



Holy Trinity WATERHEAD

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October 2019

holy trinity waterhead.co.uk

Services at Holy Trinity Church

Sunday	11:00 am	Parish Worship
Wednesday	7:00 pm	Family Communion
Thursday	9:30 am	Morning prayer in the vestry
Baptisms and marriages by arrangement with the Vicar.		

Please submit items for the November 2020 magazine by 15 October. You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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Administrator

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Gift-aid Secretary

Vicky Heaton (0161) 624 0777

Parish Hall Manager

Naomi Parkes (07907) 410 606

Sunday School

Yolanda Ryder

Rainbows

Sarah Wilson and Natalie Morris

Brownies

Val Lees and Moira Belcher

Guides

Karen and Lisa Cannon

Beavers and Cubs

Lee Thompson (07907) 907 354

Scouts

Mark Dickinson (07976) 666 512

Letter from the Vicar

It sometimes feels like the year is slipping past at a terrifying speed. I paused for breath and it was March. I looked again and the month was June. I paused some more and we're now in October.

The biggest Church festival during October is Harvest Festival when we think about the Lord's goodness in creation: we thank God for the food we eat and the beauty of the world He created. And, if we remember, we re-commit ourselves to the stewardship of the earth.

Our stewardship involves remembering the corn and wheat, fish and meat, fruit and flowers that God made. But we can also thank God for the less tangible parts of His creation like time and space, love and friendship. If we thank God for *everything* (and mean it), we will begin to live in a bigger world of harvest and creation. We will see God everywhere and want to see more. We will actively look for things that speak of God in order to thank Him and ask His blessing. In short, we will find ourselves growing into a bigger existence of thankfulness.

This harvest, then, let's re-commit ourselves to move from merely existing (and watching as the months fly past) and start living in the love and wonder of God.

Wishing everyone a superb harvest and a life filled with God:

PAUL

Church and Parish news

Congratulations

Huge congratulations to the Archdeacon of Rochdale, the Ven Cherry Vann who has been appointed the next Bishop of Monmouth. Cherry has been a friend of our Church. We wish her every best wish for her future.

Pet service

On Saturday 5 October (the day after St Francis' day), the RSPCA in Strinesdale will hold a pet service and open day. It starts at 11:30 am. All are welcome.

Harvest

Our Harvest Festival occurs on Sunday 13 October during our usual Eucharist. If you'd like to bring food, we will give it to the Lord during the first hymn, then bless it. We follow the service with a faith lunch. All are very welcome.

All Souls' Day

This year's service for All Souls' Day occurs on Sunday 3 November at 4:00 pm in the Church. During this service, we read aloud the names of all those who have made a difference to our lives. Please add as many names as you like on the list at the back of the Church.

Second Commandment

Love your neighbour as yourself.

The trouble is, we do.

And since we do not love ourselves,

Our neighbours suffer from our handicap.

Strange feelings come from depths we don't

Control, causing us to react, and not respond.

How can we learn to love our dark unknown,

Embrace, accept, forgive what lies within?

Can we believe it is already done?

We are profoundly loved, both in our depths

And to the limit of his love, which has not end.

A starting place, with time and then eternity

To learn its truth. And, in the meantime,

What a blessing for our neighbour, to be

Loved as we (are learning) to love ourselves.

Ann Lewin

2019 dates for your diary

Saturday 5 October

11:30 am: **Pet service at the RSPCA centre** in Strinesdale. (Please see the poster on page 18.)
11:0 am: Annual **Harvest Festival**, followed by a faith lunch.
7:00 for 7:30 pm: **Quiz** at the Parish Hall (see page 17).
4:00 pm: **Commemoration of the Faithful Departed** (often called All Souls' Day) at Waterhead Church.

Sunday 10 November

11:30 am: **Remembrance Service**.

Wednesday 18 December

7:00 pm: **Annual Carol Service** in the Church.
4:00 pm: **Christingle Service** at Waterhead Church.
11:30 pm: **Midnight Mass** at Waterhead Church.
9:30 pm: Eucharist for **Christmas Day** at St Barnabas' Church.

