



April 2020
Parish
Magazine



Maintaining contact

We are concerned about people who are isolated for whatever reason. If you know of a member of the congregation who perhaps needs a phone call, please do contact us or send an email to julian.heaton_1@outlook.com

Would you like to talk to someone?

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Situated on top of the small hill at the centre of the town, Bury Parish Church stands at the heart of one of the ancient parishes of Lancashire. The present splendid building was opened for worship on 2nd February, the Feast of the Presentation, in 1876, and is certainly the third - possibly the fourth - on the site. It is impossible now to know just when Christian worship began here, a thousand or so years ago.

During its long history, the Church has ministered to the town in many different ways. Bury Grammar School began life here in the Sixteenth Century, boys

almost certainly being taught originally by clergy from the Parish Church. Parish Charities were set up to provide for the poor and sick.

The Rector was heavily involved in the growth of the town during the Industrial Revolution: much of the urban growth of those days took place on his glebe land. Sir Robert Peel, future Prime Minister and son of a local textile manufacturer, was baptized here in 1788. All of the dozen or so Anglican parishes in Bury were carved out of the original parish. The Church has had close links with the Lancashire Fusiliers (now part of the Royal Regiment of Fusiliers) since 1873 and continues to be a focus for the whole civic life of the Borough.

Today, we seek to continue to offer a wide variety of activities and opportunities to the whole town which we are called to serve for Jesus Christ's sake. This magazine gives its reader a snap-shot, in one particular month, of what is on offer. We are always eager to find new ways of witness and service and should be glad to receive any constructive suggestions.



April 2020

Coronavirus – a response!

What do you say about coronavirus? In your magazine? On your church website? In the weeks ahead, we will help you give a Christian response to this crisis.

Follow us on Facebook, where content is added daily, including where Morning Prayer is live streamed at 9.00am.

Have you subscribed to the daily email of Cornerstone? Email Julian, who will also send you the invitation to our virtual worship service.

Meanwhile, Easter is approaching, and you will find your April issue just full of good and positive articles on God's love for us in sending His Son.

God bless you and keep you in the difficult days ahead.

Take care and stay safe,

Marc

marcm1969@gmail.com

How to support our churches financially during COVID-19

You will be aware that many organisations are struggling with cash flow and the sudden drop in footfall. We are no different. As services and other occasional offices cannot be held in our church buildings we have to find other ways to receive donations.

Anyone wishing to donate can do this on-line through your Bank, under the section “Move money/Make a Payment” or similar wording. You would need to put your name in the reference box so that we can identify the name of the payee. If you usually donate by direct debit/standing order, then we thank you for your continued support. If you usually donate through envelopes, it would help enormously if you were able to support the Church electronically.

Bury Parish Church,
Barclays Bank, Bury Branch,
Sort Code 20 16 08
Account number is 30226203.

Since 17th March, when the Archbishops of Canterbury and York had to put the public worship of the Church of England on hold, they have called on Christians to become “a radically different kind of church, rooted in prayer and serving others.”

They have also urged congregations to be in the forefront of providing practical care and support for the most poor, and the most vulnerable, during the crisis.

“We may not be able to pray *with* people, but we can certainly pray *for* people.

“And please do carry on supporting the local foodbank and buy extra provisions for it. Ensure also that the night shelters, wherever possible, are kept open.

“Then by our service, and by our love, Jesus Christ will be made known, and the hope of the gospel – a hope that can counter fear and isolation – will spread across our land.”

They add: “This is a defining moment for the Church of England. Are we truly a church for all, or just the church for ourselves?

“We urge you sisters and brothers to become a different sort of church in these coming months: hopeful and rooted in the offering of prayer and praise and overflowing in service to the world.”

Intercession

Pray for your neighbours – lift them to the Lord!

Thank Him for all that they have done for you!

Claim for your friends the promise of His Word;

In intercession we find strength anew.

Ask of the Lord, and surely you’ll receive

Seek now His will, and surely you will find

Knock at His door, and truly we believe

In intercession we see God is kind.

Come to the Lord, for He is always there!

Our worries, cares, and our concerns we bring;

O waste no time, just come to Him in prayer

In intercession we find God the King!

By Nigel Beeton

Mothers' UNION

Christian care for families

APRIL 2020

Thank you to everyone who helped with the refreshments following Carol Hill's funeral. It was lovely that so many people came over to the Hall to chat and share a memory of Carol.

