



Holy Trinity WATERHEAD

August 2023

holytrinitywaterhead.co.uk

**Suggested
donation
50p**

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 September 2022 magazine by 15 August. You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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In some respects, August can feel like 'a month off'. Some of us go on holiday; there are no school classes; Parliament does not sit so the press struggles to find news. We can relax.

In a spiritual sense, August could be said to follow suit for there are no major festivals, but we must avoid a sense of 'time off' because there is much to do.

In Britain, the summer was traditionally used as an opportunity to collect and preserve food such as jam and pickle, salted meat and fish, and fermented drink. It was a time to lay up goodness for an uncertain future. That idea underpins part of the story of Joseph in Genesis 41.

Those of us lucky enough to have time off, or different duties, can use the alternative time offered during August to lay up *spiritual* goodness, so it's available for when we need it in the future. Let me explain.

All of us lead complicated lives, with periods of rush or distress as well as predictability. We will often struggle to pray when we are stressed and can't find time to ponder the Scriptures when we are busy. We will feel spiritually tired or, to change the analogy slightly, like a battery that's run flat. We struggle to find spiritual reserves to draw upon.

That's why we should re-charge spiritually during any times of plenty: just as we store and preserve food when its plentiful in preparation for a bleak winter, so we can store up spiritual goodness ready for times of spiritual need. That's what St Paul says in a letter to his disciple Timothy, 'Lay up in store for yourselves ... for the time to come, so that you may obtain eternal life' (1 Timothy 6:19). Psalm 31:19 offers a similar view, 'How great is your goodness, Oh Lord, which you have laid up for those who love you': it's saying that God is laying up spiritual gifts for all of us who want to appropriate them at a later time.

I hope you have a good August with some leisure and time in which to lay up the spiritual goodness of God. And if you don't, I hope you can draw on the goodness laid up previously.

Wishing you every blessing in our wonderful redeemer God:

PAUL



From morning to night keep Jesus in thy heart, long for nothing, desire nothing, hope for nothing, but to have all this within thee changed into the spirit and temper of the holy Jesus.

William Law: from *The Spirit of Prayer* (1749)

Bible readings for August

Sunday 6 August

Transfiguration

First: Daniel 7:9–10, 13–14

Epistle: 2 Peter 1:16–19

Gospel: Luke 9:28–36

Sunday 13 August

Trinity 10

First: 1 Kings 19:9–18

Epistle: Romans 10:5–15

Gospel: Matthew 14:22–33

Sunday 20 August

Trinity 11

First: Genesis 45:1–15

Epistle: Romans 11:1–2a, 29–32

Gospel: Matthew 15:21–28

Sunday 27 August

Trinity 12

First: Isaiah 51:1–6

Epistle: Romans 12:1–8

Gospel: Matthew 16:13–20

A life devoted to God, looking totally to him in every way and doing all things to his glory, far from being dull and uncomfortable, is what creates new life and brings comfort in everything we do.

