



# Holy Trinity WATERHEAD

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**June 2024**

**[holytrinitywaterhead.co.uk](http://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 magazine by 15 June.**  
**You can e-mail files to paulmonk111@gmail.com**

## People at Holy Trinity Church

### Vicar

**The Revd Dr Paul Monk**  
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**John Wolstencroft (0161) 620 2401**

### Readers

**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**

## Letter from the Vicar

Trinity Sunday occurred on 26 May and represents a pivot point in the Church year.

Firstly, the Trinity season is the longest of the Church year—during the first six months of the year, from early December until now, we've celebrated a busy period of festivals comprising Advent, Christmas, Epiphany, Lent, and Easter; but the long Trinity season extends from now through to the very end of October, which only the month-long Kingdom season afterward.

Each Sunday during the first half of the year has a theme which informs its host season: Jesus was anticipated; Jesus was born; Jesus revealed himself with a star to the magi; we ourselves anticipate Easter; we celebrate his Resurrection. But the overarching theme during the long Trinity season is God Himself.

And God is infinite. Studying God therefore requires us to devise a syllabus of sorts, a timetable of faith during which we look each week at a different aspect of God's nature and use each to meditate in faith. The Trinity season is a time of learning as well as devotion, reorienting as well as 'race the race set before us'.

The theme of God's Trinity informs all genuine devotion to God. He is Father, Son, and Holy Spirit. Ideas of learning or devotion during the Trinity season remain stunted if our consciousness of His Trinity does not grow, develop, and deepen. Worshipping God the Father is of course good but it remains incomplete if we do not also worship God as Son and God as Holy Spirit.

So during the first half of the year we concentrate on Jesus as a corrective to concentrating on God alone. And in the second half of the year we explore a different remedy by concentrating our worship on God the Trinity.

Each time the name of God occurs in a service or event, we can consciously bring to mind the idea of the Trinity. That thought should inspire, because we want to please God and an accurate impression of his nature will surely lead toward just that.

Wishing you every blessing as we worship God, Father, Son, and Holy Spirit:

PAUL

# News

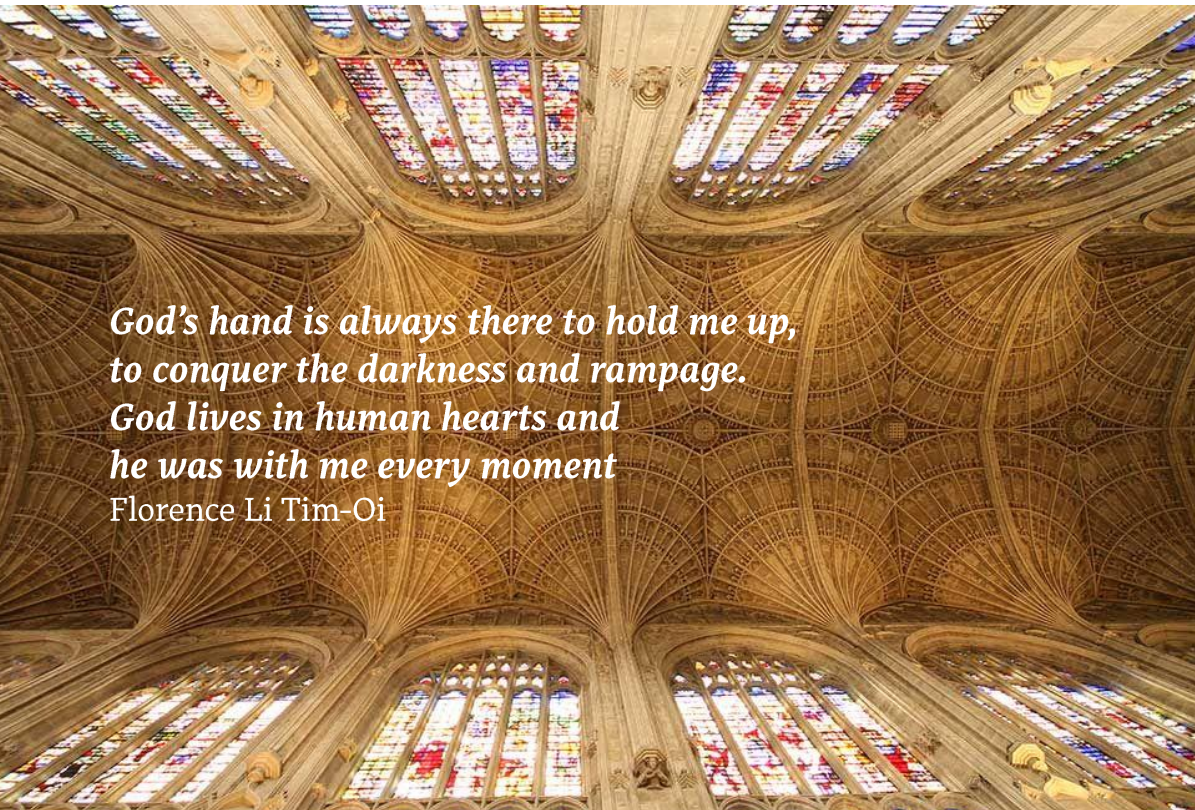
## People news

Gareth Farnon-Jones is being ordained a Deacon at Manchester Cathedral on Sunday 30 June. He will then work in the Saddleworth Team of churches. Huge congratulations!

