

Holy Trinity WATERHEAD

**Suggested
donation
50p**

February 2020

holytrinitywaterhead.co.uk

*David
photog*

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 March 2020 magazine by 15 February.
You can e-mail files to paulmonk111@gmail.com

People at Holy Trinity Church

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457

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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

Letter

from the Vicar

I wonder if (like me) you've ever driven home along a well-known route. You get home with a shock and realise you've driven on 'auto-pilot'. It may be dangerous to drive this way. It's certainly a common problem.

The same can happen in other parts of our busy lives. Have you read the same paragraph repeatedly or eaten a meal without thinking while eating? And again it happens in Church. We realise with a start that we've reached the end of the Liturgy.

We rehearse the New Command near the start of every service when we remember how Jesus tells us to 'Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength' (Luke 10:27). Often we're on autopilot and reach the end of the service without hearing these words. Maybe they're too familiar. Maybe it's safer to ignore them. Maybe we don't want to comply.

This year, our Church is looking toward new ways of being and doing, seeking all the time to be better Christians. Like looking through a lens in order to bring things in to better focus, it can be useful to look at our lives as Christians via a Bible verse. The New Commandment is a good lens to use. Doing so during Lent is a superb Lenten practice.

So as you seek to serve God and love Him, ask Him to show you better ways of doing and being.

Wishing you great joy as you seek Him in love:

PAUL

Church and Parish news

Christmas tombola

Thanks to everyone's generous donations we managed to have two prize hampers in this year's raffle. We raised £119. The tombola raised £68 and Joan's mulled wine generated £22 in donations so, together, the total from the Christmas event was £209. Many thanks to everyone for their donations and to everyone who took part. Special thanks go to Joan and her mum for the mulled wine and mince pies which went down very well. We will be having another raffle at Easter 2020 so please save unwanted Christmas and birthday gifts and bring them to the Church.

The Revd David Penny

David Penny is currently Vicar of St Matthew's and St Luke's in Chadderton but was once a curate at our Church. He celebrates twenty-one years in ministry in the Church of England on Sunday 1 March with a special service of choral evensong at St Matthew's Church, Chadderton, Oldham OL1 2RE. It starts at 6:30 pm. All are welcome.

School of prayer

Our sister Church St Barnabas is hosting a special one-day event on Saturday 22 February called *School of Prayer*. It's for everyone and includes a free lunch. Please read the details on page 15. If you'd like to attend, fill in one of the special forms or speak to Revd Jane.

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.**

RS Thomas

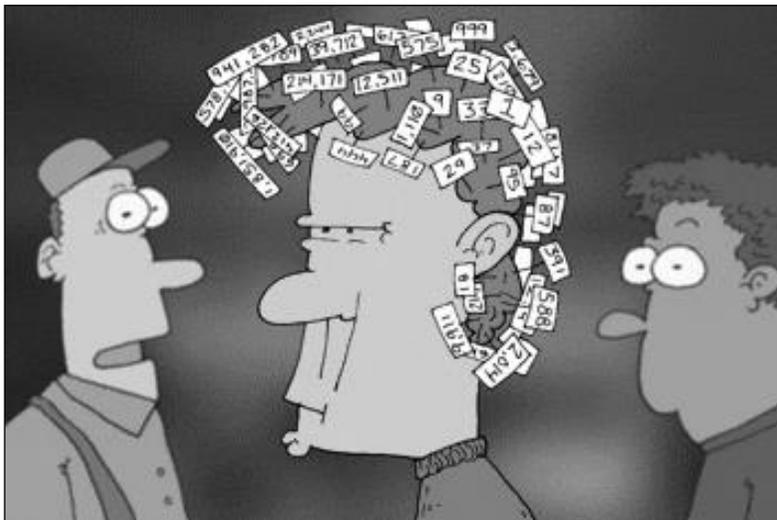
2020 dates for your diary

Saturday 22 February 11:00 am: **School of Prayer** in St Barnabas (see p. 15).
Wednesday 26 February 7:00 pm: **Ash Wednesday**
Sunday 1 March 6:30 pm: **Choral Evensong** at St Matthew's Church,
Chadderton (see page 4).
Sunday 22 March 11:00 am : Service for **Mothering Sunday**.
Sunday 12 April 11:00 am : Service for **Easter Sunday**.

From the Parish Registers

Christian funeral

Monday 6 January Derek Heffernan in Waterhead Church followed by a committal at Oldham Crematorium.
Tuesday 21 January baby Reggie John Mullane at Oldham Crematorium.
Wednesday 28 January Adele Farrow at Waterhead Church followed by a committal in Greenacres Cemetery.