Tuesday 24 December

Tuesday 24 December

Wednesday 25 December



**The earth is the Lord's and everything in it;
the world and all who live in it.**
(Psalm 24:1)

Bible readings for October

Sunday 6 October

Fifteenth Sunday of Trinity

First: Amos 6:1a,4–7
Epistle: 1 Timothy 6:6–19
Gospel: Luke 16:19–31

Sunday 13 October

Sixteenth Sunday of Trinity

First: Habakkuk 1:1–4
Epistle: Timothy 1:3–14
Gospel: Luke 17:5–10

Sunday 20 October

Seventeenth Sunday of Trinity

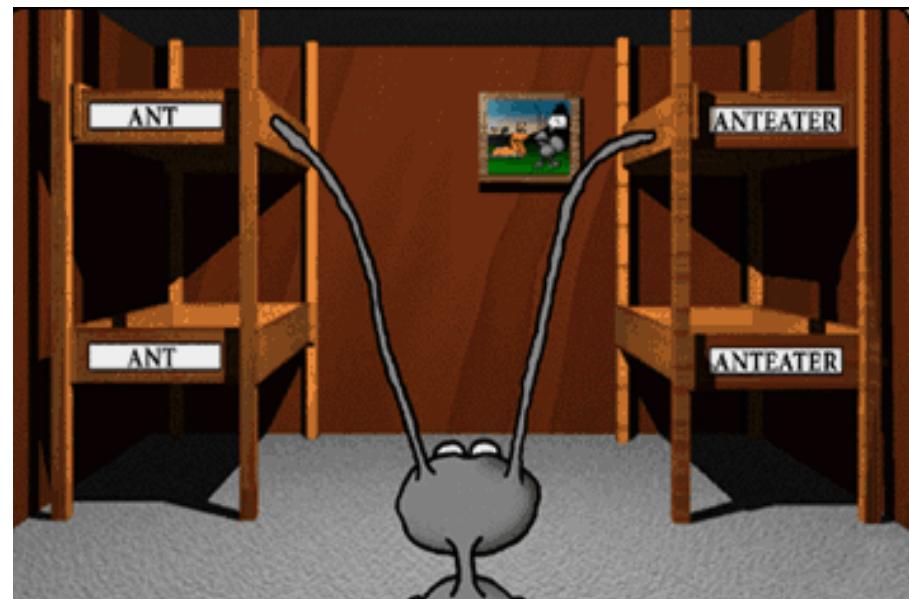
First: 2 Kings 5:1–3, 7–15c
Epistle: 2 Timothy 2:8–15
Gospel: Luke 17:11–19