William Law, *A Serious Call to a Devout and Holy Life*

From the Parish Registers

Christian baptism

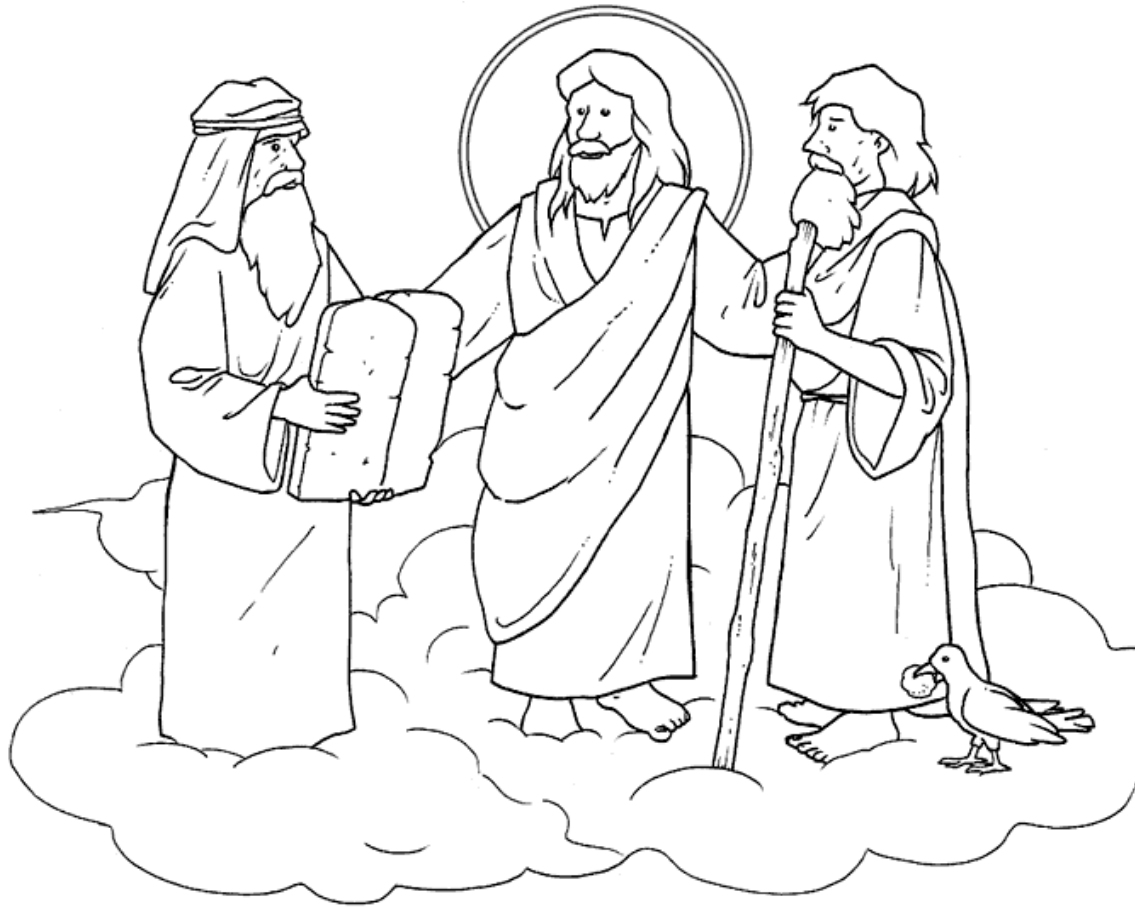
Sunday 23 July Martin Rostamlo, at St Barnabas

Christian funeral

Friday 7 July Don Shaw, at Oldham Crematorium.

Burial of ashes

Saturday 8 July Beryl Waterhouse, in the columbarium at Oldham Parish Church



Colour this page

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Wordsearch for the Transfiguration

In the grid above, can you find words associated with the Transfiguration?

Appeared, Bleach, Clothes, Cloud, Dazzling, Dead, Elijah, Frightened, James, Jesus, John, Little, Love, Man, Moses, Mountain, Rabbi, Risen, Shelters, Talking, Three, Transfigured, White, World,

William Law (1686–1761) is considered by many to be principal in laying the foundation for the religious revival of the 18th century, the Evangelical Movement in England and the Great Awakening in America. In this, he greatly influenced the Methodists John and Charles Wesley, William Wilberforce (who led the movement to abolish the English slave trade) and the famous essayist Dr Samuel Johnson. Furthermore, though his early writings reflect a Puritan temperament, setting out rules for what may be termed ‘practical divinity’, because of his later works he is often counted among the great English mystics of the post-Reformation period.

Born in the Northamptonshire village of King’s Cliffe, Law, as the son of a grocer, grew up in a relatively affluent family, subsequently attending Emmanuel College in Cambridge in 1705 and graduating in 1708. Three years later, he was elected a Fellow of the college and was ordained in the Anglican priesthood. He remained teaching at Cambridge until the accession to the English throne of George I of Hanover in 1714. When asked to take the oath of allegiance and abjure the Stuart dynasty in 1716, Law refused and was deprived of his fellowship and, with this, all prospect of future employment in the church. After this he had to earn a living as an occasional curate and then as a spiritual advisor—notably in the house of Edward Gibbon, where he also tutored the latter’s son (who would become the father of the famous historian of the same name). It was in this period that Law began to write in earnest. On Gibbon’s death in 1737, Law returned to King’s Cliffe, where he shared the house inherited from his father with Gibbon’s daughter, Hester Gibbon, and the widow Elizabeth Hutcheson. It was here that the three of them devoted themselves to a life of worship, study, and charity.

