

A field of red poppies in full bloom, with a bright sunset in the background. The sun is low on the horizon, creating a warm, golden glow. The poppies are scattered across the field, with one large, vibrant red poppy in the foreground, slightly to the left of the center. The background is a soft, out-of-focus field of more poppies under a hazy sky.

Holy
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WATERHEAD

November 2019

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**Suggested
donation**

50p

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

People at Holy Trinity Church

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Church Treasurer	Vicky Heaton	(07906) 077 058
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

November is a month of anniversaries. The sub-text on some days says 'never again' like Remembrance Sunday on 10 November. Others like All Saints' Day (which we celebrate this year on 3 November) talk about the people we celebrate from the past and want to think about more often. Again, All Souls' is a chance to bring to mind those who have lighted the path for us and brought us to our current stage of faith today.

The purpose of the Church Calendar is to remind us of the past in order to learn from it. As the saying goes, 'The first lesson of history is that those who don't learn the lessons of the past make the same mistakes as in the past.'

As we celebrate the Church Calendar — its heroes and events from the past — we need to understand our own place in the history of the Church and from there become a part of that history. We need to realise how we are a link in the chain: we were inspired and came to faith, and it's now our turn. Others will come to faith through us and because of our faith and the lives we live. Our lives of faith are not lived for us alone but for those round us.

Wishing you every blessing as you live lives that touch those around you with holiness and love:

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 great friend of our Church. Her farewell service occurs in the Cathedral on 17 November.

All Souls' Day

This year's All Souls' service occurs on Sunday 3 November at 4:00 pm in the Church.

During this service, we read aloud the names of all the faithful departed who have made a difference to our lives. We also read aloud the names of all those we know of who have died during the previous three years — for example, those whose funeral occurred in the Church.

Prayer vigil

Like many Churches, our sister Church of St Barnabas has often been targeted during the past year by vandals. Churches Together in East Oldham are wanting to support us, and have arranged a prayer vigil in the Church on Tuesday 12 November from 7:00 pm till midnight. All are welcome. Please join us even for a small time.

Christmas hamper

Lynne Schofield is organising a Christmas hamper, and a raffle / tombola. Donation boxes are located at the back of church. Many thanks. Anyone with queries should see Lynne, please.

All Saint's

Although Satan breaks our dark glass into shards
Each shard still shines with Christ's reflected light,
It glances from the eyes, kindles the words
Of all his unknown saints. The dark is bright
With quiet lives and steady lights undimmed,
The witness of the ones we shunned and shamed.
Plain in our sight and far beyond our seeing
He weaves them with us in the web of being
They stand beside us even as we grieve,
The lone and left behind whom no one claimed,
Unnumbered multitudes, he lifts above
The shadow of the gibbet and the grave,
To triumph where all saints are known and named;
The gathered glories of His wounded love.

Malcolm Guite

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2019 dates for your diary

Saturday 26 October	7:00 for 7:30 pm: Quiz at the Parish Hall (see page 16).
Sunday 3 November	4:00 pm: Commemoration of the Faithful Departed (often called All Souls' Day) at Waterhead Church.
Friday 8 November	10:30 am: Quiet day at Mirfield.
Sunday 10 November	10:50 am: Service at Waterhead War Memorial . 11:30 am: Service of Remembrance .
Tuesday 12 November	7:00–12:00 midnight: Prayer Vigil in the Church.
Saturday 30 November	10:30 am: Retreat for Advent in St Barnabas Church.
Wednesday 18 December	7:00 pm: Annual Carol Service in the Church.
Tuesday 24 December	4:00 pm: Christingle Service at Waterhead Church.
Tuesday 24 December	11:30 pm: Midnight Mass at Waterhead Church.
Wednesday 25 December	9:30 pm: Eucharist for Christmas Day at St Barnabas'.



When it came to breaking bread,
Edward was the best in the business.