Sunday 27 October

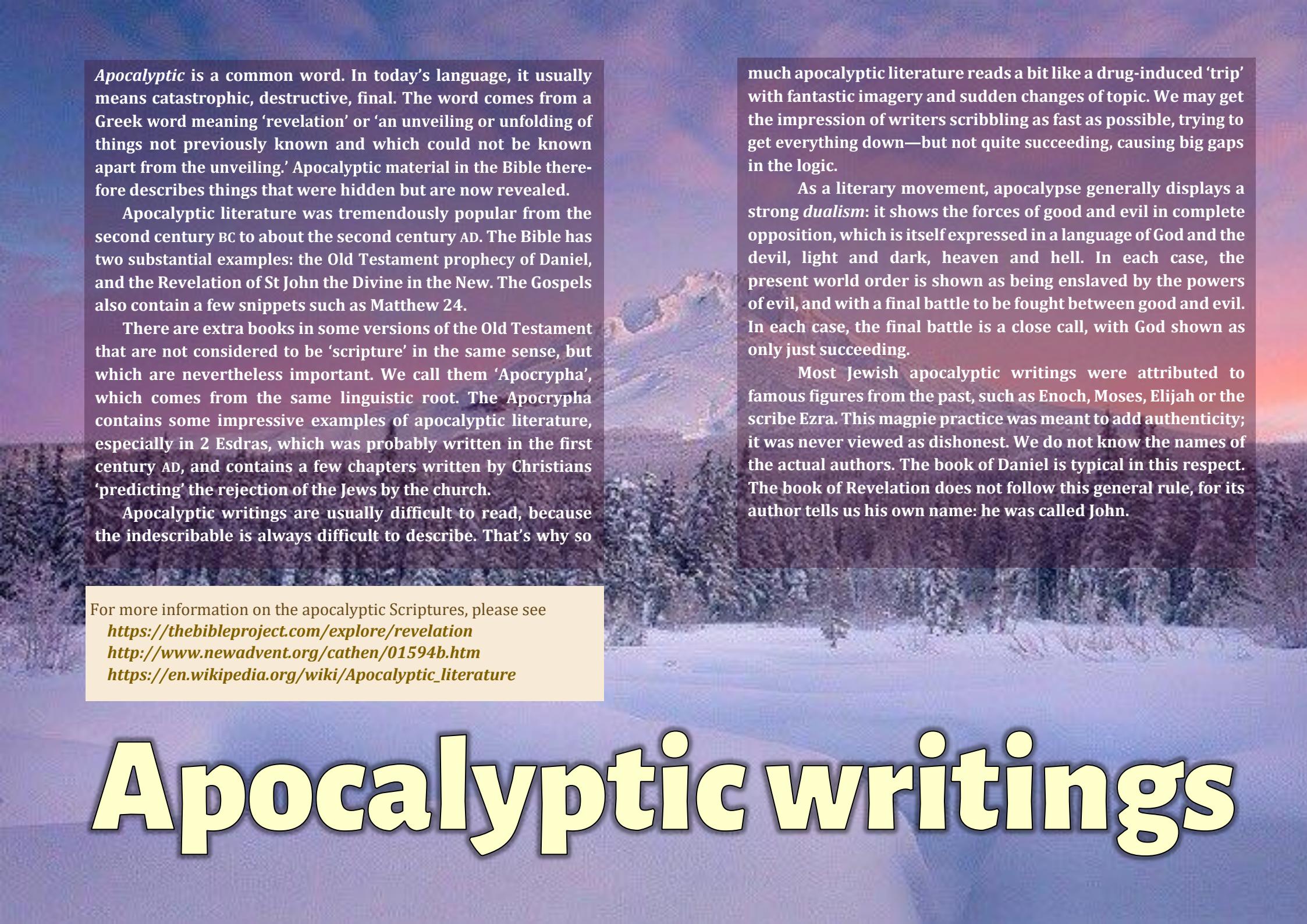
Eighteenth Sunday of Trinity

First: Jeremiah 31:31–34
Epistle: 2 Timothy 3:14—4:5
Gospel: Luke 18:1–8

These readings come from the Revised Common Lectionary.



Sedgewick the ant did not really appreciate the alphabetical sleeping arrangements on the ark.



Apocalyptic is a common word. In today's language, it usually means catastrophic, destructive, final. The word comes from a Greek word meaning 'revelation' or 'an unveiling or unfolding of things not previously known and which could not be known apart from the unveiling.' Apocalyptic material in the Bible therefore describes things that were hidden but are now revealed.

Apocalyptic literature was tremendously popular from the second century BC to about the second century AD. The Bible has two substantial examples: the Old Testament prophecy of Daniel, and the Revelation of St John the Divine in the New. The Gospels also contain a few snippets such as Matthew 24.

There are extra books in some versions of the Old Testament that are not considered to be 'scripture' in the same sense, but which are nevertheless important. We call them 'Apocrypha', which comes from the same linguistic root. The Apocrypha contains some impressive examples of apocalyptic literature, especially in 2 Esdras, which was probably written in the first century AD, and contains a few chapters written by Christians 'predicting' the rejection of the Jews by the church.

Apocalyptic writings are usually difficult to read, because the indescribable is always difficult to describe. That's why so

much apocalyptic literature reads a bit like a drug-induced 'trip' with fantastic imagery and sudden changes of topic. We may get the impression of writers scribbling as fast as possible, trying to get everything down—but not quite succeeding, causing big gaps in the logic.

As a literary movement, apocalypse generally displays a strong *dualism*: it shows the forces of good and evil in complete opposition, which is itself expressed in a language of God and the devil, light and dark, heaven and hell. In each case, the present world order is shown as being enslaved by the powers of evil, and with a final battle to be fought between good and evil. In each case, the final battle is a close call, with God shown as only just succeeding.

Most Jewish apocalyptic writings were attributed to famous figures from the past, such as Enoch, Moses, Elijah or the scribe Ezra. This magpie practice was meant to add authenticity; it was never viewed as dishonest. We do not know the names of the actual authors. The book of Daniel is typical in this respect. The book of Revelation does not follow this general rule, for its author tells us his own name: he was called John.

For more information on the apocalyptic Scriptures, please see

<https://thebibleproject.com/explore/revelation>
<http://www.newadvent.org/cathen/01594b.htm>
https://en.wikipedia.org/wiki/Apocalyptic_literature

Apocalyptic writings

Hugh of Avalon (in Burgundy) was born around 1135. His father William was Lord of Avalon and came from one of the noblest of Burgundian houses. Of his mother Anna we know essentially nothing.

