

A black and white photograph of the Queen Mary 2 cruise ship docked at a pier. The ship is viewed from a low angle, showing its massive scale. The name 'QUEEN MARY 2' is visible on the side of the hull. In the background, there are industrial structures and a sign that reads 'HOLY TRINITY WATERHEAD'.

Holy Trinity WATERHEAD

**Suggested
donation**

50p

June 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 July 2022 magazine by 15 June. 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
Pete Haslam (0161) 345 0215
Lucie Reilly (07880) 861 751

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

During the month of June, we start the long Trinity season. It's the longest of all the seasons in the church year and continues until the end of October. During this time, the so-called 'liturgical colour' is green, so all the furnishings in the church building and the colour of the priest's vestments are green to remind us of creation. It says that God made everything, including us.

During the Trinity season, both the Bible readings and the liturgy act as a kind of syllabus (or 'catechism'): they describe the basics of the Christian faith.

Straightaway, on Trinity Sunday itself, that teaching starts by describing God. God is infinite and therefore beyond description. We can neither define or even comprehend Him. But at the heart of His nature we see His divinity describing three persons of Father, Son, and Holy Spirit.

During the remainder of the long Trinity season, the church teaches about prayer, scripture, prophecy, sacraments—indeed, all the aspects of faith that make up being a disciple.

Behind these ideas are several central themes that can get lost as we attend to the finer detail. They are, first, that God is characterised by a vast love that seeks a relationship with everything He created: God wants us to love Him just as He loves us. Second, because love cannot impose itself, we can choose not to love God—which introduces the concept of sin, which is a technical word which simply means we can choose to act in ways that do not love God. And, third, God Himself helps heal us of the effects of sin. That's why the central image of Christianity is a cross, because it points toward the work of Jesus in forgiving us.

It's important to use the ideas explored during the Trinity season as a means of growing in faith, which might be described as 'becoming a better Christian'. But it's even more important to know that Christianity is not about 'head knowledge' but is better seen as growing in love toward God and our neighbours.

Wishing everyone great joy as we grow in faith:

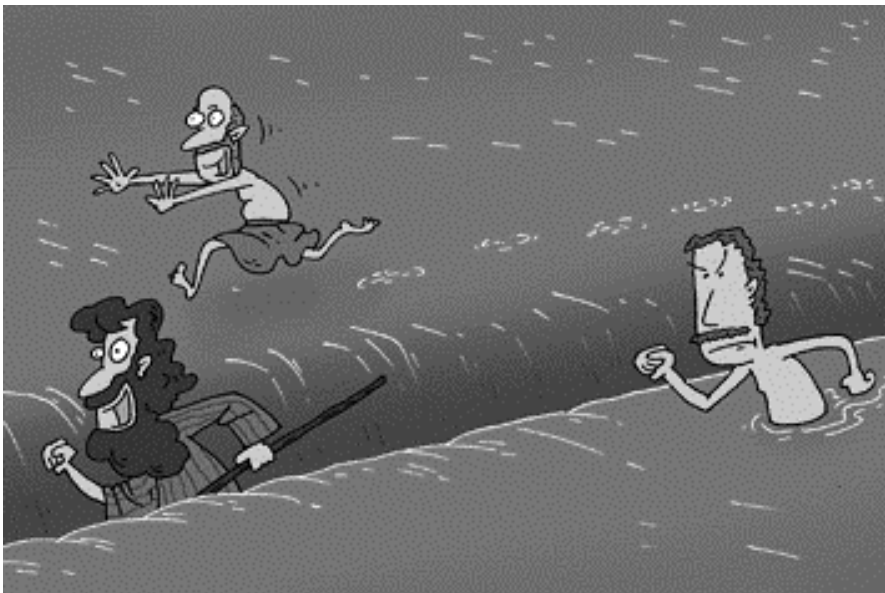
PAUL

Quiz night

The quiz on 13th May was very successful with 8 teams taking part to win the cash prize of £30. Attendance was a bit lower with 40 people but we were competing against the Eurovision Song Contest! Many of our regulars were there and we were delighted to welcome a team from Daisy Hill who came along for the first time. We hope to see them again at the next quiz.