Where charity was concerned, Law certainly practised what he preached, providing the finance to build a girls’ school in King’s Cliffe ‘founded for the education and “full cloathing” of fourteen poor girls’—an act which Mrs Hutcheson was to imitate several years later with the founding of a boys’ school there. In his seminal work of 1729, *A Serious Call to a Devout and Holy Life*, Law rails against selfishness and, in particular, the misuse of wealth: ‘A tradesman may rightly think that it is in God’s will for him to sell things that are harmless and useful, that support a reasonable life for himself and others, and that can be used to help people who need assistance. But if instead of this, he buys and sells for himself only, if his sole aim is to grow rich so that he may live in style and self-indulgence and be able to retire from business to live a life of idleness and luxury, then his trade loses all its legitimacy. Far from its being an acceptable service to God it is no more than an excuse for greed, self-love and ambition.’

In his later writings, Law was greatly influenced by the German Lutheran

Protestant theologian Jakob Böhme (1575-1624), whose own writings were mystical in nature and influenced both the Quakers and, much later (via Law), the poet and artist William Blake. In his *The Spirit of Prayer* of 1749, Law writes, ‘Hold this therefore as a certain truth, that the heresy of heresies is a worldly spirit. It is the greatest blindness and darkness of our nature, and keeps us in the grossest ignorance [...]. Of all things, therefore, detest the spirit of this world, or there is no help; you must live and die an utter stranger to all that is divine and heavenly. [...] The spirit of prayer is a pressing forth of the soul out of this earthly life; it is a stretching with all its desire after the life of God; it is a leaving, as far as it can, all its own spirit, to receive a Spirit from above, to be one life, one Spirit with Christ in God.’

In between his moralistic and mystic periods, Law never shied away from controversy. In 1717, he weighed in on the side of the ‘non-jurors’, who refused to swear an oath of allegiance to the crown, in the so-called Bangorian Controversy, when the Bishop of Bangor declared the church to be subject to the state, writing *Three Letters to the Bishop of Bangor*. He even wrote a pamphlet entitled *The Absolute Unlawfulness of the Stage Entertainment* in 1726, which incurred complaint from the leading critic of the day, dramatist John Dennis. And his overzealous acts of charity in King’s Cliffe attracted not only crowds of tramps and beggars but also the attention of the local magistrates! Finally, Law was to fall out with John Wesley, who had been something of a disciple until then, though Wesley remained indebted to him and paid tribute to him after Law’s death.

To end on a positive note, perhaps the final word could be left to the twentieth-century writer Aldous Huxley, author of *Brave New World*, who deplored the cultural neglect of Law, believing him to be ‘one of the most interesting thinkers of his period and one of the most endearingly saintly figures in the whole history of Anglicanism’.

John Booth



William Law



The Dominican Blessing was written by an anonymous thirteenth-century English Dominican.

May God the Father bless us,
May God the Son heal us,
May the Holy Spirit enlighten us and
give us eyes to see with, ears to hear with, and
hands to do the work of God with,
feet to walk with, and
a mouth to preach the word of salvation with,
and the angel of peace to watch over us and lead
us at last, by our Lord's gift, to the kingdom.
Amen.

St Dominic was born in 1170 in Castile, Spain and was one part of the movement in the twelfth century that brought the Bible to common people of Europe. A very old legend says that the priest who baptised him saw a star-shaped light on the baby's forehead. That's why this statue from the Nashville Dominicans in the United States, like so much artwork depicting St Dominic, is shown with a star on the figure's forehead.

The church remembers St Dominic on Tuesday 8 August.

St Dominic

Transfiguration

The Transfiguration remembers the occasion when the disciples were allowed to glimpse Christ in his true, divine glory. That vision was given to sustain them on the road ahead as they journeyed toward Jerusalem and the unimaginable horror of the first Holy Week.

The Transfiguration is usually celebrated on 6 August, which always occurs during the long, teaching season of Trinity. It helps remind us that Jesus is divine as well as human, and demonstrates that divinity better than any other event during his life.

The Transfiguration is also remembered on the Sunday before Lent, which is appropriate because it helps remember Christ's glory through much suffering and hardship such as the darkness of Good Friday.

