



Holy Trinity WATERHEAD

**Suggested
donation
50p**

October 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 November magazine by
15 October. You can e-mail files to paulmonk111@gmail.com**

People at Holy Trinity Church

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Letter from the Vicar

Some elements of our faith require continual expression but others are less frequent. For example, we only need one baptism but the Bible tells us to 'pray without ceasing' (1 Thessalonians 5:17). How do we navigate this territory?

It's common for a church to follow some form of calendar because it ensures we remember all the liturgical highpoints of the year. Scheduling special Sundays such as Harvest helps prevent us forgetting or repeating some of the worthwhile occasions during the year.

Many churches celebrate harvest in October. During this month, we therefore remember God's goodness in creation with services in church and assemblies in school. We will make a special effort to acknowledge His love in making the world and, hopefully, commit to protecting its ecology.

But we must beware of asking the Church to worship only in accordance with a strict calendar, because it risks giving the impression that we host one-off celebrations of things that we should be celebrating continually. God works all year round by creating, providing, and sustaining. That's why we host regular services of worship.

Perhaps the idea of Eucharist is the best way to 'square the circle' here. The church gives the name 'Eucharist' to its principal act of worship—a Greek word that means 'to give thanks', which we express in terms of bread and wine.

Every Eucharist is therefore a once-and-for-all expression of worship yet every Eucharistic service also falls into a time-hallowed pattern that benefits from familiarity and repetition. Eucharistic worship therefore feeds our soul on a great number of different levels.

God wants all Christians to cultivate a life of Godliness by inviting the Holy Spirit to live in each of our souls. Such a soul will develop the so-called 'fruit of the Spirit' (see Galatians 5:22, 23), which include thankfulness and self control. So a soul living with God is more likely to remember to thank God continually because God Himself tells us to.

Wishing you every blessing as you come before God this month:

PAUL



Revd Denise Owen immediately after her welcoming and installation service at St George's Church, Stalybridge. Accompanying Revd Denise are the Archdeacon of Rochdale and the Bishop of Middleton, the Rt Revd Bishop Mark.

Holy
Trinity
WATERHEAD

Harvest festival

Sunday 1 October @ 11:00 am
in the Church

Wednesday 4 October @ 7:00 pm
in the Parish Centre

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Bible readings for October

Sunday 1 October

Harvest

First: Deuteronomy 8: 7-18
Epistle: 2 Corinthians 9:6-15
Gospel: Luke 12:16-30

Sunday 8 October

Trinity 18

First: Isaiah 5:1-7
Epistle: Philippians 3:4b-14
Gospel: Matthew 21:33-end

Sunday 15 October

Trinity 19

First: Isaiah 25:1-9
Epistle: Philippians 4:1-9
Gospel: Matthew 22:1-14

Sunday 22 October

Trinity 20

First: Isaiah 45:1-8
Epistle: 1 Thessalonians 1:1-10
Gospel: Matthew 22:15-22

Sunday 29 October

Last Sunday after Trinity

First: Leviticus 19:1-2, 15-18
Epistle: 1 Thessalonians 2:1-8
Gospel: Matthew 22:34-end

From the parish registers

Holy Baptism

Sunday 3 September	Andrew Aaron Whalley Lily Anne-Rose Bland Katie Harris
Saturday 16 September	Evie Lally
Sunday 16 September	Rosie Miller
	all at Holy Trinity Church, Waterhead.

Holy Matrimony

Saturday 23 September	Chris Ritchie and Joanne Clarke-Such, at St John the Baptist Church, Hey.
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Christian funeral

Monday 25 September	Dora Boase, at Oldham Crematorium.
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Pierre Teilhard de Chardin was a Jesuit priest, palaeontologist and theologian. He was born in central France in 1881 and died in New York in 1955.

The story goes that he acquired his love of science from his father and his love of God from his mother. Certainly, from a very early age he developed an interest in natural history, as his father was a keen naturalist, and while both parents were devout Catholics, it was his mother in particular whose deep piety made the greater impression on the young Pierre, as he later acknowledged in his writings.

At the age of twelve, Teilhard de Chardin attended the Jesuit college in Villefranche-sur-Saône, where he would 'graduate' in philosophy and mathematics six years later. Around this time he told his parents that he wished to become a Jesuit. This transpired in 1901, when he took his first vows.