Once again it was a very close-run contest with only 2 points between the winners and the runners-up. In total we raised £485.50 which is excellent. 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, Lucie and Lilly for their help with the preparations and especially Daniel for his sterling work manning the bar. Thanks also to everyone who contributed the raffle prizes as we had a good selection of items.

We'll be hosting another quiz night in the autumn and will publish the date soon.



Hozekiah thought this race with Moses and Peter was grossly unfair.

Bible readings for June

Sunday 4 June

Trinity Sunday

First: Isaiah 40:12-17, 27-end

Epistle: 2 Corinthians 13:11-end

Gospel: 28:16-end

Sunday 11 June

St Barnabas Apostle

First: Job 29:11-16

Epistle: Acts 11:19-end

Gospel: John 15:12-17

Sunday 18 June

Second Sunday after Trinity

First: Exodus 19:2-8a

Epistle: Romans 5:1-8

Gospel: Matthew 9:35—10:8

Sunday 25 June

Third Sunday after Trinity

First: Jeremiah 20:7-13

Epistle: Romans 6:1b-11

Gospel: Matthew 10:24-39

From the Parish Registers

Christian baptism

Sunday

Sunday 21 May

Sunday 28 May

Violet Youngjohns at St John the Baptist Church

Myla Knowles

Teddy Jones

Isaac Jones, all at Waterhead Church

Blessing and renewal of wedding vows

Saturday 27 May

Leah and Jason Highway, at Waterhead Church

Christian funeral

Tuesday 2 May

baby Teddy Peter McCullough,
at Oldham Crematorium

Did you know?

Jesus said, 'Holy Father, protect [the disciples] by the power of your name, the name you gave me, so that they may be one as we are one.'
John 17:11b

At about the time of Jesus, the Jewish people regarded God as both remote and untouchable ('transcendent'), yet He was also present in the here and now ('immanent'). His transcendence was a consequence of His utter purity while his imminence demonstrates His desire to operate in human lives in works of comfort, love, and miracle.

With time, God's transcendence came to outweigh His immanence to the extent that even saying 'God' was forbidden. He was so completely holy that a sinful person speaking such a word was blasphemy.

As a direct result, there arose a wide array of phrases that enable people to refer to Him while avoiding these prohibitions. One such was to talk about 'the Name'. It occurs most often in the poetical Scriptures, such as Ps 145:1 'I will praise your name'. Here, the verse makes most sense when the word 'name' is taken to mean God Himself. There are many examples in the psalms, such as 9:1 and 34:3. So when Jesus says God gave him 'the name', he is claiming divinity.

The best known example of 'name' referring to God occurs in the template prayer that Jesus gave to his disciples when he was teaching them how to pray. The Lord's Prayer in Matthew 6:9-13 starts, 'Our Father ... hallowed be your name'. The prayer therefore starts with two roundabout ways of referring to God, first 'Father' then 'name'.

In the Lord's Prayer, Jesus is telling us to pray to a God who is holy but reachable. By saying 'Father' he is referring to the intimacy of a God who cares for us, and wants to be in a loving relationship with us. But by using 'name' in this way, he is also reminding us that God is utterly holy, completely 'other', and different from us because He is sinless and spiritual.

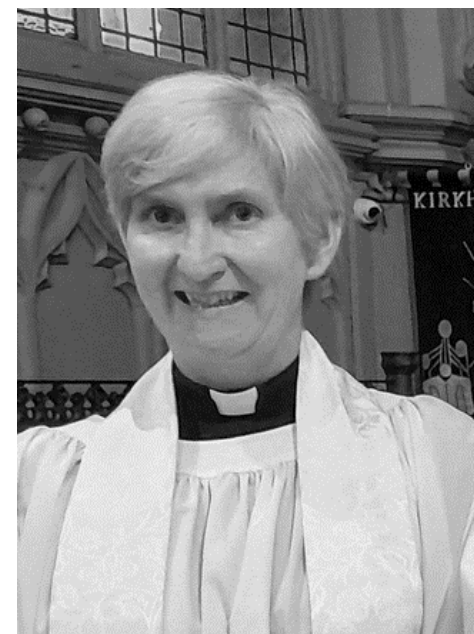
Mary William
Elizabeth
Robert Jane John
Helen George
Peter Andrew Isabella David
Alexander James
Thomas Margaret

The Revd Denise Owen

The Revd Denise Owen has been Vicar at our sister church of St Thomas' Moorside since 2017. In 2018, she was also licensed as Assistant Curate in our Churches.