## From the registers

### Christian baptism

Sunday 19 May Freddie Buckley  
Sunday 26 May Demi-Lee Estelle Smith  
Ronnie and Delilah Bardsley  
all at Waterhead Church



*God's hand is always there to hold me up,  
to conquer the darkness and rampage.  
God lives in human hearts and  
he was with me every moment*  
Florence Li Tim-Oi

# Bible readings for June

## Sunday 2 June

### First Sunday after Trinity

First: Deuteronomy 5:12–15  
Epistle: 2 Corinthians 4:5–12  
Gospel: Mark 2:23—3:6

## Sunday 9 June

### Second Sunday after Trinity

First: Genesis 3:8–15  
Epistle: 2 Corinthians 4:13—5:1  
Gospel: Mark 3:20–end

## Sunday 16 June

### Third Sunday after Trinity

First: Ezekiel 17:22–end  
Epistle: 2 Corinthians 5:6–10, 14–17  
Gospel: Mark 4:26–34

## Sunday 23 June

### Fourth Sunday after Trinity

First: Job 38:1–11  
Epistle: 2 Corinthians 6:1–13  
Gospel: Mark 4:35–end

## Sunday 16 June

### Fifth Sunday after Trinity

First: Wisdom 1:13–15; 2:23–24  
Epistle: 2 Corinthians 8:7–end  
Gospel: Mark 5:21–end

*Untilled ground, however rich, will bring forth  
thistles and thorns; so also a person's mind.*

St Theresa of Ávila

## Church diary

- Saturday 25 May 7:00 for 7:30 pm: **Quiz night** at Waterhead Parish Centre.  
Sunday 16 June 2:30 pm: annual **Confirmation Service** at St Thomas Church, Leesfield.  
Sunday 20 June 10:30 am: **Ordination of Gareth Farnon-Jones** in Manchester Cathedral.  
Monday 22 July — Thursday 15 August 10:00 am–2:00 pm **Summer Holiday** club for local children.

