2JG



NICK ACTON
Painter and decorator



Specialising in:

- Interior and exterior painting and decorating
- Coving, dado, and picture-rail fitting
- Hanging all types of wall covering
- Domestic, commercial, industrial

Home: (0161) 287 3290 Mobile: (07811) 343 963
50 Cobden Street, Waterhead, Oldham OL4 2HU

Competitive rates • Free quotations • All work is guaranteed
Fully qualified • 25-year's experience • CSCS registered

ANTONY BOOTH
PLASTERING CONTRACTORS LIMITED

**Domestic and Commercial
Plastering and Re-rendering**

Clean quality : craftsmanship

(07721) 527 850 (daytime)

(0161) 678 1078 (evening)

abp1968@hotmail.co.uk

www.aboothplastering.com

140 ASHTON RD / OLDHAM / OL81QT

HEADHUNTERS OLDHAM

HAIR SALON

Tel: 0161 624 2984

Email: headhuntersoldham@icloud.com

@headhuntersoldham

@headhuntersoldham



ZIG ZAG

T: 0161 620 9162

497 Huddersfield Road
Waterhead, Oldham
OL4 2JG

G BARLOW & SONS LTD FUNERAL DIRECTORS

Established 1868

Union Street West, Oldham, OL8 1DQ

Telephone (0161) 624 4301

24 hours

Personal attention

Private Chapel of Rest

Funerals completely furnished

Pre-payment plans available

An independent family business

FREE MEASURE • FREE QUOTATION • FREE FITTING



Harmony BLINDS (Oldham) Ltd

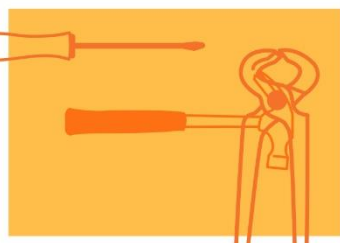
- ✓ Family Run Business
- ✓ Friendly & Reliable
- ✓ Made to measure on all types of blinds
- ✓ All Blinds Guaranteed
- ✓ Large Choice of Fabrics

Call: 0161 626 9688

Visit our new showroom at Unit 39, The Acorn Centre, Barry Street, Oldham, OL1 3NE

OPEN: Mon – Fri 9.30 – 5.00pm Saturday 09.00 – 1.00pm

www.harmonyblindsoldham.co.uk



Hedley Jackson

www.hedleyjackson.co.uk

Dip. FD.

FUNERAL DIRECTORS

A caring, professional and independent family business, serving families in the Oldham and Rochdale districts for over 50 years. Pre-paid plans available

Member Of
The National
Association
Of Funeral
Directors

Lyon House, 48/52 Rochdale Rd. Shaw, Oldham,
Lanc's. OL2 7SA

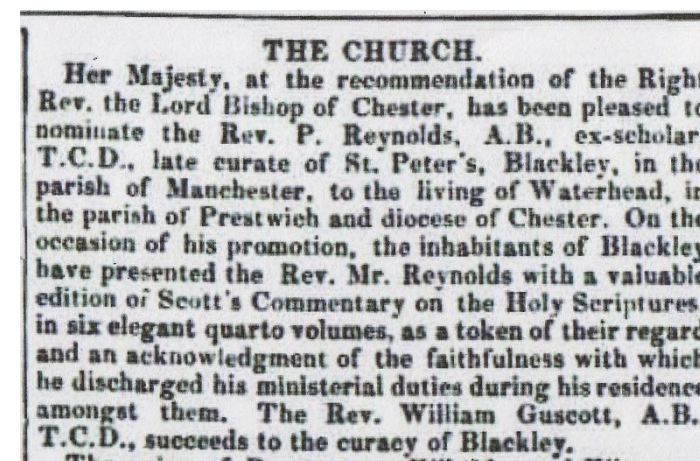
Tel: 01706 847422 (24hrs.)

Licensed
Member of The
British Institute
of Funeral
Directors

Waterhead village first appears explicitly in a written history as 'Watergate Mill' in 1648, and a different text dated 1654 describes 'that Water Corn Mill commonly called 'Watergate Myll ...' This mill could be identical with the 'Watergate' mentioned in an earlier will in 1468.