Revd Denise will leave Oldham this summer to become Vicar of three churches in Mossley and will probably be licensed in early autumn.

Massive congratulations, Denise! We will of course miss you very much indeed.



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Metaphors for God

All of us use analogies, metaphors, and phrases to refer to God. Some people call them 'circumlocutions' or 'paraphrases'. Here are a few examples from the Bible. See also page 6.



His arm or hand

This metaphor suggests helping, support, getting involved, and building. It also implies strength and protection.

Examples include Psalm 98:1: 'Sing to the Lord a new song, for He has done wonderful things, His right hand and His holy arm have gained the victory for Him.'



The Word

This metaphor says that things happen when God command it: think of the repeated words in Genesis 1, 'God said ... and it was done'.

In the New Testament, the Word always refers to Jesus: think of John 1:1, 'In the beginning was the word ...'

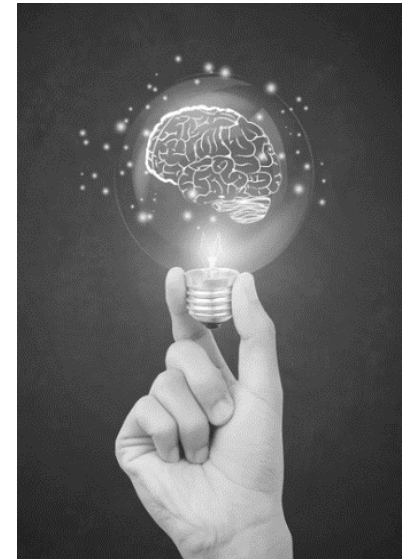


The Glory

This metaphor says that God is wonderful, magnificent, colossal, beautiful, and so on.

It can imply other-worldly. In the Bible, the glory of God is often manifested as light: think of Exodus 24:16, 'The glory of the Lord settled on Mount Sinai' or 'Glory is His holy name' 1 Chronicles

16:10,



The wisdom

This word suggests God is all-knowing and profound. He is authoritative and therefore we should listen to Him.

The classic Bible text is Proverbs 8 and 9, in which Wisdom is portrayed as a wise woman.

‘Expecting a messiah...’

For centuries, the Jewish people had been expecting a Messiah-like figure. They did not know what he would be like: some of their ideas were widely off the mark—many wanted a military leader to help them rid themselves of their hated Roman overlords. But quite often the Old Testament prophets were accurate. For example:

- The Messiah would be born in the Judean town of Bethlehem (Micah 5:2, which is cited in this context in Matthew 2:1).
- The Messiah would be forced to flee persecution at an early age (Jeremiah 31:15 cf. Matthew 2:13).
- His ministry would centre on Galilee (Isaiah 9:1–2).
- Most of the Jewish people did not accept him as Messiah (Isaiah 53:3), as many did not accept the teaching of the prophets themselves.
- He would enter Jerusalem in triumph but riding on a donkey (Zechariah 9:9 cf. Matthew 21).
- He would be betrayed for thirty pieces of silver (Zechariah 11:12 cf. Matthew 26:15).
- Psalm 22 bears such an uncannily close resemblance to the story of Jesus’ Passion that some people have even called it a Christian fake! In fact, it is provably written in about the year 1000 BC.
- In terms of ministry, this Messiah would somehow look like Moses. In Deuteronomy 18:15, Moses says, ‘The Lord your God will raise up for you a prophet like me from among your own brothers’ (which means he would be Jewish).

O drop

**Listen, O drop, give yourself up without regret,
and in exchange gain the Ocean.**

**Listen, O drop, bestow upon yourself this honour,
and in the arms of the Sea be secure.**

Who indeed should be so fortunate?

An Ocean wooing a drop!

In God’s name, in God’s name, sell and buy at once!

Give a drop, and take this Sea full of pearls.

Rumi

Moses said, 'The Lord your God will raise up for you a prophet like me from among your own brothers'.

Many New Testament writers, allude to this latter often. For example, look at the way John starts his Gospel: his first major character is John the Baptist, who is asked, 'Are you *the* prophet?' (John 1:21). And the very first gossip concerning Jesus is Philip's comment to Nathaniel, 'we have found the one Moses wrote about in the Law!' (John 1:45).

