



Holy Trinity WATERHEAD

**Suggested
donation
50p**

February 2023

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 March 2022 magazine by February.
You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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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

There is a thick fog outside. It's surely one of the worst for some time: I cannot see beyond 25-yards ahead of me before the enveloping whiteness obscures what lies ahead. Perhaps it's wise to be nervous when travelling through such fog: I will have to walk carefully if I am to reach my destination safely.

Thankfully, I know the way home even if my eyes cannot see the journey. But I know that if I head in such-and-such a direction I *will* reach the safety of home, even though my eyes will register no physical *proof* of my progress from 'A' to 'B'. The journey might be quite scary.

Travelling through fog is a bit like faith. The classic Bible verse describing faith is Hebrews 11:1, which says, 'Faith is confidence in what we hope for and assurance about what we do not see.' In other words, we believe in something even though our physical eyes cannot prove it for us. By faith, we believe that God exists even though we cannot see him; by faith we believe that Jesus takes away our sins ... and so on.

But the analogy goes further. Even if I cannot see my home, I *can* see my feet, and at all times I can see at least a small distance in front of me. That small distance is sufficient for me to make the journey home, because each step forward means I can see a little further ahead.

In just the same way, faith is not just statements like 'I believe in God': properly understood, faith is also a journey. Viewed this way, walking by faith becomes less scary. Even if we cannot see the end goal of faith, we *can* walk step-by-step toward that goal. Even a tiny movement forward toward God means that the next stage of the journey becomes more visible. We deliberately look out for God's actions in the world and thereby walk one step forward in faith. Because of this step, we see God in the way someone loves with a supernatural love, and we have now a further step forward. We dare to love unselfishly, and we have made another step.

The weather forecast says the fog will clear by tomorrow. Maybe it will, in which case we will be able to see more clearly. But the spiritual fog won't clear tomorrow, so we will have to journey towards God in faith. That journey involves small steps of faith, each step bringing us a little bit closer to God himself ... for meeting with God is the whole point of the Christian journey.

Wishing you all joy in the wonderful journey of getting to know God:

PAUL

Lent is not just about giving up our favourite food, but its about going further and giving up things like hatred and unforgiveness. We need to clean our hearts and prepare ourselves for purity.

Amanda Jobs



Holy
Trinity
WATERHEAD

**Eucharist and ashing in preparation for
the observance of a holy Lent**

**Wednesday 22 February
at 7:00 pm**

Ash Wednesday

Dates for your diary

Saturday 12 February	3:00 pm	Swing Band Concert , in the Parish Hall.
Wednesday 22 February	10:00 am	Ash Wednesday service at St Barnabas Church.
	7:00 pm	Ash Wednesday service, at Waterhead Church.
Saturday 25 February	10:00 am	Lent retreat in St Barnabas Church (see page 18).
Sunday 19 March	11:00 am	Mothering Sunday service.
Sunday 2 April	11:00 am	Palm Sunday service.
Sunday 9 April	11:00 am	Easter Sunday service.
Sunday 23 April		Annual Church Meeting at 12:00 noon approx.

From the parish registers

Christian funeral

Tuesday 10 January	Freda Taylor , at Waterhead Church.
Thursday 12 January	Eric Needham , at Oldham Crematorium.
Thursday 26 January	Irene Cassidy , at St John the Baptist, Hey.

Bible readings for February

Sunday 29 January

Fourth Sunday of Epiphany

First: 1 Kings 17:8-16
Epistle: 1 Corinthians 1:18-end
Gospel: John 2:1-11

Sunday 12 February

Second Sunday before Lent

First: Genesis 1:1-2:3
Epistle: Romans 8:18-25
Gospel: Matthew 6:25-end

Sunday 26 February

First Sunday of Lent

First: Genesis 2:15-17; 3:1-7
Epistle: Romans 5:12-19
Gospel: Matthew 4:1-11

Sunday 5 February

Third Sunday before Lent

First: Isaiah 58:1-12
Epistle: 1 Corinthians 2:1-12
Gospel: Matthew 5:12-20

Sunday 19 February

Sunday next before Lent

First: Exodus 14:12-end
Epistle: 2 Peter 1:16-end
Gospel: Matthew 17:1-9



Colour this page

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

Can you find these Lent-related words in the grid above?

Almsgiving, Arrest, Ash Wednesday, Ashes, Betrayal, Cross, Crucifixion, Denial, Desert, Disciples, Easter, Example, Fasting, Forgiveness, Forty days, Garden, Good Friday, Holy Week, Jerusalem, Jesus, Last Supper, Palm Sunday, Penance, Peter, Prayer, Rejection, Washing Feet

Wordsearch for Lent

Did you know?

Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness where, for forty days, he was tempted by the devil. *Luke 4:1*

The three related passages Matthew 4:1–11, Mark 1:9–13, and Luke 4:1–13 each describe Jesus being tempted during a forty-day period in the wilderness of the Judean desert. He was tempted three times. On each occasion, the devil mis-quoted scripture to tempt Jesus and, on each occasion, Jesus responded by quoting a different verse from scripture to explain why he would not fall for the temptation.

