

The background of the entire image is a photograph of the ruins of Holy Trinity Waterhead church. The ruins are made of dark stone and feature several large, pointed Gothic arches. Some arches are complete, while others are just the skeletal remains. The church is situated on a grassy field under a cloudy sky. The text is overlaid on this image.

Holy
Trinity
WATERHEAD

holytrinitywaterhead.co.uk

February 2025

barnabas-oldham.co.uk

SAINT
Barnabas
CLARKSFIELD

SERVICES AT OUR CHURCHES

Sunday 9:30 am	Worship at St Barnabas
Sunday 11:00 am	Worship at Holy Trinity
Wednesday 10:00 am	Bible Study at St Barnabas Led by Robin Wilding
Wednesday 7:00pm	Worship on Wednesday (WOW) at Holy Trinity

PEOPLE AT OUR CHURCHES

Vicar Post vacant

Lay Readers Peter Haslam 0161 345 0215
Lucie Reilly 07880 861751

Wardens Peter Haslam (StB) 0161 345 0215
Val Crane (HT) 0161 628 4977
John Wolstencroft (HT) 0161 620 2401

StB Administrator Sarah Gura 07708 714813
HT Church Secretary Zoe Liles 07765 963899
Community Worker MaryAnne Oduntan 07908 004682
Treasurer & Gift-Aid Mrs Vicky Heaton 07906 077058
HT Parish Hall Manager Daniel Reilly 07788 860764
StB Centre Manager MaryAnne Oduntan 07908 004682

To sign up for the magazine online, or to send contributions,
please email Sarah Wilding at sarah.churchmag@gmail.com

Letter from the Editor

Dear lovely people

The best thing about this time of year, for me, is the appearance of all the early flowers: crocuses, winter aconite, snowdrops etc. Snowdrops in particular are my favourite, flowering bravely in the harsh cold of winter and telling us spring will come. And when the sun shines they open their outer petals to reveal their green-trimmed underskirts as they dance in the breeze and that extra tiny bit of light and warmth. What a joy they are!

There are a couple of ways we can apply these beauties to the church. We live in a spiritually dark and cold environment where Jesus and his church are largely ignored and often belittled or ridiculed. It is for us, then, to bravely flower in this harsh environment so that people can see there's something different and better on the way. Near Walsingham Priory, in Norfolk, there are fields of snowdrops which are the more beautiful for flowering in great numbers. It is easier to maintain and show faith as part of a community of believers, so let us stay together and all play our part in this field of Clarksfield and Waterhead.

Alternatively, in these miserable times we need to be looking for signs of the Kingdom. Jesus is still at work, albeit often in small ways; he has not deserted us. We need to keep our inner eyes open so that we can sense the winter sun of God's love and sense the flow of the Spirit. And be ready to dance!

Sarah W

Snowdrops at Walsingham



Bible readings for February

Sunday 2 February

Presentation of Christ

First: Malachi 3:1-5

Second: Hebrews 2:14-end

Gospel: Luke 2:22-40

Sunday 16 February

3 before Lent

First: Jeremiah 17:5-10

Second: 1 Corinthians 15:12-20

Gospel: Luke 6:17-26

Sunday 9 February

4 before Lent

First: Isaiah 6:1-8 [9-end]