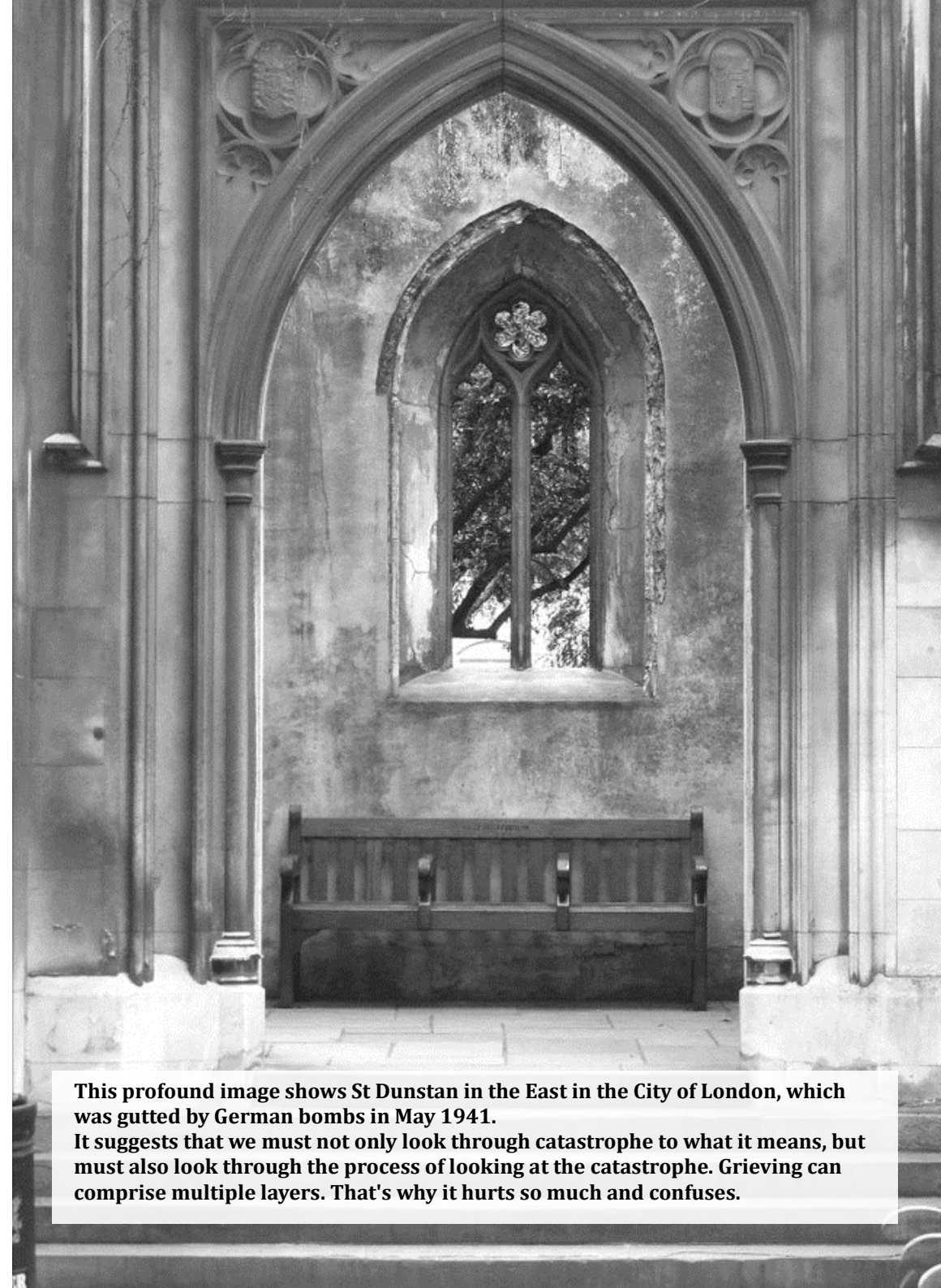
The similarities between Moses and Jesus include:-