Hugh was clearly very devout as a young man and decided to follow the life of an enclosed monk. He travelled widely to find the right monastery and, in 1153, joined the strictest of the medieval monastic orders, the Carthusians. He was ordained a deacon at the age of nineteen and was ordained a priest at the age of 30.

Hugh was entrusted with many prestigious and important offices in the Church until 1180, when he left to become prior of the first Carthusian house in England, at Witham, 12 miles east of Wells in Somerset. Witham was one of the three monasteries founded by King Henry II as penance for the brutal murder of Thomas à Becket in 1170. Hugh was Witham's third prior and remained there for many years. Only under his rule was the priory finally built. Indeed, it flourished under his godly rule.

Hugh was fearless in reprimanding Henry II, especially the king's violation of the rights of the Church. Hugh was especially severe in condemning the King for keeping bishoprics vacant in order to appropriate their revenue. In consequence, in May 1180, the king summoned a large council to determine who should be the next Bishop of Lincoln; the see had been vacant without a bishop for 16 years. Hugh was elected unanimously but refused the post. He only accepted when the head of the Carthusian order invoked monastic obedience and commanded Hugh to accept. He was enthroned as Bishop of Lincoln on 29 September.

As Bishop of Lincoln, Hugh is remembered as a saintly organiser. A recent biographer describes him as 'an amazing amalgam of energy, sanctity and austerity to which he added humanity, a boundless charity and a sense of humour.' He was responsible for rebuilding the minster after its ruin by a great earthquake of 1185. The project continued long after his death. He is said to have had remarkable concern for lepers, tending them with his own hands and often sharing a meal from the same dish. And he condemned the persecution of the Jews which spread throughout England in 1190–1. Once a year he retired back to Witham 'as to a haven of grace and consolation' to give himself to prayer,

To read more about Hugh of Lincoln, please explore the following:

<https://www.encyclopedia.com/people/philosophy-and-religion/saints/saint-hugh-lincoln>
http://users.ox.ac.uk/~robin/st_hugh/StHughofLincoln.htm
<http://www.newadvent.org/cathen/07519c.htm>

far from the work and turmoil of his great diocese.

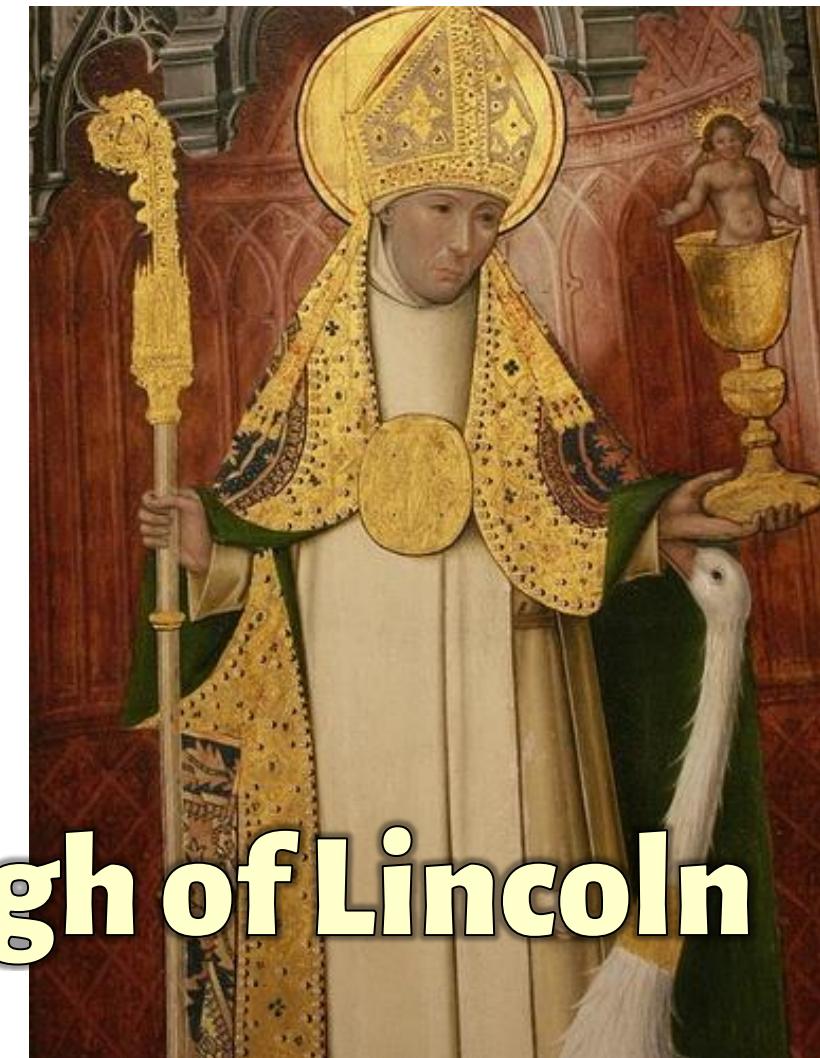
Many stories tell of Hugh's love of animals. The most famous was written by his chaplain and biographer, Adam of Eynsham, and concerns a whooper swan that arrived at Stowe, near Lincoln, on the day of Hugh's enthronement as bishop. It became tame so Hugh adopted it as a pet. It even guarded him as he slept, perhaps explaining why he later chose the emblem of a white swan for his coat of arms. Adam says, 'On Hugh's last visit the swan was melancholy and, after the saint's death, it was realised that it had been "sadly taking leave of its master for the last time". It survived him many years.'