The French government of the day's anticlerical stance forced many religious associations into exile. The Jesuits retreated to Jersey—and Teilhard with them, studying there until 1905. Gifted in science, he was then sent to Cairo to teach physics and chemistry at the Jesuit college there. Through prolonged trips into the nearby countryside, Teilhard improved his knowledge of the natural world and fossils in particular. He published his first article on this in 1907 and, as a result of finding shark teeth in the locality, he actually had an unknown species named after him, Teilhardia. In 1908, Teilhard returned from Cairo to England to complete his theological studies at a Jesuit seminary in Hastings. Here he spent the next four years living the disciplined life of a Jesuit scholastic in addition to pursuing his scientific ideas still further. In 1911, he was ordained a priest. From 1912 to 1914, Teilhard worked in the palaeontology lab of the National Museum of Natural History in Paris, from where he became involved in the Piltdown Man excavations back in England. When war broke out in 1914, Teilhard served first as a stretcher bearer and then as a chaplain at the front, becoming engaged in some of the most brutal battles, for which he was later awarded the Legion of Honour. Miraculously, he was never wounded. Before the war ended, he took his final vows while on leave.

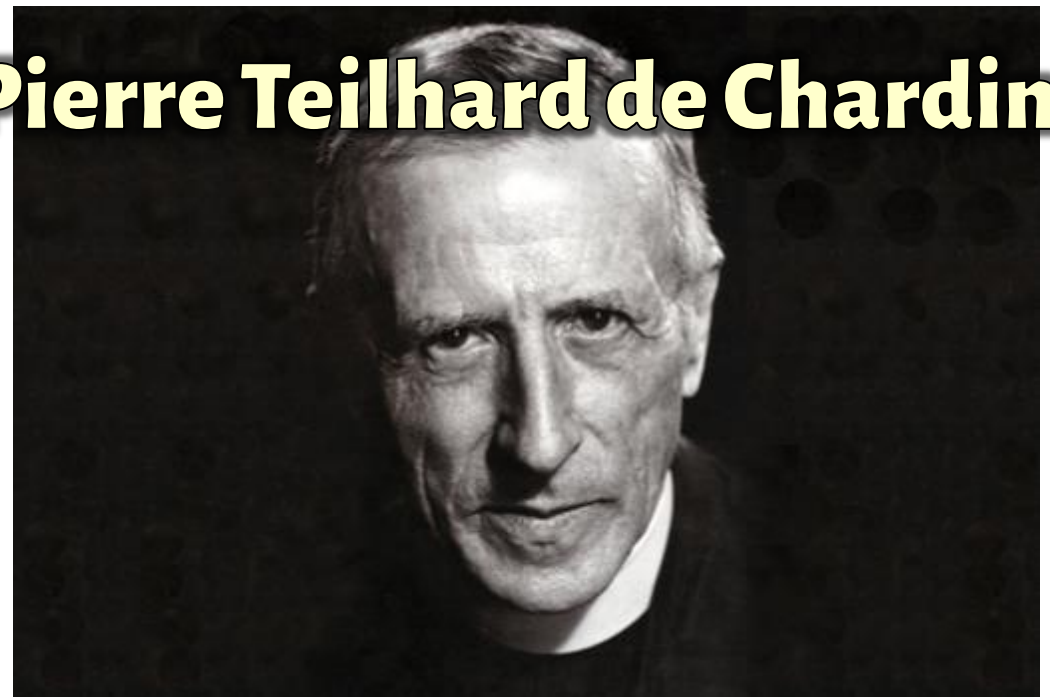
After being demobbed in 1919, Teilhard returned to Jersey to recuperate and prepare for finishing his doctorate in geology at the Sorbonne in Paris, where, three years later, he was awarded a doctorate with distinction. Shortly after, he was elected president of the French Geological Society and appointed to the Chair of Geology at the Catholic Institute in Paris. Throughout this time, Teilhard had spoken and written on the close relationship between evolution and Christianity.

Unfortunately, his views did not square with the conservative opinions of the French church, and he was cautioned from trying to unite science and religion. He was also forbidden to publish anything on this issue. In 1926, his teaching licence was revoked by the Jesuit Order and he was told to leave France for China, where he should concentrate solely on his science. For the next twenty years, Teilhard remained in China taking in part in various expeditions, notably the excavations that led to the discovery of Peking Man, where Teilhard was a lead scientist. Throughout this time he continued to write in private.

