

SERVICES AT OUR CHURCHES

Sunday 9:30 am Worship at St Barnabas **Worship at Holy Trinity** Sunday 11:00 am

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

Lay Readers	Peter Haslam	0161 345 0215
	Lucie Reilly	07880 861751
Wardens	Peter Haslam (StB)	0161 345 0215
	Val Crane (HT)	07544 770887
	John Wolstencroft (HT)	0161 620 2401

Sarah Gura	07708 714813
Zoe Liles	07765 963899
MaryAnne Oduntan	07492 849158
Mrs Vicky Heaton	07906 077058
Daniel Reilly	07788 860764
MaryAnne Oduntan	07492 849158
	Zoe Liles MaryAnne Oduntan Mrs Vicky Heaton Daniel Reilly

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

Dear lovely people

Autumn is a beautiful time of year, coloured in gold, red and brown. The trees have changed colour and the bracken is also russet and gold. Yet it is also the most poignant season, coming at the waning of the year and bringing the awareness of winter on its way. All this loveliness comes alongside the dying of the summer flowers, the shortening of the days and the chilling of the wind.

It is a reminder of the positives and negatives of old age. As we get older, there is an increasing awareness of our mortality, of death lurking round the corner. The joints get stiffer, the tummy more delicate, and we generally slow down. We look backwards more than forwards. But there is a beauty in that. Hopefully we have lost the silliness of youth and grown into maturity and wisdom. There have been hard lessons learned, and that growth in our walk with God produces the benefits of this season of life. Suffering deepens us, and by God's grace our faith has turned to gold, as Peter says in his first letter: '... though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that the proven genuineness of your faith - of greater worth than gold, which perishes even though refined by fire - may result in praise, glory and honour when Jesus Christ is revealed' (vs. 6,7).

And perhaps it is a reminder to the young not to dismiss the elderly, set in their ways though they may be, but to look for that wisdom in them. May we see the beauty and not just the falling leaves.

Sarah W

Bible readings for October

Sunday 5 October

Harvest

First: Lamentations 1:1-6 Second: 2 Timothy 1:1-14 Gospel: Luke 16:19-end

Sunday 19 October **Trinity 18**

First: Jeremiah 31:27-34 Second: 2 Timothy 3:14-4:5

Gospel: Luke 18:1-8

Sunday 12 October

Trinity 17

First: Jeremiah 29:1,4-7 Second: 2 Timothy 2:8-15 Gospel: Luke 17:11-19

Sunday 26 October Bible Sunday

First: Isaiah 45:22-end Second: Romans 15:1-6 Gospel: Luke 4:16-24

Preachers: Sarah, Miles, Bishop David, Robin.

Church Diary

Services will be at the usual times unless otherwise stated.

Sunday 5 October: Harvest Festival at both churches

Friday 31 October: Halloween Party at Holy Trinity; 7:00pm; tickets £5 Saturday 18 October: Quiz at Holy Trinity; 7:00pm for 7:30; £5 per person

Sunday 2 November: All Souls at Holy Trinity; 4:00pm

Sunday 9 November: Remembrance Day; 9:30 at St Barnabas

10:50 at Waterhead Cenotaph

11:30 at Holy Trinity



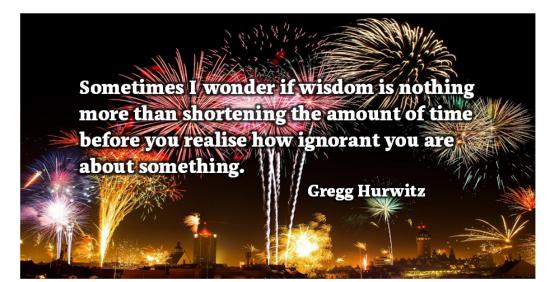
From the church and parish

Holy Baptism At Holy Trinity:

Holly Kemp on 17 August Ida Florence on 14 September

Holy Trinity will be holding our next **Quiz Night** on Saturday 18th October in the Parish Hall. The quiz will start at 7.30pm so please take your places as soon after 7pm 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, please). Tickets are £5 for adults and that includes nibbles and a (mostly) cheese buffet supper. Children under 12 are free and for those between 12 and 18 years of age tickets are £3.

The bar will be open and there will be a raffle as well as a cash prize of £30 for the winning team. If anyone would like to donate a raffle prize please contact Lynne Schofield on 07804 094457.