- The birth of each was concurrent with the massacre of all the local young boys (compare Exodus 1:16 and 2:2-4 with Matthew 2:16).
- Both had a human stepfather.
- Both spent their formative years in Egypt (Exodus 2 and Matthew 2:13-21).
- Both spent time in the wilderness (Exodus 2:16 ff. and Matthew 4:1-11) and both these periods were numbered with '40'.
- Both received commandments from God (Exodus 20 and, for example, John 13:34).
- Both fed their people with bread in a miraculous way (Exodus 16 and John 6:4-13).
- Both spoke with God face to face (Numbers 12:4-8 and Mark 9:2-9).
- Both led their people into a 'promised land': Moses led the Hebrews into Canaan (called 'Palestine' in Jesus' time, and much of which is 'Israel' today); and Jesus leads Christians into the new Promised 'Land' of Heaven.

For more information, go to:

<https://www.oneforisrael.org/bible-based-teaching-from-israel/21-ways-yeshua-is-a-prophet-like-moses/>
<https://www.spurgeon.org/resource-library/sermons/the-prophet-like-unto-moses/#flipbook/>

'A prophet like unto me ...'



This profound image shows St Dunstan in the East in the City of London, which was gutted by German bombs in May 1941.

It suggests that we must not only look through catastrophe to what it means, but must also look through the process of looking at the catastrophe. Grieving can comprise multiple layers. That's why it hurts so much and confuses.

The Trinitie

Lord, who hast form'd me out of mud,
And hast redeem'd me through thy bloud,
And sanctifi'd me to do good;

Purge all my sinnes done heretofore:
For I confesse my heavie score,
And I will strive to sinne no more.

Enrich my heart, mouth, hands in me,
With faith, with hope, with charitie;
That I may runne, rise, rest with thee.

from *The Temple* (1633), by George Herbert.

This poem is named after the Trinity yet it only mentions God as 'Lord' What's going on?

This poem comprises three verses each of three lines. Many kinds of triplet are woven together in a poem which is playful yet serious in its understanding of the relationship between the Christian and God.

Herbert addresses the first verse to the one Lord, who is creator, redeemer, and sanctifier—so Father, Son and Holy Spirit. The many 'd' sounds (such as those in form'd, mud, bloud, good) make a staccato sound that helps to hammer home the message. And 'd' is the last letter in 'God'

Herbert sees sin as being strong. In another threesome, he says that sin (past present and future) needs to be dealt with. So if the first verse centres on the creator God, the Father, so the principal focus of the second verse is Jesus as redeemer.

It is no surprise that the third verse both addresses the third person of the Trinity, the Holy Spirit, the sanctifier, and is laden with more triplets. The whole of the believer needs to find focus in God. Body, mind and spirit are woven together in faithful trust and service, living out the virtues of faith, hope and charity. The three lines of the third verse end in the lighter 'ee' sound, taking us back to the Trinitie of the title.

The final picture implies a dance-like movement. Because God is a creator, a Christian soul can run with the risen Christ, and rest, day by day and then eternally, in the Spirit of God.

Deacon

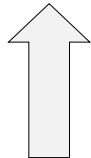
A **deacon** is ordained by a bishop. The word comes from a Greek source and literally means 'servant'.
A deacon can do just about anything a priest can do except say a blessing, so they cannot lead a service that involves the Eucharist. Almost all deacons are employed as a curate, which is an Anglican term meaning something between 'trainee' and 'apprentice'.



Priest

A **priest** is ordained by a bishop. The word comes from the Old English word *prēost* which is Germanic and comes ultimately from the church-based Latin *presbyter* meaning 'elder'.
He or she is ordained twice: the second service of ordination is generally called a 'priesting', which generally occurs about a year after the person is first ordained as a deacon. Most priests serve a parish, but some will serve as chaplains in a school, hospital, army,

Clergy

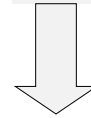


Dean

A **dean** is a middle-ranking priest with several years of experience. They are in effect middle-management administrators and are in charge of, for example, a town or area or of a cathedral.
The name comes from Old French *deien*, itself from a late Latin word *decanus* meaning 'chief of a group of ten', from *decem* 'ten'.
Deans are called a 'rural dean' if they oversee a sparsely populated area, or an 'area dean' if it's more urban. Some deans oversee a parish; but in our Diocese they do not.