Though Teilhard submitted his most important theological work, *The Phenomenon of Man*, to Rome in 1941 for approval, by 1947 he was forbidden to write or preach on such subjects. Ten years later, matters had reached the point where his books were banned from libraries and Catholic bookshops. It was not until after his death that the *The Phenomenon of Man* was finally published in France in 1955, enabling another important work, *The Divine Milieu*, to be published in the UK and the US in 1960. The official response: in 1962, though Teilhard's works were not placed on the Index, the church issued a warning that they contained numerous ambiguities and serious errors opposed to Catholic doctrine. It was to take just short of forty years before, in 2000, the future Pope Benedict XVI described in his book *The Spirit of the Liturgy* how Teilhard's vision of Christ could be regarded as central to the Christian vision.

John Booth

Pierre Teilhard de Chardin



Livelihood

Trust in God is the best livelihood.
Everyone needs to trust in God
and ask, 'O God, bring this work of mine to success.'
Prayer involves trust in God, and trust in God
is the only means of livelihood that is independent of all others.
In these two worlds I don't know of any means of livelihood
better than trust in our Sustainer.
I know nothing better than gratitude
which brings in its wake the daily bread and its increase.

Jalaluddin Rumi
MATHNAWI V 2425-2426

**There is a communion with God,
a communion with the earth,
and a communion with God through the earth.**

Teilhard de Chardin

Holy
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Commemoration of the Faithful Departed

Sunday 29 October at 4:00 pm

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Remembrance Sunday

Sunday 12 November

10:50 am at Waterhead War Memorial

11:30 am at Waterhead Church

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However good a person's voice sounds, they can always be trained to sing better. However good someone's hand-eye coordination is, they can be trained to draw and paint better. Any athlete can be trained to run faster, jump higher and throw further. In each case, even a short training course will yield results.

In just the same way, Christians through the ages have taught that prayer is another aspect of our development that can be trained. To be sure, some people have a greater aptitude, a greater inclination, but the soul of anyone can be trained to pray.

When we say the word 'prayer,' we tend to think of intercessions in Church. They are often asking for help or comfort. This sort of prayer is often derided—people today even say, 'He hasn't got a prayer' meaning a complete loss of hope. Or we may be thinking of prayers embedded within the liturgy. These prayers have advantages and disadvantages: the timeless phrases sink so deeply into the soul that they surface at odd moments. But, conversely, if we're honest we know the words so well that we can find we haven't even heard them.

At root, prayer is an encounter with God. To pray, we must somehow tap into the spiritual Person that is God. That 'tapping in' is the goal of all prayer.

Prayer can be made to sound fiendishly complicated but in essence it's blissfully simple. It starts with three things. Firstly, we need to be comfortable (physically) so we are unaware of our bodies. We should be relaxed, with a straight neck and back, and the airways open.

Second, and more important, we need to relax mentally. We will never pray if we feel fretful and preoccupied. Meditation techniques can help here.

Thirdly, we need to centre our soul on God. In this context, some technical manuals on prayer talk of 'recollection,' by which they mean calling God to mind. To use the powerful phrase of Brother Lawrence, we must 'Practise the Presence of God.'

We all know that God is everywhere but the use of the imagination can prepare the heart before spiritual encounters. Some people when they start out in prayer find it helpful to picture God (or Jesus) in their mind's eye. When they feel 'in the mood,' they then speak to God or Jesus. That's OK for the absolute beginner, but we must reject such images, when we have moved on a

little, because such pictures become too small. They hold us back.

God knows everything. As the *Book of Common Prayer* reminds us, He is 'power infinite.' So there is no point in telling him details he knows already—I have an appointment with Dr Smith at 9:10 tomorrow morning ... But it does help to tell Him the things that matter to us. For example, honestly telling God our emotions and feelings can be both liberating and spiritually powerful. A conversation with God in prayer is more desirable and often more useful than using a series of set prayers.