The poem opposite is by Malcolm Guite © reproduced with permission from
<https://malcolmguite.wordpress.com/2021/02/14/a-sonnet-on-the-transfiguration/>

Also see, <https://www.awedbyjesuschrist.com/tag/trinity/>

For that one moment, 'in and out of time',
On that one mountain where all moments meet,
The daily veil that covers the sublime
In darkling glass fell dazzled at his feet.

There were no angels full of eyes and wings
Just living glory full of truth and grace.
The Love that dances at the heart of things
Shone out upon us from a human face

And to that light the light in us leaped up,
We felt it quicken somewhere deep within,
A sudden blaze of long-extinguished hope
Trembled and tingled through the tender skin.

Nor can this blackened sky, this darkened scar
Eclipse that glimpse of how things really are.

What is love?

The English word 'love' covers an extraordinarily wide range of emotions and feelings. The New Testament was written in Greek. It can achieve a much greater subtlety than English, so the word 'love' is written using a very large number of different words. Some of them appear below.

Agapé (pronounced agg-a-pay)

This word was extremely rare before the Christian era. It means a love that is unconditional, universal, and selfless. In the Bible, this is the love that Jesus commands in Matthew 22:37–39, 'You shall *love* the Lord your God with all your heart, mind, soul and strength ...' And it is *agapé* love that populates St Paul's 'hymn to love' in 1 Corinthians 13 and Jesus' new commandment 'love one another as I have loved you' in John 13:34. Giving and living *agapé* love is therefore the goal and pinnacle of Christian life.

Pornea (pronounced por-nay-ah)

This word means sexual love that is inappropriate, which is why today it inspires the term 'pornography'. The word always has negative connotations in the Bible, and is generally translated as 'lust' or 'fornication'. It also implies 'improper', so the incest in 1 Corinthians 5:1 is an example of *pornea*.

Eros (pronounced air-rose)

This word means the love of passion or romance. The word does not appear in the Old Testament because they are written in Hebrew, but this kind of love sponsors the Song of Songs, where it describes a healthy, passionate, physical expression of love between a husband and wife. The connotation of the word became so culturally degraded by the first century that it was never once used in the New Testament. Today, this word most obviously inspires the term 'erotic'.