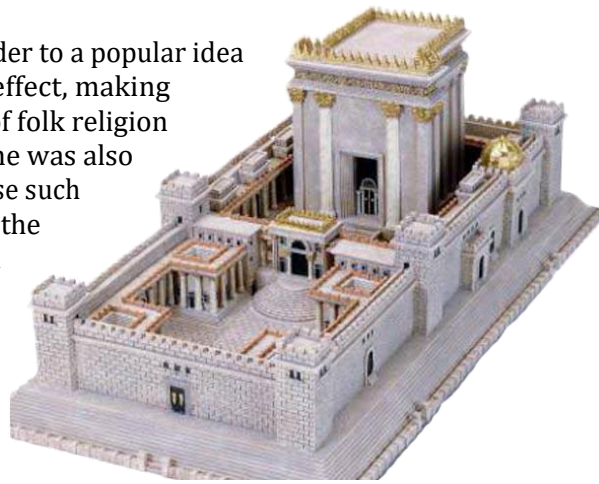
One of the temptations was for Jesus to stand on the pinnacle of the Temple dome in Jerusalem. Matthew 4 says:

The devil took Jesus to the holy city. He had him stand on the highest point of the Temple. 'If you are the Son of God,' he said, 'throw yourself down. It is written,
"The Lord will command his angels to take good care of you. They will lift you up in their hands.
Then you won't trip over a stone".'

The devil was in fact quoting from Psalm 91:11–12.

One of the rabbinical traditions current at the time of Jesus, which he would certainly have known, says 'When King Messiah is revealed, he will come and stand upon the roof of the holy place; then will he announce to the Israelites and say, "You poor, the time of your redemption has come".' It was a kind of litmus test, a simple way for the people to know whether a person was the Messiah or not, because he would appear above the Temple.

The devil was asking Jesus to pander to a popular idea in what a Messiah should do—in effect, making the Messiah a performer, a figure of folk religion rather than a spiritual leader. But he was also seeking to do away with faith because such tests mean a person could identify the Messiah without needing to appeal to God.



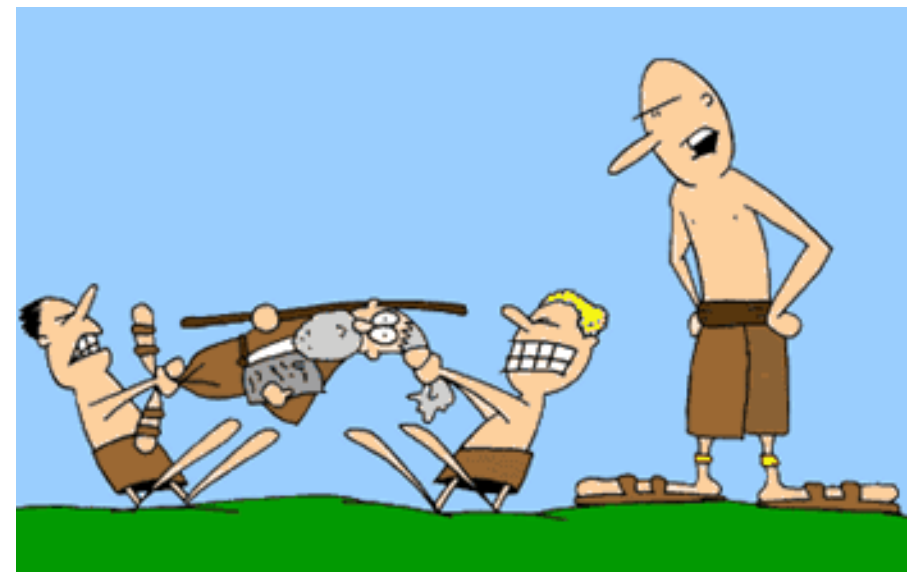
I'm tempted to say ...

Temptation is the desire to have or do something, especially something that is wrong, or something that causes an improper desire. That's why we might say, 'I'm tempted to kill / steal tell lies or gossip, and so on.

Some parts of the church will say that temptations come from the devil, others will talk about 'the powers of evil', while others again will prefer to think in terms of desires contrary to God that come from something deep within us. 'Original sin' is one phrase that tries to explain this third sense.

The reason why we need to think about temptation is because (if the thing we are tempted about is really something wrong) it always seeks to take us away from God. The subject of the temptation may be big and nasty, or small and unremarkable. What matters is that giving in to temptation makes us weaker, in a spiritual sense, because giving in to the temptation moves us away from God.

Resisting temptation, then, is not about calories or laws, but about obeying God in order to belong to Him. In fact, we fulfil our spiritual destiny whenever we refuse to give in to temptation.



'Hey! Didn't your parents ever teach you the benefits of prophet sharing?'