Second: 1 Corinthians 15:1-11

Gospel: Luke 5:1-11

Sunday 23 February

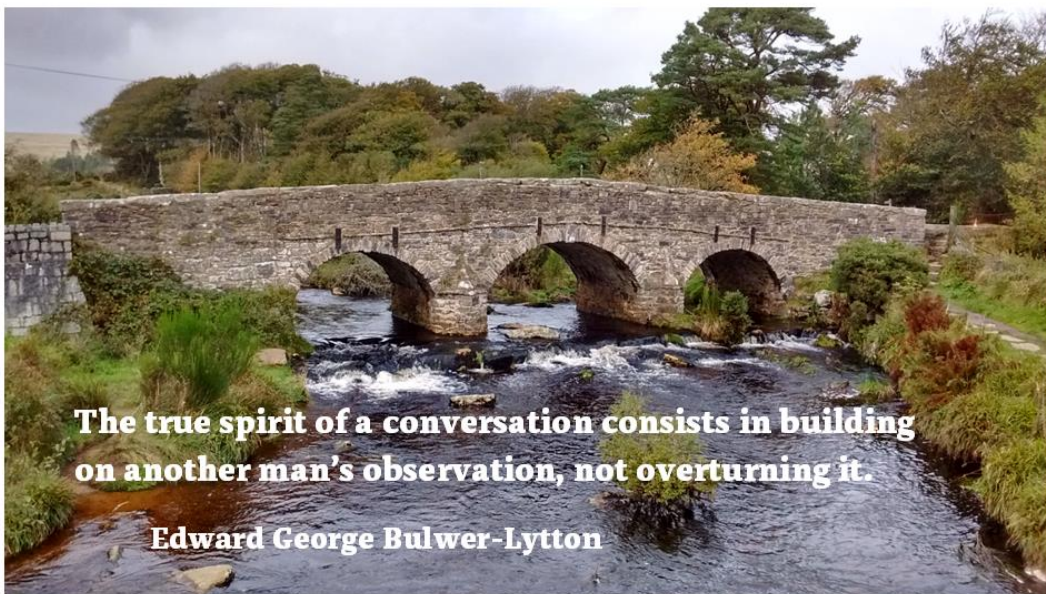
2 before Lent

First: Genesis 2:4b-9, 15-end

Second: Revelation 4

Gospel: Luke 8:22-25

Preachers: Father Alan, Lucie, Chris Bracegirdle.



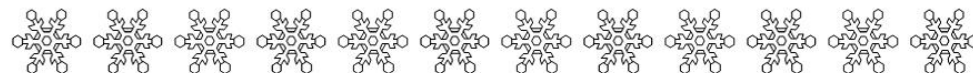
The true spirit of a conversation consists in building on another man's observation, not overturning it.

Edward George Bulwer-Lytton

Cover photo: Lincluden Collegiate Church, in the outskirts of Dumfries. It can be found well off the beaten track in a field behind a housing estate.

NEWS

From the church and parish



January began with snow, wind and ice. St. Barnabas had a 'snow day' on January 5, as the visiting minister was not able to come and it was very short notice to arrange an alternative. Holy Trinity, with its later start, did manage to put together a service, though many people did not risk coming out in the bad weather. For those who missed out on the covenant, here are the words to use at home:



I am no longer my own but yours.



**Put me to what you will,
rank me with whom you will;**



put me to doing,



put me to suffering;



let me be employed for you,



or laid aside for you,



exalted for you,



or brought low for you;



let me be full,



let me be empty,



let me have all things,



let me have nothing:

**I freely and wholeheartedly yield all things
to your pleasure and disposal.**



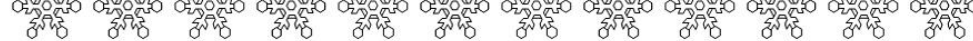
And now, glorious and blessed God,

Father, Son and Holy Spirit,

you are mine and I am yours. So be it.

And the covenant now made on earth,

let it be ratified in heaven. Amen.



It's All Greek to Me ...

... mustn't grumble

The Greek for murmuring is *gongusmos*, or the verb *gongusmō*. It means to mutter or to grumble, to say anything in a low tone or to complain secretly. There are no great subtleties to the word; what makes it appealing is that it is onomatopoeic, that it sounds like what it does, much like the English word 'murmur' itself. For those who remember the cartoon *Wacky Races*, Dick Dastardly's dog Muttley used to sit and mutter when their schemes went wrong, saying something like, "snassle, rassle, frassle." He could have easily said, "*gongusmos, gongusmos, gongusmos.*"

The word is found in the parable of the landowner, Matt. 20:9-12, where the labourers complain about the unfair distribution of wages. In Luke 5:29-30 we find the Pharisees murmuring among themselves about Jesus eating with tax-collectors. The disciples also grumbled about Jesus' teaching when it became hard. A person who is ungodly, in Jude 14-16, is described as having grumbling and fault finding as part of their make-up. They are *gongustēs*, murmurers, from the same root.

The British are often seen by people abroad as a nation of grumblers, perhaps it's something to do with our unpredictable and often unpleasant weather. However, once we are in Christ, we belong to a different kingdom: the Kingdom of God. The language of that kingdom is not grumbling but praise, and the more we practice that, then the more fluent we will become.

Dastardly and Muttley



[In the 17th century, when this was written, the local church tolled the passing bell when someone was near death.]

Meditation XVII

Perchance he for whom this bell tolls may be so ill, as that he knows not it tolls for him; and perchance I may think myself so much better than I am, as that they who are about me, and see my state, may have caused it to toll for me, and I know not that. The church is Catholic, universal, so are all her actions; all that she does belongs to all. When she baptizes a child, that action concerns me; for that child is thereby connected to that body which is my head too, and ingrafted into that body whereof I am a member. And when she buries a man, that action concerns me: all mankind is of one author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated; God employs several translators; some pieces are translated by age, some by sickness, some by war, some by justice; but God's hand is in every translation, and his hand shall bind up all our scattered leaves again for that library where every book shall lie open to one another. As therefore the bell that rings to a sermon calls not upon the preacher only, but upon the congregation to come, so this bell calls us all; but how much more me, who am brought so near the door by this sickness.