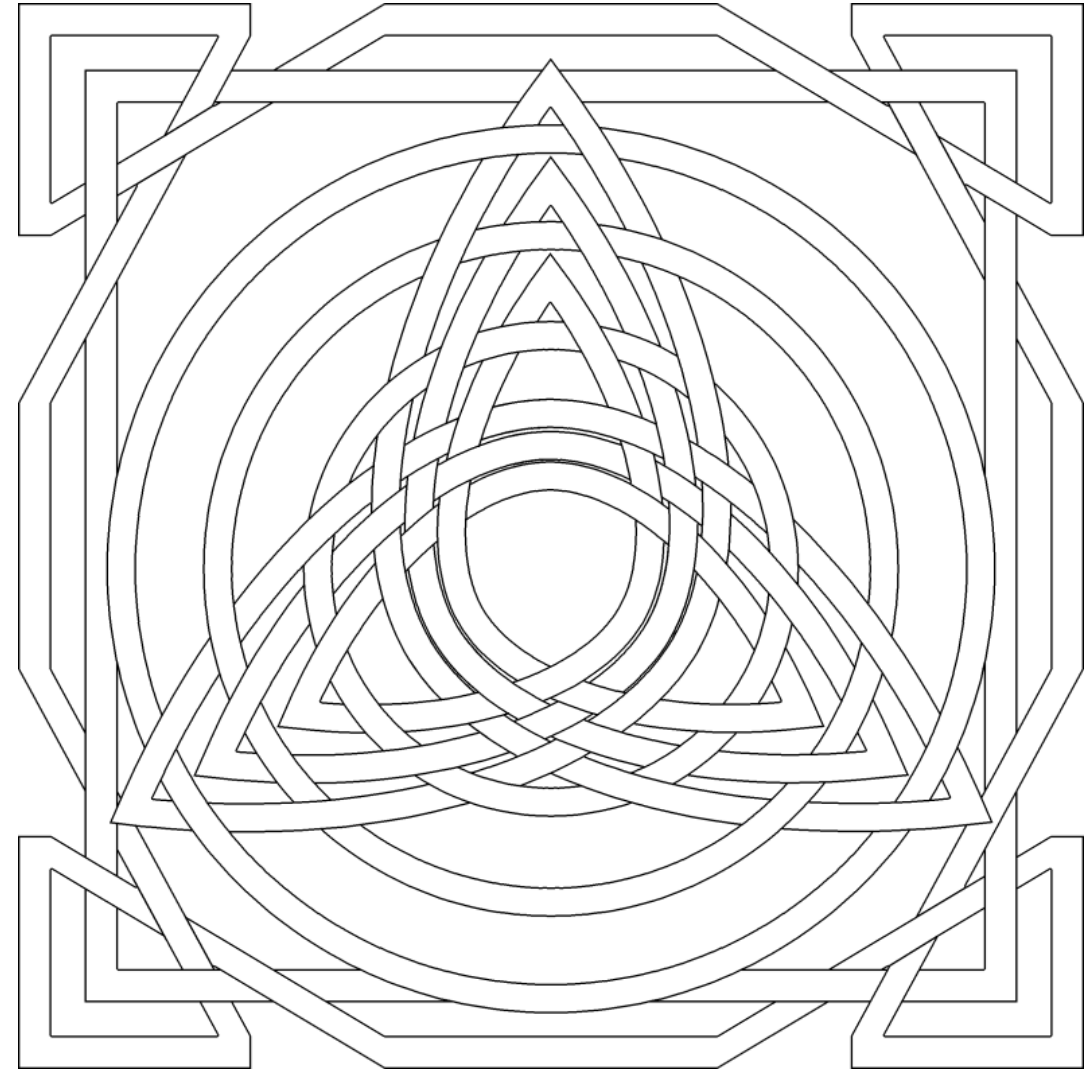
# God the Trinity

Three lots of three: draw the following:

A <b>tri</b> -angle	A <b>tri</b> -cycle	A <b>tri</b> -ceratops
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**God is a Trinity: He is made up of Father, Son and Holy Spirit. He is three persons, hence *tri*-nity.**

Each of these three aspects of God is different. We say Father, Son and Spirit are each *persons* of God. In the Trinity, the three persons of God are completely melded together to the extent they are indistinguishable.



The Trinity is mentioned often in a Church. For example, the first sentence after the introductory hymn says:

**In the name of the Father, and of the Son, and of the Holy Spirit.**

At the end of the service we receive a blessing (just before the last hymn). It ends with the words:

**... and the blessing of God the Almighty, the Father, the Son and the Holy Spirit, be with you always.**

Other Trinitarian statements occur in a service. For example, the priest holds up the freshly consecrated bread and wine at the very end of the long Eucharistic prayer he/she says,

**Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O loving Father, for ever and ever.**

This statement is Trinitarian because it mentions all three persons of God.

# Picturing the Trinity

Artists always struggle to depict the Trinity. Some simply use the idea of an old man with a white beard to represent the Father, a young man with a dark beard as the Son, and a dove for the Spirit. The French image, left, follows this style with the three portrayed together in one sculpture.

A related idea involves a series of three 'men', each with the same face. The example here is an alabaster statue, possibly made for an altar, made in Nottingham and dating from 1400-1500. The three 'men' are shown jointly crowning the Virgin Mary.



Some artists prefer a single head with three faces that look the same. This French example dates from about 1500 AD.



**Holy Trinity, French, ca. 1475.**  
Limestone with traces of colour.

Please click [here](#) for more information about this statue.



## Poem for Saint Barnabas' Day

**My God, my Father, let me rest  
In the calm sun-glow of Thy face,  
Until Thy love in me express'd  
Draws others to Thy throne of grace.**

**O Jesu, Master, let me hold  
Such secret fellowship with Thee,  
That others, careless once and cold,  
Won to my Lord and theirs may be.**

**Eternal Spirit, heavenly Dove,  
The light of life to me impart,  
Till fire descending from above  
Burns on and on from heart to heart.**

**O Father, Son, and Holy Ghost,  
Still, still may love to love respond;  
And teach me, when I love Thee most,  
Depths all unfathom'd lie beyond.**

Edward Henry Bickersteth: Bishop of Exeter (1885–1900)



Barnabas was one of the earliest Christians and a prominent disciple in Jerusalem. According to Acts 4:36, Barnabas was a Jew from Cyprus. He was later named an apostle (Acts 14:14).

He and St Paul undertook missionary journeys together. They travelled together and made many converts (in ca. 45–47 AD) and participated in the so-called Council of Jerusalem (in ca. 50 AD). Barnabas and Paul successfully evangelised among the 'God-fearing' Gentiles who attended synagogues in various of the Hellenised cities of Anatolia. He is traditionally identified as the founder of the Cypriot Orthodox Church.

Historically, although the date, place, and circumstances of Barnabas' death are unverifiable, Christian tradition says he was stoned to death at Salamis in Cyprus some time in 61 AD. After his martyrdom, legend says his friend John Mark and followers took his body and hid it in a secret tomb in part of the Salamis necropolis. This tomb was undiscovered until the fifth Century. St Barnabas' Monastery was then built over the site. Much of this current structure (above) dates from the eighteenth century and is, today, a museum of Orthodox icons.

