



# Holy Trinity WATERHEAD

[holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk)

September 2025

[barnabas-oldham.co.uk](http://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
	Last Sunday all age worship
Wednesday 10:00 am	Bible Study at St Barnabas
	Led by Robin Wilding
Wednesday 7:00pm	Worship on Wednesday (WOW) at Holy Trinity
	(not last Weds. of month)

## PEOPLE AT OUR CHURCHES

**Vicar** Post vacant

<b>Lay Readers</b>	Peter Haslam	0161 345 0215
	Lucie Reilly	07880 861751

<b>Wardens</b>	Peter Haslam (StB)	0161 345 0215
	Val Crane (HT)	07544 770887
	John Wolstencroft (HT)	0161 620 2401

StB Administrator	Sarah Gura	07708 714813
HT Church Secretary	Zoe Liles	07765 963899
Community Worker	MaryAnne Oduntan	07492 849158
Treasurer & Gift-Aid	Mrs Vicky Heaton	07906 077058
HT Parish Hall Manager	Daniel Reilly	07788 860764
StB Centre Manager	MaryAnne Oduntan	07492 849158

To sign up for the magazine online, or to send contributions, please email Sarah Wilding at [sarah.churchmag@gmail.com](mailto:sarah.churchmag@gmail.com)

Dear lovely people

As soon as the school holidays started, the shops were offering 'back-to-school' products, and here we are again, already at the start of the new school year, ready or not. Schools and churches suffer from the same problem, that they have to be a 'one size fits all' garment. Of course, in practice, this means that one size doesn't really fit anybody but it'll do for most. It might be a bit loose or a bit tight in places but it is wearable. This is because churches and schools are for everybody and not just special interest groups or people with the same preferences. Schools get around it to some degree by putting students into 'sets' with others of similar ability. The church has divided and divided into denominations and different expressions of worship, so that most people can find something that suits them to some degree.

Both church and school though, need a person to be able to sit still and listen to be able to learn. Not everyone can do that. In Jesus' time boys were taught to read so that they could follow the scriptures, which must have meant some sitting and listening, but the rabbis taught in a different way. A rabbi would ask questions of his disciples and then respond to the answers they gave. Jesus does this a lot in the Bible (beginning at age 12 in the Temple!) and it is a much more responsive and interactive way of learning, as is Jesus' use of parables involving images from everyday life. It was more like an apprenticeship than school. It is worth asking the question, how can we make the gospel more accessible to those who learn differently? Can we create Christian apprenticeships? There are 'spiritual directors' in some branches of the church and some larger churches are developing the idea of mentors or soul-friends in order to help people grow. Meanwhile, in our own smaller flock, let's be considerate to those whose preferences are different from ours, and praise the one who made us in all our wonderful variety!

*Sarah W*

*Look out for the talents of school students in this issue.*

Letter from the Editor



# Bible readings for September

**Sunday 7 September**

## Trinity 12

First: Jeremiah 18:1-11  
Second: Philemon 1-21  
Gospel: Luke 14:25-33

**Sunday 14 September**

## Holy Cross Day

First: Numbers 21:4-9  
Second: Philippians 2:6-11  
Gospel: John 3:13-17

**Sunday 21 September**

## Matthew

First: Proverbs 3:13-18  
Second: 2 Corinthians 4:1-6  
Gospel: Matthew 9:9-13

**Sunday 28 September**

## Trinity 15

First: Jeremiah 32:1-3a, 6-15  
Second: 1 Timothy 6:6-19  
Gospel: Luke 16:19-end

Preachers: Anne Edwards, Miles, Lucie, Rachel Watts.

Cover photo: 'The Halo' at Rawtenstall. By Timothy Wilding, aged 17.

# NEWS

## From the church and parish

**Holy Baptism for end of July and August.**

**At Holy Trinity Church:**

**Eden Wolfe Ganyon**

**Pippa Jones**

**Layla Rose Garrett**

**Georgia Broadhurst**

**Elsie Broadhurst**

**The Women Thrive! Summer Fayre went well, with good numbers coming in from the neighbourhood and a welcome boost to their funds.**

Coming soon





# Tour of Israel

## The Jewish Quarter

Over lunch we chatted with our guide, Samir, and it became apparent that he was a significant community leader. When an American senator had visited on a fact-finding mission, he had been flown over Jewish settlements on the West Bank and told they were for Palestinians. Samir took him to the refugee camps and showed him what they were really like. He also suggested 10 questions for the Senator to ask the Knesset and when they could not answer them America withdrew their support. Samir also had the idea of asking people to donate \$10 a brick to build houses for refugees. Yassir Arafat brought him in and asked what he was doing, to which Samir replied, "I'm doing what you should be doing". Arafat lived in a compound in Tunisia and only flew in to Palestine. He built casinos, not homes for the poor. Then the Israeli authorities brought Samir in and asked the same thing! Samir said, "I'm doing what you should be doing". It was not in the interests of either side to look after these people.