No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bells tolls; it tolls for thee.

John Donne [Extract]

Image: danielkayphotography

Two Wells and a Hill

We went into Be'er Sheva, which means 'well of the seven' or 'seven wells'. It was founded on the abundance of groundwater and was therefore a fertile area. In antiquity people here moved from being nomads to settlers. We visited 'Abraham's Well', which has a parapet and ornate metalwork from more recent history. The well is now covered but there is no reason to doubt that it had been in use since the time of Abraham. Abraham made a treaty at Beersheba in Genesis 21, and the town is mentioned many times in the Old Testament.

We had a break nearby and saw two women sitting at table chatting and smoking with hookahs. It was a scene both familiar and exotic, showing that culture may change but people are the same. Whatever the culture, women will get together and have a natter, be it with a cup of coffee, a tea ceremony or a hookah.

We then visited Tel Sheva. There are big rounded hills all over the country formed of layers of archaeology; these are known as Tels. Towns were built originally of mud bricks, then when storms came and the mud collapsed, people would build new homes on



top of the ones before. Eventually, they began to build in stone and these are the layers nearest the surface.

The town was walled and defensible, but the well was outside the gate. Water was very important and there was a sacred duty of hospitality and provision of water. A stranger could come and draw water and only then would it be decided whether they were friend or enemy. The water was not particularly clean: all the water from the open drain in the main street would run off into the well.



The buildings were partially restored. You can see here the difference between the rough stone in the wall, and the smooth, newer stone above.

While there we saw a cloud of dust moving down the hill, which resolved into a shepherd with his sheep. The sheep were pressing into the shepherd almost as if they were trying to be the one closest to him. He led them to the stream in the valley, where they spread out to drink. It brought Psalm 23 very strongly to mind.

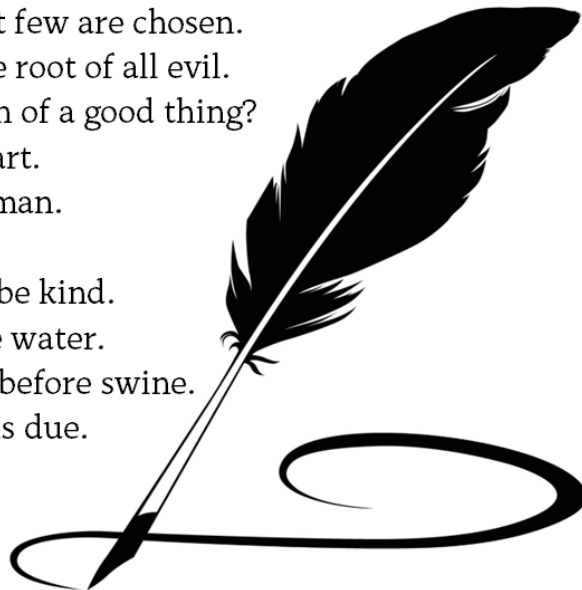


Bible or Shakespeare Quiz

Which of these sayings is from the Bible and which from Shakespeare?

1. To thine own self be true.
2. Let's go hand in hand, not one before another.
3. He kept him as the apple of his eye.
4. Out of the mouth of babes.
5. Condemn the fault, and not the actor of it?
6. Put a knife to thy throat, if thou be a man given to appetite.
7. It is a wise father that knows his own child.
8. Uneasy lies the head that wears a crown.
9. Let us eat and drink; for tomorrow we shall die.
10. The truth shall make you free.
11. I am escaped with the skin of my teeth.
12. Men of few words are the best men.
13. Neither a borrower nor a lender be.
14. For many are called, but few are chosen.
15. The love of money is the root of all evil.
16. Can one desire too much of a good thing?
17. A man after his own heart.
18. Tempt not a desperate man.
19. Give up the ghost.
20. I must be cruel only to be kind.
21. Cast thy bread upon the water.
22. Do not cast your pearls before swine.
23. He will give the devil his due.

Answers on page 12



Picture by mockdgraphic

'For my thoughts are not your thoughts, neither are your ways my ways, says the Lord' - Isaiah 55:8 (RSV)

I have previously written of the ultimate unknowability of God in this life and how scientific understanding is too limited to offer any categorical answers.* How pleasant it was, therefore, to stumble upon this children's poem by the man of faith and writer of over 150 books (and one-time MP for Salford South!) Hilaire Belloc, which encapsulates this subject nicely! It is called The Microbe.