Hugh died in 1200 soon after undertaking a diplomatic mission for King John. His funeral procession was vast: it was attended by 2 archbishops, 14 bishops, 100 abbots, and too large a number of lords to count.

Hugh was canonised 20 years after his death, the first Carthusian saint.

At the time of the Reformation, he was the best-loved English saint after Thomas à Becket.

The Church keeps his feast day on 17 November.



Hugh of Lincoln



People in Britain have given thanks for a successful harvest since pre-Christian times.

The word 'harvest' comes from an Anglo-Saxon word *hærfest*, which means 'Autumn.' With time, the word came to refer to the season for reaping and gathering grain and other produce. We call the full moon nearest the autumnal equinox 'the Harvest Moon' so, in ancient traditions, Harvest Festivals were held on, or near, the Sunday of the Harvest Moon. That moon is the full moon falling during the month of September.

Many of our ancestors celebrated an early Harvest Festival at the beginning of the Harvest season on 1 August. Part of their observance involved farmers making bread from the fresh wheat crop and giving it to the local Church for use as Communion bread. They did so during a service thanking God for the harvest which they called *Lammas* which means 'Loaf Mass' — a celebration with Holy Communion of the harvest. Similarly, farmers and communities celebrated the end of the harvest with a meal they called 'harvest supper'.

By the sixteenth century, many customs had gathered around the final harvest. They include the reapers accompanying a fully laden cart with one of the reapers dressing extravagantly, acting as 'lord of the harvest' and asking for money from the onlookers.

Some harvester felt it was bad luck to cut the last corn standing, so farmers would race to finish first and shout when they'd done it. Sometimes reapers threw their sickles at the last stalks of corn until they were cut. Or they'd take turns to be blindfolded and sweep a scythe to and fro in order to finish.

The modern British tradition of celebrating harvest festival in a Church began in 1843 when the Revd Robert Hawker invited his parishioners to a special thanksgiving at his church at Morwenstow in Cornwall. Victorian hymns such as 'We plough the fields and scatter', 'Come ye thankful people, come' and 'All things bright and beautiful' popularised his idea of harvest festival, and helped spread the custom of decorating the local church with home-grown produce.

As British people have come to rely less heavily on home-grown produce, there has been a shift in emphasis in many Harvest Festival celebrations. Increasingly, churches have linked Harvest with an awareness of and concern for people in the developing world for whom growing crops of sufficient quality and quantity remains a struggle. Development and Relief organisations often produce resources for use in churches at harvest time which promote their own concerns for those in need around the world.