Most of the hairs of his head were numbered
(with apologies to Luke 12:7 and Matthew 10:30)

Bible readings for February

Sunday 2 February

Candlemas

First: Malachi 3:1–5
Epistle: Hebrews 2:14–18
Gospel: Luke 2:22–40

Sunday 9 February

Third Sunday before Lent

First: Isaiah 58:1–9a
Epistle: 1 Corinthians 2:1–12
Gospel: Matthew 5:13–20

Sunday 16 February

Second Sunday before Lent

First: Genesis 1:1–5
Epistle: Romans 8:18–25
Gospel: Matthew 6:25–end

Sunday 23 February

Sunday next before Lent

First: Exodus 24:12–end
Epistle: 2 Peter 1:16–end
Gospel: Matthew 17:1–9

Lent

Jogging blind through winter's leaflessness
We must last out this marathon of cold,
Though grime gathers under the grey duress
And faith is grown old.

Give back our springtime so the first petals' pink
Falls like alleluias through the melting air,
Deep in the loose loam let the gnarled roots drink
And clenched ferns open to the sun in prayer.

John V. Taylor

Finding your voice

I was privileged to have a musical upbringing. At Freehold Primary School in Werneth, all the children sang in choirs, learned the recorder, and were taught the basics of reading music. I was taught violin as well, but didn't get very far. My mum was an excellent pianist. Debussy was her favourite. She used to play classical music on the old record player: Brahms, Elgar. I had early piano lessons, like my older sisters and younger brother, but never practised enough! Luckily Mr Hargreaves, the eccentric old piano teacher on Coppice Street was not very strict.

From around the age of 10, I was always obsessed with listening to all kinds of music, especially pop. At school age, I sang in the church choir and school choir, taught myself to play a bit of guitar and mouth organ, joined a folk group

By the time I got to college, I was hammering out a few basic pop chords on whatever piano I could find, but that's all. All the musical opportunities at university passed me by. I was listening to all sorts of music, but not playing any.

That carried on until my age was 50. By then I'd decided I was never going to be any good on the piano, I couldn't get my two hands to work independently, so I set about finding a teacher and learning to play the saxophone *properly*. Since then I've practised virtually every day.

Then retirement arrived and I found myself using my spare time playing the piano more, trying to play jazz standards, making up my own tunes. I went to a jazz summer school. Eventually my piano playing began to catch up with my sax playing. One of the high points in my life was, a few years ago, playing with a jazz piano trio at Manchester Cathedral.

So now I was playing sax with a big band, and sax and piano with a jazz trio, and that should have been enough shouldn't it?

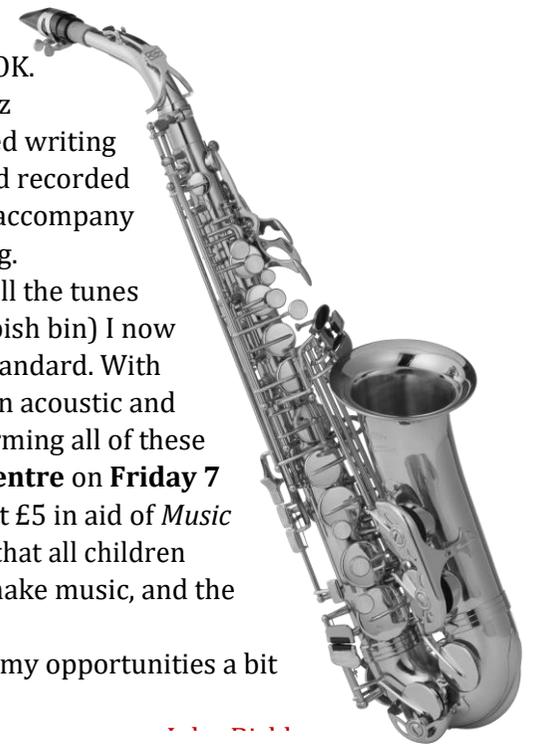
But a few years ago, at the jam session at the Coach and Horses, I found myself wondering why the standard of singing was so poor, why macho grunting was seen as preferable to actual singing. I decided to have a go myself. I sang a Rolling Stones song in the pub and a Sinatra song in front of the big band. It was nerve-wracking, but addictive. Like most people, I'd spent my life thinking my voice wasn't

that good. Now I decided it was OK.

I'd already written a lot of jazz instrumental tunes, now I started writing songs to sing. I hired a studio and recorded some of them. I learned how to accompany myself on the piano while singing.

The upshot is that (ignoring all the tunes which have ended up in the rubbish bin) I now have 15 songs of performance standard. With Chris Brown on guitar, and me on acoustic and electric pianos, we will be performing all of these in a concert at **Oldham Music Centre** on **Friday 7 February** at 7.30 pm. Tickets cost £5 in aid of *Music Centre* funds. I'm a firm believer that all children should have the opportunity to make music, and the Music Centre does a great job.