The Church celebrates Barnabas' feast day on June 11.

# Colour this page

The Church celebrates St Peter on 29 June.

Peter is often represented holding a key.

To understand why, read the story in Matthew 13-20, especially verse 19.

## SAINT PETER



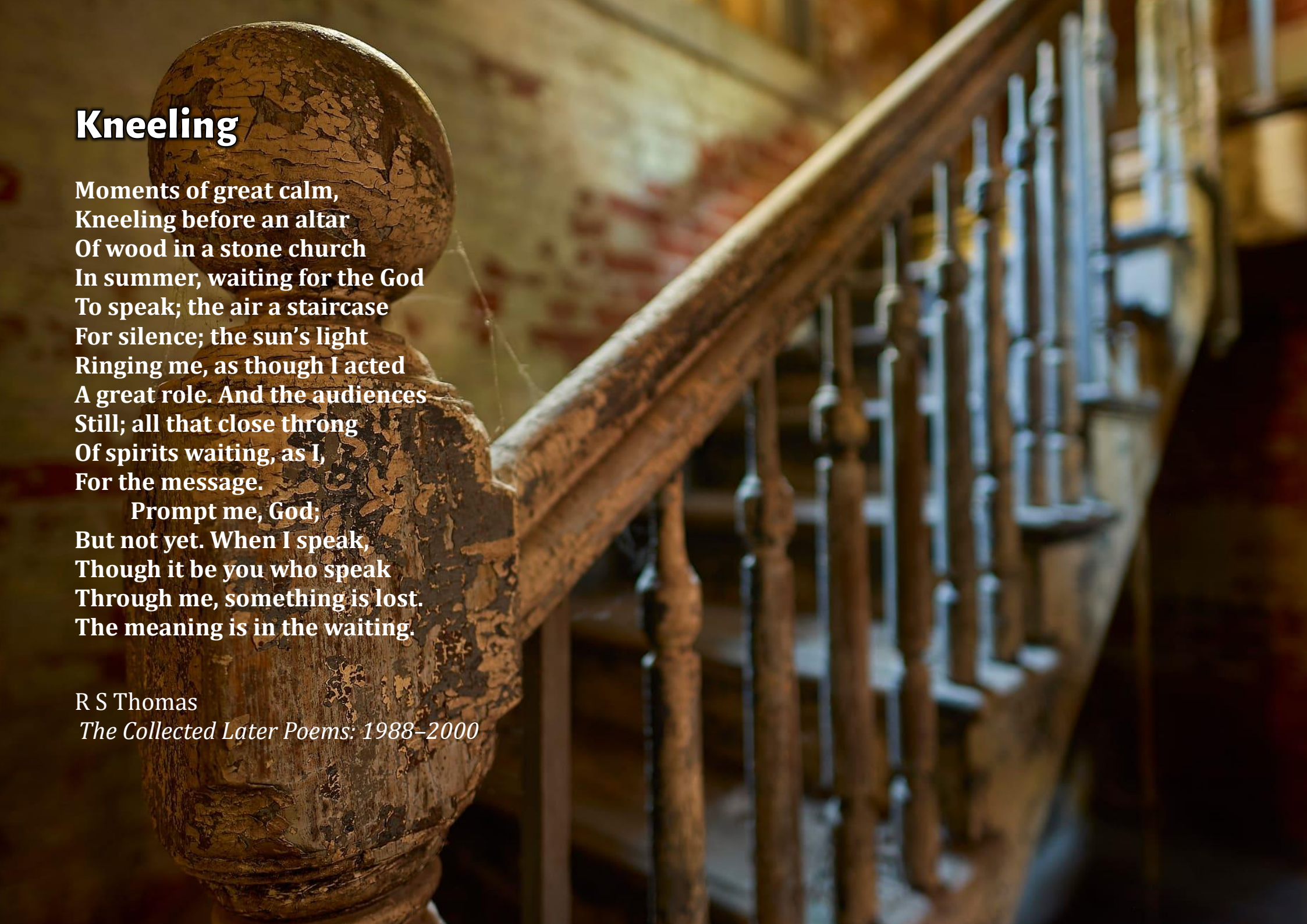
# Finding the Trinity

Jesus said, 'But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.' **John 16:12-13**

The wordsearch below is based on this passage.

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

TRUTH	FATHER	RECEIVE	KNOWN	GUIDE
MAKE	SPEAK	BELONGS	SPIRIT	MINE
GLORIFY	COMES	TRUTH	HEARS	TELL



## Kneeling

Moments of great calm,  
Kneeling before an altar  
Of wood in a stone church  
In summer, waiting for the God  
To speak; the air a staircase  
For silence; the sun's light  
Ringing me, as though I acted  
A great role. And the audiences  
Still; all that close throng  
Of spirits waiting, as I,  
For the message.