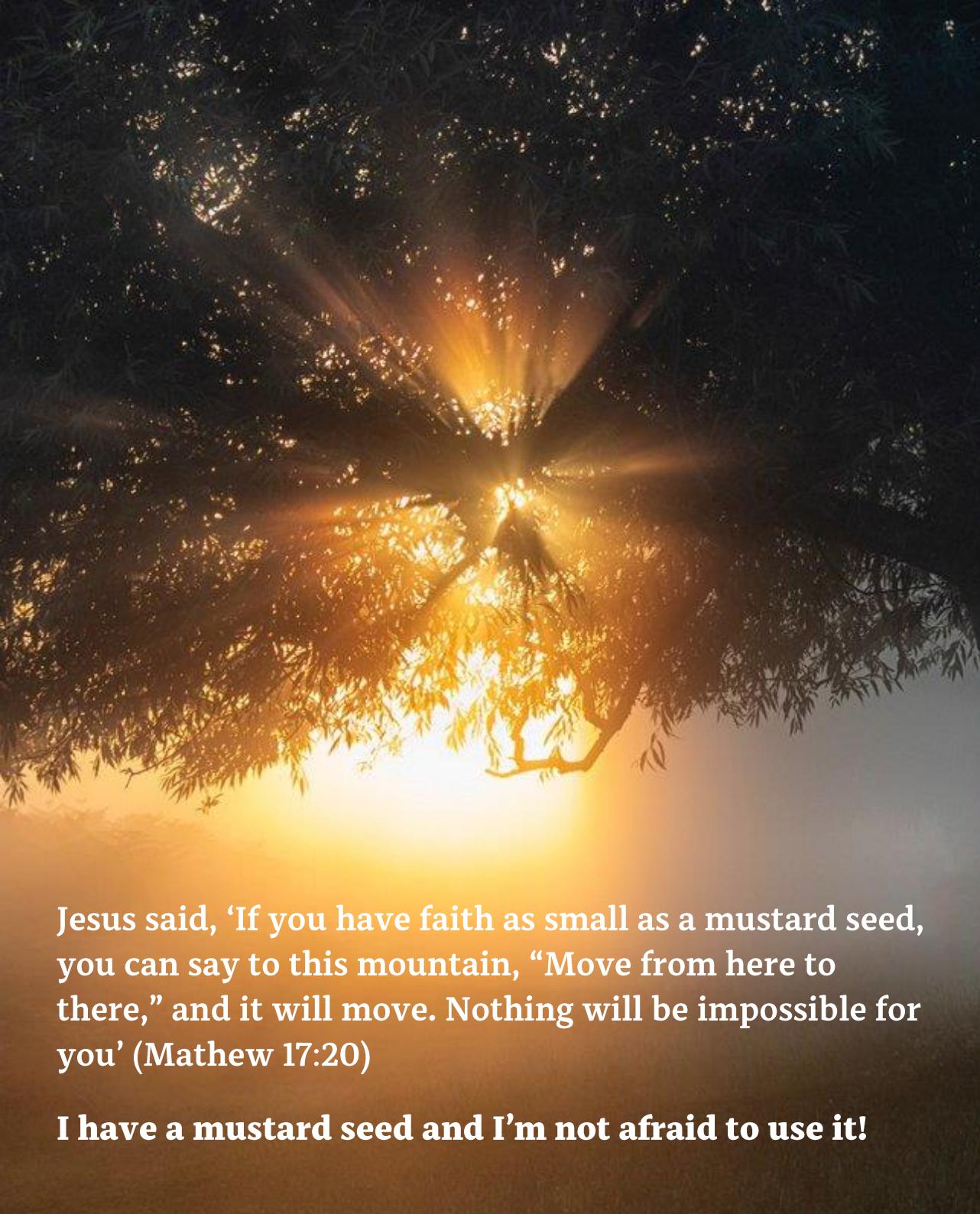
For more information, please visit the following sites:

https://www.faithandworship.com/Harvest_Thanksgiving_Resources_and_Prayers.htm

https://en.wikipedia.org/wiki/Harvest_festival

<https://www.telegraph.co.uk/only-in-britain/8-things-never-knew-about-harvest-festival>

Harvest festival



Letter from St Thomas'

Dear Brothers and Sisters

I wonder if you have a favourite story from the Bible? One you remember from Sunday School, or have heard in church, or have read for yourself? I have one Bible story that I particularly enjoy reading and which I find very moving. It is the story of the woman who touches Jesus' cloak and is immediately healed, as found in the Gospels of Matthew, Mark and Luke. We don't know her name as we do with some other people that Jesus healed, we only know that she touched a piece of his clothing. She doesn't dare ask for Jesus' help: she only believes and trusts that if she touches him, she will be healed, and of course, she is healed. In fact, we're told she doesn't dare to touch him directly, she only wants to touch the hem of his cloak.

This is to me such a beautiful image of trust, hope and humility, attitudes that we should all share as we look to Jesus and to what Jesus offers to us.

You may have your own favourite parable or miracle or psalm. Words that seem to speak to you and your experience directly. Words that reflect how you are feeling at that moment or words that challenge you.

The Bible is a rich source of reflection, prayer and thought. I hope you all have a Bible somewhere at home. Please don't just let it gather dust. Open it now and again. Let God speak to you through it. Or even try the regular Bible study to find out what others are thinking and how they understand the Bible, their faith and the world around us.