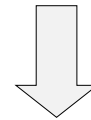
Archbishop

An **archbishop** leads a 'province' in the Anglican Church. England has two provinces, of southern and northern England. The two archbishops chair the college of bishops, and oversee the parliament of the church—the General Synod.



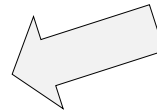
Bishop

A **bishop** leads a Diocese, which is a self-contained administrative district. The word comes from the Old English *biscop*, *bisceop*, via Latin from Greek *episkopos* 'overseer', itself from *epi* 'above' + *-skopos* '-looking'. In practice, larger dioceses often employ a so-called suffragan (or 'junior') bishop under a lead bishop.

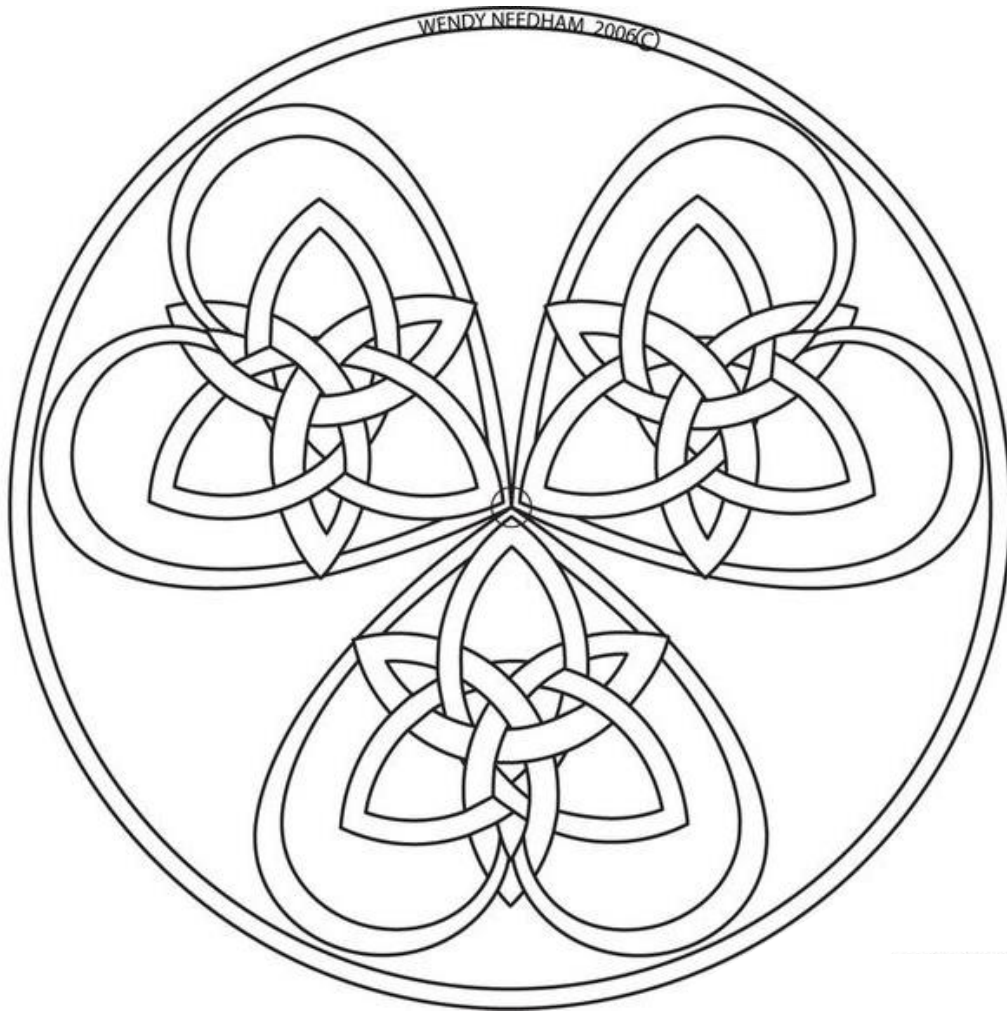


Archdeacon

An **archdeacon** is a senior priest to whom a bishop has delegated responsibilities. The name itself simply means 'senior deacon'.
The archdeacon's role generally centres on legal matters such as legal advice and clergy deployment.



Like most professions, the staffing structure in the Church of England adopts a strict hierarchy, with different kinds of priest fulfilling different jobs and levels of leadership.