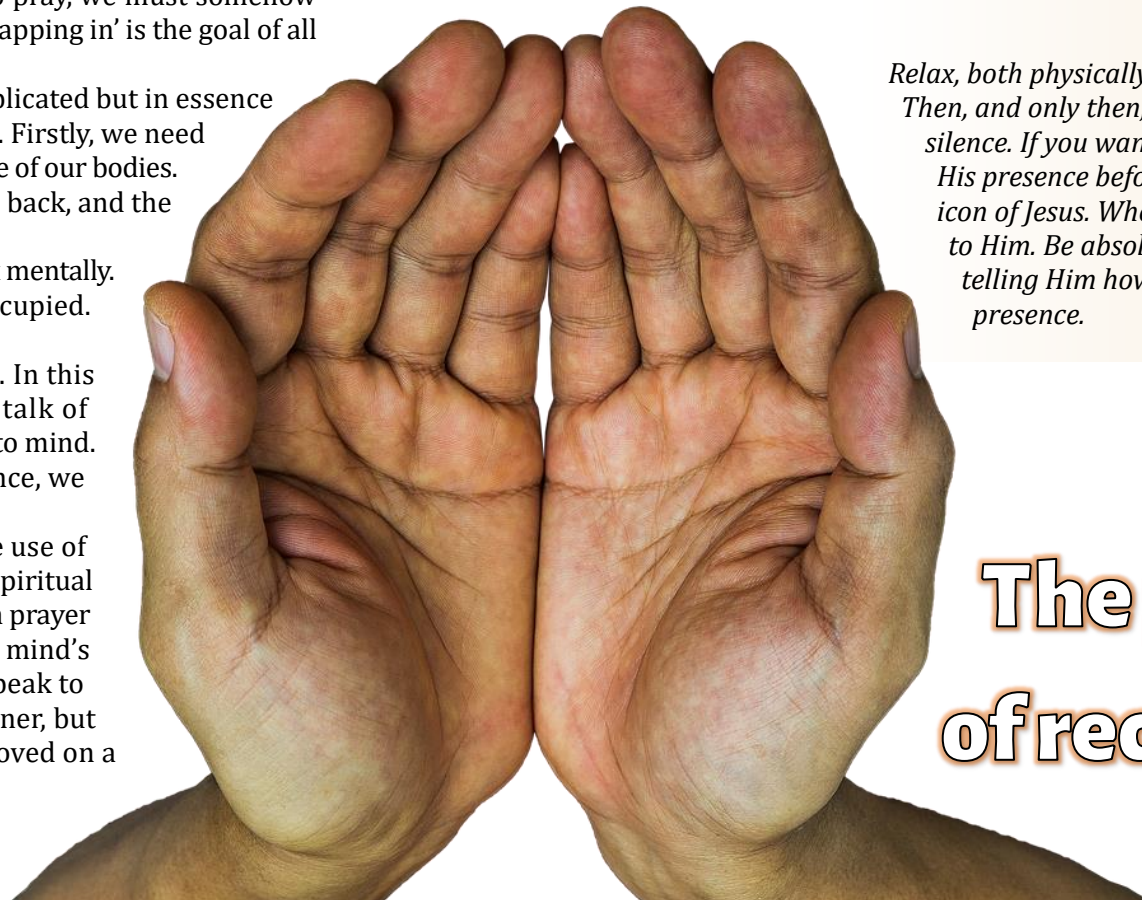
But collections of printed prayers can be essential if we feel down and depressed, or just tired. They do away with the need to invent new words. There is also the comfort of knowing these words have nourished countless Christians, sometimes over millennia.

Many people find the liturgy also speaks powerfully at such times, but others find that liturgy 'sparks no response' whatsoever. But do not worry: the giants of prayer all teach that while God may not feel close at these times, he is nevertheless present.

*Relax, both physically and mentally.
Then, and only then, talk to God in the
silence. If you want to, try to imagine
His presence before you. Or look at an
icon of Jesus. When you feel ready, talk
to Him. Be absolutely honest with Him,
telling Him how you feel in His
presence.*

Exercise

The prayer of recollection



As summer comes to an end and we are turning towards harvest and the gathering of the gifts that we may have received through the church year, my mind has turned to the small children who are increasingly gracing us with their joyous, and sometimes chaotic, presence. I rejoice in the sound of laughter or tears, squeaks of excitement, and occasionally the most surprising of sounds during prayers and reflective moments. They remind me to be alive to what is happening during services, which for all their beauty and loveliness of tradition, can become far too familiar.