If only I'd taken advantage of my opportunities a bit earlier in life!



**It is not the task of Christianity to
produce easy answers to every question
but to make us progressively aware of a mystery.
God is not so much the object of our knowledge
as the cause of our wonder.**

Bishop Kallistos Ware

This Lent, why not take up a discipline that is eco-friendly? The following words in this wordsearch may help inspire you.

ANIMAL, BEGINNING, CREATION, DAY, EARTH, GENESIS, GOD, GOOD, HEAVEN, LIGHT, MOON, NIGHT, SKY, SPIRIT, SUN, TREES

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

A blessing always

- Starts with a statement asking God to change us or help us.
- Ends with a Trinitarian statement, such as, '... and the blessing of God the Almighty, Father, Son and Holy Spirit, be with you now and remain with you always'.

Some examples:

Christmas

May the joy of the angels, the eagerness of the shepherds, the perseverance of the wise men, the obedience of Joseph and Mary, and the peace of the Christ child be yours this Christmas; and the blessing...

Epiphany

Christ our Lord, to whom kings bowed down in worship and offered gifts, reveal to you His glory and pour upon you the riches of His grace; and the blessing ...

Ash Wednesday

Christ give you grace to grow in holiness, to deny yourselves, take up your cross, and follow Him and the blessing ...

A saint's day

May Christ who makes saints of sinners, who has transformed those we remember today, raise and strengthen you that you may transform the world; and the blessing ...

In this box, write a blessing for an important part of your life

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

Sacraments

At their simplest, the sacraments are ways of looking for God. The word 'sacrament' itself is a translation of a Greek term meaning 'mystery'. It has the implication of waiting and wanting to be found.

In a sacrament, God uses something visible and tangible and invites us to look beyond to something more spiritual. And in finding the spiritual meaning we find more of God.

The simplest sacraments are baptism and the Eucharist.

- In baptism an image of washing points to the greater truth that God forgives and cleanses us.
- In the Eucharist, an image of eating and drinking points to the greater truth that God sustains and feeds our spirit and soul.

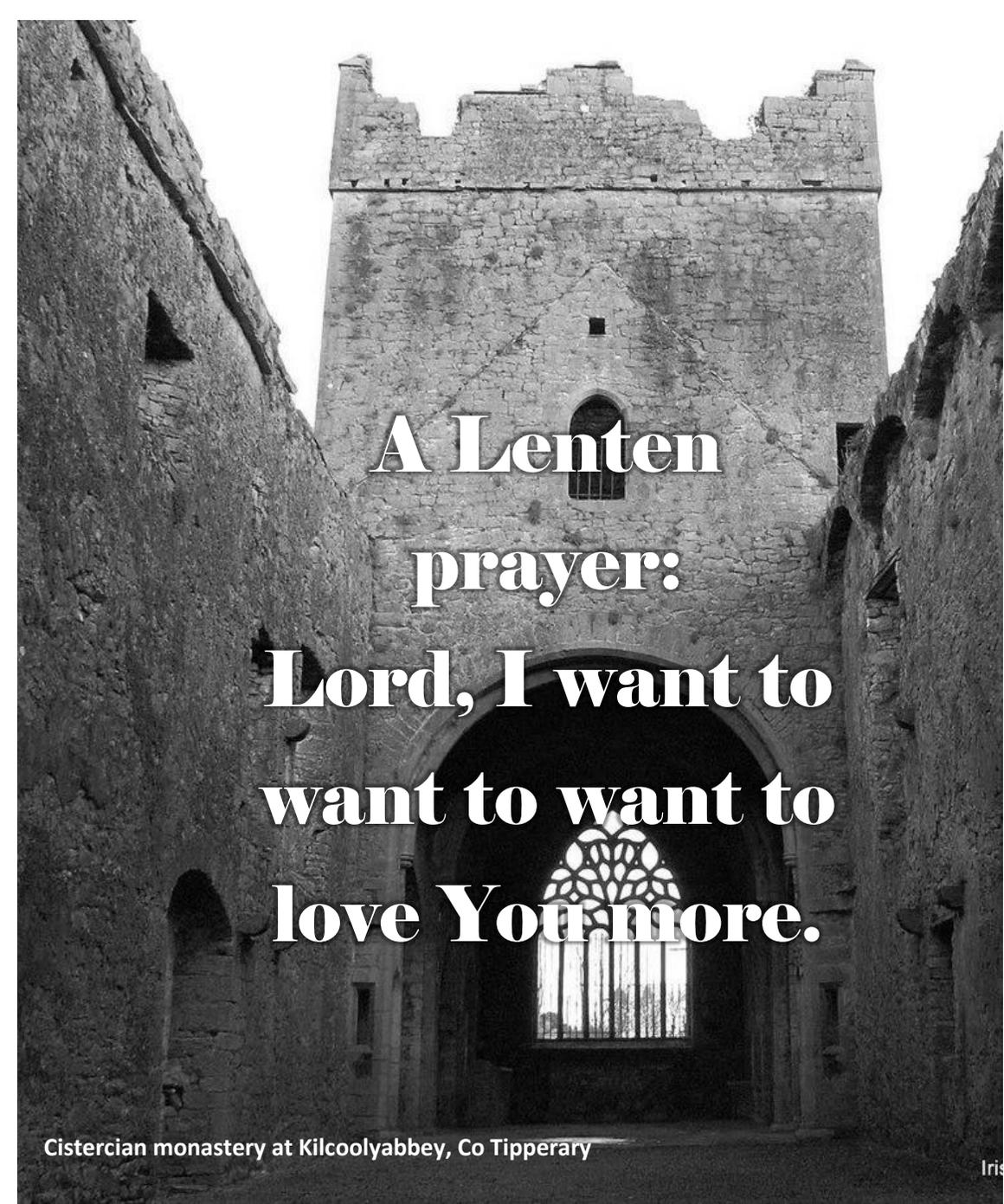
The aim of any Lenten observance is to look for God and, in proportion that we see Him and find Him, to obey and rededicate ourselves to Him.