Yours in Christ,

Revd Denise

Vicar of St Thomas and assistant curate at St Barnabas
Clarksfield and Holy Trinity Waterhead

Jesus said, 'If you have faith as small as a mustard seed, you can say to this mountain, "Move from here to there," and it will move. Nothing will be impossible for you' (Mathew 17:20)

I have a mustard seed and I'm not afraid to use it!



Registered Charity No. 2266624

Pet Blessing

Saturday 5 October at 11:40 am

The Strinesdale Centre
Holgate Street
Waterhead
Oldham OL4 2JW

All are welcome

The Vicar of Waterhead will lead the service



£5
including supper

Quiz

Holy Trinity WATERHEAD

Saturday 26 October @ 7:00 for 7:30 pm

Includes supper

www.holytrinitywaterhead.co.uk

From the Parish Registers

Holy Baptism

- | | |
|--------------|-------------------------------|
| 1 September | Reggie Jaxx Somerset |
| | Riley Thorburn |
| 22 September | Callum Michael Andrews-Hewitt |
| | Sophia Merriott |

Holy Matrimony

- | | |
|--------------|------------------------------|
| 20 September | Aaron Whalley and Julie Carr |
| 28 September | Jon Price and Lisa Butler |

Christian Funeral

- | | |
|------------------|---|
| Monday 19 August | Barry Schofield, in Oldham Crematorium then a committal in Greenacres Cemetery. |
|------------------|---|



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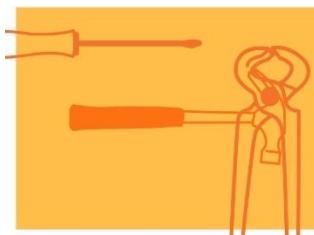
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A	L	T	L	S	Z	D	F	G	A	W	Q

All the following words in the grid relate to saints days and holy days in October.

Crispin, Denys, Francis of Assisi, Harvest Festival, Ignatius, Jude, Luke, Paulinus, Remigius, Simon, Teresa of Avila, Wilfred of York,

Curate's Corner

A few Sundays ago, I went straight from Church to catch a train to Oxford. A friend and I had been 'early bird' bookers for a Festival of Preaching organised bi-annually by *The Church Times*. We were anticipating a fruitful couple of days as the speakers and seminar leaders were authorities on the subject; many of them published authors whose books we had read at college or since, and regular contributors to the *Church Times*.

Our first session looked on preaching the parables. It was a relief to discover that even the distinguished speaker found some of the parables difficult or even contradictory. Sometimes, she suggested, 'well worn' interpretations of these features of Jesus' teaching were not always definitive, so to arrive at a fixed view of these stories might render them dead with nothing new or surprising to say.

Another lecture concerned striving to find one's 'own voice' in preaching, and to be brave enough to take risks and to challenge, while being aware that what is said from the pulpit or lectern is not necessarily what will be heard by those listening in the pews. This is certainly true and points to the need for a willingness to seek feedback. It is helpful for a preacher (particularly one hoping to improve) to find people willing to comment honestly on and ask questions about what has been preached.

The Bishop of Oxford, Steven Croft, led a seminar on 'Preaching as Catechesis,' looking at ways a sermon might be opportunities to teach the faith and bring folk to a more mature understanding of what it means to be a disciple.

It was a tough couple of days because we needed immense stamina and concentration. But the festival was fulfilling, giving food for thought and, of course, necessitating the purchase of a few select books in order to pursue subjects further.

At the root of all this is the way clergy are required to continue to learn and develop their understanding and expertise in order to fulfil one of the requirement outlined at ordination that: 'Priests are ordained to ... sustain the community of the faithful by the ministry of word and sacrament that ... all may grow into the fullness of Christ and be a living sacrifice acceptable to God.' After all, in preaching the word, we are actually preaching 'the Word' i.e. Christ himself.

Please feel free to let me know how my preaching is measuring up ... good, bad, indifferent ... it all helps me to continue to develop.