And they often make me smile, or even giggle, at entirely inappropriate moments. When pondering all of this, I am reminded of two particular moments in my life outside of church, if there is such a thing, that permeate my experience of the presence of 'small chaos'. The first came when my lovely dad, Ron was in hospital very close to the end of this life. At that time he was in a general ward. Visiting time came and a little girl, who was perhaps two years old, was running up and down the middle of the ward having the loveliest of times and, no doubt, enjoying the sound of her shoes on the tiled floor. Her parents tried to shush her, and I think a nurse also joined in, but my dad said, 'Please don't stop her. She is life'. He knew very well that he was dying and he welcomed life fully and wholeheartedly. It was a joy to him to see a being so full of energy as his was ebbing away. I had never been more proud to be his daughter. I know that, had he witnessed the small being riding on a toy fire engine and trying to blow out the just-lit Paschal candle at church that Easter, he would have been overjoyed!

The second was when I was attending a gathering in Chalice Well Gardens in Glastonbury. It was late in the afternoon, so the gardens were relatively empty. Our large group was standing in a circle contemplating the beauty of nature all around us, and listening to the sound of running water and birdsong. It was absolutely lovely. And then a child began to cry somewhere in the garden. It was loud and cut through our moment of peace, but the leader of the gathering continued undeterred, and seemingly unphased. Until one woman spoke up and said with some anger, 'Could someone go and ask that

child's mother to keep her quiet!' The leader turned to her and said, 'The sound of that child's tears are part of this experience, part of the nature all around us. And she is the sound of us all crying for our Mother.' The woman was chastened and no more was said, but what mattered was the clear sense that the crying baby was not a distraction from what we were doing, but an essential and valuable part of it. She mattered, just as the children in our churches matter, not in spite of, but because of the, often anarchic, life that they bring.

I know that for many of us (me included) our attendance at church is a time of stepping away from the chaos of the world and nourishing those ragged and worn places that we all carry inside us. Part of that nourishment is peace, and sometimes the children break into that. To include their wild and joyous pulse of life, to notice the lessons that they bring, and to truly embrace them as part of the knowing of God in our gatherings is a beautiful, tender practice. My prayer is that more children will bless us with their time as the months and years go on, and that we will never be the ones to snuff out that wild spark of life.

Bee Durban



Harvesting experiences

The Collect for Harvest

**Eternal God,
you crown the year with your goodness
and you give us the fruits of the earth
in their season:
grant that we may use them to your glory,
for the relief of those in need and for our own
wellbeing;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen.**



Faith, religion, and science: II

People who decry belief in God—or, indeed, knowledge of God—in the name of science ignore the nature of science. Quite apart from the reality that science is not a single area of study or uniform practice, but instead comprises a variety of disciplines, each with their own methods of research, there is the crucial point that science does not proceed by facts so much as by theories, which are discarded as soon as another theory becomes more compelling as an explanation. This is what the philosopher of science Thomas Kuhn described in 1962 as ‘paradigm shift’, whereby science does not always evolve gradually towards ‘truth’ but sometimes moves from one set of concepts (a paradigm) to another once the initial one ceases to be relevant.

There have been many examples of this throughout history. At one time, for instance, the universe was thought to be eternal, whereas now it is believed to have had a beginning with the ‘Big Bang’. More-over, until Pythagoras in the sixth century BC, the earth was held to be flat, not spherical, and while this paradigm might not have been jettisoned for another three centuries, it was eventually replaced by the spherical, geocentric (earth-centred) view of Aristotle around 330 BC, who provided supporting evidence based on observation. This method led to Aristotle producing a physical law describing the motion of heavenly bodies as perfect and circular and thereby devising a complex model of the universe based on a series of concentric crystalline spheres orbiting the earth. To account for variations observed in the system, the model was elaborated and fine-tuned still further by Ptolemy in the second century AD, to be finally adopted as the orthodox view by the Catholic Church in the early Middle Ages. And while this model was subsequently challenged in the 16th century by astronomers and philosophers such as Nicolaus Copernicus, Johannes Kepler, Giordano Bruno and Galileo Galilei, who supported a heliocentric (sun-centred) view of the universe, it was not until 1687 when Isaac Newton published his laws of motion that the Ptolemaic system was finally put to bed. These laws of Newton together with his law of gravity explained why Earth and the other planets could only move around the sun. And just as Aristotelianism gave way to the Newtonian system, which then became the new scientific orthodoxy, so then, in the early twentieth century, were Newton’s ideas overhauled by Albert Einstein’s theory of General Relativity, which refined Newton’s concept of gravity (as the curvature of space-time) and explained the movement of Mercury, where Newton’s system had been unable to. As things stand, despite Einstein being awarded the Nobel Prize in Physics for his work on quantum theory, he is now widely thought to have been mistaken in his