It's All Greek to Me...

... the Bible

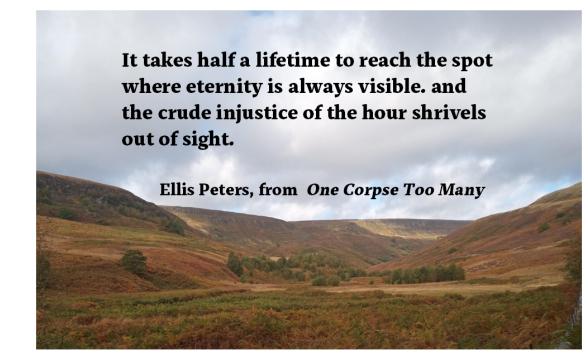
Our English word 'Bible' comes from the Greek biblos and biblion. These simply mean 'book'; biblion was originally a small book, but this had lost its force by New Testament times and was used interchangeably with biblos. The words, translated either 'book' or 'scroll', refer to any book and had no particular innate sense of being sacred or authoritative writing. However, they were handmade from papyrus, which was in much shorter supply than paper is today. The pulp from the centre of the papyrus plant was mulched and pressed into sheets, which were then dried and usually rolled into a scroll. A book, then, was only used for important documents meant to be kept, be it sacred writings, administrative records, accounts, histories or letters. For temporary or casual writing a clay tablet would be used, which could be smoothed over and used again and again.

In the New Testament *biblos* is used of the books of scripture, such as in Mark 12:26, 'the book of Moses', and of 'the book of life' (Phil. 4:3, Rev. 3:5). It is used only once in a secular reference, in Acts19:19: 'A number who had practised sorcery brought their scrolls together and burned them publicly'. Likewise, *biblion* is mainly used of books of the Old Testament and the book of life. It is also used in Revelation at the winding up of human history: 'The heavens receded like a scroll being rolled up, and every mountain and island was removed from its place' (6:14). In a secular sense, a bill of divorce is a *biblion*, translated 'certificate' (Mark 10:6).

The scripture itself, ie. that which is written in the books, is similarly a simple word in Greek: $graph\bar{e}$, and the verb $graph\bar{o}$. In general use, it was primarily used of drawing (from which we get the English 'graphic' and 'graph') and only secondarily of writing. In the Bible, $graph\bar{e}$ refers to any writing, sacred or secular, and we must rely on the translators to interpret what is important from

the context. Thus we find *graphē* translated as 'scripture' in references to the Old Testament and in verses such as 'all scripture is inspired by God' (2 Tim. 3:16) and Peter's comment about Paul's letters, 'His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other scriptures' (2 Pet. 3:16). This verse tells us that the writings of the apostles were already being treated as sacred within their own lifetime.

Most Jewish boys could read and write to some extent, but it was a skilled trade and for important documents a scribe would be employed. This did not just consist of writing down what was said neatly and legibly. Because of the limited size of papyrus sheets, scribes needed to arrange the writing so that what was said could fit into the space available. This is why fragments of ancient writing are so cramped and hard to read. It also means that even the most apparently insignificant incidents and statements in the Bible have been carefully chosen to fit into the written records and are worthy of note.



Praying with the Spirit

Sometimes when I pray,
I utter the words,
but I do not feel or think them.

Sometimes when I pray,
I utter the words,
thinking about what I say,
but not feeling,

Sometimes when I pray,
I utter the words,
and I both think and feel
what I say,

An act of will cannot make me feel, nor stop my mind from wandering.

An act of will can only make me utter.

So I will utter the words, and let the Spirit do the rest, guiding my hands and heart as he wills.

Robert Van de Weyer





Moses? Do I have your full attention?

How We Gotthe Bible

The Old Testament

There are 3 main sources for the Old Testament books:

1. The Masoretic text. After the destruction of the Temple in 586 BC, the people were taken away to Babylon for about 70 years, a period called the Exile. The Jewish teachers of the time began a project to produce a standard text of the scriptures. They did this by copying the documents they had as accurately as possible and then destroying the older ones.

2. The Septuagint. This a Greek translation of the established Hebrew scriptures, done in the 3rd to 2nd centuries BC. It was important for Greek and Aramaic speakers and some quotes in the New Testament are from here. In some places it is not a very good translation of the Hebrew.

3. The Dead Sea scrolls. These were discovered in caves in Qumran in the 1940s and 50s. They include many documents that come before the Masoretic text.