Bible readings for November

Sunday 3 November 2019 All Saints' Day

First: Daniel 7:1–3,15–18
Epistle: Ephesians 1:11–19
Gospel: Luke 6:20–31

Sunday 17 November

2nd Sunday before Advent

First: Malachi 4:1–2a
Epistle: 2 Thessalonians 3:6–13
Gospel: Luke 21:5–19

Sunday 10 November Remembrance Sunday

First: Job 19:23–27a
Epistle: 2 Thess 2:1–5, 13–end
Gospel: Luke 20:27–38

Sunday 24 November

Christ the King

First: Jeremiah 23:1–6
Epistle: Colossians 1:11–20
Gospel: Luke 23:33–43



The vertical stalks look almost like abstract art drawn by a careless child — ‘What’s its saying ... if anything’ is a subtext. Then we see a pinprick of glorious scarlet, see the boat, see the man, and the whole thing not so much collapses into comprehension as explodes. We see paddy fields and a farmer’s boat. This sudden way of seeing is much like what happens when we read the Gospel: God suddenly shows us His requirement of complete simplicity. Holiness is surrender to God.

Many churches venerate and celebrate a great many saints. We give them specific feast days when we can remember their lives and influence. All Saints' Day allows us to remember *all* the saints; and All Souls' Day is for every believer.

Remembering saints and martyrs and dedicating a specific day to them each year has been a Christian tradition since the fourth century, but it wasn't until 609 AD that Pope Boniface IV decided to remember *all* martyrs. He originally designated 13 May as the Feast of All Holy Martyrs. Later, in 837 AD, Pope Gregory IV extended the festival to remember all the saints and changed its name to the Feast of All Saints. He also changed its date to 1 November. All Souls was then added as a kind of annex, remembering those who were devout but not (yet) canonised as saints.

In Western Christianity, the annual celebration is associated with the season of All hallow's tide, including All Saints' Day (1 November) and its vigil, All hallow's Eve ('Hallowe'en') on 31 October. In the Eastern Orthodox Churches, the first All Souls' Day occurred in 893 AD when Emperor Leo VI wanted to dedicate a church to the memory of his late wife but was denied, and dedicated it to *all* Christian souls

instead. Indeed, he helped found the festival because on All Souls' Day, Christians remember relatives who have died in the faith. The Orthodox hold All Souls' Day around Easter time.

The Roman Catholic Church defines the day in exclusive terms: 'the faithful' refers only to the baptised; 'All Souls' refers to penitent souls in Purgatory; 'All Saints' commemorates the Saints triumphant in Heaven.

All Saints' Day is now a 'principal feast' of the Church, meaning it's as important as Christmas or Easter. It only became a big festival in later medieval times. In context, many farm workers took time away from work to attend Church services that celebrated a favoured saint's day. As the number of saints grew, so the number of days off work also increased. This became a problem in the late summer and autumn as days away from the fields could ruin the harvest. The answer was a pragmatic move to celebrate all the saints together and then work during the commemorations of specific saints' days. In this way, All Saints' Day became more important at the expense of the other saints, but to the benefit of the local economy.

For more information on the apocalyptic Scriptures, please see

https://en.wikipedia.org/wiki/All_Souls%27_Day

https://www.bbc.co.uk/religion/religions/christianity/holydays/allsaints_1.shtml

<http://www.newadvent.org/cathen/01315b.htm>

All Saints' and All Souls' Days

Elizabeth Goudge was born on 24 April 1900 in Wells, Somerset, close to the cathedral. Her father Henry Leighton Goudge was vice-principal of the Wells Theological College and a canon at the Cathedral. He was a considerable scholar and his works are still in print today. Her mother was a native of Guernsey and semi-invalid following a bicycle accident.

The family moved to Ely when her father was appointed principal of the Theological College there. The family then moved to Christ Church, Oxford after he was appointed Regius Professor of Divinity.

Elizabeth was not educated or equipped for the modern world. She was an only child and taught at home by a governess. Her upbringing was sheltered and seen through a filter of beauty, privilege, and other-worldliness. But that childhood was ideal for an imaginative writer because it provided many images that later resurfaced in her books. For example, her governess later appeared as the gentle 'Miss Lavender' in the novel, *The City of Bells*.

Elizabeth attended Grassendale School in Southbourne but had a breakdown. She later attended the art school at University College Reading, then an extension of Christ Church. She later said of that time that it gave her the ability to observe things in minute detail, and stimulated her imagination.