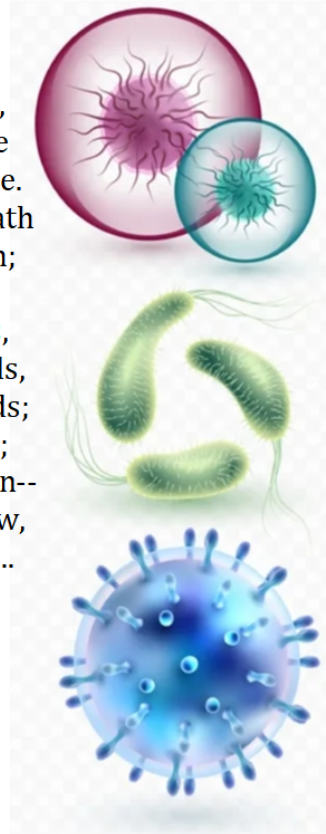


Pictures by MicroOne

The Microbe is so very small
You cannot make him out at all,
But many sanguine people hope
To see him through a microscope.
His jointed tongue that lies beneath
A hundred curious rows of teeth;
His seven tufted tails with lots
Of lovely pink and purple spots,
On each of which a pattern stands,
Composed of forty separate bands;
His eyebrows of a tender green;
All these have never yet been seen--
But Scientists, who ought to know,
Assure us that they must be so ...
Oh! let us never, never doubt
What nobody is sure about!

Enough said!

John Booth



*<https://www.medlockhead.co.uk/s&r/Religion%20and%20science%20III%20mystery.pdf>

Religion and Science

Song of the Month

**I keep fighting voices in my mind that say I'm not enough
 Every single lie that tells me I will never measure up
 Am I more than just the sum of every high and every low?
 Remind me once again just who I am because I need to
 know
 Ooh-oh**

***You say I am loved when I can't feel a thing
 You say I am strong when I think I am weak
 And you say I am held when I am falling short
 And when I don't belong, oh You say I am Yours
 And I believe
 Oh, I believe
 What You say of me
 I believe***

**The only thing that matters now is everything You think
 of me
 In You I find my worth, in You I find my identity
 Ooh-oh**

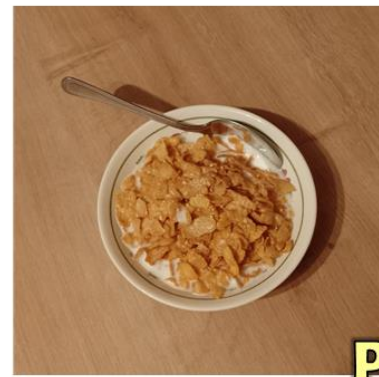
You say I am loved...

**Taking all I have, and now I'm laying it at Your feet
 You have every failure, God, You have every victory
 Ooh-oh**

You say I am loved...

Lauren Daigle

Listen here: <https://youtu.be/N8WK9HmF53w>



Prayer Choice

Church of England:

O Lord, grant that we may not be like porridge – stiff, stodgy and hard to stir, but like Cornflakes – light, crisp and ready to serve.

Church of Scotland:

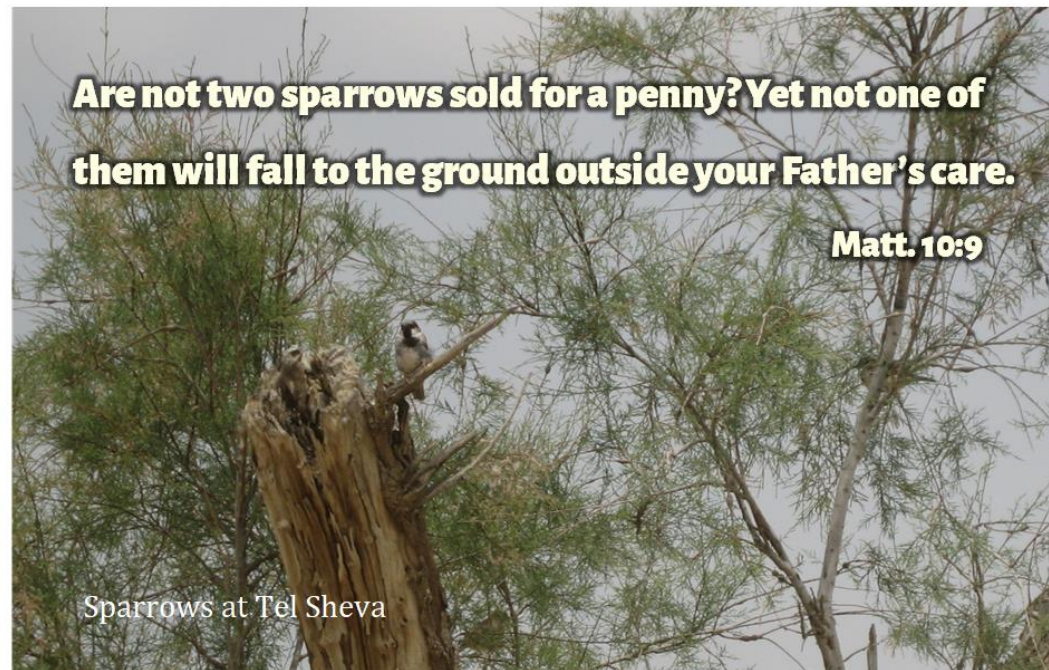
Oh Lord, grant that we may not be like Cornflakes – lightweight, empty and cold, but like porridge – warm, comforting and full of natural goodness.