Prompt me, God;  
But not yet. When I speak,  
Though it be you who speak  
Through me, something is lost.  
The meaning is in the waiting.

R S Thomas

*The Collected Later Poems: 1988–2000*



Like many of the early Christian leaders, Barnabas sought to transmit the faith he had inherited from his own teachers. To those ends, he wrote to other Christians.

## The Letter of St Barnabas

From the earliest years of the Christian era—and certainly within a couple of decades of the death and Resurrection of Jesus—Christians have known about and discussed the Letter of St Barnabas. It is often referred to as ‘the ‘Epistle’ of St Barnabas’, which means the same thing. We do not know an exact date when this letter was written, but it seems to have been about 70 AD so, if genuine, was written by Barnabas or a close follower.

The text of the Epistle of St Barnabas has never been under discussion. It says little that adds to our knowledge of early Christianity, which probably explains why the Church authorities chose not to include it in the canon of the Bible. Therefore, while useful, it should not be regarded as uniquely inspired by the Holy Spirit of God.

## The Acts of St Barnabas

The text of the Acts of Barnabas says it was written by ‘John Mark’ the close companion of St Paul.

We do not know when the Acts was written but its language and the internal ecclesiastical politics it describes suggest the fifth century. In context, in 431 AD the First Council of Ephesus granted independence to the Church in Cyprus the Church based in Antioch. This edict was confirmed by Emperor Zeno in 488 AD, but was widely ignored.

The Acts of Barnabas says the island of Cyprus was the site of St Barnabas’ grave (which is quite likely) but that it was also an ‘apostolic foundation’. The author was therefore writing to promote the independence of the Church in Cyprus, and its bishops. The Acts is therefore a pious fake.

The first major translation of the Acts into English was that of M R James, and his version remains the standard English text.

## The Gospel of St Barnabas

The Gospel of St Barnabas is a very different document from either the Epistle or the Acts.

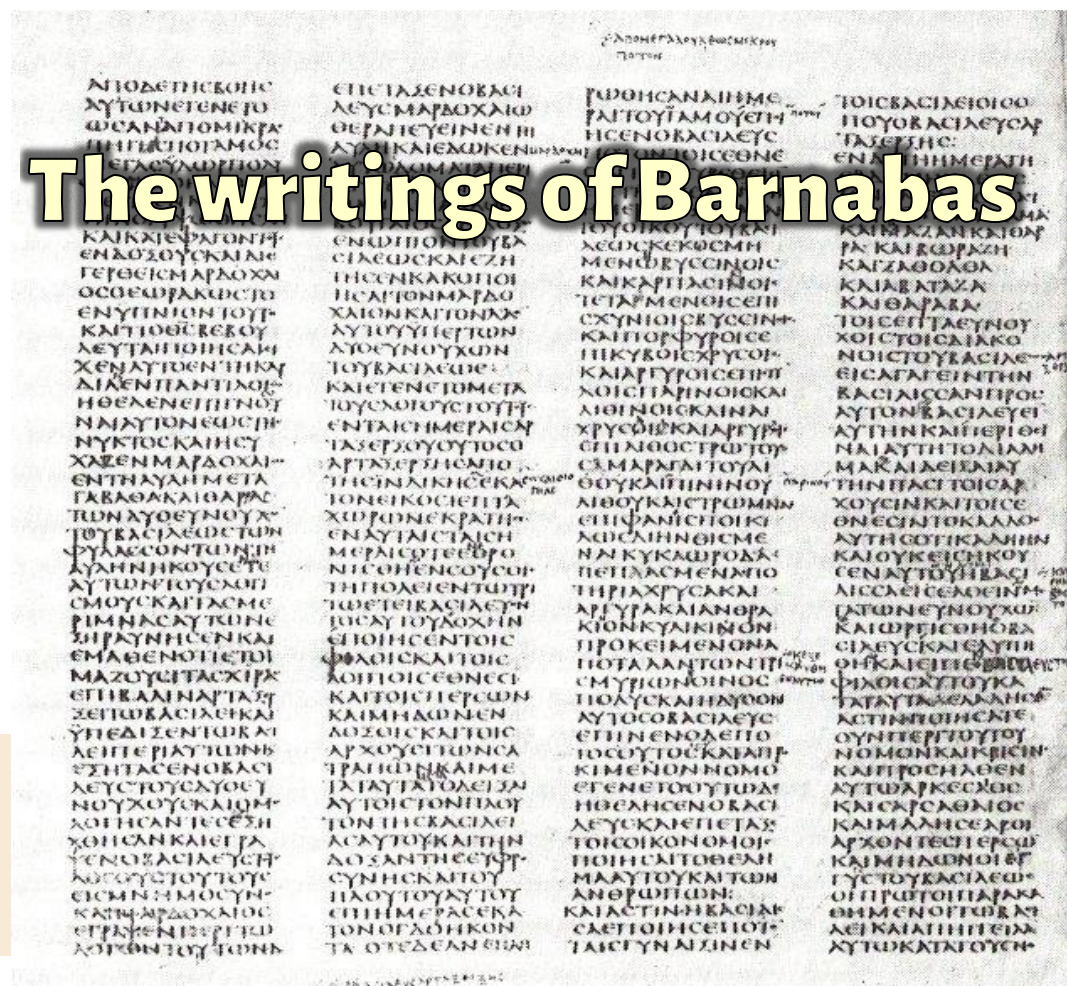
This Gospel describes the life of Jesus, and claims to be the work of Jesus’ disciple Barnabas, who in this work is one of the twelve apostles. In no other document contemporary with early Christianity is Barnabas described as an ‘apostle’.