Agapé <https://www.learnreligions.com/agape-love-in-the-bible-700675>

Eros <https://www.learnreligions.com/what-is-eros-love-700682>

Philia <https://www.learnreligions.com/what-is-phia-700691>

Storge <https://www.learnreligions.com/what-is-storge-love-700698>

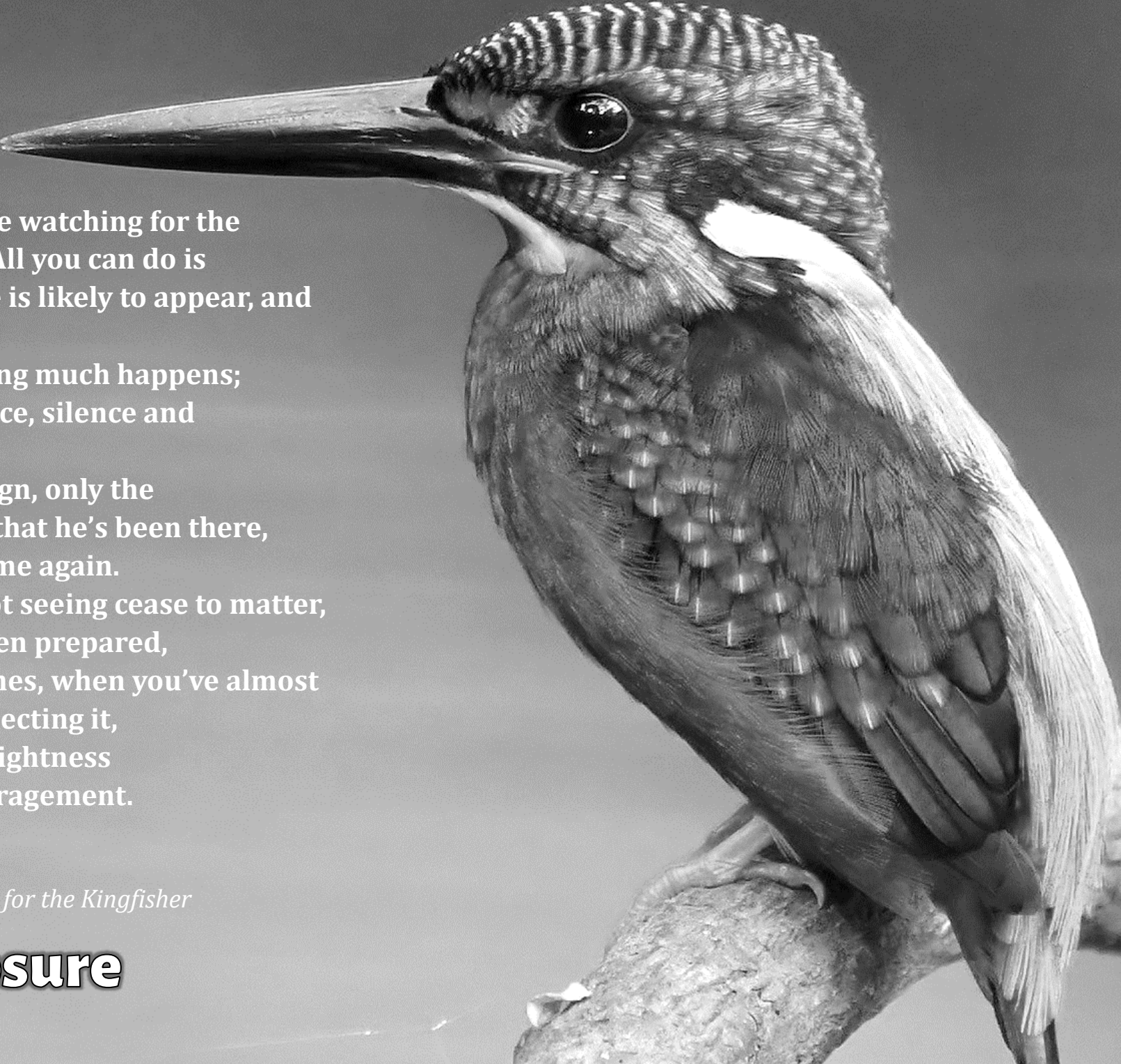
Philia (pronounced fill-ee-ah)

This is the most usual form of love in the Bible and implies care, respect, and compassion for people in need. All kinds of affection within a family is described by 'philia'. For example, 'Love one another with brotherly affection' (Romans 12:10).

This word occurs often in English, particularly at the end of words, so a book lover is a *bibliophile*; and the name of the American state *Philadelphia* come from two Greek roots, and means 'brotherly love'.

Storge (pronounced stor-jay)

This word is a stronger form of *philia* and in the Bible always implies the love between members of a family. For example, Matthew 3:17 uses *storge* when it describes God speaking during Jesus' baptism, 'This is my beloved son'. Another example occurs in Luke 7:1–10 when a centurion asks Jesus to heal a favourite servant.



Prayer is like watching for the
Kingfisher. All you can do is
Be where he is likely to appear, and
Wait.

Often, nothing much happens;
There is space, silence and
Expectancy.

No visible sign, only the
Knowledge that he's been there,
And may come again.

Seeing or not seeing cease to matter,
You have been prepared,
But sometimes, when you've almost
Stopped expecting it,
A flash of brightness
Gives encouragement.

Ann Lewin

from *Watching for the Kingfisher*

Disclosure

Prayer as living inside the life of God

It's common in many Churches to see the letters INRI, perhaps above a statue, as part of an image in the stained glass, or even as part of an altar frontal. They are usually like a 'label' placed above Jesus' head on a crucifix.

During the Roman occupation of Palestine, it was the usual custom to 'advertise' the sentence that necessitated a criminal's execution. This explains why Pontius Pilate ordered a plaque to be placed over Jesus' head.

Pilate had a notice prepared and fastened to the cross.

It read: JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin, and Greek. The chief priests of the Jews protested to Pilate, 'Do not write "The King of the Jews"', but that this man *claimed to be* the king of the Jews.' Pilate answered, 'What I have written, I have written.' John 19:19-22

In Latin, the inscription read, IESVS NAZARENVS REX IVDÆORVM, which is Latin for 'Jesus of Nazareth, King of the Jews' — Jesus' alleged crime. The letters on a crucifix, INRI, are the first letter of each of these four words (and Latin uses 'I' instead of the English 'J' and 'V' instead of 'U').