John and Colleen Day

Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father's care.

Matt. 10:9



Sparrows at Tel Sheva

When you see geese heading south for the winter flying a 'V' formation, you might consider what science has discovered about this phenomenon. As each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in V-formation, the whole flock adds at least 71% greater flying range than if each bird flew on its own.

So, too, people who share a common direction and sense of community can get where they are going more quickly and easily because they are travelling on the thrust of one another.

When a goose falls out of formation, it suddenly feels the drag resistance of trying to go it alone, and quickly gets back into formation to take advantage of the lifting power of the bird in front.

When the lead goose gets tired, it rotates back in the wing and another goose flies point. It is sensible to take turns doing demanding jobs with people or with geese flying south. Geese honk from behind to encourage those up front to keep their speed. What do we say when we honk from behind?

Finally, a most important point. When a goose gets sick or it is wounded by gunshot, and falls out of formation, two other geese fall out with that goose and follow it down to lend help and protection. They stay with the fallen goose until it is able to fly, or until it dies, and only then do they launch out on their own, or with another formation, to catch up with their group.

If we have the sense of a goose, we will also stand by each other and fly in formation with God flying point.

From *The Red Door*,
church magazine of *The Church of the Epiphany*, USA

You do not have to be good.

You do not have to walk on your knees
for a hundred miles, repenting.

You only have to let the soft animal of your body
love what it loves.

Tell me about despair, yours, and I will tell you mine.

Meanwhile the world goes on.

Meanwhile the sun and the clear pebbles of the rain
are moving across the landscapes,

over the prairies and the deep trees,
the mountains and the rivers.

Meanwhile the wild geese, high in the clean blue air,
are heading home again.

Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting –
over and over announcing your place
in the family of things.

Mary Oliver

John Donne

John Donne was a poet and celebrated preacher of the 16th and 17th Century. His poetry was considered very radical in his own time as a departure from classical mythology to writing about contemporary life and feelings.

Donne was born in 1572 in London, to a leading Catholic family, at a time when Catholics were being persecuted under Elizabeth I. Several of his relatives died for their faith and he was descended on his mother's side from Sir Thomas More, who had been executed by Henry III for failing to support the King's divorce from Katharine of Aragon. Donne's father died when he was just four and Donne continued to miss his love and care into adulthood, even though his mother remarried twice. Donne was educated by Catholic tutors and was taken to watch the execution of martyrs in order to fire a holy zeal. John and his younger brother Henry, aged 12 and 11, were sent to school at Hart Hall, Oxford, where there was no chapel and his absence from worship would not be remarked upon.

Donne went on to become a law student at the Inns of Court, along with a group of young men of similar age. He wrote his first verses here in the form of flattering letters to friends. In 1593 he was selected as Master of the Revels by his fellow students, showing that he was popular. During this time he also wrote satires and love-elegies which denounced the corruption and wickedness among courtiers through a swashbuckling figure irresistible to women while treating them badly: a fantasy figure akin to James Bond, who would have appealed to his youthful contemporaries. His poetry was kept very private within this group at the time, partly because it was written for his friends but also because it was considered ungentlemanly to publish and he did not want to hinder his possibility of advancement. In the society of Donne's day, patronage was necessary to gain employment and social status, so the necessities of reality were in contrast to the behaviour he privately denounced.

John's brother Henry died in 1593: he was imprisoned for sheltering a Catholic priest and died of the plague in Newgate. John's own Catholic faith was beginning to waver at this time and in 1796/7 he joined two naval expeditions against Spain, to demonstrate his patriotism and make useful contacts. Donne was employed by Sir Thomas Egerton, Lord Keeper of the Great Seal. Sir Thomas had a ward, Ann More, whom Donne, in 1601, married secretly, as he had neither money nor position to recommend him. They expected Ann's father to become reconciled to the match but the opposite occurred and Donne lost his job and the position in society he had worked to gain.