At our March meeting we had the pleasure of Mrs Joyce Heaton speaking about 18th century costumes and customs. Joyce is obviously a very gifted and talented artist who brought lots of her work to display as well as talking about the fashions of that era. We enjoyed a really lovely afternoon and we hope very much to coax her back sometime in the future and take us through the 19th century fashions.

World Day of Prayer Service held at Christ Church, Walmersley on the 6th March was a lovely service prepared this year by the Christian Women of Zimbabwe.

Unfortunately, due to the Coronavirus we had to cancel the Mothering Sunday activity of providing cakes to everyone following the morning service. In fact, the Sunday morning refreshments are suspended until further notice and also the reading sessions at St Paul's School.

Also, I have cancelled the Mothers' Union meetings planned for April and May and this may be extended further.

The MU Spring Council meeting 25th April (Church House, Deansgate) has been cancelled.

Keep well and keep safe.

With Love and Prayers

Susan Sugden

Tel no 01204 884671

Branch Leader

Thank You from Glenys Varley, Carol Hill's sister :

The family would like to thank all who generously donated to our chosen charities in memory of Carol. We are pleased to advise you that a little over £1000 was raised to be split between Bury Parish Church and Bury Hospice.

The family also wish to thank Julian & Rhiannon for their thoughtful ministrations both during Carol's illness and the funeral service.

Thanks to Susan Sugden for the beautiful pedestal floral arrangement she provided in memory of Carol and for providing tea/coffee and cake in the Church Hall following the funeral. I understand that other Mothers' Union members helped her in the church hall.

Poem by Megan Hill in memory of Carol Hill



Of Higher Peaks composed by Megan Hill

Of higher peaks you set to climb,
Little we knew it was your time.
With heavy hearts we bid farewell,
Yet our sorrows you'd wish to quell.

Of higher peaks of which we cannot
see,
A family united we shall always be.
Hand in hand guide us through,
For each one of us will dearly miss
you.

Of higher peaks, where you now rest,
To have had you in our lives we truly
are blessed,
The memories you gave us will forever
live on,
and preserved in our hearts
thereupon.

Now a message she would wish to
say,
To not shed tears but instead to pray.
Pray for the happiness that came with
her life,
And to not prioritize the strife
For she inspired those she knew,
So no longer would she want us to be
blue.

Flower Donations

If you would like to make a donation towards the flowers that are arranged in Church in memory of a loved one or maybe to mark a celebration please fill in one of the forms which you will find in an envelope at the back of Church and hand it to Gloria Wardle, or email gloria@wardle.me.uk one of the Wardens or leave it at the House on the Rock.



Even though we are not able to visit the Parish Church as this time, we are grateful for donations received in memory of loved ones.

Mary Crawshaw, in loving memory of my Mother on her birthday - 2nd April

Julia Addy, in memory of my beloved partner Peter Slack on his birthday – 16th April

Passionflower

Why is the passionflower called the passionflower? This beautiful climbing plant that grows in many of our gardens, was discovered in South America by Spanish missionaries centuries ago. Drawings were sent back to Europe and in 1609 an Italian priest interpreted the flower to represent the crucifixion, otherwise known as the Passion.

The five petals and five sepals represent the 10 disciples who remained steadfast (Judas and Peter both abandoned Jesus). The corona is

the crown of thorns. The stigma is the cross or nails, and the five stamens are the number of wounds Jesus received.



April Anniversaries of the Deceased Taken from the Remembrance Book

1st	Dorothy Downham John Daniel Cook James (Jim) Hilton	15th	Elizabeth Lord
2nd	Marian Taylor	16th	May Meadows June Ann Towers Walter Lawson
3rd	Frank Hesketh Mona Blanche Scott	17th	None
4th	John David Roberts Albert Manning	18th	George Alfred Williams
5th	William Bruce Dora Sharman Helen McWilliams Philip James Hulse	20th	Carl Richard Lowther Scott Lindgreen
6th	Jessie Evans	22nd	Joan Graham Joyce Findon
7th	Kenneth Ross Edith Dora Renshaw Elma Doreen Heywood Ray Barry	23rd	Katherine Slaven
9th	Joe Cawley Canon Kenneth Langton Laura Perry	24th	Joshua Michael Jones Vera Hilton
10th	Janet Kernohan	26th	Violet Dixon John Emery Ellis
11th	Ellen Coburn	27th	Leon Griffiths John Haddock George William Innis
12th	Jessie Stephenson	28th	Mabel Berry William Cecil Croft
13th	Muriel Kathleen Duckworth Kevin Marsh	29th	Samuel Walker Mary Ann Bonney
14th	Frank Munday	30th	Harold Dixon Geoffrey Haddock Anthony John Teixeira Jim Round