Two manuscripts of the Gospel of St Barnabas are known to have existed. Both date from the late sixteenth century and are written in Italian and Spanish. The Spanish manuscript is now lost, so its text survives in an incomplete eighteenth-century version.

This ‘Gospel’ is enormously long and is about the same length as the four Canonical gospels put together (the Italian manuscript has 222 chapters!). Jesus’ ministry occupies the bulk of the book, much of it harmonising with accounts in our four gospels.

Strong circumstantial evidence says the ‘Gospel’ was written in the 1100s by a man refused entry into the Franciscan order and converted to Islam. Which explains why, in a great many key respects, the Gospel of Barnabas conforms to an Islamic interpretation of Christian origins and thereby contradicts the New Testament teachings of Christianity.

The Codex Sinaiticus includes the Epistle of Barnabas under the heading BAPNABA EΠΙΣΤΟΛΗ



### For further reading:

The full text of the **Epistle** of St Barnabas is available [here](#).

The full text of the **Acts** of St Barnabas is available [here](#).

The full text of the **Gospel** of St Barnabas is available [here](#).

Florence Li Tim-Oi, was the very first woman to be ordained a priest in the Anglican Communion, being ordained on 25 January 1944 by Bishop Ronald Hall in the face of much opposition.

Li Tim-Oi was born in Aberdeen, Hong Kong, to parents who supported her education. While at school she was baptised in the Anglican church, taking the name Florence after Florence Nightingale.

In 1931, she attended the ordination of Lucy Vincent as a deaconess at St John's Cathedral in Hong Kong: the preacher asked all the women present to give their lives to work for Christian ministry. Li was deeply inspired and made a commitment immediately.

(Then, as now, ordination to the priesthood, was a two-stage process, with first ordination as a deacon then a second ordination to become a priest generally a year later. At that time, only men could be ordained; women could take very limited roles in the Anglican church. One of the first licensed roles was that of 'deaconess', which allowed women to teach children and other women, but did not permit any sacramental duties.)



# Florence Li Tim-Oi

Li worked for two years in All Saints' Church, in Kowloon, helping refugees from mainland China during the Second Sino-Japanese War. The Bishop of Victoria, Hong Kong, then sent her to help refugees in Macau but she soon returned to be ordained as a deaconess on 22 May 1941.

At this time, Japan occupied Hong Kong and of parts of China, making it impossible for Anglican priests to reach neutral Macau, where there were no Anglican priests; so, despite not being ordained, the Bishop gave Li permission to give the sacraments to Anglicans. He explained to the Archbishop of Canterbury, William Temple: 'I have given her permission to celebrate the Lord's Supper. If I could reach her physically I should ordain her priest rather than give her permission ... I am determined that no prejudices should prevent the congregations committed to my care having the sacraments of the Church.'

Therefore, in January 1944, Li travelled the dangerous journey through Japanese-occupied territory to the small town of Hsinxing, as yet un-occupied by the Japanese, to meet with the Bishop; together, they went to Shaoqing where he regularised her administration of the sacraments by ordaining her a priest on 25 January 1944—the first Anglican woman to be ordained. William Temple confided his conflicting views but public opinion in England demanded that he take a public stand against it.

Much of the church criticised Li so, when the war ended, she resigned her licence (though not her priest's orders).

But the persecution continued. The Communist government in China closed all churches from 1958 until 1974; during that time, the Chinese authorities forced Li to work on a farm then in a factory; she was also designated a 'counter-revolutionary' and compelled to receive 'political re-education'. She feared that being seen with her fellow Christian friends would cause their martyrdom and went to the mountains to pray, but was captured then forced to cut up her church vestments with scissors.

The Anglican province of Hong Kong ordained two further women priests in 1971, and at the same time officially recognised Li as a priest.

She was allowed to retire from factory work in 1974 and, when public worship recommenced in 1979, Li again led Christian worship.