Prayer as living inside the life of God

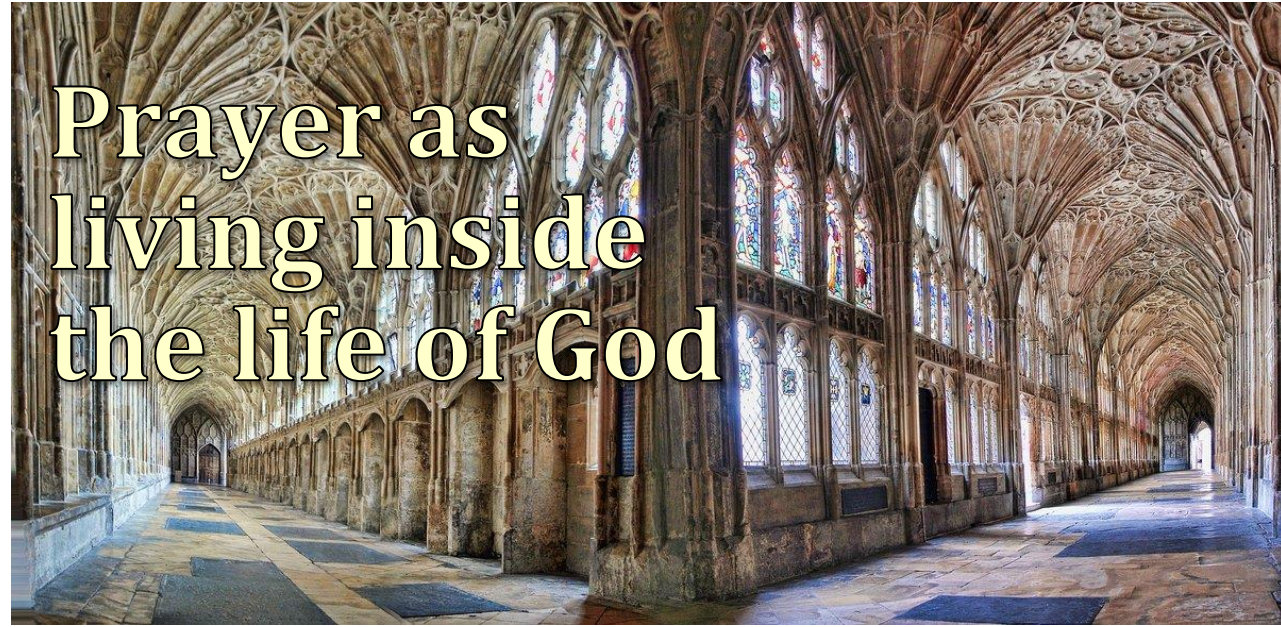
Lent — a poem

It's true, we cannot reach Christ's fortieth day;
Yet to go part of that religious way,
Is better than to rest:
We cannot reach our Saviour's purity;
Yet we are bid, 'Be holy even as he,'
In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with him, than one
That travelleth by-ways:
Perhaps my God, though he be far before,
May turn and take me by the hand, and more:
May strengthen my decays.

Yet Lord instruct us to improve our fast
By starving sin and taking such repast,
As may our faults control:
That every man may revel at his door,
Not in his parlour; banqueting the poor,
And among those his soul.

George Herbert (1593–1633)



The cloister in Gloucester Cathedral

A ceaseless interchange of mutual love unites the Father, Son, and Holy Spirit. Our prayer is not merely communication with God, it is coming to know God by participation in this divine life. In prayer we experience what it is to be made 'participants in the divine nature'; we are caught up in the communion of the divine persons as they flow to one another in self-giving love and reciprocal joy.

If we hold before us (in wonder) the mystery of the triune life of God our prayer will realise its full potential. The conception of prayer as homage paid to a distant God will fall away. We shall find ourselves full of awe and gratitude that the life of divine love is open and accessible to us, for God dwells in us. 'Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.'

If we begin to accept God's generosity in drawing us into the divine life, and grasp the dignity bestowed on us by the divine indwelling, prayer will spring up in adoration and thanksgiving.

From the Rule of Life of the Society of St John the Evangelist, chapter 21.

Bible manuscripts

In Europe, easy printing with moveable metal type was invented in the 1440s. Before then, all books were written by hand. Most books were written on parchment, which was made by carefully taking the skin of an animal, scraping off the hair, boiling in alkali to remove the fat, and smoothing the surface to prepare it to take ink. The best parchment was made the skin from young calves, called 'vellum'.

Producing a complete Bible required the skins of hundreds of animals because it's such a big book. It also required a great many highly-trained scribes, so making a whole Bible was a big undertaking and horribly expensive. The faith inherent in the pages of a Bible made it doubly precious.

For all these reasons, books and especially Bibles were treasured. A significant fraction of all the books even written by scribes were of the Bible or portions of it.

The oldest complete Bible is the Codex Sinaiticus (see the image above), which was written in the fourth century AD. It takes its name from Mount Sinai in Israel, because it was discovered in St Catherine's Monastery which is located on the higher slopes of that mountain. We know of other, older Bibles but they're incomplete—for example they contain only the New Testament—or are badly damaged through their extreme old age.



***The Kingdom of God is not going to be advanced
by our churches becoming filled with people,
but by people in our churches becoming filled
with God.***

Duncan Campbell

Citing chapter and verse

None of the original Bible manuscripts were divided into chapters and verses, so when were they first introduced?

In antiquity, Hebrew texts were divided into paragraphs. These paragraphs were identified by two letters of the Hebrew alphabet that acted much as a book end: one indicated a paragraph was 'opened'—it began on a new line—while another character indicated the paragraph was 'closed', and began on the same line after a small space. The Hebrew

Bible was also divided into some larger sections. Neither system corresponds with modern chapter divisions.

Chapter divisions (with titles) first appeared in a ninth-century manuscript, the so-called Bible of Rorigo, but it's very unusual.

The first systematic division of the Bible was adopted in the early thirteenth century. The idea came from the then Archbishop of Canterbury, Stephen Langton and a colleague, Cardinal Hugo de Sancto Caro. We retain their divisions to this day.

The first person to divide New Testament chapters into verses was probably the Italian scholar Santi Pagnini (1470–1541), although his system was never widely adopted. Perhaps people thought his verse divisions were too long; they were certainly much longer than those known today, so many saw little point in his approach. The verses needed to be shorter.

Robert Estienne devised an alternate numbering system in his 1551 edition of the Greek New Testament, which he reproduced in his 1553 French edition of the Bible. Estienne's divisions were widely adopted, so we duplicate his system in most modern Bibles today

Estienne's verse numbers appeared in the *margin* of his Bibles. His 1555 edition of the Latin Vulgate Bible was the first to actually include the verse numbers integrated *into* the text.