Readings for April

Date		Eucharist	Evensong
5	Palm Sunday	Isaiah 50. 4-9a Philippians 2. 5-11 Matthew 26. 14-end of 27	Psalm 80 Isaiah 5. 1-7 Matthew 21. 33-end
9	Maundy Thursday	Exodus 12. 1-4, 11-14 1 Corinthians 11. 23-26 John 13. 1-17, 31b -35	
10	Good Friday	Isaiah 52. 13-end of 53 Psalm 22 Hebrews 10. 16-26 John 18. 1-end of 19	
12	Easter Day	Acts 10. 34-43 John 20. 1-18	Psalm 105 John 20. 11-18 Revelation 1. 12-18
19	2nd Sunday of Easter	Acts 2. 14a, 22-32 John 20.19-end	Psalm 30. 1-5 Daniel 6. 1-23 Mark 15. 46- 16. 8
26	3rd Sunday of Easter	Acts 2. 14a, 36-41 Luke 24. 13-35	Psalm 48 Haggai 1. 13-2. 9 1 Corinthians 3. 10-17

Do not abandon yourselves to despair.
We are the Easter people and hallelujah is
our song.

Pope John Paul II

Bury Parish Church Walking Group

Turton Tower & Jumbles Reservoir

This walk started at Turton Tower, parts of the building which are six hundred years old. The building evolved from a stone tower house in the fourteen hundreds. It has been the home of the Tudor, Orrell and late Victorian, Kay families, being adapted and altered over the years to cater for changing times.



We went on along a pathway surrounded with Rhododendron bushes, which will look great in the coming months when they flower. We came out onto a cobbled road behind the main street of Chapeltown. We continued across the B6391 and down to Bradshaw Brook, which was running fast with the volume of water in it, and we followed the Brook to Jumbles reservoir.



The reservoir was opened by the Queen on 11th March 1971 to keep water flowing into the Croal Valley. Jumbles is always busy whatever time of year you walk around. It also has a sailing club and you often see people fishing. We walked about three quarters of the way around the reservoir before turning off along Horrobin Lane onto the main road and up the hill back to Turton Tower.



Under Rakewood Viaduct.

We started at Shaw Lane Cottages near Hollingworth Lake. As we crossed a field and climbed along a plantation edge and over a metal stile, we had a view of Hollingworth Lake.



On the way along tracks we passed Annis Hill Farm and Broad Carr, its large barn housing an indoor arena. There was a large group waiting for their horse riding lessons.

The path led around Castle Hill's steep slopes which completely hide the motorway and is remarkably quiet. Suddenly the impressive Rakewood Viaduct appears ahead. The viaduct has been carrying traffic for over forty years and it rises 140 feet from the valley floor. Under the viaduct were some old quarry workings and we passed Longden End Brook. After crossing the brook the walk went across the hillside till we arrived in the village of Hollingworth Fold. In the

eighteenth century there were two schools, the Dame's School and the Charity School founded in 1727. Also, of interest is the Iron Church of St Hilda's now in very poor condition, which stands close to the site of the old Hollingworth Workhouse.



The buildings in the Fold date back 250 years. This area was very busy at one time with many small coal pits in the hills. Before turning back down toward the lake, we had a look at sculptures of animals. The last stretch of the walk took us part of the way around the lake, then up a cobbled ginnel to Peanock Farm and back across a field.



Gustavo Gutiérrez

Hannah Lane, our Ordinand, was tasked to write about an influential theologian.

This month and next month, she shares with us why we should take note of...

Gustavo Gutiérrez



At the recent General Synod, a study was commissioned to “explore the reasons why the Church of England is generally less effective in communicating with, and attracting people from, more disadvantaged communities despite the gospel being good news for the poor.”