We went into the Jewish quarter of Jerusalem. The four quarters are the Muslim quarter, the Jewish quarter, the Christian quarter, and the Armenian Quarter. The Armenians are also Christian, with their own particular traditions (Samir was Armenian). This area was much more spacious, with modern buildings and shops. There are several pieces of archaeological walls that were found when the land was cleared, so we turned a corner in a shopping centre and came across a surviving piece of Nehemiah's wall! I was so excited by this: not only is it something straight out of the Bible, but Nehemiah is one of my favourite characters. The wall was hollow, built to look solid to an enemy, and could be filled quickly with rubble in the event of conflict.

Nehemiah's wall

We followed a road out called the *Carda*. This is an ancient Roman road that was the main street through Jerusalem, so Jesus would definitely have walked along here. It was also very thrilling to see.



We came back round to below the Temple Mount to see the Western Wall (or Wailing Wall). It is an impressive sight, built of large blocks of stone. It is all that is left of the original wall of Jerusalem and part of a retaining wall, so there would have been buildings at the top. There is an area reserved for people to pray, with the genders separated. The male area is bigger than the female, but there were more women praying when we were there. People back away when they leave, they don't turn their backs on the wall when they are close to it. There has been some archaeological excavation into the hill, where they have found big arches, but it is off the male side, so Robin was able to go and see but not me. It did not matter, my heart was full with all that I had experienced in Jerusalem.

The Western Wall





**He who learns must suffer. And even in  
our sleep, pain, which cannot forget,  
falls drop by drop upon the heart until,  
in our own despair, against our will,  
comes wisdom through the awful grace  
of God.**

**Aeschylus**

Photo: neomine photography



**By Sophie Tutt, aged 17.**

**You're the lion of Judah, the lamb who was slain  
You ascended to heaven and evermore will reign**

**Robin Mark**



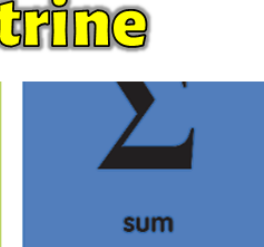
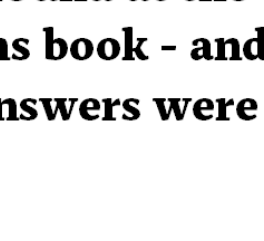
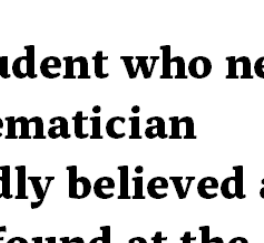
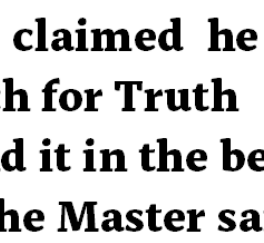
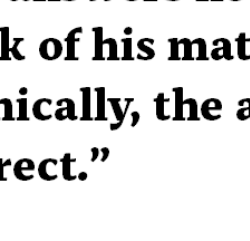
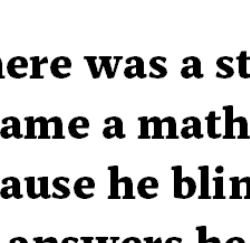
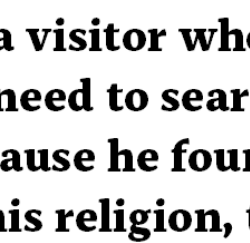
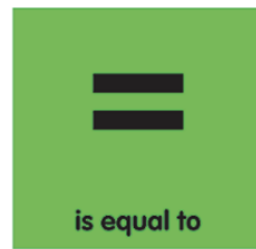
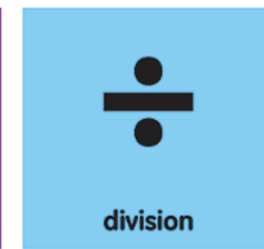
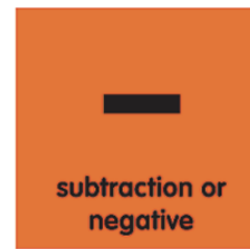
# It's All Greek to Me ...