The first English New Testament to use Estienne's verse divisions was a 1557 translation published by William Whittingham. The first whole Bible in English to use both chapters and verses was the so-called Geneva Bible published in 1560. These verse divisions were accepted as a standard way in which to notate verses, and have since been used in nearly all English Bibles and the vast majority of those in other languages.

***Prayer ought to be short and pure, unless it be
prolonged by the inspiration of Divine grace.***

St Benedict

The parable of the sower

A sower went out to sow. As he sowed, some seed fell on the footpath; and the birds came and ate it up. Some seed fell on the rocky ground, where it had little soil, and it sprouted quickly because it had no depth of earth; but when the sun rose, the young corn was scorched, and as it had no root it withered away. Some seed fell among thistles; and the thistles hot up, and choked the corn. And some of the corn fell into good ground where it bore fruit, yielding a hundred-fold (Matthew 13:4–9)

I guess many of us are so familiar with the parable of the sower that, when we hear it, we hear the 'punchline' before we have got half way through it. It is usual to assume that the different types of soil represent different types of people. This may be the usual interpretation but it is not the only one.

An alternative way of seeing the parable is to assume that the different types of soil represent the same person but each of the soil types describes a different stage during their conversion. In effect, the extent of their sanctification is shown in their receptivity to the Gospel.

Some people are converted 'instantly' and their pilgrimage with Jesus commences immediately. Others are first convinced, then believe, and then develop commitment only in terms of 'head knowledge', and their heart engages with their faith some further time later.

So let's think of the parable this way: initially, a person hears the Gospel, but his heart is hard and he hears nothing. This is the footpath

prior to any kind of conversion. After a time, they admit that the Gospel must contain some truth: they hedge their bets and believe only a little of what they hear ... the 'safe' bits ... so they say 'thus far and no more' or 'I can believe only so much'; their commitment is only as skin deep as the layer of soil that covers the rock.

After a further time, and this same person knows more about the Gospel and about Jesus. They want to know more, to believe more, to have a deeper faith. It is here that their conversion is most in danger because they are sufficiently committed to be a risk to the powers of evil, but insufficiently so to effect the conversion of others. Accordingly, the powers of evil divert their attention. The person discovers their new-found Christianity has to compete for their time and money: they are committed to Christianity but also to other things, both to corn and to thistles.

The person can only go forward or backward at this point in their conversion: they cannot stay still. It is a battle between saving their soul and losing it. If they fall backward, then it is a matter of saying 'and I used to be interested a bit in the Church' but if they understand what is happening, they will ask for help from the Holy Spirit: their commitment will increase and their soul will be saved. That soil is used solely for Jesus.

It is also worth noting that the above order, albeit in reverse, explains the route taken by many people when they move away from faith.

**A state of mind that sees God in everything is
evidence of growth in grace and a thankful heart.
Charles Finney**

Justification

These two words are essential, but are often confused. The difference is also important.

Justification points toward our forgiveness by God. One dictionary definition says, 'The action of declaring or making righteous in the sight of God'. A person is justified because Jesus took away their sins on the Cross—a process that we often call the 'atonement'. The classic Bible passage is Romans 3:24–26:

[Our] righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus.

God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.

Romans 5:1 explains the consequences: 'Since we have been justified through faith, we have peace with God through our Lord Jesus Christ'. Furthermore, since Jesus' death and resurrection was a unique occasion, and cannot be repeated, we are therefore justified only once and cannot then become 'un-justified'.

Anyone can be justified. Our justification before God merely requires that we decide to accept forgiveness from Him. Some Church traditions will talk about a 'commitment' or 'being saved' 'becoming a Christian' and 'coming to faith'. It's best if that decision is made publicly or ratified by a recognisable statement, for example during a service of baptism or confirmation.

and

The idea of **sanctification** points toward our continuing purification after justification and conversion. One dictionary definition talks of, 'the action of making something holy'. That action of making holy is entirely the work of God, but it often requires our cooperation: we can ask for this work of God it but must never block it.

Almost anything can be sanctified, including the elements of bread and wine during a service of Holy Communion—the clue is in the name. But the most profound sanctification is that of a human soul. It generally starts before the moment of conversion, but is more profound afterward because the soul explicitly seeks purification.

While justification is a one-off event, sanctification occurs through a human lifetime. We start from a position of sinfulness and progresses toward holiness. As Jesus says in the beatitudes in Matthew 5: 'be perfect as God is perfect'. St Peter calls this extreme level of holiness, 'participation in the divine nature' (2 Peter 1:3–4). This verse underpins almost all spiritual striving as taught by the Eastern Orthodox Church.

The process of sanctification occurs in tandem between a soul and the Holy Spirit: the soul seeks God and God responds and helps. As it says in 1 Thessalonians 2:13, 'We ought always to thank God for you ... because God chose you ... to be saved through the sanctifying work of the Spirit and through belief in the truth.'

sanctification

Contemplation is the act of the soul
wrapped in admiration in the presence
of something more beautiful than itself.

Augustin Guillerand



Lent retreat

Saturday 25 February

9:45 for 10:00 am at St Barnabas' Church, OL4 1NL
in Mission Community 4. All are welcome.
The retreat concludes with a simple reverent Eucharist at 12:00 noon.
All are welcome

Clarksfield: St Barnabas
Glodwick: St Mark
Hey: St John the Baptist
Leesfield: St Agnes
Leesfield: St Hugh
Leesfield: St Thomas
Moorside: St Thomas
Waterhead: Holy Trinity



Waterhead Parish Hall
Waterworks Road, Oldham OL4 2JQ

Holy
Trinity
WATERHEAD

Swing Band Concert

The English National Jazz Orchestra
and vocalists

Sunday 12 February @ 3:00 pm

Tickets at the door or Tel: (07724) 763 980

Full bar and refreshments available

www.holytrinitywaterhead.co.uk

£5

12-17 years olds
half price
Children are free

All those days
you felt like dust,
like dirt,
as if all you had to do
was turn your face
toward the wind
and be scattered
to the four corners
or swept away
by the smallest breath
as insubstantial—
did you not know
what the Holy One
can do with dust?