negative attitude to quantum mechanics, while the work of physicists Niels Bohr, Max Planck, Erwin Schrödinger, and Werner Heisenberg represents the dominant view.

Likewise, in relation to medicine, until the seventeenth century, when knowledge of chemistry improved, most doctors thought that the body was made up of various ‘humours’ (following Hippocrates: blood, phlegm, yellow bile and black bile), which led to treatments such as bloodletting and purges. Nowadays this would be regarded as mere ‘pseudoscience’. And it was only in the nineteenth century that it was ultimately discarded with the advent of germ theory, the currently accepted theory for many diseases. Similarly, chemical substances have been postulated in the past which are discredited today. Two notable ones are phlogiston, which in the seventeenth century was thought to be a fire-like element released during burning until it was replaced a century later by caloric theory, and caloric itself, a hypothetical elastic fluid assumed to comprise a weightless gas that embodied heat, now superseded by the theory of thermodynamics.

Thus we can see how scientific notions have invariably been subject to change as one theory gives way to the next. Science is not a fixed body of concepts. Uncertainty reigns. And no more so than with Heisenberg’s Uncertainty Principle, which states that the position and speed of an object cannot both be measured exactly at the same time. In other words, you can either know how fast objects are travelling or where they are located, but not both; the very concepts taken together have no meaning in nature. While simultaneous measurement might work for everyday objects such as cars, at the smallest level of sub-atomic particles it proves impossible and the very act of measuring will make the particle’s behaviour unpredictable. Heisenberg believed so strongly in the extent to which science proceeds largely by limited understanding that he is reputed to have said, ‘Only a few know, how much one must know to know how little one knows.’ In other words, absolute answers to questions are not the province of science. Science can tell us a lot about how the natural world works; it cannot tell us what it all means.

The bottom line is that those who claim that there is no God because science proves as much are just as much guided by personal belief as those who believe that God is a real presence in their lives in the world—because neither belief can be disproved or ‘falsified’ but must remain a question of faith. And it is sheer blind faith to believe otherwise.

John Booth



Colour this page

We celebrate harvest on Sunday 1 and Wednesday 4 October

Describing God

God is utterly beyond any description. We must therefore employ two sideways means of describing Him. Firstly, we say that He is beyond what we can conceive. We say that,

- God is **omniscient**—He knows everything.
- God is **omnipotent**—He is all-powerful.
- God is **omnipresent**—He is everywhere.



Each example here contains the root 'omni-' which means 'all'. We need this mindset because it warns us not to conceive God as being ignorant, weak, or in any way bounded. Such images would be too human and would therefore not be real.

Alternatively, it is sometimes easier to describe what God is not. For example, we could say,

- God is **unpassable**—He cannot change or be changed.
- God is **infinite**—His majesty and glory are beyond any imaginings.
- God is **eternal**—He exists outside of time.
- God is **immortal**—He was not born and will not die.
- God is **invisible**—He cannot be seen by any physical means.
- God is **ineffable**—He cannot be described.

Each of these descriptions imply a common misrepresentation of God—He is visible, He is mortal, and so on. Each error is incorrect because it shares they each portray a God made in our own image. We end up worshipping a God who is human and simply not real.

Both these approaches are somewhat abstract. One says that God is everything and the other says that God is not something. They all use words that veer between bland and everyday or shockingly new. In effect, these omni- descriptions and the negative classifications act together like the fencing that defines the perimeter round a vast field in which God resides. Those boundaries help exclude ineligible images of God and whatever remains contains some truth however hard it is to find.

Therefore, as we grow as Christians, we must force ourselves to confront our images of God. Our maturing depends on letting them go, which itself means trusting Him more.