I pray that the eyes of your heart may be enlightened in order that you may know the hope to which God has called you, the riches of his glorious inheritance in his holy people and his incomparably great power for us who believe.

Letter to Ephesians 1:18-19

Imagine you are asked to design a new sacrament that involves light:

- (1) What forms of light could you use?
- (2) How would you explain the way the light was being used to say something about God?
- (3) Write a short prayer to accompany a sacramental service that involves light.



**A Lenten
prayer:
Lord, I want to
want to want to
love You more.**

Cistercian monastery at Kilcoolyabbey, Co Tipperary

School of prayer

**Different ways to get
closer to God through
prayer**

Saturday 22 February: 9:30 am till 1:45 pm

St Barnabas' Church in Clarksfield, OL4 1NL

Includes a free, simple lunch.

All are welcome

St Barnabas Church is hosting a *School of Prayer*

The day will involve a series of workshops to encourage and inform about different ways we can get closer to God through prayer.

- Participants can chose 3 workshops from a range of options.
The current list is: the Jesus prayer, 'breathing space' contemplative prayer, Ignatian use of the imagination, lectio Divina and dwelling on the word, praying with icons, praying with children.
- A free simple soup and sandwich lunch is included.
- The day ends with a short act of worship.

Please speak to Revd Jane for more information.

Love God with all your mind

Jesus rephrased the Ten Commandments. We repeat them at the start of every service. In this summary, he tells us to **love God with all our mind** (Luke 10:27). What does this sentence mean?

Firstly, loving God with our mind means analysing our lives and actions then amending each time we see an error. But it's vastly greater than that.

We give the name 'meditation' to some forms of mental prayer. Meditation is not just 'thinking about' a thing or aspect of faith. Perhaps that's why Jesus helpfully calls himself the 'bread of life' (John 6:35). What does this involve?

We are what we eat. It's true insofar as the food we eat gives us vitamins and protein, goodness and warmth. If we don't eat the right things we become too fat or too thin; we get scurvy if we do not eat enough fruit. The impurities and germs in our food enter our bodies and make us ill. The consequences are obvious. We see a truth in the old saying: we are what we eat.

Jesus was talking of eating in a different, metaphorical sense. He was talking about exposure to concepts, ideas, ideologies — things that feed our minds and thereby feed our souls. Modern psychology has proven the point beyond reasonable doubt: show love to a baby and he will recognise love; immerse the baby in love and she will become loving and, indeed, will grow to have an ability to love; show a violent film to a child and the child imitates the violence; see the violence often and the violence is assimilated and becomes habit and thence lifestyle.