This is the day
we freely say
we are scorched.

This is the hour
we are marked
by what has made it
through the burning.

Blessing the dust

A poem for Ash Wednesday



This is the moment
we ask for the blessing
that lives within
the ancient ashes,
that makes its home
inside the soil of
this sacred earth.
So let us be marked
not for sorrow.
And let us be marked
not for shame.
Let us be marked
not for false humility
or for thinking
we are less
than we are
but for claiming
what God can do
within the dust,
within the dirt
within the stuff
of which the world
is made
and the stars that blaze
in our bones
and the galaxies that spiral
inside the smudge
we bear.

Jan Richardson from her book, *Circle of Grace*

When I say, I am a Christian"

I'm not shouting, I've been saved!
I'm whispering, 'I get lost!
That's why I chose this way'.

When I say, 'I am a Christian'

I don't speak with human pride
I'm confessing that I stumble—
Needing God to be my guide

When I say, 'I am a Christian'

I'm not trying to be strong
I'm professing that I'm weak
And pray for strength to carry on.

When I say, 'I am a Christian'

I'm not bragging of success
I'm admitting that I've failed
And cannot ever pay the debt.

When I say, 'I am a Christian'

I don't think I know it all
I submit to my confusion
Asking humbly to be taught.

When I say, 'I am a Christian'

I'm not claiming to be perfect
My flaws are all too visible
But God believes I'm worth it.

When I say, 'I am a Christian'

I still feel the sting of pain
I have my share of heartache,
Which is why I seek His name.

When I say, 'I am a Christian'

I do not wish to judge
I have no authority...

I only know I'm loved

Carol Wimmer

A wedding toast

**St. John tells how, at Cana's wedding feast,
The water-pots poured wine in such amount
That by his sober count
There were a hundred gallons at the least.**

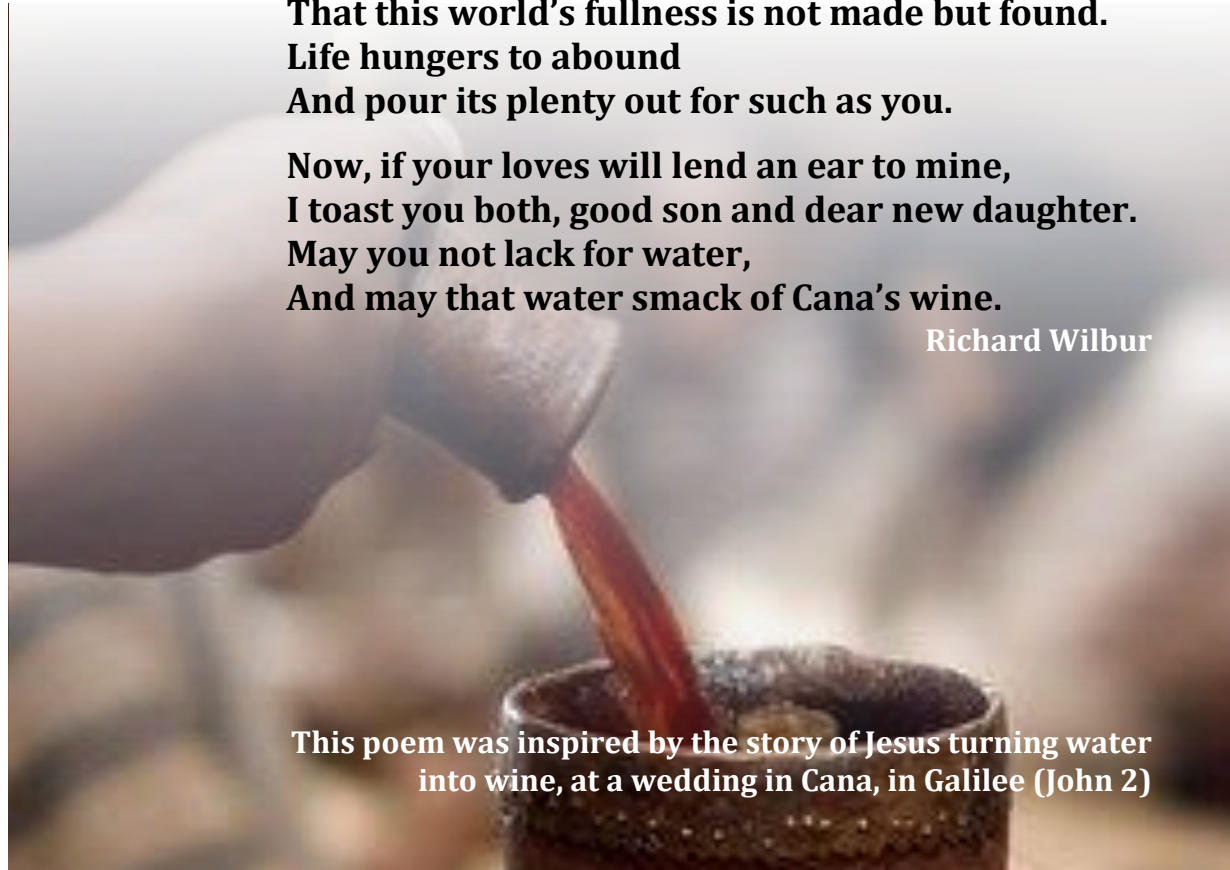
**It made no earthly sense, unless to show
How whatsoever love elects to bless
Brimms to a sweet excess
That can without depletion overflow.**