... lifelong learning

Many people say that they hate maths or are no good at maths, but in Greek a disciple is a *mathētēs*. So we are all mathematicians! The root *math* indicates 'thought accompanied by endeavour', ie. to engage in learning. It refers to a person who follows the teachings of another. John the Baptist had his disciples, as did the Pharisees, but in the gospels it is mostly found in connection with the disciples of Jesus. It is used in the wide sense of all Jews who became his followers, some in secret, but also more specifically of the 12 apostles. *Mathētēs* is also found many times in Acts, of those who believed in him and confessed him. The feminine form, *mathētria*, is also found in Acts, where it is used of Tabitha/Dorcas (Acts 9:36). It adds an extra element to simply believing: "To the Jews who had believed him Jesus said, 'if you hold to my teaching, you are really my disciples'" (John 8:31).

Discipleship is not just intellectual assent but putting that teaching into practice and following him, which brings us to the word for 'follow', which is *akoloutheiō*. This is used in the simple physical sense, such as when Jesus tells his disciples to go into the city and follow a man carrying jars of water (Mark 14:13). But it is also used in the metaphorical sense of following a person's ideas or way of life. In this sense, in the New Testament, it is used entirely of the followers of Jesus. *Akoloutheiō* comes into English as 'acolyte', which usually refers to the devotee of a religion.

So all we need to be good at maths is to follow Jesus and be his disciples, to learn from him. That is a different kind of hard, and something that does not end with school but carries on throughout our lives. Even the oldest Christian has not yet learned everything.



**To a visitor who claimed he had no need to search for Truth because he found it in the beliefs of his religion, the Master said:**

**"There was a student who never became a mathematician because he blindly believed all the answers he found at the back of his maths book - and, ironically, the answers were correct."**

**Anthony de Mello  
from *One Minute Wisdom***

**Doctrine**





# Elizabeth Fry

Elizabeth Gurney was born in May 1780, in Norwich. She was a Quaker philanthropist and prison reformer, who also helped reform the hospital system and treatment of the mentally ill. Her father was a wealthy banker and merchant. In 1800 Elizabeth married Joseph Fry, a London merchant, with whom she had a large family. The great amount of time Elizabeth spent caring for the poor led to her being recognised as a 'minister' by the Society of Friends in 1811. She apparently had a stronger faith than the rest of her family, certainly in the outworking of it in charitable works.

In 1813 Elizabeth Fry visited Newgate Prison for the first time, where conditions were terrible, especially for women and children. The prison was overcrowded and filthy, and some inmates had not even received a trial. She campaigned for separation of the sexes, classification of criminals, female supervision for women, adequate provision for religious and secular instruction, and useful employment (often knitting and sewing). In 1817 Elizabeth founded, with 12 other women, the Association for Improvement of Female Prisoners, and two years later gave evidence to a Commons Committee on the subject. The efforts of Elizabeth and others led to legislation in parliament – the Gaols Act - in 1823. She personally funded a prison school for the children. Fry also promoted the idea of rehabilitation rather than harsh punishment. Over her lifetime she travelled much of the UK and Europe, inspecting prisons and writing reports. She was the first to call prisons 'schools for crime'. Within her lifetime many of her suggestions were acted upon throughout most of Europe, with an inspector for prisons finally being appointed in Britain in 1835, and all gaols brought under central control.

Newgate was often the last stop for the many being deported to Australia. Over the course of 25 years, Elizabeth personally visited many convict ships bound for Australia - 106 transport ships

- and saw 12,000 convicts. She described the ships' conditions as little better than slave ships. Her work helped to start a movement for the ending of transportation, which was officially abolished in 1868.

Elizabeth Fry was also dedicated to improving nursing standards, and she established a nursing school in Guy's Hospital. She influenced Florence Nightingale, a distant relative, who took a team of Fry's nurses to the Crimean War. Elizabeth championed the education of working women, better housing for the poor and was involved in the establishment of soup kitchens in British cities.