Colour this page

Many Christians prefer visual ways of exploring their faith. For example, some early Celtic Christians produced artistic 'scrollwork' that involves interleaving strands. In the example above, each of the three elements shows a three-fold symmetry, yet each of these three strands comprises a single thread—an interesting way of thinking of the Trinity.

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

Trinity wordsearch

Look in the grid above for these words about God.

Belief, Bible, Divine, God, Holy Spirit, Immortal, Incarnation, Jesus, Praise, Resurrection, Son, Strong, Three parts, Together,

Most Sundays we say or sing the Gloria, which is an ancient hymn of praise to God. It's Trinitarian, which means it worships each member of the Trinity.

This modern version of the Gloria was written to explore the nature of the Trinity. It can be sung to the of 'the Ash Grove'.

Trinitarian Gloria

**Sing glory to God in the height of the heavens,
salvation and peace to his people on earth;
our King and our Saviour, our God and our Father,
we worship and praise you and sing of your worth.**

**Creation unites in the power of the Spirit,
in praise of the Father, through Jesus the Son.
So complex, so simple, so clear, so mysterious,
our God ever Three yet eternally one.**

**Lord Jesus, the Christ, only Son of the Father,
the lamb who has carried our burden of shame,
now seated on high in the glory of heaven,
have mercy upon us who call on your name.**

Refrain

**For you, only you, we acknowledge as holy,
we name you alone as our Saviour and Lord;
you only, O Christ, with the Spirit exalted,
are one with the Father, for ever adored.**

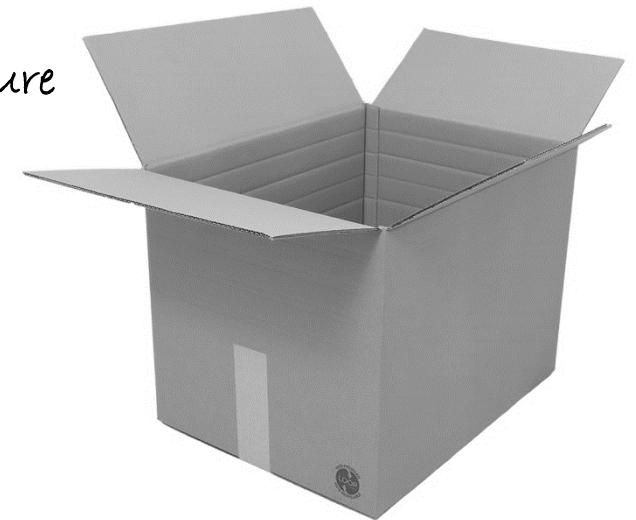
Refrain

This poem is loosely based on 2 Corinthians 4:7, 'We have this treasure in jars of Clay ...' and one modern day equivalent of a clay jar is a cardboard box.

Treasure

On the inside
Is light and truth—
Starlight glow
Seeping through cracks
In a cardboard box,
Old and used
With battered corners,
Split along the flaps,
The parcel tape
Adrift at the edges.
The old address
Scribbled out
And scrawled on the side
In black felt tip:
Precious Treasure
Keep forever.

Sarah Wilding



Charles Wesley was born on 18 December 1707, and was the third surviving son and eighteenth child of Samuel and Susanna Wesley. He was almost fifteen months old when the old Rectory at Epworth was totally destroyed by fire. Charles, along with his older and more famous brother John, were rescued from the inferno.

In 1729, after his brother John briefly returned to Epworth to assist his father, Charles became deeply exercised about spiritual matters, and gathered together a close group of friends who shared his new religious seriousness. It became the 'Holiness Club', whose members soon received the nickname of 'Methodist' because they 'methodically sought to fulfil the commands of scripture'.

In 1732, George Whitefield joined the group, and a close bond of friendship developed between himself and Charles Wesley, who was now a College tutor. The Holy Spirit was clearly working in the lives of all these young men. Even before they were delivered from the legalism of their sincere but lifeless religion there were signs of life. Whitefield was the first to find assurance of salvation in May 1735.

Later in 1735, Charles accompanied his brother John on a mission to the new American colony of Georgia, serving as secretary to the Governor, but the venture was a huge failure. He felt betrayed and returned to England while John remained in Georgia. Nevertheless, the adventure made Charles famous and he was suddenly mixing with gentry: he even preached before King George II, but he remained deeply uncertain about his eternal destiny and was very unhappy.