**Which is to say that what love sees is true;
That this world's fullness is not made but found.
Life hungers to abound
And pour its plenty out for such as you.**

**Now, if your loves will lend an ear to mine,
I toast you both, good son and dear new daughter.
May you not lack for water,
And may that water smack of Cana's wine.**

Richard Wilbur

**This poem was inspired by the story of Jesus turning water
into wine, at a wedding in Cana, in Galilee (John 2)**



From very ancient times, Christians have signed themselves with the Cross during services. The practice probably goes back to the end of the second century.

Sometimes it is only the forehead that is signed, in which case a finger may first be dipped into a stoop of holy water. More often, however, a person describes a cross in front of their whole upper torso.

In some churches, the Sign of the Cross is made quite often during the service, for example at the Gospel, Creed, Benedictus, and final blessing. At the same time as tracing the cross, many Christians say a Trinitarian phrase (aloud or silently) such as, 'In the name of the Father, and of the Son, and of the Holy Spirit.'

The positions of the four points of the Cross are significant:

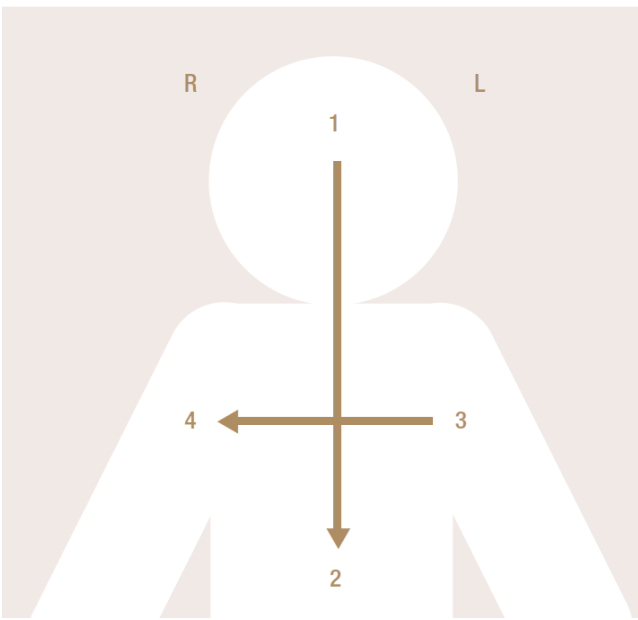
1. We start with the head because everything starts when we direct the mind towards the Cross as the source of our forgiveness; and the brain lies behind our forehead and its thoughts need to be pure and clean.
2. The next point is the lower abdomen, the stomach: before modern medicine, the stomach was seen as the organ that gives power to our actions (which is why we may still talk about a 'gut feeling'). It powers our lives of holiness,
- 3, 4. Left to right, from shoulder to shoulder: this movement aims to symbolise that everything is encom-

passed within the power of the Cross.

5. Some people end with a fifth point, the heart: the heart is traditionally seen as the seat of our emotions. The desires of our heart need continual irrigation in the love shown on the Cross.

The triple signing with the Cross of the forehead, lips and breast when reading from the Gospel dates from the eleventh century at the earliest. Symbolically, it implies that the Cross is cleansing us in thought, word, and deed.

Signing with the cross



Thomas Merton was born in Prades, France. His New Zealand-born father, Owen Merton, and his American-born mother, Ruth Jenkins, were both artists. They had met at a painting school in Paris, married at St Anne's Church in Soho, and returned to France where Merton was born on 31 January 1915.

After a troubled and raucous adolescence in England, he emigrated to the United States and converted to Roman Catholicism while at Columbia University. On 10 December 1941, he entered a community of Trappist monks at the Abbey of Gethsemani in Kentucky. The Trappists are, arguably, the most ascetic of all the Roman Catholic monastic orders.

Merton spent twenty-seven years in Gethsemani. He kept several journals and read extensively. His superior noticed Merton's talent for writing and intellectual gifts so, in 1943, Merton was tasked to translate religious texts and write biographies on the saints for the monastery. He took this assignment seriously. In 1948, he published his spiritual autobiography, *The Seven Storey Mountain*, which describes the quest for faith in God that led to his conversion to Catholicism.

During his time as a monk, Merton published more than 70 books, 2,000 poems, and numerous essays, lectures and reviews. He wrote over sixty books, hundreds of poems and articles on topics ranging from monastic spirituality to civil rights, non-violence, and the nuclear arms race. Merton endured severe criticism for his social activism, from Catholics and non-Catholics alike, who said his political writings were 'unbecoming of a monk'.

A life is either all spiritual or not spiritual at all. No man can serve two masters. Your life is shaped by the end you live for. You are made in the image of what you desire.