The Synod heard views from members who lived in these communities and it is safe to say that these areas are not geographically limited. Examples can be found in all dioceses and in most parishes. To take our parish in Bury and the surrounding area, we find that the Indices of Deprivation map 2019 puts us within the 10% most deprived

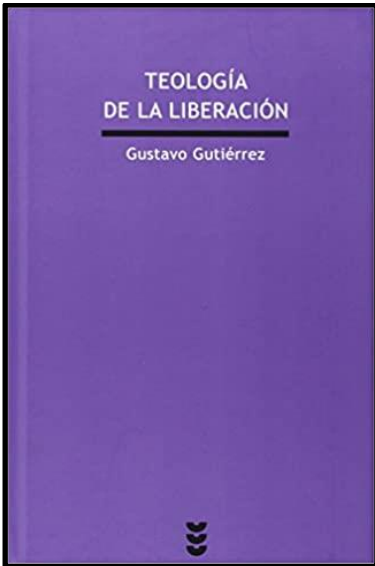
in the country. St Paul’s is notably worse.

It is this information that leads me to suggest that the church should be taking note of voices and actions that have been borne out of such deprivation, voices of those who advocate for the poor, and for whom the Gospel has been Good News.

One voice is that of Gustavo Gutiérrez, a Peruvian priest and theologian who was born in 1928.

Gutiérrez is thought to be one of the founders of Liberation Theology. His works span from the early sixties to the present day. His ideas have had a profound influence on the practice of the church in Latin America.

Whilst Gutiérrez is living and working in a world that is very different from the world we face in our parish today, I would like to refer you back to the statistics with which I began this piece. We also are facing challenging times with issues surrounding poverty, homelessness and other indications of deprivation. It is because of these similarities that I believe the ideas and Gospel interpretation Gutiérrez offers should not be ignored because of his difference in context. We have, in fact, much to learn from the ideas of Liberation Theology. It may help us to see how the Gospel message can be shared and lived in our present context in a much more relatable way.



Gutiérrez is best known for his foundational work 'Teología de la liberación' produced in 1971 which has been translated into several different languages over time. It is a book that has political implications as it advocates action of and for the poor. When it was originally produced it challenged the operation of the government, the church and the actions of individuals. He offers reflections for laypeople in the hope that they might feel a call to action through the Gospel messages.

Liberation Theology offers ordinary people a way of exploring about how to think "theologically". It uses the model of "see – judge – act". In other words, "what am I looking at?", "what do I think about and why?" and "what

am I going to do about it?" Some find that too simple.

Liberation Theology is ultimately meant to be seen not as detached scriptural reflection but a theology of experience and action. It is one that is meant to aid in the proclamation of God and his Gospel message to those who are on the very fringes of society. Gutiérrez described those on the edge of society as 'non-persons' because of the way they are seen, or rather, not seen by the authorities who are in control of their conditions and have power over their circumstances. Some people find that concern for "non-people" too political. They prefer their church only to focus on God, not on God's creation.

Liberation Theology works when we ask those on the edge what they think "Good News" is. It challenges us to get alongside those who are most deprived and most in need of hearing that God is for them and they are his children. Most of our thinking about God, Church and the Christian life flows out of our own experience. Whether we feel it or not, readers of this magazine are people with power and influence and choice. Liberation Theology says we need to start in a different place. It says we should start with thinking about our God as a crucified God. We must learn to see the world through the eyes of those whose lives are similar to the people Jesus interacted with. It is a call to

practical action rather than theological reflection and learning.

Gutierrez offers us a challenge. He calls us to draw alongside those who are on the fringes of our society. He calls us reassess our actions and priorities. He

dares to ask us whether our church and we ourselves can change the way we think and work.

From Palm Sunday to Easter Day

5 April - Palm Sunday: Jesus at the gates of Jerusalem



Holy Week begins with Palm Sunday, when the Church remembers how Jesus arrived at the gates of Jerusalem just a few days before the Passover was due to be held. He was the Messiah come to his own people in their capital city, and yet he came in humility, riding on a young donkey, not in triumph, riding on a war-horse.

As Jesus entered the city, the crowds gave him a rapturous welcome, throwing palm fronds into his path. They knew his reputation as a healer, and welcomed him. But sadly the welcome was short-lived and shallow, for Jerusalem would soon reject her

Messiah, and put him to death. On this day churches worldwide will distribute little crosses made from palm fronds in memory of Jesus' arrival in Jerusalem.

Holy Week

The events of Easter took place over a week, traditionally called Passion Week.