In May 1738, both Wesley brothers were in London. Charles was recovering from a recurring illness (probably pleurisy) and was convalescing in the home of friends. They were Moravians. Charles was deeply moved by their humble concern and sincere Christian testimonies. One evening he opened his Bible at Isaiah 40:1 and felt that the 'light of salvation' it described was actually shining directly on him. His *Journal* entry for 21 May reads:

I now found myself at peace with God, and rejoiced in hope of loving Christ ... I saw that by faith I stood, by the continual support of faith ... I went to bed still sensible of my own weakness ... yet confident of Christ's protection.

For more information:

<https://www.wholesomewords.org/biography/bwesley13.html>

https://www.bbc.co.uk/religion/religions/christianity/people/charleswesley_1.shtml

Charles' strength began to return straightaway. He also started what proved to be the first of his nearly 6,000 hymns. The next day—24 May—his brother John found assurance of salvation during a meeting in nearby Aldersgate Street in London. And exactly a year later, Charles wrote his famous hymn, 'O for a thousand tongues' which he recommended for singing 'on the anniversary of one's conversion'.

Charles married Sarah Gwynne (known as 'Sally') in April 1749. They remained deeply in love throughout their long marriage. They had eight children, of whom only three survived. Both sons were musical prodigies: Samuel's skill was compared with Mozart. And all this time, Methodism was becoming a nationwide phenomenon.

The Wesleys moved to London in 1771, thereby giving Charles effective oversight of the London Methodists. He preached, wrote, and travelled tirelessly which helped transform them from being a small and localised 'church plant' to become an international powerhouse.

Charles died on 29 March 1788 aged 80. At his own request, he was buried in the churchyard of Marylebone Parish Church. In context, he always considered himself a member of the Church of England and became unhappy when the Methodist movement moved away from its Anglican roots.

Charles Wesley's legacy was a vast, vibrant spiritual movement with a strong social conscience and based on a theology of 'salvation to the uttermost'. Part of its success was the way so many of his poems were set to good music which helped teach the theology of Methodism; and a great many continue to inspire and teach to this day.

A black and white portrait of Charles Wesley, an elderly man with white hair, wearing a dark clerical robe with a white collar. He is looking slightly to the right.

Charles Wesley

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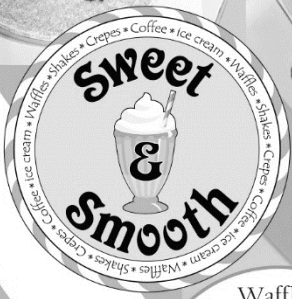
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Jars of grace

The amount collected this year was £119.76. The church awarded three prizes:

- Luke Standring for collecting the largest amount, prizes
- Lisa Barton and Oliver Fieldhouse shared the prize for the best-decorated jar.

Annual Gift Day

Sunday 4 June is **Trinity Sunday**, so a big day in the life of our Church. It's our patronal festival, when we give thanks for our Church. We hold our annual Gift Day during the 11:00 am Eucharist.

We do so to demonstrate our love of God by giving a gift of money to His Church. It would be wrong to suggest an amount people should give because everyone's circumstances differ. But if the amount of our gift means that we don't even notice the difference, then we are not honouring God. Our gift gives more honour to God if it is *sacrificial*.

In practice, we will hold two collections on Sunday 4 June: the usual collection plate by the door and an additional collection during the service.

Whatever you feel able to give at Gift Day can increase by 25% if you Gift Aid it.



Church Mice.



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From the memorial book

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

Lord Jesus Christ,
we thank you that in this wonderful sacrament
you have given us the memorial of your passion:
grant us so to reverence the sacred mysteries
of your body and blood
that we may know within ourselves
and show forth in our lives
the fruits of your redemption;
for you are alive and reign with the Father
in the unity of the Holy Spirit,
one God, now and for ever.

All Amen.

The festival of *Corpu Christi* is also called 'The Day of Thanksgiving for the Institution of Holy Communion'. The Latin words mean 'body of Christ'.

Corpus Christi is always celebrated on the Thursday after Trinity Sunday, so this year it occurs on 8 June.

Corpus Christi



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