Pilate did not want to crucify Jesus without a strong justification. He used the standing Roman treaty with the Jews which allowed them self-government. When people complained that Jesus was interfering with that self-rule by giving himself authority, Pilate challenged him to deny that he was called "King of Jews." Jesus did not deny the accusation.

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.



The Benedictus is a biblical song (or 'canticle') comprising the text of Luke 1:68–79. It takes its name from the first word of the Latin text, *Benedictus Dominus Deus Israel* ...('Blessed be the Lord God of Israel ...')

The Benedictus is recited during a traditional service of Morning Prayer where it usually concludes with the so-called doxology 'Glory be to the Father ...' which was added much later.

This canticle has been called 'The Song of Zechariah' since the earliest years of Christianity. In context, Zechariah was a high priest in Jerusalem. He and his wife Elizabeth were childless which, in those days, as interpreted as a result of divine displeasure. One day, Zechariah was ministering in the temple when he saw the Archangel Gabriel in a vision, who told him that he would soon be the father of John the Baptist, who would be 'Great in the sight of God' (Luke 1:5–25).

Things then went wrong: Gabriel punished Zechariah and struck him dumb. He seems to have said something that was taken for disbelief in God's providence, although the encounter looks extremely similar to the Virgin Mary's almost identical conversation with Gabriel after which she was blessed.

Nine months later after the encounter, after John the Baptist was born, John the Baptist's family gathered to choose a name for the miraculous baby. Elizabeth seemed to override her husband's choice of name for the baby, Zechariah agreed, and his dumbness was reversed. The Benedictus therefore represents Zechariah's first words afterwards, as a hymn of praise in reaction to his re-acceptance by God.

The words of the Benedictus offer a Jewish way of praising God. They also prophesy that the baby will grow to become a spiritual giant. For example, God speaks through Zechariah's newly opened mouth (in verse 7, opposite) saying that John will be the forerunner to the Messiah. That he calls Jesus 'Lord' implies divinity. The phrase 'dawn from on high' is often taken to refer to Isaiah 9:2–7, 'The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned', which is a classic messianic text that is read for example on Christmas Day.

- 1 Blessed be the Lord the God of Israel, ♦
who has come to his people and set them free.
- 2 He has raised up for us a mighty Saviour, ♦
born of the house of his servant David.
- 3 Through his holy prophets God promised of old ♦
to save us from our enemies,
from the hands of all that hate us,
- 4 To show mercy to our ancestors, ♦
and to remember his holy covenant.
- 5 This was the oath God swore to our father Abraham: ♦
to set us free from the hands of our enemies,
- 6 Free to worship him without fear, ♦
holy and righteous in his sight
all the days of our life.
- 7 And you, child, shall be called the prophet of the Most High, ♦
for you will go before the Lord to prepare his way,
- 8 To give his people knowledge of salvation ♦
by the forgiveness of all their sins.
- 9 In the tender compassion of our God ♦
the dawn from on high shall break upon us,
- 10 To shine on those who dwell in darkness and the shadow of death, ♦
and to guide our feet into the way of peace.

Glory to the Father and to the Son
and to the Holy Spirit;
as it was in the beginning is now
and shall be for ever.
Amen.

The Benedictus

For equilibrium: a blessing

© John O'Donohue

from *To bless the space between us:*

A Book of Blessings

**Like the joy of the sea coming home to shore,
may the relief of laughter rinse through your soul.**

**As the wind loves to call things to dance,
may your gravity be lightened by grace.**

**Like the dignity of moonlight restoring the earth,
may your thoughts incline with reverence and respect.**

**As water takes whatever shape it is in,
so free may you be about who you become.**

**As silence smiles on the other side of what's said,
may your sense of irony bring perspective.**

**As time remains free of all that it frames,
may your mind stay clear of all its names.**

**May your prayer of listening deepen enough
to hear in the depths the laughter of God.**

Did you know?

I saw 'A new heaven and a new earth', for the first heaven and the first earth had passed away, and there was no longer any sea.