Early Christian translations of the Old Testament, especially into Latin, often use a mixture of the Septuagint and pre-Masoretic texts. There is not a lot of dispute about which books are accepted into the Old Testament canon, though there are some that people do not agree on or are much later, and these are collected in the Apocrypha.

There are several types of writing in the Old Testament, which are gathered together in different sections:

The oldest books are the first five books, generally held to have been written by Moses. There is no reason to doubt this, as Moses would have been very well educated when he was part of Pharaoh's court in Egypt. The book of Joshua is also very early. There is some sign of editing in the books but this is itself also very early.

The History Books: Judges and Ruth are very old and, along with 1 and 2 Samuel and 1 and 2 Kings, were written before the Exile. 1 and 2 Chronicles were written after the Exile, to remind people where they had come from. Nehemiah, Ezra and Esther are also after the Exile and deal with the return.

The Prophets: These were written at the time of their ministries. A scribe would have taken notes of their

speeches and written a more permanent record on scrolls later. Sometimes prophets were forbidden to speak under ungodly kings, and so some of the prophecies were written directly onto scrolls. Many scholars think that the apocalyptic part of Daniel was written much later, by a different author, but there is no definite reason why it could not have been written by Daniel himself. Jonah and Habbakuk, though classed as prophets, may have been written as wisdom literature in order to look at specific issues. After the return from Exile and rebuilding of the Temple, there stopped being prophets to the nation as a whole. This makes John the Baptist really significant, because he was the first major prophet in 400 years!

Wisdom. This is Job, Proverbs and Ecclesiastes. These are generally held to be the collected works of Solomon and his wise men. Solomon was king after David and legendary for his wisdom.

The Psalms. These are very wide in date. The core works were written by David but others have been added over time. Some are attributed to the Sons of Korah, who were some of the Levites who served in the Temple. Some are clearly after the Exile because they talk about that time and events. The final version was most likely compiled by the Levites not long after the return, because they organised the Temple worship.

The New Testament

These are the books that people in the early church agreed were written by the Apostles or people who knew them. For example, Mark did not know Jesus but he was very familiar with Peter and wrote what he remembered of Peter's teaching. Paul lived after Jesus but his call to be an apostle seems to include having been visited by the risen Christ,

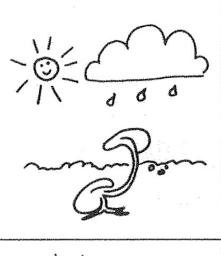
and he certainly met with the main apostles in Jerusalem and spent a lot of time in Ephesus, where John and Mary, the mother of Jesus, lived. Luke carefully talked to people who were involved with Jesus when he wrote his gospel and the first part of Acts, and much of Acts he wrote from first-hand experience. There were a lot of other writings in the early church which were very useful but, like Christian books now, no-one ever claimed that they were apostolic.

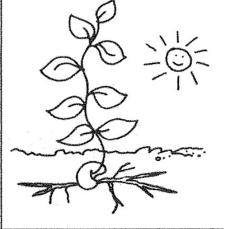


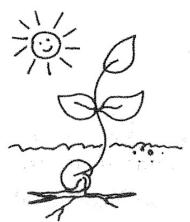
Children's

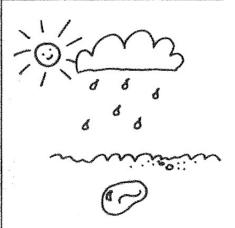
Jesus told
a parable about a
seed growing by itself
to produce a great
harvest!

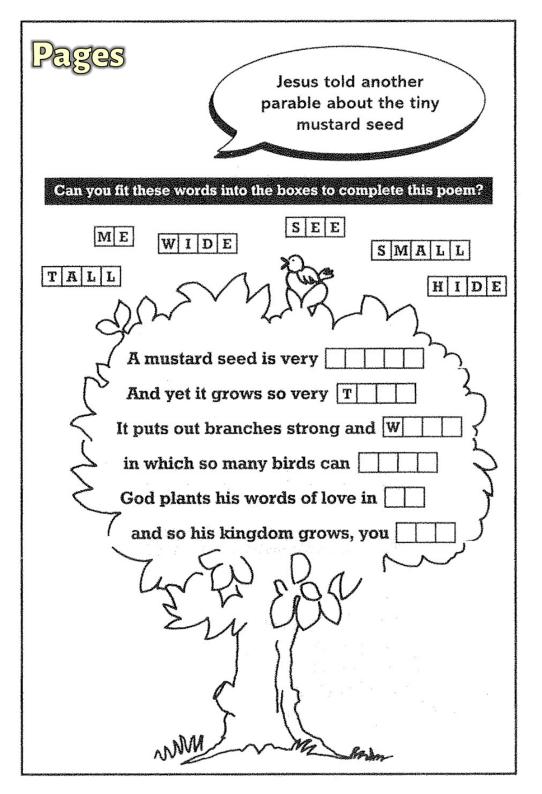
Can you number these pictures 1 to 4 to put them in the right order?