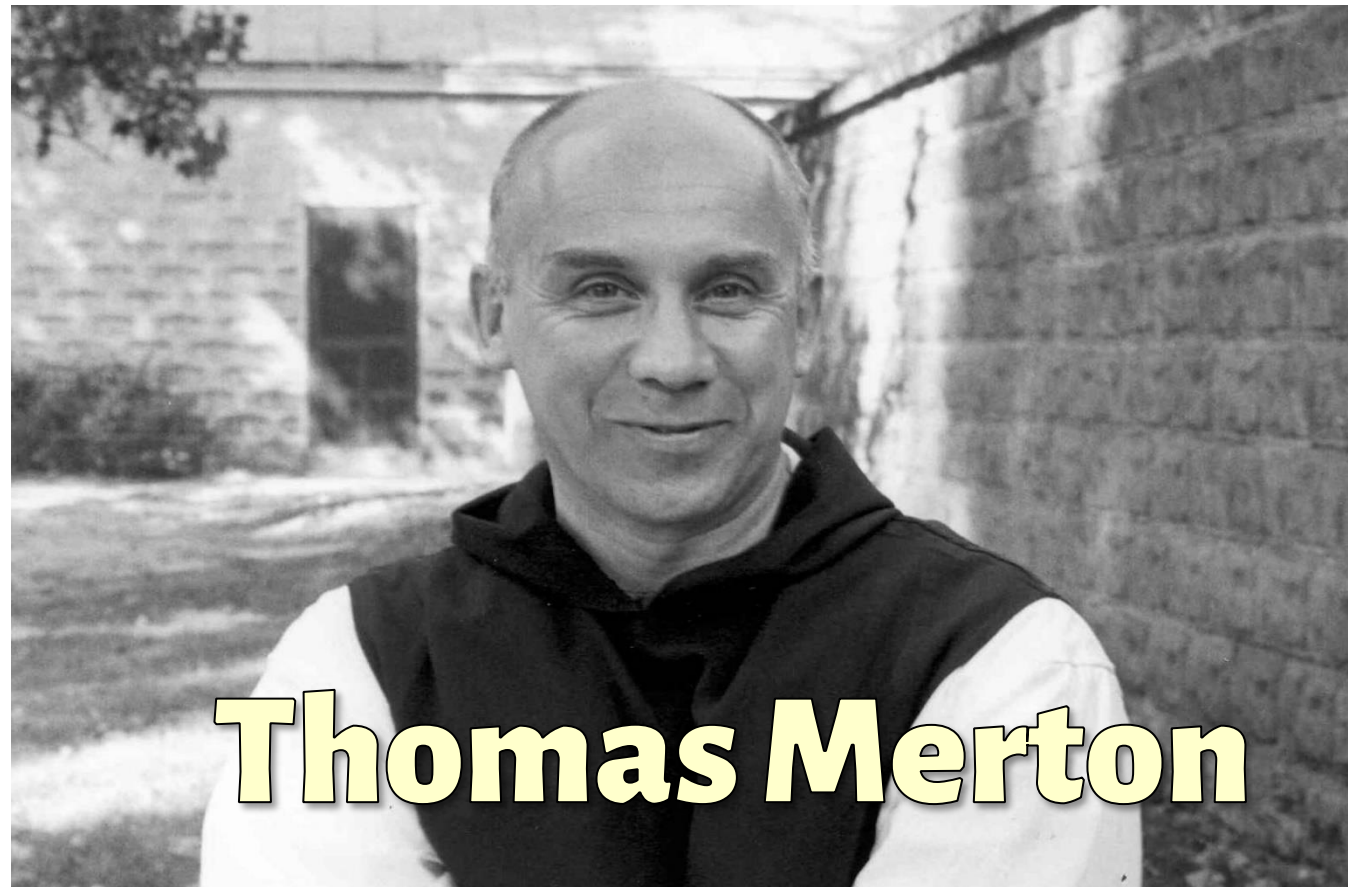
A principal theme of Merton's writing was 'freedom': how is it possible for a person to become the child of God they were born to be? After years of trying, in 1965, the Abbey permitted Merton to live as a solitary in a hermitage in the grounds of the monastery.

Being a hermit gave him greater solitude and allowed him more time to pray and write. He became perhaps the foremost spiritual writer of the later twentieth century. His classics include *Thoughts in Solitude*, *No Man is an Island*, *Conjectures of a Guilty Bystander*, *Seeds of Contemplation* and *Solitude and Love of the World*.

We are not at peace with others because we are not at peace with ourselves, and we are not at peace with ourselves because we are not at peace with God.

During his last years, he became interested in Asian religions such as Zen Buddhism. The Dalai Lama visited him in 1968. It was during this trip to a conference on East-West monastic dialogue that Merton was accidentally electrocuted in Bangkok on 10 December 1968 — the twenty-seventh anniversary of his entrance to Gethsemani.

Since his untimely death, Merton has been widely recognised as a prophet and one of our century's most significant writers on the spiritual life.



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Derek made an altar call at the end of the service.

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A modern Madonna



This picture by Parker Fitzgerald depicts Jesus and Mary, and is designed to unsettle. Unusually, Mary is the very young girl tradition suggests, rather than the 30-something we expect from the usual iconographies. Furthermore, both Mary and Jesus have been drawn to look contemporary, although the border, background and the dragon design on her robe are Celtic and otherworldly. Maybe the artist intends us to see a New-Age Mary, liberating her from the bonds of traditional piety.

Her unkempt and rather desperate gaze suggests she fears for the future. Having gone to the Temple in Jerusalem for Jesus' Presentation, she has heard of the Magi's visit. She knows that Herod

and all Jerusalem are troubled at the news. Perhaps she has already guessed that she will have to flee as a refugee.

It's always good to see a well-known scene through different eyes. We may not agree with everything it seeks to say (or we may not understand). Then again, perhaps we see in part and agree in part. But refusing to see a scene through anything but the same eyes we always use ultimately becomes tantamount to employing a filter—itself suggesting a built-in prejudice.