Sunday 1 October	11:00 am: Harvest Festival.
Wednesday 4 October	7:00 pm: Harvest Festival in the Parish Centre.
Saturday 22 October	7:00 for 7:30 pm: Quiz at Waterhead Parish Centre.
Sunday 29 October	4:00 pm: All Souls' service in the Church.
Sunday 12 November	10:50 am: Remembrance Service at Waterhead War Memorial. 11:30 am: Remembrance Sunday.
Sunday 26 November	3:00 pm: Confirmation service in the Church
Weds 17 December	7:00 pm: Carol service.
Sunday 24 December	4:00 pm: Christingle service.
Sunday 24 December	11:30 pm: Midnight Mass.
Monday 25 December	9:30 am: Christmas Day service at St Barnabas Church.

Church diary

The world is round so that
friendship may encircle it.

Pierre Teilhard de Chardin

Did you know?

The disciples looked intently up into the sky as Jesus was ascending.
Suddenly two men dressed in white stood beside them *Acts 1:10*

Angels are mentioned in many parts of the Bible. The word 'angel' literally means 'messenger', so the Bible always describes angels acting as go-betweens, communicating messages and giving comfort from a remote, spiritual God to physical humankind.

In many parts of the Bible, the angels is not described in much detail because it's the message that is important. For example, in Acts 12:7, Peter is locked in a cell when suddenly, 'an angel of the Lord appeared and a light shone in the cell'. Often, the angels is dressed in white an looks vaguely human. For example, in Mark 16:5, when the disciples entered the rock tomb in which Jesus came back to life, 'they saw a young man dressed in a white robe sitting on the right side'. Similarly, they Mary Magdalene saw 'two figures in white' (John 20:12). There is never more detail on their appearance.

The prophet Isaiah had a vision of heaven in which he saw many seraphim. He saw strange-looking creatures: verse 2 says, 'Above him were seraphim, each with six wings: with two wings they covered their faces, with two they covered their feet, and with two they were flying' (Isaiah 6:2). The beings seen by Ezekiel were again different—this time cherubim and each had four wings (Ezekiel 1:4–9).

These visions inspired our current idea of angels having wings but in fact the Bible never describes an angel with wings.



For further reading

<https://theologyintheraw.com/angels-dont-have-wings/>

<https://www.historytoday.com/archive/history-matters/how-angels-found-their-wings>

What is God like?

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

Find all the red words below in this wordsearch.

God is wonderful

God is love (1 John 4:16)

God is truth (John 4:24)