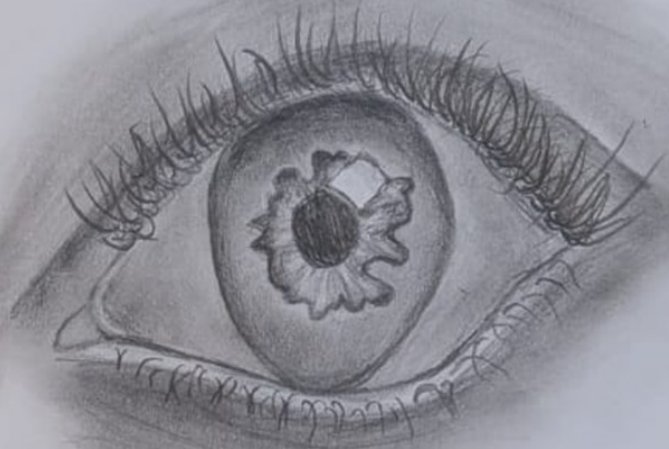
She died in 1845 in Ramsgate, of a stroke. The Lord Mayor of London convened a meeting in her honour, at which it was decided that an institute for ex-prisoners would be established as a tribute to her work: the Elizabeth Fry Refuge. In 1925 this organisation was reconstituted as charity and became a hostel for women on probation, officially approved by the Home Office in 1949. Her legacy carries on there to this day; the centre is now in Reading, having moved there in 1962.



**I hope, if you should live to grow up, you will endeavour to be very useful and not spend all your time in pleasing yourself.**

**Elizabeth Fry**





## To a Refugee

With my eyes I see parks to play in,  
But with your eyes you see nowhere to be free  
With my eyes I see my warm, cosy home,  
But with your eyes you see your home torn apart  
With my eyes I see happy children playing together,  
But with your eyes you see children crying in fear  
With my eyes I see explosions of colour,  
But with your eyes you just see explosions  
With my eyes I see a world I can travel  
But with your eyes you're forced to leave your country  
With my eyes I see ice creams and burgers,  
But with your eyes you see ashes and flames  
With my eyes I see the love of my family,  
But with your eyes you're facing losing yours