Jesus said he was our 'bread.' We know that bread was the staple diet underpinning the lives of everyone in Jesus' world. We understand that he meant us to feed our souls and minds on the ideas and the ideals

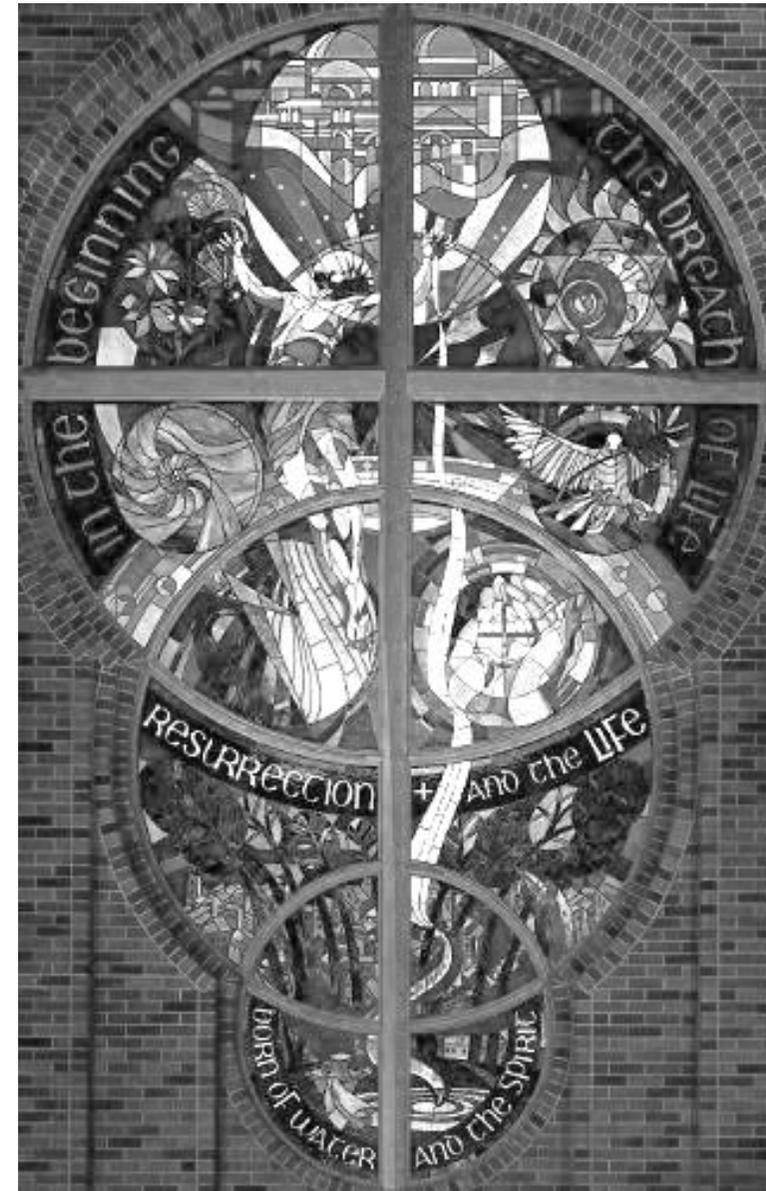
that he gave — and feed on them every single day. If our own lives are to grow strong in the faith of Christ, we must come before God and think and ponder on Jesus, and come before him every day. An occasional feeding on Jesus can only lead to a stunted faith. We are what we eat.

Jesus followed his soundbite by saying, 'Whoever comes to me will never go hungry.' Some foods are pleasant but pretty soon we start to feel hungry again. While it's nice at the time, there is no real goodness there. No wholesomeness. There is no substance. A person who eats only lettuce will be hungry most of their lives, and they will not grow, or will grow slowly and become stunted. In the same way, the person who feeds on spiritual platitudes will pretty soon find their spirit is hungry. We can tell there is real substance in the spiritual food that is Jesus because that food enables us to grow in a spiritual sense: that's how feeding on Jesus creates a spiritual health.

We are what we eat; we will grow spiritually if we 'eat' good spiritual 'food'. Meditation is another word for that process of 'spiritual eating'.

Many people find a strong visual image is a good way to start meditating. This stained-glass window by David Hetland (1947–2006) is called *The Descent of the Spirit*. It portrays creation, Jesus' baptism and Pentecost. It could be a fruitful means of meditating on God:

- What are the images and how do they speak to us?
- What are they saying about God?
- Although separate, what do they have in common?
- Is the image of God more useful in being part of a window and, if so, how?



Loving God with all our strength

We all know the old adage, 'Don't just stand there: do something!' We say it to someone who is not sharing the workload or whose activities aren't useful and maybe get in the way. Sometimes it's our own endless activity that gets in the way. All of us are capable of using our time and energy in ways that do not serve God. We'd prefer to watch TV, use social media or clean the kitchen. Perhaps God sometimes wants to say to us, 'Don't just do something: stand there!'

It can take quite a lot of inner strength — call it self-control — to say 'No!' to those inner voices telling us to do the wrong things. One of the best uses of our strength is to hold ourselves in check: to analyse, pray, amend, redirect, repent.

That's one of the main purposes of Lent: we learn how to use all our strength for God rather than for ourselves and as others would have us use it.