It began on Palm Sunday. After all his teaching and healing, Jesus had built a following. On the Sunday before he was to die, Jesus and his followers arrived at Jerusalem. The city was crowded. Jewish people were arriving to celebrate Passover. This commemorates how they had escaped from slavery in Egypt nearly 1,500 year earlier.

Jesus rode into the city on a young donkey. He was greeted like a conquering hero. Cheering crowds

waved palm branches in tribute. He was hailed as the Messiah who had come to re-establish a Jewish kingdom.

The next day they returned to Jerusalem. Jesus went to the temple, the epicentre of the Jewish faith, and confronted money-changers and merchants who were ripping off the people. He overturned their tables and accused them of being thieves. The religious authorities were alarmed and feared how he was stirring up the crowds.

On the Tuesday, they challenged Jesus, questioning his authority. He answered by challenging and condemning their hypocrisy. Later that day Jesus spoke to his disciples about future times. He warned them about fake religious leaders; the coming destruction of Jerusalem; wars, earthquakes and famines; and how his followers would face persecution.

By midweek the Jewish religious leaders and elders were so angry with Jesus that they began plotting to arrest and kill him. One of Jesus' disciples, Judas, went to the chief priests and agreed to betray him to them.

Jesus and the 12 disciples gathered on the Thursday evening to celebrate the

Passover meal. This is known as the Last Supper. During the evening, Jesus initiated a ritual still marked by Christians – Holy Communion – which commemorates his death. Jesus broke bread and shared it and a cup of wine with his disciples.

Judas then left to meet the other plotters. Jesus continued to teach the others and then went outside into an olive grove to pray. He even prayed for all future believers. He agonised over what was to come but chose the way of obedience. The Bible book, Luke, records him praying, *'Father if you are willing, take this cup from me; yet not my will but yours be done'*. Minutes later Judas arrived with soldiers and the chief priests and Jesus was arrested.

9 April - Maundy Thursday – time to wash feet



Maundy Thursday is famous for two things. The first is one of the final acts

that Jesus did before his death: the washing of his own disciples' feet. (see John 13) Jesus washed his disciples' feet for a purpose: "A new command I give you: Love one another. As I have loved you, so you must love one another." His disciples were to love through service, not domination, of one another.

In Latin, the opening phrase of this sentence is 'mandatum novum do vobis'. The word 'maundy' is thus a corruption of the Latin 'mandatum' (or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ. But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion.

Jesus and his close friends had met in a secret upper room to share the Passover meal together - for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as he, the Lamb of God, prepared to die for the sins of the whole world. John's gospel makes it

clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.

10 April - Good Friday: Jesus and the thieves on the Cross



Luke's account of the crucifixion (Luke 23:32-43) emphasises the mocking of the crowd, 'If you are the king of the Jews, save yourself' (35,37,39). In their view a Messiah does not hang on a cross and suffer. In considering the two men who were crucified with Jesus, we are also confronted with the issue of how Jesus secures salvation for us.

The words of one of those crucified with Jesus reflected the crowd's taunts: 'Aren't you the Christ? Save yourself and us.' He highlights the question of Jesus' identity: how can He save others, when He cannot save himself from death? He failed to see that the cross itself was the means of salvation.

So - what kind of Messiah was Jesus?

The other criminal's response in his last moments is a moving expression of faith. When challenging the other man, he spoke of the utter injustice of the crucifixion: 'this man has done nothing wrong.' He perceived the truth that Jesus was indeed the Messiah. In a wonderful picture of grace, 'remember me when you come into your kingdom', the second thief confessed his guilt and secured Jesus' forgiveness and mercy.

In reply, Jesus promised the man life from the moment of death; 'Today you will be with me in paradise.' Jesus used the picture of a walled garden to help the man understand his promise of protection and security in God's love and acceptance eternally.

Each one of us has to choose how we react to Jesus on the cross. Do we want him to 'remember' us when He comes into his kingdom, or not? If you were to die tonight, how confident would you be of going to be with Jesus? 'For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God.' (1 Peter 3:18).

EASTER: the most joyful day of the year



Easter is the most joyful day of the year for Christians. Christ has died for our sins. We are forgiven. Christ has risen! We are redeemed! We can look forward to an eternity in His joy! Hallelujah!

The Good News of Jesus Christ is a message so simple that you can explain it to someone in a few minutes. It is so profound that for the rest of their lives they will still be 'growing' in their Christian walk with God.