Li was allowed to leave China in 1980 and emigrated to Canada but had to wait until 1983 before she was appointed as an unpaid assistant priest. She later officiated at the Cathedral Church of St James in Toronto.

Li died on 26 February 1992, in Toronto. In 2018, she was made a permanent part of the Episcopal Church's calendar of saints.

#### Further reading

[https://en.wikipedia.org/wiki/Florence\\_Li\\_Tim-Oi](https://en.wikipedia.org/wiki/Florence_Li_Tim-Oi)

<https://ltof.org.uk/litimoi-story/>

<https://www.churchtimes.co.uk/articles/2024/2-february/news/uk/li-tim-oi-celebrated-in-80th-anniversary-service>

**S Supplication** is a long word meaning 'asking.' Prayers of supplication often form the backbone of our intercessions during a church service. In such prayers, we ask God's help to heal people, stop wars and generally put right the wrongs we see in the world.

The Bible repeatedly tells us we should ask God for help, but some Christians take this command too literally and demonstrate greed: we are told to ask for healing and peace; we are not told to pray for millions of pounds for ourselves!

**E Entering** the presence of God. When we pray, we are not just shooting words at heaven, like firing arrows into the sky, or making a long-distance phone call. Rather, true prayer involves entering the holy presence of God. This insight lets us pray more effectively: if we learn the art of entering his presence and staying there, then—when we pray—the prayer becomes more real, and more life changing.

Some people give the name of *recollection* to this 'art' of entering God's presence. With practise, everyone can learn its simple methods. Indeed, a growing desire to enter the presence of God is a convincing demonstration of Christian growth.

**A Adoration** means telling God how wonderful he is. At first, adoration can sound a bit like flattery, but with an entirely different intention. God is infinite so we are, by comparison, rather puny. Unfortunately, most of us think more about ourselves than about God, which means that, deep down, we think we are more important than he is. The purpose of adoration in prayer is therefore to correct this misconception.

**R Rejoicing**, and saying 'thank you' to God for the good things that happen to us. Some Christians are slow to rejoice at the wonderful things God has placed in our lives; others clearly see God's love for them even during times of suffering.

It is worth noting that the Bible describes thankfulness as a fruit of the Holy Spirit (Galatians 5:23). Therefore,

- Everyone needs to grumble from time to time. But those who complain *all* the time are unlikely to yet be mature Christians.
- We should expect to become ever more thankful as we grow as Christians.

**C Confession** means admitting to God those things we have done wrong. The Bible says that God knows everything (for example, see the huge list of things God knows about in Psalm 139). Nevertheless, it is a good idea to be honest when talking to God: as with a human parent who has discovered something unpleasant, it is better to confess upfront. Admitting our sins is often a first step toward repenting of them. This repentance leads to forgiveness and healing.

**H Hearing** God. Most of the prayer types mentioned above involve speaking to God, or reacting to what he has allowed to happen in our lives. But, like every other kind of conversation, we also need to pause often in order to listen to God.

God does not usually speak to us in an auditory way, or at least only very rarely. Instead, he speaks to us through the Bible and through the everyday circumstances we live through. With practise, everyone can grow in the art of holy listening. Indeed, the desire to listen to God is a sure sign of Christian growth.

**There are many different ways of praying.**

**It can be useful to split the idea of prayer into different component parts. For example, we can use the word**

**SEARCH**

**as an acronym to analyse further the full meaning of the word.**



# Our God is a Trinity

It's common to hear that the Trinity is not mentioned in Scripture. The following verses are explicit or point toward the Trinity:

When Jesus had been baptised, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'

**Matthew 3:16, 17**

God said [of Jesus], 'Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations.'

**Matthew 12:18**

The eleven [remaining] disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw him, they worshipped him; but some doubted. And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

**Matthew 28:16-20**

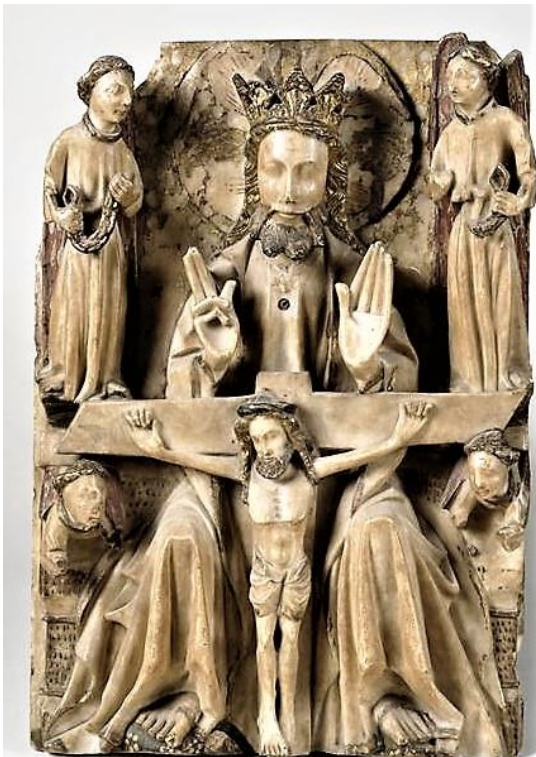
Jesus said, 'When the Counsellor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.'