The industrial revolution caused the Oldham population to increase, itself sponsoring a huge urban spread in the early years of the nineteenth century. As the population grew, so a great many local people felt that Waterhead needed its own Established church. Essentially all of Waterhead village lay in the ecclesiastical Parish of Prestwich cum Oldham. The great Reform Act of 1832 split that parish with Waterhead being assigned to the new Parish of St James, although the nearest Established church was in fact St John the Baptist, located outside Oldham in Hey or Lees but only ½-mile away from Waterhead.

The new Parish was still large, and needed further subdivision, so the London Gazette of Tuesday 3 December 1844 bore this pronouncement: 'At the Court of Windsor, the 28th day of November 1844, present, The Queen's Most Excellent Majesty in Council' and then set out the legal apparatus for splitting the new Parish of Oldham into five separate 'districts'. One of them was Waterhead. The Bishop of Chester appointed the Revd Patrick Reynolds as its first Incumbent in charge at about the same time.



Excerpt from
the *Statesman
and Record*, 24
January 1845.



From the memorial book

- 1 **Norman Smith** died 1992 aged 77 years. Taken from our lives but always in our thoughts.
- 2 **Margaret Hammond** (née Whitehead) died 1991, aged 45 years. O for the touch of a vanished hand And the sound of a voice that is still.
- 5 **Jack Preece** beloved husband of Amy, died this day 1994, aged 71 years. 'Loved and Remembered Every Day.'
- 6 **Nellie Atkinson** died this day 1989. Reunited with Harold Atkinson who died 10 August 1981.
- 7 **Winifred Kershaw** 'Pal of my childhood days' Born this day 1942. Died 2nd November 1992.
- 9 **Edith Robinson** died this day 1986. 'Loved and remembered always.'
- 13 **William Oliver MD** (Edin.) died 1926. A loving father and compassionate physician.
- 14 **William Robinson** died this day 1969, aged 50 years. Treasured memories of 'BILL'.
- 18 **Reverend Charles Edward Shaw MBE BA FLS** Vicar of Waterhead from 1957–1994, died this day 1994. He saw God in technology, man and a snowdrop.
- 20 **Peter Barnes** (Skip) died 1998. Forever in our hearts. Birthday memories for 24th December. Jenny and Family.
- 21 In affectionate remembrance of **Edgar Hanson** who passed away in 1983.
- 22 **Jessie Whittaker** died this day 1989 aged 74. A sorrow too deep for words.
- 22 **Kenneth Shawcross** died this day 1997, aged 81 years. Loving husband and uncle. Will be remembered always.
- 23 **Thomas Wainwright** died 1974. 'Loved and remembered every day.'
- 23 **Constance Himsworth** Loving wife, mother, grandmother and a dear friend, died 1966 aged 71. 'Memories of you will never die.'
- 29 **James Pearson Robinson** died 1995. Loved and Remembered Always.
- 30 **Ida Fletcher** died 1991. Dearly loved. Happily remembered.
- 30 **Michael Wynn** died 2006. Forever in our thoughts.
- 31 **Jimmy and Annie Mills** Two wonderful parents remembered with love. Great-grandparents of Lisa.
- Lisa Kershaw** died April 27th 1999 aged 16 years. Treasured birthday memories of a daughter more precious than gold. Loved and remembered always.
- Harold and Elsie Prendergast**—a special mum and dad. Loved and remembered always and forever. Now with precious granddaughter Lisa in heaven.

Saturday 3 December	11:00 am	Waterhead Autumn Fair in the Church.
Weds 14 December	7:00 pm	Annual Carol Service followed by hot drinks and mince pies.
Monday 19 December	10–2 pm	Holiday club with food (see p. 26)
Tuesday 20 December	10–2 pm	Holiday club with food (see p. 26)
Weds 21 December	10–2 pm	Holiday club with food (see p. 26)
Thursday 22 December	10–2 pm	Holiday club with food (see p. 26)
Saturday 24 December	4:00 pm	Christingle service in Waterhead Church.
Saturday 24 December	11:30 pm	Midnight Mass in Waterhead Church.
Sunday 25 December	9:30 am	Christmas Day service in St Barnabas Church.

Sunday 1 January 2023 11:00 am Annual Covenant service.

Dates for your diary



T. Collins & Son Ltd

(Independent Funeral Director)



*24 Hour Dignified Personal
Attention Throughout The Difficult
Time of Bereavement*



Pre-paid Funeral Plans Available



Contact Mr. Darren M. Clark
for more details

151/153 St John Street . Lees . Oldham

Tel: 0161 624 1023