Fourteen years of poverty ensued where Donne had no regular job and struggled to support a growing family. His letters from this period show a sense of futility and suicidal tendencies. However, it was also the time when he wrote most of his *Songs and Sonnets*. These were dramatic and intense, reflecting on his own experience of rejection and ambivalence toward religion. Donne is the

first poet known to have reflected on his own state of mind and experiments to change his own mood. These poems also focus on infidelity and denounce women as a group, though there is no evidence that Ann was unfaithful to him. Especially around the time of her death, some of his poems do appear to refer to Anne, with wordplay on her name, but it is impossible to say how much is reality and how much is fantasy. In his *Paradoxes and Problems* Donne even questioned whether women have souls, a curious attitude since he had the support of influential women.

During this time Donne had one close friend, Sir Henry Goodyear, to whom he wrote regularly and with whom he wrote joint poems. He even 'ghost' wrote poems for Sir Henry to people Henry wished to impress. Henry was his social superior and through this friendship Donne came into the circle of the Countess of Bedford, who was a glamorous socialite much sought after for patronage as she knew many ministers at Court. The Countess wrote poetry herself and entered into poetic dialogue with Donne. Through her, he became known to Princess Elizabeth, daughter of James I. Donne had another wealthy patron in Magdalen Herbert. Magdalen was not much interested in poetry herself but her son Edward, who wrote very obscure poetry, favoured Donne. In fact, it was Magdalen's other son, George Herbert, whose poetry has stood the test of time.

Despite being involved in Court through these patrons, Donne was not able to gain suitable employment. He had been developing a more settled faith and so, as much for financial reasons as a sense of calling, Donne entered the church, taking Holy Orders in 1615. As a preacher he was favoured by the King and his preaching, in contrast to his poetry, was very conservative. He was supportive of James I's policies, which were repressive to Puritans and Papists alike, and colonially exploitative. Much of Donne's preaching, though, is insightful and inspiring and the poet could still be found in the preacher, who spoke with an imaginative and descriptive style. Donne often spoke eloquently on God's creation, particularly on his having created the world out of nothing. He soundly condemned Calvinism but struggled with God's involvement with, and responsibility for, damnation, and Donne's own confidence in his salvation was not always secure. He also was drawn to speak on death and its aftermath.

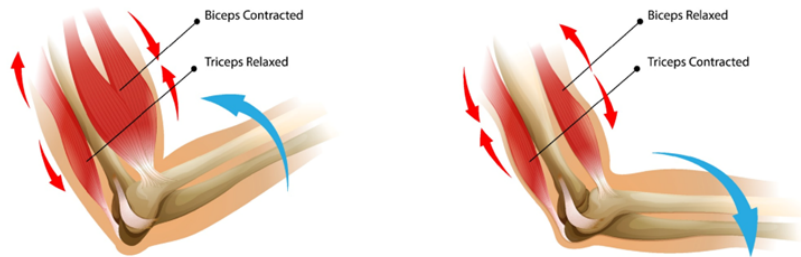
As with so many great artists and poets, Donne was a flawed and troubled soul. His writing incorporated his own feelings of rejection, but at the last he saw himself, in his preaching, as being welcomed into heaven, the 'Glorious Kingdom.'

With thanks to John Carey, editor of *John Donne, the Major Works*.



Synergy was a corporate buzz word several years ago, being used often in official documents. It is doubtful if many of the people who used it really understood what it meant; it came across as an obscure way of saying co-operation.

In anatomy synergy describes a specific process: the dynamic interaction and co-operation of muscles. Think about what happens when you raise your lower arm: the biceps muscle, at the front of the upper arm, contracts. At the same time, the triceps muscle, at the back of the upper arm, relaxes. Likewise, when you lower your arm the triceps contracts and the biceps relaxes.



This is a simple example; in the complex movements of the hand, for example, several muscles need to be co-ordinated in their contracting and relaxing. If this process stopped working, the body would become extremely jerky in its movements at best, paralysed at worst. How do the muscles know what to do? By responding to nerve impulses from the head.

The parallel to the body of Christ is clear. We are all different and inclined to pull in different directions, from what songs we worship with to how to go about mission. We need to be willing to work in synergy with one another: to relax our own preferences and agendas, to give ground to others, but also to know when to be firm in our own sense of direction. How do we do that? By listening to Jesus, who is our head, and making sure we are following in humility rather than confusing our opinions with his intentions.