- 3 **Lees Marland M.M** 27th July 1917 to 3rd October 1983 Worthy of Remembrance.
- 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.
- Edith Goulding died 1990. A much loved Mum and Grandma. Dearly loved and remembered always.
- 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.
- **Tom Robinson** died 1969 aged 71 years. 'Lovingly Remembered.'
- Agness Smith died 1957. 'Always Remembered.'
 Frank Harrison Tattersall died 1966. Husband of Jennie
 Gladys Tattersall who died 6th March 1959.
- 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.
- Frank Wilkinson died 1967. Loving husband of Mabel who died 16th October 1993.

From the Holy Trinity Memorial Book





If you've lived in the hollow hills of hatred If you're fooled by the government game If you're blind, then brother we're related Brother, you and I are just the same.

Na na nah, nananah

Oh my love, come away to the crystal waters
Come my love, to the centre of the earth
Oh my love, turn away from the fields of slaughter
I'm a child like you for what it's worth.

Spirit move, through the highland spires of Scotland
Spirit move, through the southern plains
Spirit move, through the green hills of Connemara
Down the River Tyne and back again.

Na na nah, nananah

Spirit move, in the lonely and the hopeless Spirit move, in their anger and their pain Spirit move, in the hungry and the homeless Gather all your children once again.

The Tanzads Song of the Month Listen here: https://youtu.be/Va168TaUpuU

The Earl of Shaftesbury

Shaftesbury was a great Christian social reformer of the 19th century and did much to improve the lot of the poor. Named Anthony Ashley-Cooper, he was born in 1801. He was known as Lord Ashley until his accession to the Earldom in 1851, when he became the 7th Earl of Shaftesbury. Ashley's parents were remote and unfeeling to him, to the point of harshness, and he found the affection he needed from the family housekeeper, Maria Millis. Maria was a committed Christian who prayed and read the Bible with the boy, which provided a foundation for his whole life. He attended the Manor House School in Chiswick, which he hated, followed by Harrow and Christ Church College, Oxford, emerging with a 1st class degree in Classics. While at Harrow, he witnessed a pauper's funeral in the town, the horror of which strongly influenced his later path.

The young aristocrat was expected to go into politics. Ahead of his first general election he wrote in his diary: "I have a great mind to found a policy upon the Bible." He was elected as Tory MP for Woodstock, near Oxford, in 1826 (a year after the death of William Wilberforce). In post-Wesleyan evangelicalism, eschatology (the end times) had become prominent in theology. Ashley's ideas were greatly affected by this; he believed that the return of Christ was imminent, so action was urgent. He also developed his own ideas and saw the hand of God intervening in events, natural and political, such as the financial crash of 1825-26. By 1829 he was being sarcastically called a saint by his critics but Ashley himself felt his own unworthiness of the title. He saw politics as a call from God. In 1830, Ashley married Emily Cowper, whose mother was likely the illegitimate daughter of the future Whig prime minister, Lord Palmerston. Despite, or perhaps because of, their own dysfunctional childhoods, the couple had a very happy marriage. They had ten children, most of whom survived to young adulthood.

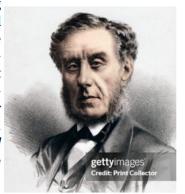
Ashley's first campaign was on behalf of the mentally ill, but he mumbled so much in his first speech that he could not be heard! Ashley tended towards depression himself; Florence Nightingale said of him that had he not been committed to the reform of asylums, he would have been in one. He was appointed Metropolitan Commissioner for Lunacy in 1828, became chairman of the Board of Commissioners in 1834, and remained actively involved until his death.