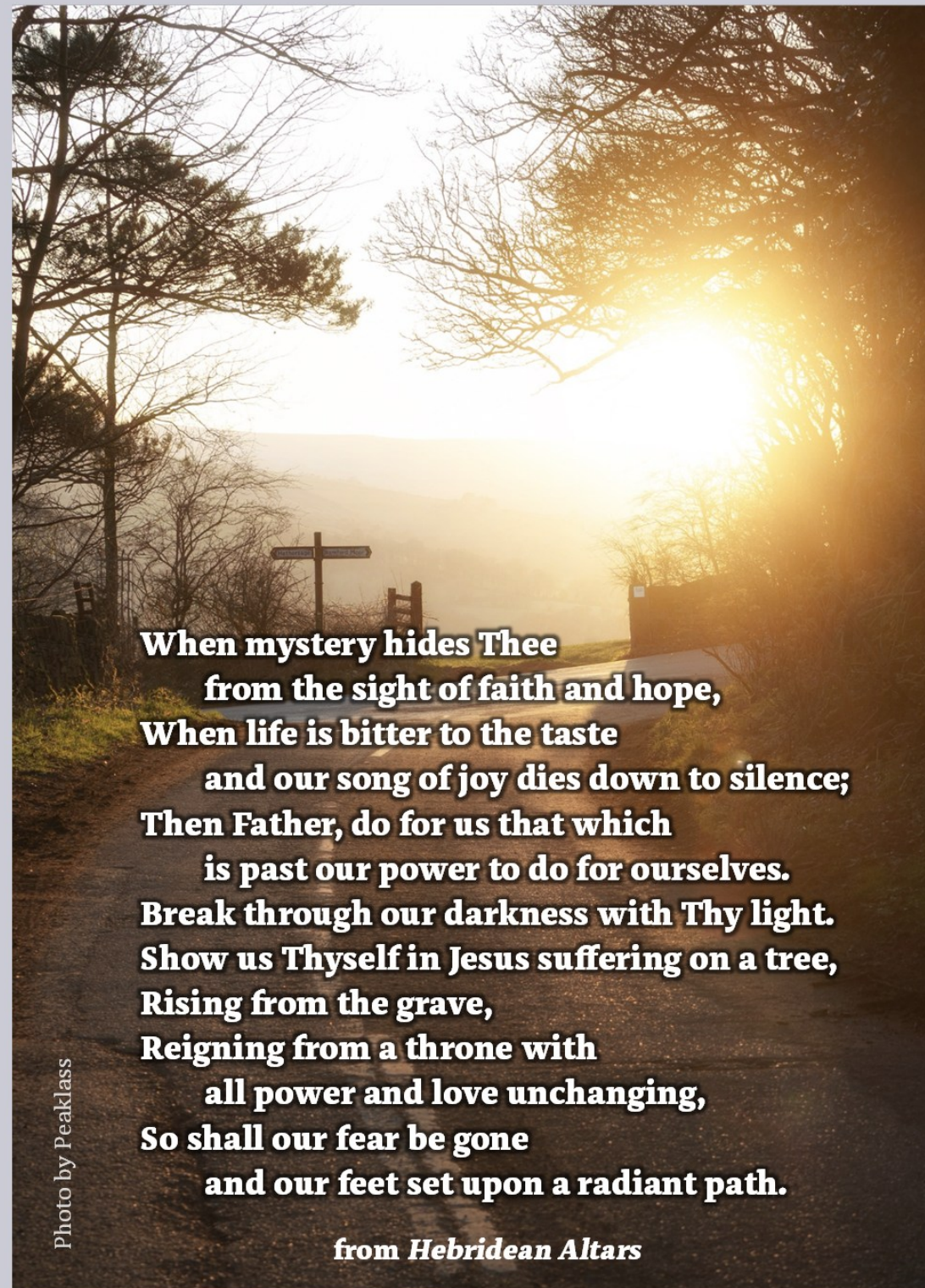


Photo by Peaklass

**When mystery hides Thee  
from the sight of faith and hope,  
When life is bitter to the taste  
and our song of joy dies down to silence;  
Then Father, do for us that which  
is past our power to do for ourselves.  
Break through our darkness with Thy light.  
Show us Thyself in Jesus suffering on a tree,  
Rising from the grave,  
Reigning from a throne with  
all power and love unchanging,  
So shall our fear be gone  
and our feet set upon a radiant path.**

**from Hebridean Altars**



# Children's Pages

Elizabeth wilding



Colour in the pictures.  
Which do you like best?

Lizzy drew this when she was in Year 2 or 3, to help children in Reception to learn the alphabet and numbers.

What are you good at? How can you use that to help other people?



**From the highest of heights to the depths of the sea  
Creation's revealing Your majesty  
From the colours of fall to the fragrance of spring  
Every creature unique in the song that it sings  
All exclaiming**

***Chorus***

**Indescribable, uncontainable,  
You placed the stars in the sky  
and You know them by name  
You are amazing God  
All powerful, untameable,  
Awestruck we fall to our knees  
as we humbly proclaim  
You are amazing God**

**Who has told every lightning bolt where it should go  
Or seen heavenly storehouses laden with snow  
Who imagined the sun and gives source to its light  
Yet conceals it to bring us the coolness of night  
None can fathom**

***Chorus***

**Indescribable, uncontainable,  
You placed the stars in the sky  
and You know them by name.**

**You are amazing God  
Incomparable, unchangeable  
You see the depths of my heart  
and You love me the same  
You are amazing God**