Revelation 21:1

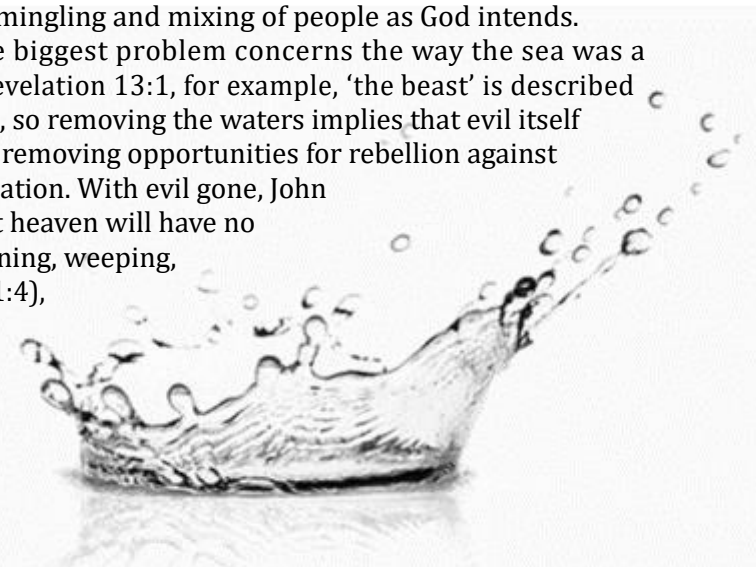
At the time of Jesus, the Jewish people had no developed ideas of an afterlife. For example, many believed in a strange limbo-like existence called *Sheol* (pronounced as something between 'shole' or 'shay-ol'). It was said to be dark, maybe cold and damp, and the souls residing there lay dormant—in effect imprisoned—while awaiting liberation which, in effect, meant a form of oblivion.

Following Jesus, his followers were better able to describe the afterlife. But many of their descriptions sound rather odd, because life with God is so different from life on earth that we have nothing with which to compare it: no language can describe the indescribable.

But St John attempted to describe heaven in Revelation 21, employing a language filled with images and metaphor at the centre of which is a concept he called 'The New Jerusalem'. It all sounds rather odd—or even eccentric and psychedelic. But it's worth our trying to understand what he's saying.

John starts describing heaven by saying, 'There was no longer any sea'. The Jews feared primordial chaos, which explains why He began His creation by separating land and sea: removing the sea removed peril and unpredictability. Similarly, the seas and oceans create natural barriers between nations and people groups, so removing the sea will re-allow the intermingling and mixing of people as God intends.

But perhaps the biggest problem concerns the way the sea was a home to evil. In Revelation 13:1, for example, 'the beast' is described as living in the sea, so removing the waters implies that evil itself had gone, thereby removing opportunities for rebellion against God's from His creation. With evil gone, John goes on to say that heaven will have no more death, mourning, weeping, pain (Revelation 21:4), curses (Revelation 22:3), or night (Revelation 21:25 and 22:5).



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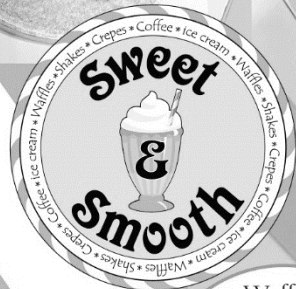
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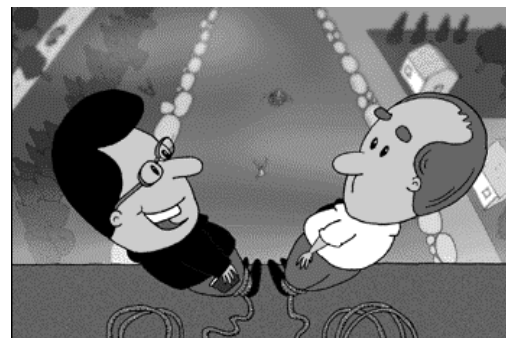
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Confirmation

Sunday 26 November, at 3:00 pm

at Waterhead Church, OL4 2JQ.

Classes in St Barnabas, Arundel Street, OL4 1NL

When and where The Bishop of Middleton, the Rt Revd Mark Davies, is coming to our Team to lead our confirmation service on **Sunday 26 November** in Holy Trinity Church, Waterhead. It starts at 3:00 pm.