Later this month, on Wednesday 26 February, Holy Church invites us to kickstart the season of Lent with Ash Wednesday. The Liturgy of Ash Wednesday is sombre. Much of it echoes the liturgy of a funeral service because God is asking us to put to death those parts of our lives that are not of Him. They are wrong and need to go.

Part of that 'putting to death' means stopping some activities, maybe in order to replace them with something else. Many Christians give up something during Lent, particularly food, or else amend a habit or lifestyle. In just the same way that a doctor has a better chance of making a diagnosis if we take off a coat or shirt so we remove the layers of self that insulate us from God the 'divine physician.' We don't give up something in order to lose weight or appear good but in order to allow God to get close enough to make a difference. A Lent that ends in a chocolate binge was not a successful Lent even if no chocolate was consumed until Easter Day.

So as we approach Lent, don't decide straightaway what you'll give up or take up. Pray a different prayer: 'Lord, my strength is yours: I want to **love you with all my strength!**' and then ask Him to show you how to use it.

**Almighty Holy God,
our lives are laid open before you:
rescue us from the chaos of sin
and through the death of your Son
bring us healing and make us whole
in Jesus Christ our Lord.**

The collect for Lent



Holy
Trinity
WATERHEAD

**Eucharist and ashing in preparation for
the observance of a holy Lent**

Wednesday 26 February

Ash Wednesday



Honest faith begins with
surrender and ends in wonder.

Vicky Beeching

In the year 1800, Mary Jones, a 15-year-old daughter of a weaver from Llanfihangel-y-Pennant in Wales walked 25 miles barefoot across rugged mountain country to buy a Bible from the Reverend Thomas Charles of Bala. Mary's epic trip was to have lasting effects throughout the world.

Mary was born in December 1784, in a poor wool-weaver's cottage called Tŷn-y-ddôl. It was not much more than four stone walls and a yard for the chickens. But the family were devout. She learned to read at one of the so-called 'circulating schools' — a locum teacher walked around the area giving an elementary education.

Mary was desperate to read a Bible of her own. There had been no Welsh version of the Bible until Bishop William Morgan published his translation in 1588. Before then, Welsh worshippers had to use Latin or English texts. Most of them understood little of either language. Only after Morgan's Bible became available did things change.

Bishop Morgan's Bible was heavy and expensive. It was therefore restricted to church and chapel use. A smaller and cheaper version was published in 1630 and by the end of the century new editions were freely available — but only to those who could afford them.

In north Wales, Thomas Charles (a Methodist preacher operating from a tiny chapel in Bala) was trying to ensure that all Sunday Schools and, wherever possible, individuals had a Bible.

The nearest Bible to her house was lodged in a farm two miles away. It was a long hike every time she wanted to read God's word. So the young girl began to save her money, a penny at a time, until she had enough to buy a Bible of her own.

Saving enough money took her nearly six years. Only then did she reach the target sum of three shillings and six pence. The only person who had copies of the Bible for sale was Thomas Charles of Bala and so Mary Jones walked the 25 miles to buy one. She had no shoes and the journey was both long and exhausting.

For more information, please visit the following sites:

<https://www.biblesociety.org.uk/about-us/our-history/>
<https://sites.google.com/site/welshbibleexhibition/the-mary-jones-story>
<https://www.bbc.co.uk/blogs/wales/entries/030d79e5-ef0b-3e81-9cff-9def72baf127>

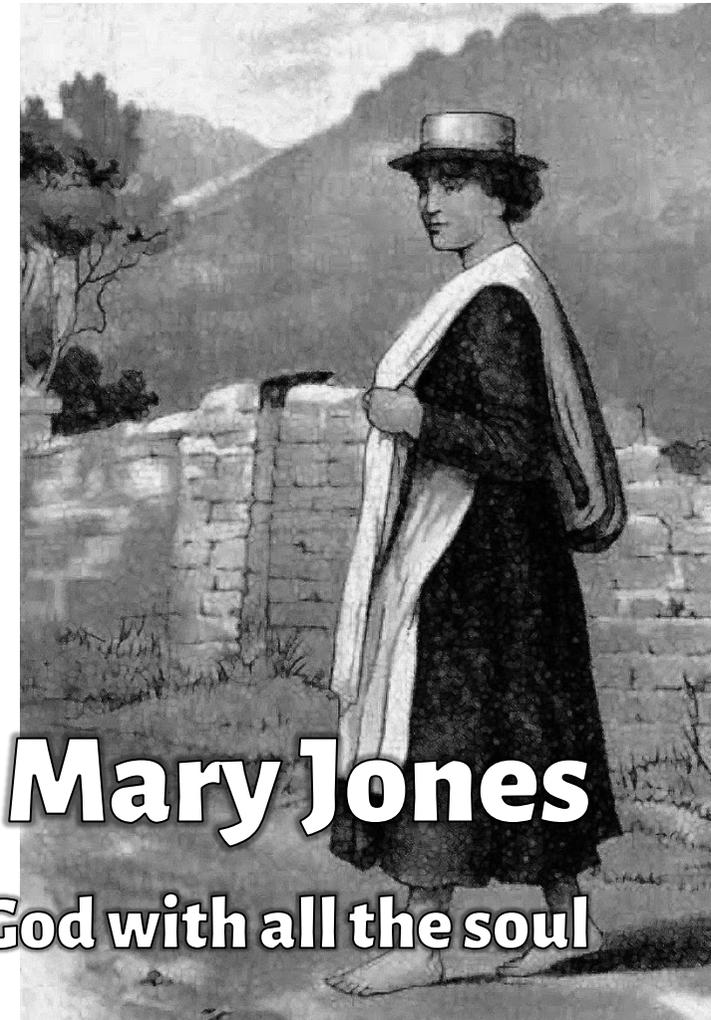
When she arrived in Bala, Mary Jones was devastated to learn that Thomas Charles had either sold or promised all of the copies he had. But he was so moved by the girl's faith that he arranged lodgings for her until a new supply of Bibles arrived two days later. Then he sold her three copies for the price of one. A different version of the story says that he gave Mary his own copy.