**Chris Tomlin**

Listen here: <https://youtu.be/7-zjHgaoVa4>

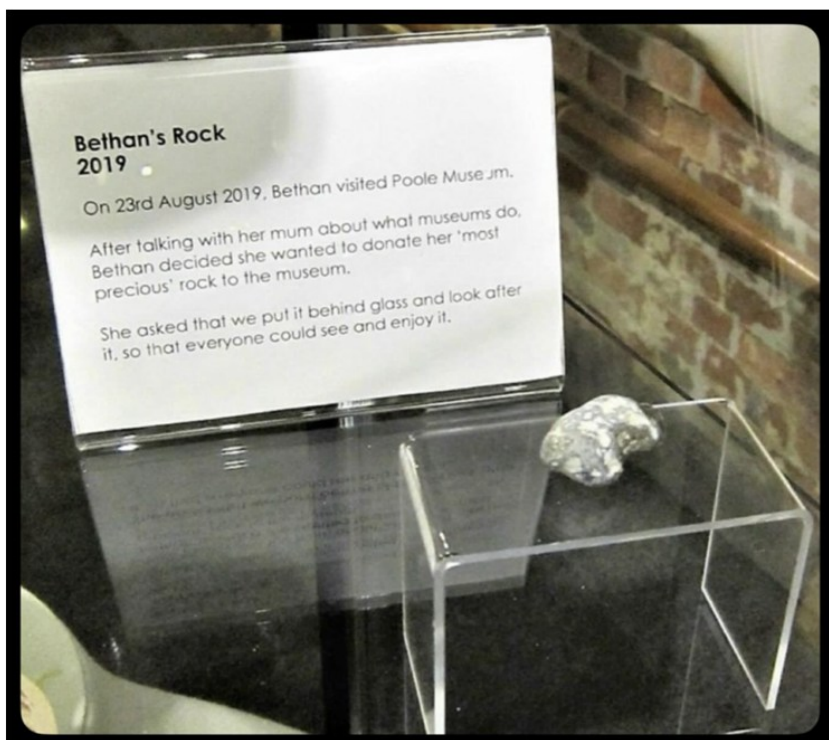
**Song of the Month**





Photo by Matthew Heaton, aged 14

Exhibit



**Oh Lord, may I be directed what to do and  
what to leave undone.**

**Elizabeth Fry**

- 6 **Rebecca Lucy Heap** died 1999. 'Safe in the arms of Jesus.' Always remembered with love, Mummy, Daddy, Amy and Cameron, 'Sleep tight little angel.'
- 7 **Trevor Barnes** died this day 1994. Passed away overseas. Loved by all.
- 11 **Clara Whitehead Henthorn** died 1962. Kind, compassionate and an untiring worker.
- 14 **Maria Pollard** died this day 1999 aged 89 years. Memories of a dear sister, remembered with love.
- 18 **Ethel Oliver** beloved wife of Dr William Oliver and devoted mother of their six children, died this day 1974.
- 19 **John Wardle Slater**, son of Thos. & Sarah Slater of Waterhead, was buried on this day, 1931, at Milton Cemetery, Portsmouth.  
**James Johnson** died 1983. A Loving Husband, Father and Grandfather.
- 22 **Peggy Jane Lawton** passed away this day 1997 aged 72 years. 'Her Life A Beautiful Memory.'
- 23 **Lucy Oliver** Born 15 September 1920. Died this day 1996 aged 76 years.
- 25 **Frank Cheetham** Died this day 1955.
- 26 **Ronald Boase** died 1990 aged 61 years. 'A friend and helper of many.'
- 27 **Alice Cheetham** Died this day 1971.
- 30 **Mary Schofield** nee Woolley born 24.1.1897 died this day 1992. Remembered every day.

**From the Holy Trinity Memorial Book**



When young people use words such as 'bad', 'sick' or 'wicked', they are more likely to be talking about the very opposite: how good, or even better than good, possibly bordering on excellent, a thing is. Such is youth culture and, as a counter culture to that of the dominant generation, it invariably likes to subvert meaning.

This is important because when, in his Our Father, Jesus prayed 'thy kingdom come, on earth', he was referring to the very opposite of the social convention of his day, namely the earthly rule of emperors, kings, and the hierarchy and system of patronage underpinning this: in short, a society governed by elites. Jesus firmly rejected the established order and sought to replace the system of domination with one of compassion for all, which he undertook in practice to great effect: 'And great crowds came to him, bringing with them the lame, the maimed, the blind, the dumb, and many others, and they put them at his feet, and he healed them, so that the throng wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing' (Matt. 15: 30-31).

By behaving in this way, Jesus not only ignored social custom but also bypassed its practitioners, in particular the Jewish priesthood. As a Jew himself, to quote Richard Holloway, Jesus 'understood and observed the code of his people, but he knew it had to be challenged if it was to continue to serve humanity and not the other way round' (in *Doubts and Loves: What Is Left of Christianity*). Hence, he was constantly in confrontation with the Pharisees, a Jewish sect noted for their strict observance of traditional Hebrew law, as numerous passages from the Gospels reveal.

One well-known incident that brought Jesus up against the Pharisees involved him touching someone with a severe skin condition ('lepra' in Greek) in order to heal the person (see Mark 1: 40-44). In doing so he committed an act that was strictly sanctioned by the **purity laws** of Judaism, since such diseases were considered to make the sufferer ritually unclean and turn them into a social outcast (Lev. 14: 1-7).