**John 15:26**

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

**2 Corinthians 13:14**

Fifteenth-century English alabaster sculpture of the Trinity affixed to a wooden base, probably made in Nottingham.



## Did you know?

He had no beauty or majesty to attract us to him:

nothing in his appearance that we should desire him. *Isaiah 53:2*

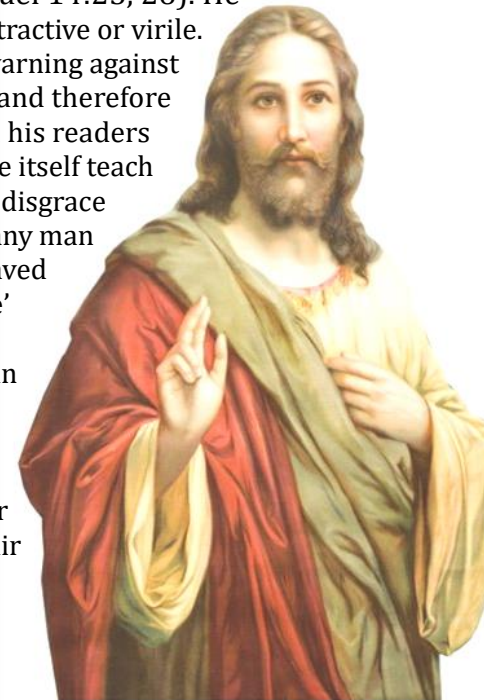
The Bible nowhere describes Jesus' physical appearance. The closest to a description comes from a prophecy by the prophet Isaiah in about 600 BC, when he said that the Messiah, 'had no beauty or majesty to attract us to him' (Is. 53:2). The idea is simple enough: it means his appearance was irrelevant; any attraction would be entirely spiritual.

A second verse seems relevant, and comes from the story about Zacchaeus in Luke's Gospel (Luke 9). It says 'being a small man' meant that Jesus was difficult to see, hence the well-known story of Zacchaeus climbing a sycamore tree. In fact, the phrase is ambiguous and could mean that *Jesus was short*, not Zacchaeus.

The question of appearance gets more interesting. Jewish regulations were very strict and insisted that men and women should never try to look like one another. For example, Deuteronomy 22:5 says, 'A woman shall not wear a man's garment, nor shall a man put on a woman's cloak, for whoever does these things is an abomination to the Lord'. This idea explains the story about King David's son Absalom who grew his hair very long (2 Samuel 14:25, 26). He thought his long hair made him look attractive or virile. The point of the story is not merely a warning against vanity; rather, long hair was feminine and therefore forbidden for a man. St Paul reminded his readers about long hair, saying, 'Does not nature itself teach you that if a man wears long hair it is a disgrace for him' (1 Corinthians 11:14). Indeed, any man dedicating himself to God generally shaved his head—he was a so-called 'Nazirite' (Numbers 6:18).

Finally, Jesus was of course Palestinian by birth, so his skin would have been mid-to-dark brown in colour and his eyes would have been dark brown or black.

Therefore, images of Jesus as a tall, fair and handsome man with long golden hair and blue eyes are entirely wrong.



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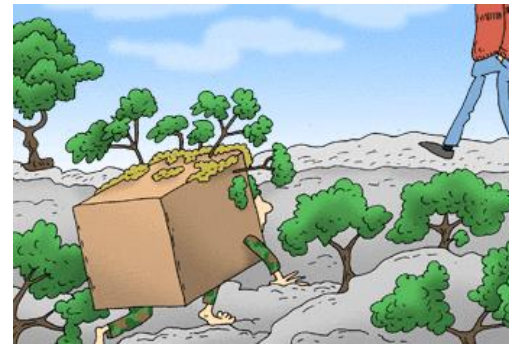
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(with apologies to Romans 14:13)

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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.'

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BARNABAS CENTRE

CHURCH AND COMMUNITY

## Family activity club

Food • Friendship • Fun • Free

Monday–Thursday, 22 July–15 August: 10:00 am–2:00 pm

All children must always be accompanied by an adult.

[barnabas-thrive-oldham.co.uk](http://barnabas-thrive-oldham.co.uk)



## Confirmation

Sunday 16 June 2024 at 2:30 pm

at St Thomas' Church

Leesfield OL4 5DB

All are very welcome



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Contact Mr. Darren M. Clark  
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