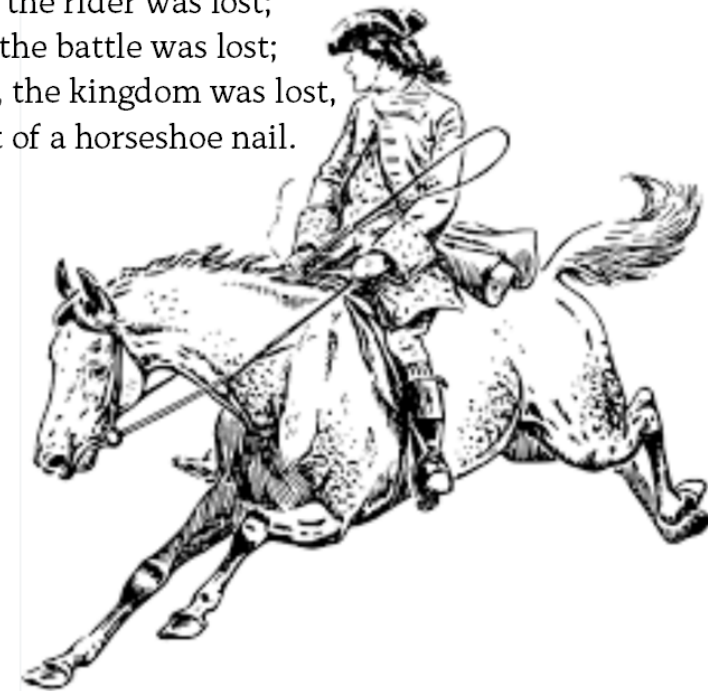
Synergy

Bit Parts

What part of the body do you consider yourself to be? Are you a mouth, speaking out God's word to the church and the world? Are you hands, serving others? Are you a heart, feeling God's love and grief for his world? Are you a brain, studying and learning about his words and works? Perhaps you feel you cannot aspire so high; perhaps you feel you are a little toe, insignificant and unimportant. If so, consider this little poem/proverb, which tells us that we are all important:

For Want of a Nail

For want of a nail, the shoe was lost;
For want of a shoe, the horse was lost;
For want of a horse, the rider was lost;
For want of a rider, the battle was lost;
For want of a battle, the kingdom was lost,
And all for the want of a horseshoe nail.
Anon (1629)



Amos

Standing Against Injustice

A simple farmer takes on a materialistic nation.

Who wrote the book and when?

Amos wrote it between 760 and 750 BC, a time of economic growth for the nation. He was a shepherd from Judah with no known ministry credentials - except a word from God.

To whom was it written and why?

This message was directed to the people of Israel, the northern kingdom. Amos, from the southern kingdom, challenged their materialism and low morality. In a time when many were exploiting the poor, Amos wrote to remind them the God had a special interest in the disadvantaged. His prophecy was God's last appeal to Israel, warning them to repent before it was too late.

What was happening at the time?

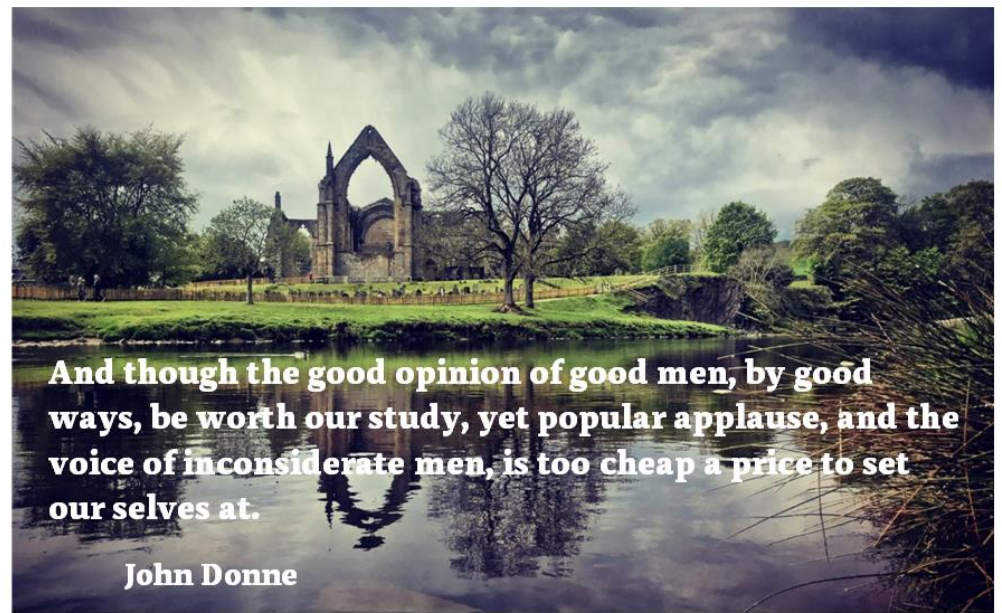
The leadership of Jeroboam II had enabled Israel to flourish. Yet while everything appeared fine on the surface, the moral fibre of the nation was disintegrating.