Seeing this Mary should help us see Mary in other women, and see Jesus in other babies. After all, as the hymn says, 'Be born in us today'.

You are the only Bible that
 some unbelievers will ever read
 John MacArthur


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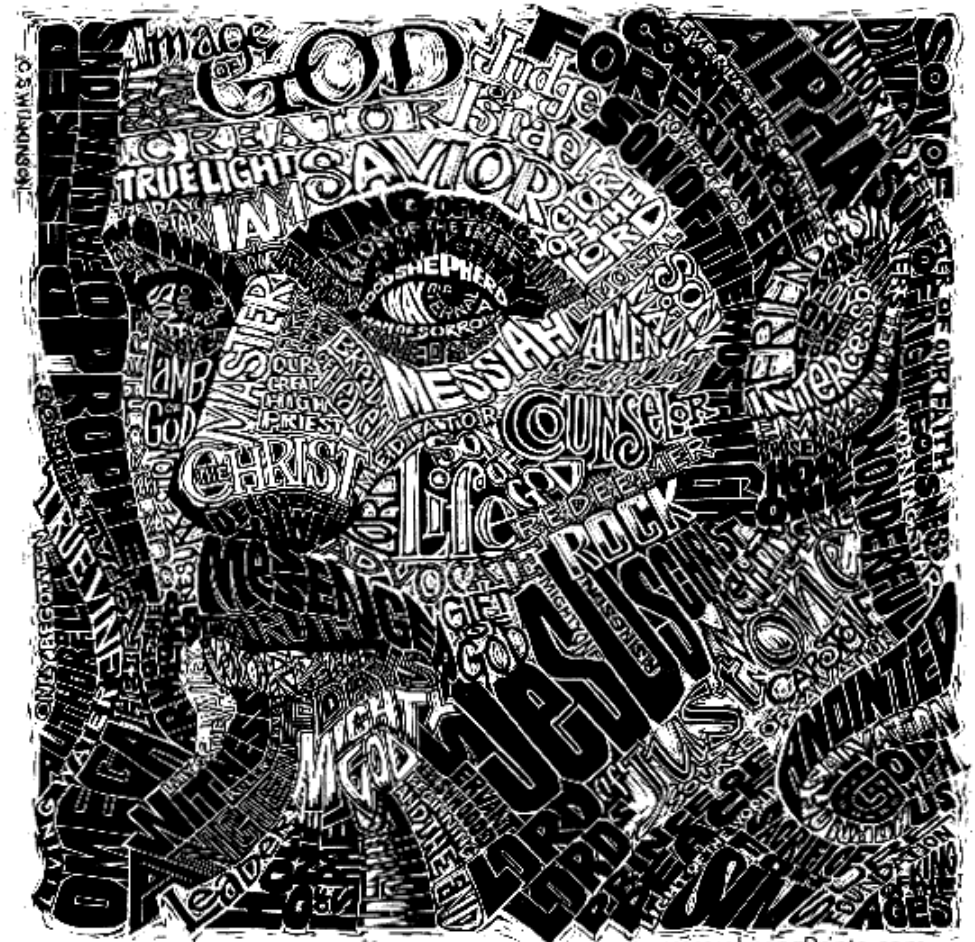
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From the memorial book

- 1 **Doris McCormick** died this day 2010. 'Always a kind word, always a smile.'
- 2 **Kenneth William Shaw** died in 1981 'Of such is the Kingdom of Heaven.'
- 5 **Florence Belshaw** died this day 2004. In memory of a dear Mum. "Good night and God bless." Daughters Audrey and Joan.
- 7 **Emma Ribchester** died 1991 'In heavenly love abiding.'
- 10 **Fred Tomlinson** died this day 1995. 'Always in our thoughts.'
- 13 **Edith Alice Nicholson** died 1991 aged 65 years. 'In Loving memory of a Dear Mother and Grandmother.'
- 14 **Sgt Kirt Connell** died tragically this day 2015 aged 33. Always remembered.
- 15 **Nora Robinson** Beloved Wife and Mother. Died on this day 1982 aged 83 years.
- 16 **Trevor Crossley** died this day 2010 aged 66 years. Loved and thought of every minute of every day. MC.
- 18 **William Dalton** died 1937. His years were short numbered, yet his kindness is remembered.
- 19 **Mary Berry** nee Gartside died this day 1998. Widow of Frank Berry who died January 1979. R.I.P.
Elsie Prendergast – a special mum and grandma. Loved and remembered forever.
- 22 **Fred Lees** died this day 1986. Never more than a thought away. Loved and remembered every day.
Frances Cheetham (Nancy) died 1991. A tireless worker for the church.
Esther Pollard died 1960. 'In heavenly love abiding.'
- 25 **Muriel Fitton** died 2006. Former Chorister and Sunday School Teacher. Also Organist at St. Catherine's Church, Old Colwyn for 32 years.
- 28 **John Illing** Dearly loved Son, Brother, Uncle and Treasured Godson, died this day 1995. 'Called to Higher Service.'
Cecil Buckley a beloved husband and dad, died this day 1953 aged 57 years. Will always be remembered and loved by his family.

'I am the wordle of life'

A 'Wordle' is an image or design made up of words that are somehow related, usually to the design itself. Look at the Wordle below. It was composed using words about Jesus or used by Jesus to describe himself.



He who lays up treasures on earth spends his life backing away from his treasures. To him, death is loss. He who lays up treasures in heaven looks forward to eternity; he's moving daily toward his treasures. To him, death is gain.

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