He then espoused the cause of children in factories and mines, who worked in terrible conditions from a very young age. He had become more eloquent and made powerful speeches on the subject. The first Factory Act of 1833 prohibited the employment of children under the age of nine in textile factories, and Ashley went on to head a Royal Commission into the issue of child labour. He found, for example, that children as young as five were employed in mines to pull the trucks through passageways only about two feet high. Ashley stated that the country would face God's judgement for the less favourable treatment its children received than the recently freed slaves in the West Indies. Indeed, the poet Robert Southey referred to the widespread exploitation of workers as 'white slavery'. The battle continued over several years: in 1842 Ashley introduced the Mines and Collieries Act, which outlawed the employment of women and children in the mines, followed by the Factory Act of 1847, which restricted labour to a tenhour day for all men, women and young persons. Ashley also espoused the cause of 'climbing boys' employed by chimney sweeps.

Ashley felt that government was important, but it was limited in scope for building a truly Christian society. He was very much in favour of Christian voluntary societies, and lamented their being taken over by government departments. He was instrumental in the founding of the Church Pastoral Aid Society and was involved in the London City Mission, with whom he tirelessly walked the streets and preached the gospel. He was also involved in bringing together various voluntary Christian schools into 'The Ragged School Union'. He was not in favour of the planned legislation, in 1870, to bring in compulsory state education, feeling that faith and education should go hand in hand.

He worked for other causes, such as public health, and introduced measures to improve sanitation in the slums. He also promoted animal welfare. He used his own money to fund his campaigns and work

and was frequently out of pocket, borrowing heavily from his neighbours and friends. Lord Shaftesbury was known affectionally among the poor as 'Lord Shaffy'. He died, in 1885, of an inflammation of the lungs, and such was the impact of this great reformer that the route to his funeral was lined with London's poor. The Shaftesbury Memorial Fountain in London Piccadilly, topped by the mistakenly called *Eros*, actually the *Angel of Christian Charity*, was built to commemorate his philanthropic works.



Going to Galilee

We left Jerusalem behind us and took a convoluted route to Galilee. First we went back near Bethlehem to Herodion. Herodion was one of Herod's many building projects, built very impressively into the top of a hill. The ruins are very extensive, including the remains of a bathhouse at the bottom of the hill.







We came back north and joined the road to Jericho. We were travelling on a new straight road but the old road was notoriously dangerous, not just from bandits but from the intense heat. It used to be known as 'the valley of the shadow of death', so it features not only in Jesus parable but also the 23rd Psalm! Jericho itself is an oasis, very green and therefore cooler because of the access to shade. It is in the West Bank and used to have a busy market,

but with the Wall and checkpoints, nobody comes to buy the farmers' produce and they cannot take it elsewhere to sell. There was a Tel Jericho but it was an early site and the archaeologists had not covered the excavation. Unfortunately, rain had washed away the mud-brick buildings.



We then drove north beside the Jordan valley. We could see a strip of green where the river was, which would have been much wider in ancient times, as water is drawn off today for irrigation. We had a brief stop near what is possibly the area Jesus went into to be tempted, where there is a monastery built high up on a hill, so high that there is a cable car that can be used for access!



As we went further north the land generally became more fertile, with green fields across a wide plain. By the time we came to Lake Galilee, now called Lake Tiberias, the whole area was lush and green. There was a pleasant breeze and it was a huge contrast to where we had been only that morning. It was also a contrast socioeconomically between the fertile Israeli farms and the arid Palestinian ones. We stayed on a kibbutz, in chalets opening onto the path. The lake is vast and justly called a sea, but it is fresh water and there were reed beds along the beach. The hills were hazy in the distance across the lake. As night fell we could see lights twinkling on the far shore.





The Power of Liturgy

From its inception, BBC Radio 4 broadcast the shipping forecast twice a day (though the broadcast, in some form or other, goes back to 1925). This took the form of the name of each sea area followed by a shorthand of the weather, with the information reduced to cryptic utterances such as 'backing westerly' and 'rain later, good'. In all, it made a kind of litany with its regular slot and format, with poetic and seemingly mystic statements. Radio involvement is no longer necessary. Technology has moved on, to the point where ships and boats can access weather information for themselves whenever they need it. However, the Met Office reported that when the evening broadcast was simply moved back 15 mins., not even cancelled, people 'went ballistic'. If something so meaningless can bring comfort and rhythm to people's lives, how much more so something that is meaningful!