Why does the date move around so much? Because the date of Passover moves around, and according to the biblical account, Easter is tied to the Passover. Passover celebrates the Israelites' exodus from Egypt and it lasts for seven days, from the middle of the Hebrew month of Nisan, which equates to late March or early April.

Sir Isaac Newton was one of the first to use the Hebrew lunar calendar to come up with firm dates for Good Friday: Friday 7 April 30 AD or Friday 3 April, 33 AD, with Easter Day falling two days later. Modern scholars continue to think these the most likely.

Most people will tell you that Easter falls on the first Sunday after the first full moon after the Spring Equinox, which is broadly true. But the precise calculations are complicated and involve something called an ‘ecclesiastical full moon’, which is not the same as the moon in the sky. The earliest possible date for Easter in the West is 22 March, which last fell in 1818. The latest is 25 April, which last happened in 1943.

Why the name, ‘Easter’? In almost every European language, the

festival’s name comes from ‘Pesach’, the Hebrew word for Passover. The Germanic word ‘Easter’, however, seems to come from Eostre, a Saxon fertility goddess mentioned by the Venerable Bede. He thought that the Saxons worshipped her in ‘Eostur month’, but may have confused her with the classical dawn goddesses like Eos and Aurora, whose names mean ‘shining in the east’. So, Easter might have meant simply ‘beginning month’ – a good time for starting up again after a long winter.

Finally, why Easter eggs? On one hand, they are an ancient symbol of birth in most European cultures. On the other hand, hens start laying regularly again each Spring. Since eggs were forbidden during Lent, it’s easy to see how decorating and eating them became a practical way to celebrate Easter.

Bible Bite

A short story from the Bible

It can be read in the Bible in
Luke 22:24, John 13:3-17

Jesus and his disciples were celebrating the Passover with the special meal. The disciples were bickering again.

I'm most important because I've known him the longest

But I'm the oldest!

I've given up the most to follow him!

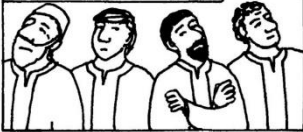


There was a reason why no-one wanted to be the least important - the roads were mud and everyone's feet got very dirty.

It was the job of the least important servant to wash everyone's feet...



The disciples didn't have a servant, and none of them wanted to do the feet washing...



Jesus took off his outer robe and tied a towel around his waist.



He filled a large bowl with water and started washing the disciples' feet.

Peter couldn't believe what he was seeing!



Are you really going to wash my feet?

You will understand later why I am doing this.



I can't ever let you serve me like this!

If you don't let me, you will no longer be my disciple



Then wash all of me!

If you've had a bath, then you only need your feet washing!



Once Jesus had washed all their feet, he put his robe back on and sat down.



Do you understand why, your teacher, did this? I am setting you the example of how you are to serve each other. Do it, and God will bless you.

Parish Registers for the April Magazine

Communicants

Sunday		Week following
9 February	110	26
16 February	100	32
23 February	101	84 (Inc. Ash Wednesday)
1 March	125	27
8 March	91	24

From the Parish Registers

Holy Baptism

23 February Henry Michael David Robinson son of Michael and Michelle Robinson

29 February Grace Kramarenko daughter of Oleg and Rebecca Kramarenko

Christian Committal

28 February Carol Hill

Laura Hunter

10 March Cheryl Atkinson

Crossword Answers

ACROSS: 1, Cosmic. 4, Thomas. 8, In his. 9, Delaiah. 10, Falwell.

11, Water. 12, Recovered. 17, Sidon. 19, Radiant. 21, Centaur.