Mary returned home, again on foot. This time she sang hymns all the way and invented new verses as she skipped. She later married a weaver, Thomas Lewis.

She died on 28 December 1866. Two monuments to Mary exist, one being a [memorial obelisk](#) on the site of the cottage where she was born. The other memorial is a long and flowing tribute on her gravestone in Bryn-crug.

Thomas Charles used the story to persuade the *Religious Tract Society* to establish a new organisation, the *British and Foreign Bible Society*. It started on 7 March 1804 with the help of William Wilberforce. The *Bible Society* has now sent millions of Bibles around the world.

There are no contemporary images of Mary Jones. This is one of the earliest artist's impressions of her and dates from the early 1840s.



Mary Jones

Loving God with all the soul

Curate's Corner

Are you looking forward to **Gesimatide**? 'What-ima-what?' I hear you cry!

Those of you 'cradle' Anglicans of my age or older will have been brought up to worship using *The Book of Common Prayer* of 1662 and will be familiar with Sundays named *Septuagesima*, *Sexagesima* and *Quinquagesima* currently known respectively (in *Common Worship*) as the Third, Second and the Sunday next before Lent.

Gesimatide or *Shrovetide* is the pre-Lenten period that begins on Septuagesima Sunday (this year it falls on 9 February) and ends on Shrove Tuesday (Pancake day in some cultures, *Mardi Gras* in others) which is the day before Ash Wednesday, when the forty days of Lent begin.

Septuagesima comes from the Latin word for 'seventieth.' Likewise, Sexagesima and Quinquagesima mean 'sixtieth,' and 'fiftieth'. The significance of this naming is as follows: Septuagesima Sunday falls within seventy days but more than sixty days before Easter. Sexagesima Sunday is within sixty days, and Quinquagesima within fifty.

An interesting fact that I discovered is that Septuagesima Sunday was also the day on which you could begin your forty days of 'giving something up for Lent' which enabled you to still indulge on Thursdays, Saturdays and Sundays!

So what is the season all about? What are we marking during this Gesima / Shrovetide?

Beginning on the Sunday after the end of Epiphany (Candlemas) is a period when we can begin to change gear as we move from celebrating the birth of our Lord and Saviour, cradled in that humble manger, and turn towards the desolate hill of Calvary, where he was tortured to death on the cross. The rough wooden manger and the rough wooden cross both testify to love: the one brings joy to the world and the other the desolation of death before His triumphant and glorious resurrection on the third day. As Christians, we have to experience both the joy of Christmas and the desolation of Good Friday to begin to understand what God's love really means.

Please consider attending our School of Prayer at St Barnabas on the morning of Saturday 22nd of February (see posters in Church). It should be helpful preparation for a prayerful Lent, which begins the following Wednesday.

'For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life' John 3:16

Revd Jane

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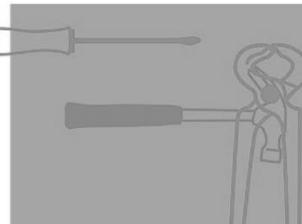
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Evidence

I once heard a scientist say that science depends on everyone sharing bits of

information with everyone else. I was reminded of this when I visited Daisy Nook Country Park during mid-January. As I walked towards the unglamorously named Crime Lake I soon encountered two friendly women and their dogs. 'You might see a kingfisher at the lake,' said one. 'We've seen it on four of our last five visits,' added her friend. With a sense of anticipation, I strolled onwards, observing a nuthatch and a pair of mistle thrushes, two of my favourite common bird species.