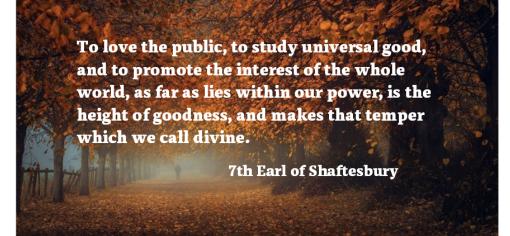
Having a form of words to hear or to say regularly can be very helpful. In this, the Anglican church has so much to offer a fragmented and stressed society. Regular liturgy becomes part of the pattern of our lives, giving a framework or skeleton for our faith that takes us through our days. These beautiful and true words, based on scripture, pass into our subconscious, ready to pop out at odd moments to reassure, to comfort and to challenge. When we know them by heart we sometimes say the words barely paying attention, but this is not necessarily a bad thing. God is surely listening to all that we are, which means that he is joined with us in our subconscious, involved in what is happening there as well as in our conscious minds. It is good, then, to have regular prayer in the depths of our being, giving a sure foundation to our thinking.

In the time of the Celtic church it was normal to say a prayer or a blessing over many regular household tasks, not just at mealtimes, and so the lives of the people were steeped in prayer. Some of this tradition still remains in remote parts of the country. These things can descend into superstition, such as touching wood (representing connection to the cross) or crossing one's fingers. We need to be careful to have liturgy and symbols as part of a living faith, not a substitute for it. It is not meant to be a magical formula, which, when incanted correctly, will produce a result. To avoid this, we may find it more helpful to adapt any form of words to our own lives and circumstances, or to create our own prayers to use.

Midday Prayer (next page), © Northumbria Community, is designed as a very short prayer to take time out for five to ten minutes in the middle of a busy day. Although short, it still has the basic elements of a church service. This is a good place to start if you want to introduce liturgy to your daily routine. You can put it into current English, if you prefer, or add or change elements to suit you. Other useful liturgies can be found online, such as these:

https://www.northumbriacommunity.org/offices/how-to-use-daily-office

https://stpadarns.contentfiles.net/media/documentsSimple order for Morning Prayer .pdf https://stpadarns.contentfiles.net/media/documentsSimple Order for Evening Prayer.pdf



Opening Sentences

Let the beauty of the Lord our God be upon us. Establish Thou the work of our hands.

Establish Thou the work of our hands.

The Lord's Prayer

Our Father, who art in heaven.

Hallowed be Thy name;

Thy kingdom come,

Thy will be done

On earth as it is in heaven.

Give us this day our daily bread,

And forgive us our trespasses

As we forgive those who trespass against us.

And lead us not into temptation,

But deliver us from evil.

Amen.

Declaration of faith

We believe and trust

In God the Father Almighty

We believe and trust

In Jesus Christ his Son.

We believe and trust

In the Holy Spirit.

We believe and trust

In the three in One.

Canticle

Teach us, dear Lord, to number our days

That we may apply our hearts unto wisdom.

Oh, satisfy us early with Thy mercy

That we may rejoice and be glad all of our days.

And let the beauty of the Lord our God be upon us.

And establish Thou the work of our hands.

And let the beauty of the Lord our God be upon us.

And establish Thou the work of our hands, dear Lord.

Blessing

Let nothing disturb thee,

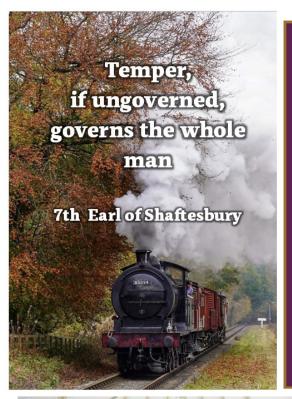
Nothing affright thee;

All things are passing,

God never changeth!

Patient endurance attaineth

To all things.



ZIG

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Some days, although we cannot pray, a prayer utters itself. So, a women will lift her head from the sieve of her hands and stare at the minims sung by a tree, a sudden gift.

Some nights, although we are faithless, the truth enters our hearts, that small familiar pain; then a man will stand stock-still, hearing his youth in the distant Latin chanting of a train.

Pray for us now. Grade I piano scales console the lodger looking out across a Midlands town. Then dusk, and someone calls a child's name as though they named their loss.

Darkness outside. Inside, the radio's prayer = Rockall. Malin. Dogger. Finisterre.

Carol Ann Duffy

Prayer



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