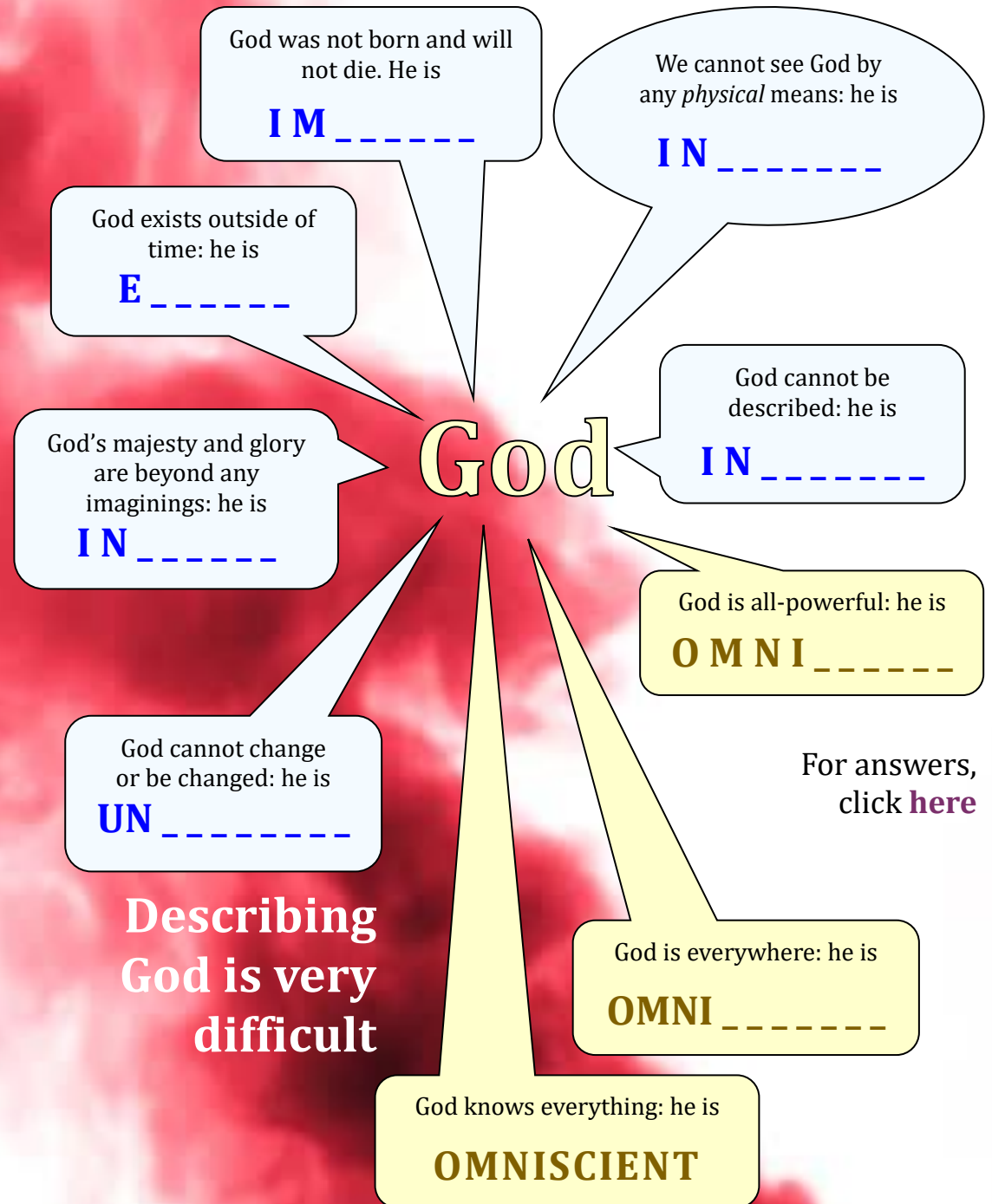
God is Spirit (John 4:24)

God is light (1 John 1:5)

God is mercy (Deuteronomy 4:31)

God is a consuming fire (Exodus 24:17 and Hebrews 12:29)

Jesus said 'Whoever has seen me has seen the **Father**' (John 14:9)



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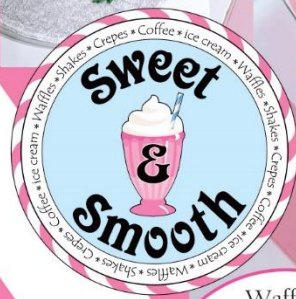
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From the memorial book

- 3 **Lees Marland M.M** 27th July 1917 to 3rd October 1983 — Worthy of Remembrance.
- 4 **William Wrigley** Born 15th February 1909. Died this day 1989. Loved and remembered always. – Peter.
Kenneth Cheetham died this day 1982. Organist and Choirmaster August 1946 to October 1982.
Harriet Dyson dearly beloved by husband Harry and family, died 1996 aged 75. Her life a beautiful memory, her absence a silent grief.
- 6 **Mabel Wolstenhulme** died 1976.
- 15 **Edith Goulding** died 1990. A much loved Mum and Grandma. Dearly loved and remembered always.
- 16 **Mabel Wilkinson** died 1993. Loving wife of Frank who died 30th October 1967.
- 17 **Eva Wolfenden** died 1986. 'Now with her loved ones.'
- 19 **Edith Emily Parry** died this day 1986. Although the years are passing by, we're always together you and I.
- 20 **Tom Robinson** died 1969 aged 71 years. 'Lovingly Remembered.'
- 21 **Agness Smith** died 1957. 'Always Remembered.'
Frank Harrison Tattersall died 1966. Husband of Jennie Gladys Tattersall who died 6th March 1959.
- 25 Loving memories of **Vera Shaw** a dear cousin and friend who died this day, 2000, aged 87 years. Loved and remembered always.
- 27 **Irvin Thornton** died 1993. Dearly loved husband of Alice. Father of Norma, Irvin, Marian, Alan and Christine.
- 30 **Frank Wilkinson** died 1967. Loving husband of Mabel who died 16th October 1993.

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