As the passage above suggests, any act of **healing** on Jesus' part

was bound to be interpreted as troublemaking since he was acting on his own initiative, whereas traditionally healing had been the province of the priests making sacrifice, usually in the temple. In short, he had usurped their role and acquired ideas 'above his station', which threatened the social order. And we know what happened to trouble-makers in the Roman Empire, as, of course, happened to Jesus.

As well as these, Jesus challenged other conventions. One such was the notion of the **family**, which was likewise traditionally organised and recognised, along with notions of gender, kinship and status. According to Luke, Jesus said, 'Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law' (12: 51-53). It was not that family members should not be loved or cherished, as Jesus showed in relation to his own family and the precepts of Jewish law (notably the 5th Commandment of Ex. 20:12); rather that those who abandon their own family traditions for the sake of Jesus' teaching would become a family in their own right. The inclusive message of loving your fellow human being, your 'neighbour', took precedence.

The same holds true of the table fellowship Jesus practised, the act of eating together and the conventions involved, termed '**commensality**'. Here too, from the point of view of the established order, Jesus' open attitude displayed conduct unbecoming: 'the Son of man came eating and drinking, and they say, "Behold, a glutton and a drunkard, a friend of tax collectors and sinners!"' (Matt. 11:19) It would seem that Jesus was far too egalitarian for many of his listeners: he was mixing with the wrong people and proclaiming a questionable message. The advice he tenders to the Pharisee who has invited him to a Sabbath meal expresses this in no uncertain terms: 'He said also to the one who had invited him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbours, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind"' (Luke 14:12-13).

... continued overleaf



The message of inclusivity is further espoused in the so-called Parable of the Feast, which Jesus narrates about a banquet that is planned which many of the invitees find excuses not to attend because they have other personal matters they prefer to deal with. Jesus is attempting to show how, though the planner (by analogy, God) has food freely available to all, many choose not to accept it. How he resolves the problem for the fictitious planner, however, is revealing. First, the master of the house tells his servant to 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame' (Luke 14:21) and then, when there are still places at table to fill, orders his man to 'Go out to the roads and country lanes and compel them to come in, so that my house will be full' (Luke 14:23). Not only do we see Jesus again focussing on the poor and disabled; we can observe how the act of bringing anyone in off the street would result in a mix of people, regardless of class, rank and gender, – a highly subversive outcome. Anthropologically, food exchanges have been a way of defining group boundaries and thereby preserving social structures, and this was no less true for Roman and Jewish culture, but the approach Jesus takes here defies the social norm.

Finally, the way in which Jesus carried out his ministry, travelling from place to place, was also countercultural. Unlike Paul, whose mission required him to visit a variety of places, especially those where Christianity had established its own communities, Jesus really did not need to travel too far at all. He could just as easily have settled down in his own town and established a centre there among his kinfolk, with himself as patron, like a contemporary king holding court. Instead, he chose to keep moving. Such **itinerancy**, therefore, ran contrary to common practice – and still does – where religious cults are regularly centred on a permanent base. Several of the apostles after his death came to build a community around a specific site (John in Ephesus, Peter in Rome, for example), while his brother James settled in Jerusalem to become the first leader of the Christian church there. Jesus sought no such 'centre of operations'. To return to our starting point, the kingdom Jesus wished to create was not for emperors or kings – and least of all for himself. It was and remained throughout his lifetime all for God.

John Booth



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**For he himself is our peace, who has made the two  
groups one and has destroyed the barrier,  
the dividing wall of hostility.**

**Ephesians 2:14**



**By Imelda Sitinta, aged 16**





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**Feeding birds is lots of fun,  
Scatter seeds and here they come!**

**First come feral pigeons, fat and grey,  
Then come bluetits bright and gay,  
Next come sparrows, small and spry,  
Last of all comes the fat magpie.**

**They like to eat both worms and seeds  
And pick insects off the weeds.  
The goldfinches are graceful and light,  
The coal tits are clever and pretty and bright.**

**The small jenny wren is my favourite bird,  
His sticking up tail is quite absurd!  
And these are the garden birds we see  
When we put food out for their tea!**

**Mary Monk, aged 7**

**Chirpy Birds**

Picture by Tatiana Mikhailova







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