How to read Amos

Amos and Hosea stand out as the two prophetic books directed primarily to the northern kingdom of Israel. This book gives us God's perspective on several volatile social issues. It takes a hard look at injustice and gives a stirring call to righteousness. Amos tells us how God feels when the wealthy and powerful exploit the poor and defenceless. Although these words were directed to the ungodly power brokers of Israel, their message still reverberates with contemporary immediacy.

Amos's book divides into three main sections. The first two chapters contain a series of divinely ordained messages against six nearby nations (Aram, Philistia, Phoenicia, Edom, Ammon and Moab) - as well as against the nations of Judah and Israel. The next four chapters record messages of judgement from God, beginning with "hear" or "woe." The last three chapters record five visions of destruction foretelling Israel's fall to Assyria, but Amos ends his book with a beautiful promise of hope.

With blunt poetic imagery, Amos speaks passionately about God's concern for the poor. He urges a return to righteousness and justice by returning to the Lord. Watch for parallels between Amos's time and ours. When he speaks of the poor, think of the homeless, ethnic minorities, single parents, the elderly and others who live on the margins of society. What would Amos call us to do?



And though the good opinion of good men, by good ways, be worth our study, yet popular applause, and the voice of inconsiderate men, is too cheap a price to set our selves at.

John Donne

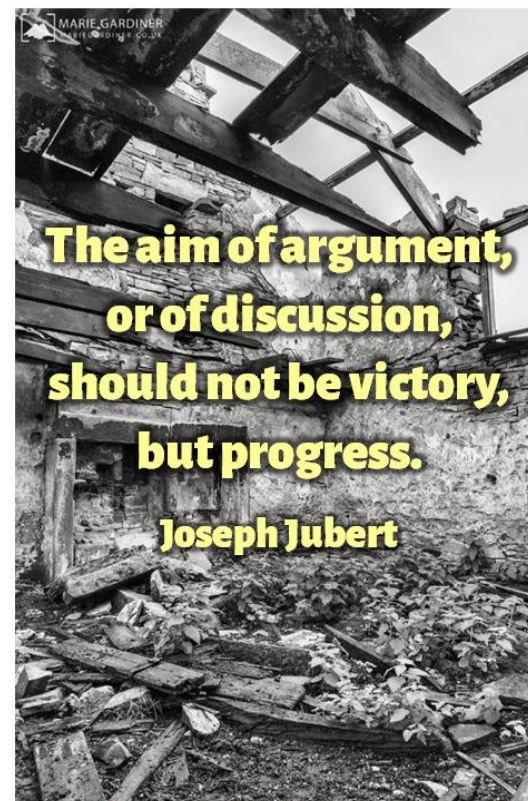
1. SHAKESPEARE (Hamlet.)
2. SHAKESPEARE (The Comedy of Errors.)
3. THE BIBLE (Deuteronomy 32:10.)
4. THE BIBLE (Psalm 8:2.)
5. SHAKESPEARE (Measure for Measure.)
6. THE BIBLE (Proverbs 23:2.)
7. SHAKESPEARE (The Merchant of Venice.)
8. SHAKESPEARE (King Henry IV Part 1.)
9. THE BIBLE (Isaiah 2:13.)
10. THE BIBLE (John 8:32.)
11. THE BIBLE (Job 19:20.)
12. SHAKESPEARE (King Henry V.)
13. SHAKESPEARE (Hamlet.)
14. THE BIBLE (Matthew 26:41.)
15. THE BIBLE (1 Timothy 6:10.)
16. SHAKESPEARE (As You Like It.)
17. THE BIBLE (1 Sam. 13:14.)
18. SHAKESPEARE (Romeo & Juliet.)
19. THE BIBLE (Job 3:11.)
20. SHAKESPEARE (Hamlet.)
21. THE BIBLE (Ecclesiastes 11:1.)
22. THE BIBLE (Matthew 7:6.)
23. SHAKESPEARE (King Henry IV.)

Answers



FROM THE HOLY TRINITY MEMORIAL BOOK

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



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(John 2:1-11)



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