Once in sight of the lake I could see three men in dark clothing, each brandishing a camera fitted with a telephoto lens. They were very welcoming, explaining that the kingfisher returned at 20 minute intervals to a nearby small willow growing at the water's edge. I asked whether it would be deterred by the sound of our conversation. 'Not at all,' replied the photographer. 'We had somebody here earlier with a nasty chest infection. Each time he stepped forward to get a shot he coughed like a consumptive. Didn't bother the bird at all.'

After a 30 minute wait the star attraction (referred to as 'he' by the others) came in with a joyful and lyrical swooping flight, settling first where hidden by tangled branches and then, lit perfectly by the low winter sun, moving into full view. I have seen a modest number of kingfishers over the years zipping over the River Wharfe or in a culvert by Strinesdale treatment works but I had never seen one display like this. He evidently knew that he was there to provide



Kingfisher

quality images when expensive lenses were trained on him. First he showed his underside, various burnished orange tints shining towards the viewer, then

turned, feathers ruffled by a light breeze to reveal a range of flashing blue and turquoise hues shading towards green in places. This avian aurora borealis continued for quite a few minutes, a passing cormorant seeming very drab by comparison. The feature that I had not fully appreciated previously was the beak. Dark and dagger-like it had a smooth sheen as if worked from polished flint.

As I left the lake I was confronted with further shared observations. A walker brandishing his mobile said he had seen a fox and showed me the video he had just made of the animal slinking along by the path. Someone else pointed out a nearby heron, standing motionless like one of those plastic models people deploy to prevent the real birds from stealing their koi carp.

Clearly a tract of land like this park is valuable beyond price and must have blessed and restored countless thousands of people. Thank you to Oldham Council and to all prepared to share their enthusiasm for nature with others.



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From the memorial book

- 1 **Clara Johnson** died 1998 aged 88 years. Remembered with love.
- 6 **John Murray**, loving husband, father and grandfather, died this day 1998 aged 71. Loved and remembered always
- 9 **Millicent Borrell** died this day in 1999. Time passes, memories stay. Loved and remembered every day.
- 11 **John Shaw Crossley** died this day 1990. Looking back as we always do, we will treasure the memories we have of you.
- 12 **Harry Watton** Beloved Husband and father. Died on this day 1983, aged 63 years.
- 15 **Elsie Kershaw**, died this day 2004. A loving mother, grandmother, sister and friend. 'Pal of my cradle days.'
- 18 **Alan Wolstencroft** died 2000 aged 68. Much loved Husband, Dad and Grandad.
Amy Wainwright died this day 2006 aged 91 years. A devoted mum and grandma, remembered every day with love and affection.
- 23 **Annie Chadwick** late of 560 Huddersfield Road. Born 29th October 1896 . Died this day 1995. 'In Heavenly Love Abiding.'
- 25 **Tom Slater Henthorn** died this day 1959. 'A Devout and Well Loved Church Worker.'
- 26 **Caroline Brooks** Beloved Mother and Grandmother. Died 1979. 'Reunited and sings in Heaven.'
Mrs Mary Robinson died this day 1989. 'A much loved Mother, Grandmother and Great Grandmother.'
Elsie Dearden nee Brooks, died this day 2002. Dearly loved daughter, wife and mother. Reunited with her loved ones.
- 29 **Wilfred George Graham** died 1979 aged 69. Treasured memories of a loving Dad and Grandad.

Church diary

- Sunday 2 11:00 am: Service for **Candlemas**.
- Weds 5 9:00–10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.
- Thursday 6 9:30 am: Morning Prayer (please enter via the vestry).
- Sunday 9 11:00 am: Service for **the Third Sunday before Lent**.
- Weds 12 9:00–10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.
- Thursday 13 9:30 am: Morning Prayer (please enter via the vestry).
- Sunday 16 11:00 am: Service for **the Second Sunday before Lent**.
- Weds 19 9:00–10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.
- Thursday 20 9:30 am: **Morning Prayer** (please enter via the vestry).
- Saturday 22 9:30 am: **School of Prayer** in St Barnabas Church.
- Sunday 23 11:00 am: Service for **the Sunday next before Lent**.
- Weds 26 No **Scripture breakfast**.
10:00 am: Service for **Ash Wednesday** at St Barnabas.
7:00 pm: Service for **Ash Wednesday** in the Church.
- Thursday 27 9:30 am: **Morning Prayer** (please enter via the vestry).

March 2020

- Sunday 1 11:00 am: Service for **the First Sunday of Lent**.
6:30 pm: **Choral Evensong** at St Matthew's Church, Chadderton.
- Weds 5 9:00–10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.



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