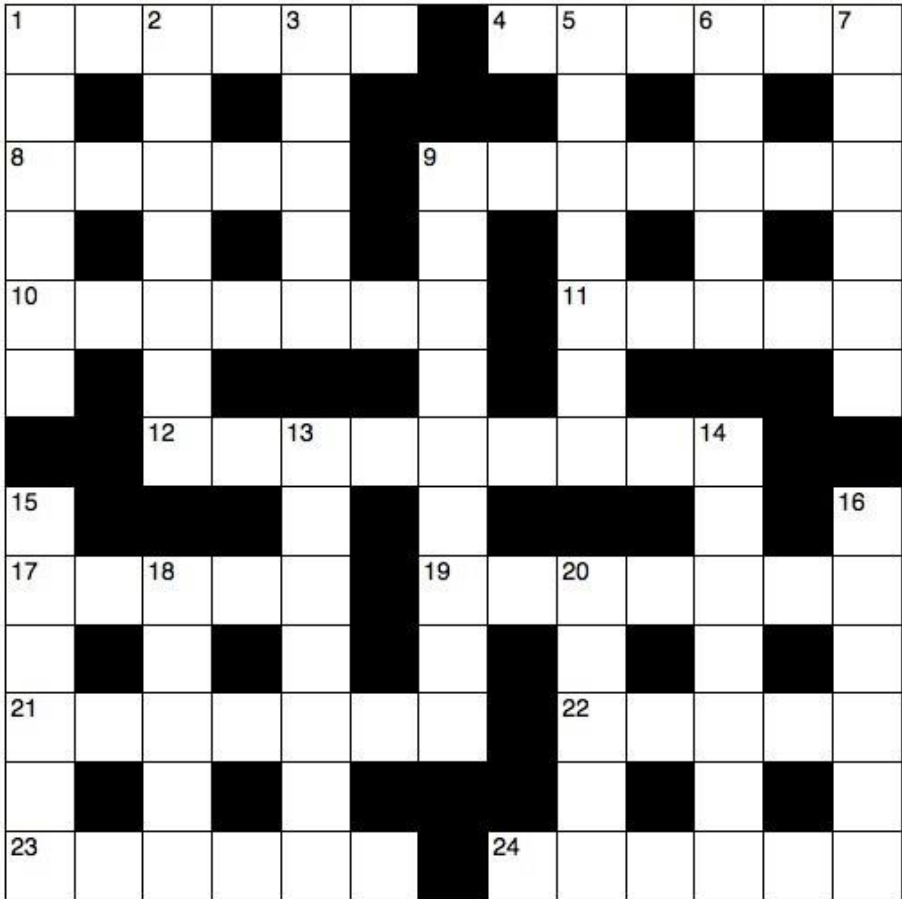
22, Broil. 23, Eleven. 24, Prison.

DOWN: 1, Cliffs. 2, Scholar. 3, Issue. 5, Holy war. 6, Moist.

7, Sphere. 9, Deliverer. 13, Candace. 14, Deacons. 15, Psyche.

16, Stolen. 18, Dance. 20, Debar.

CROSSWORD



Across

- 1 Relating to the whole universe (6)
- 4 The disciple who made the remark in 8 Across (John 20:24) (6)
- 8 'Unless I see the nail marks — — hands, I will not believe it' (John 20:25) (2,3)
- 9 He urged King Jehoiakim not to burn the scroll containing Jeremiah's message (Jeremiah 36:25) (7)
- 10 Baptist minister and controversial founder of America's Moral Majority, Jerry — (7)
- 11 'Look, here is — . Why shouldn't I be baptized?' (Acts 8:36) (5)

- 12 Repossessed (Genesis 14:16) (9)
- 17 Port from which Paul sailed on his last journey to Rome (Acts 27:3–4) (5)
- 19 ‘Moses was not aware that his face was — because he had spoken with the Lord’ (Exodus 34:29) (7)
- 21 Roonwit, C.S. Lewis’s half-man, half-horse (7)
- 22 Grill (Luke 24:42) (5)
- 23 ‘The lot fell to Matthias; so he was added to the — apostles’ (Acts 1:26) (6)
- 24 ‘I was sick and you looked after me, I was in — and you came to visit me’ (Matthew 25:36) (6)

Down

- 1 Coastal rockfaces (Psalm 141:6) (6)
- 2 Academic (1 Corinthians 1:20) (7)
- 3 Publish (Daniel 6:26) (5)
- 5 For example, the Crusades (4,3)
- 6 11 Across is certainly this (5)
- 7 He reps (anag.) (6)
- 9 Liberator (Psalm 18:2) (9)
- 13 Man who asked the question in 11 Across was in charge of all her treasury (Acts 8:27) (7)
- 14 They must be ‘worthy of respect, sincere, not indulging in much wine’ (1 Timothy 3:8) (7)
- 15 The human mind or soul (6)
- 16 ‘O Lord, while precious children starve, the tools of war increase; their bread is — ’ (Graham Kendrick) (6)
- 18 ‘We played the flute for you, and you did not — ’ (Matthew 11:17) (5)
- 20 Bared (anag.) (5)

WORD SEARCH

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

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