Revd Jane

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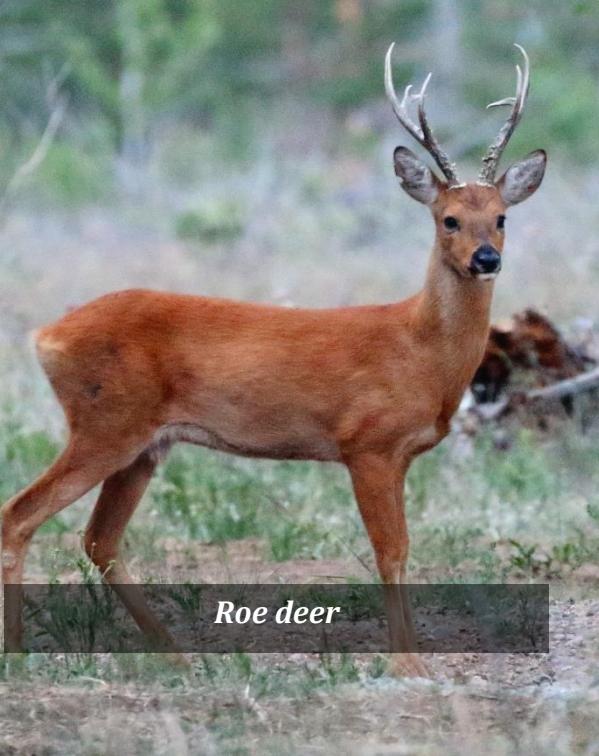
One of the more obvious effects of changing weather patterns is the increasing size of trees in our region. Strinesdale Country Park now has plenty of cover from ash, sycamore, wych elm, birch, alder and others. Taking advantage of all the greenery, an indeterminate number of roe deer has come to call the place

home. These beautiful animals used to be seen only by walkers who were out at first light but the deer are growing used

to people and are now less elusive. Others would tell of seeing them but not me. After a long time I finally saw one drinking from the upper reservoir where it had waded into the water. A second deer waited on the bank. After that I began to notice them. One lunch time several pairs of hooves could be seen sticking out from under a rhododendron bush; one morning a fawn was drinking from the River Medlock. Recently a fine young specimen was observed jumping the low wooden knee-rail opposite the RSPCA centre. It sailed over with perfect grace and agility reminding me of a detail from a famous primitive American 'rock-painting' depicting archers trying to bring down a leaping deer.

Our Church memorial garden offers a peaceful area of mown grass to visitors but is currently being traversed by a mole for the first time since it was

constructed. The wildlife writer John Lewis-Stempel tells of the life cycle of moles in his fine book 'Meadowland'. Apparently the young are ejected from the parental burrow in late summer when they must establish their own territory. Such as a memorial garden. I had never seen a mole until a few weeks ago when I encountered a dead one on a footpath. They are marvellously adapted for a burrowing lifestyle: cylindrical body, very dense fur, pointed snout and spades for front feet.



Roe deer

The late summer light brings out the softer colours and in gentle sunshine a large female sparrowhawk could be seen gliding away from the lower reservoir. Edgily aware of danger a flock of jackdaws joined by smaller birds rose to escort her from the vicinity. This hastily scrambled squadron posed little threat to the hawk. Pale grey against white clouds she coasted onwards, powered by an occasional flap of her wings.

Quiz night on 26 October

The next quiz night will take place in the Parish Hall on Saturday 26 October. The quiz starts at 7.30 pm so please take your places as soon after 7:00 pm as possible so that we can start promptly. Getting there early will give you a head start on one of the picture rounds so bring your friends to make up your team (maximum of 6 people per team).

Tickets cost £5 for adults, which includes nibbles and a (mostly) cheese buffet supper. Children under 12 are free. For those between 12 and 16 years of age, tickets are £3.

The price will not include a glass or wine or soft drink this time.

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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.



Church diary

October 2019

- Weds 2 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 3 9:30 am: **Morning prayer** in the Vestry.
- Saturday 5 11:30 am: **Pet service** at the RSPCA centre at Strinesdale.
- Sunday 6 11:00 am: Service for the **Fifteenth Sunday of Trinity**.
- Weds 9 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 10 9:30 am: **Morning prayer** in the Vestry.
- Sunday 13 11:00 am: Annual **Harvest Festival**, followed by a faith lunch..
- Weds 16 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 17 9:30 am: **Morning prayer** in the Vestry.
- Sun 20 11:00 am: Service for the **Seventeenth Sunday of Trinity**.
- Weds 23 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 24 9:30 am: **Morning prayer** in the Vestry.
- Sat 26 7:00 for 7:30 pm: **Quiz** at the Parish Hall (see page 17).
- Sunday 27 11:00 am: Service for the **Eighteenth Sunday after Trinity**.
- Weds 30 9:00–10:00 am: **Scripture breakfast** at St Barnabas.
7:00 pm: **Family-friendly Communion**.
- Thurs 31 9:30 am: **Morning prayer** in the Vestry.



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