Rehearsal There will be a rehearsal for **everyone** involved on Thursday 23 November at 7:00 pm, in Waterhead Church

Eligibility To be confirmed a person must be baptised and aged 12 or over on the day of the confirmation service.

Confirmation classes There will be six classes, each of which will be duplicated: Tuesday evenings at 5:00 pm and Saturday afternoons at 4:00 pm.

Anyone interested should speak to Vicar Paul, please.

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British Institute
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From the memorial book

- 2 **Florence Robinson** loving Wife, Mother and Grandma, died this day 1992.
'In Heavenly Love Abiding.'
- 3 **Irene Smith** died 1990. Devoted Wife and Mother.
- 6 **Irene Maud Norton** died this day 1999. 'Remembered with love.'
- 8 Treasured Memories of **Leslie Smith** who died this day 1972, aged 49 years.
- 10 **Harold Atkinson** died this day 1981. Reunited with Nellie Atkinson who died 6th December 1989.
- 12 **Ronald Douglas Bradbury** beloved husband of Dorothy, died 1994 aged 69 years. 'loved and Remembered Every Day.'
- 15 **Ethel Dalton** died this day 1983. Departed in Body, yet Ever Present in Spirit.
- 16 **Sidney Robinson** died 1978 aged 74 yrs. 'Loved and Remembered Always.'
- 18 **Jane Shaw** died this day 2011 aged 91. Never to be forgotten. Ever loved.
- 24 **Daniel Richard Cummings** died tragically this day 1997 aged 6 years. A shining light in our church, Daniel touched the hearts of all who knew him, living his life to the full in the short time he had with us. Treasured memories that will never fade of a much loved and greatly missed son to Patricia and godson to George and Diane Nicholson.
- 29 **Emily Preece** nee Robinson died 1957. 'Treasured memories of a very loving Mother.'
Anthony Norton died this day 2002. Queen's Scout and family man. Much loved.
- 30 **Sam Robinson** died 1951. For very many years Sidesman & Primary Sunday School Superintendent. 'Thy Will Be Done.'
Arthur Banks loving brother and a dear friend, died this day 1997, aged 77. Remembered with affection.

Oldham Parish Church Celebration concert A musical treat

with **Wayne Marshall, Melanie Marshall, Louise Marshall, and friends**

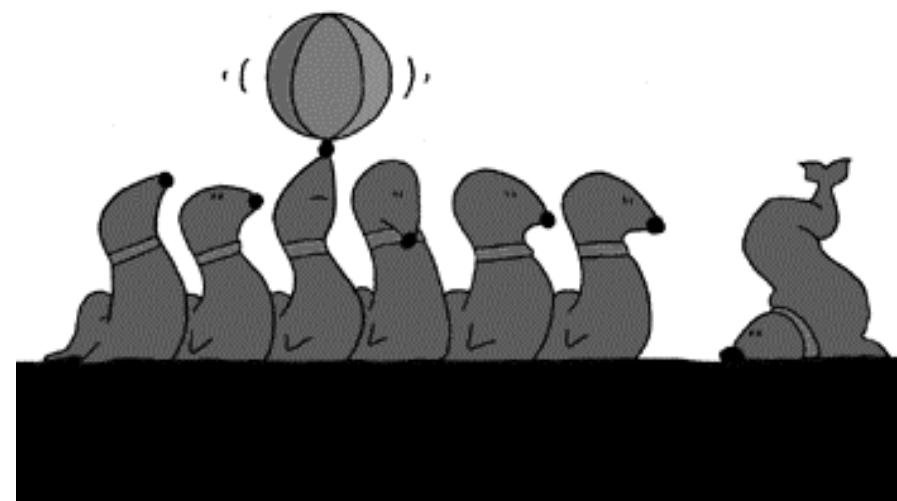
£10
Children
free

Sunday 24 September at 3:30 pm

For more information, contact Mr John Marshall on (0161) 620 3027.

Proceeds go toward Dr Kershaw's Hospice in memory of Costella Marshall.

Refreshments Raffle



**They knew that they could not finish their act
because the seventh seal was broken**
(with apologies to Revelation 8:1-6)



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