The options for a girl of her class were limited. And she suffered debilitating depression, which she regarded as 'her Cross'. So she decided to write. Her first book, *The Fairies' Baby and Other Stories* (1919), was a failure, so it was many years before she wrote her first novel, *Island Magic* (1934), which she based in the Channel Islands. It was a huge and immediate success.

She wrote a great many novels and numerous short stories. She also wrote a life of Jesus, *For God So Loved the World*. Almost all her books are notably Christian in outlook and discuss such themes as sacrifice, conversion, discipline, healing, and growth through suffering. Her charming autobiography, *The Joy of Snow*, speaks very movingly of her attempts to follow the Christian path. She could say, 'Faith given back to us after a night of doubt is a stronger thing, and far more valuable to us than faith that has never been tested.'

Elizabeth had the rare gift of making goodness attractive, and was able to discuss Christianity without romanticising or preaching. She rarely wrote bad

ing to understand her own characters with compassion. In her case, she links that compassion to a sense of otherness — her characters experience their most profound spiritual experiences when they are most concerned with helping other people. She understood the power of suffering and darkness, especially mental suffering, but chose to celebrate light.

After her father's death in 1939, Elizabeth and her mother moved into a bungalow in Devon and they stayed there through the Second World War. After her mother's death in 1951, Elizabeth moved to Oxfordshire, spending the last 30 years of her life living at a cottage near Henley-on-Thames. She died on 1 April 1984, a few weeks before her 84th birthday.

Elizabeth Goudge was writing at a time when the Church was not particularly vibrant. Her works were seen as a way by which people — lay or ordained — could explore a life of holiness and commitment, and in which moral goodness was portrayed as attractive.

Her influence was wide and spread to unlikely places. For example, J. K. Rowling (the creator of Harry Potter) recalled how Elizabeth's most famous children's book *The Little White Horse* was her favourite book as a child. She has also identified it as one of very few with 'direct influence on the Harry Potter books. The author always included details of what her characters were eating and I remember liking that. You may have noticed that I always list the food being eaten at Hogwarts.'

To read more about Elizabeth Goudge, please explore the following:

<https://www.elizabethgoudge.org/index.php/a-short-biography>

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

<https://www.terriwindling.com/blog/2016/04/elizabeth-goudge-a-sense-of-otherness.html>



Elizabeth Goudge

The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum, and was probably written in Jerusalem in the 7th century BC.

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted the destruction of the city (Zephaniah 2:4–15). The city of Nineveh was vast because it was the world's centre for commerce. It became rich because it had robbed and plundered all its neighbours, hence the phrase a 'bloody city all full of lies and robbery' (Nahum 3:1). In fact, Nineveh was destroyed by fire around 625 BC which helped bring an end to the Assyrian empire, an event which changed the face of Asia.

The book of Nahum comprises two parts. Chapter 1 shows the majesty and might of God in his goodness and severity and Chapters 2 and 3 describe the fall of Nineveh in 612 BC. The book compares Nineveh to Thebes, the Egyptian city that Assyria had itself destroyed in 663 BC. Nahum describes the siege and the frenzy of Nineveh's troops as they try to halt the invaders. Poetically, Nahum becomes a participant in the battle and, with subtle irony, shouts battle commands to the defenders. He uses many similes and metaphors. Nineveh is (ironically) compared with a lion, referring to

Assyrian symbol of power, the lion; Nineveh is the 'lion of strength' that has a den full of dead prey but will become weak like the lion hiding in its den. The Book concludes with a funeral dirge that talks of the impending destruction of Nineveh, the 'sleep' or death of the Assyrian people and death of the Assyrian conqueror-rulers.

We don't know when the book was written. Some scholars think Nahum was prophesying at the beginning of the reign of Ahaz (740s bc). Others think his words refer to the latter half of King Hezekiah's reign (8th century bc), in which case the book was probably written in Jerusalem, where Nahum witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35). Still others say he wrote shortly before the fall of Nineveh at the hands of the Medes and Babylonians (612 bc); certainly, the oracles suggest a date after the Assyrian destruction of Thebes in 663 bc because the event is mentioned in Nahum 3:8.

Nothing is known about Nahum himself except his name means 'compassionate' or 'full of comfort' and that his hometown was Elkosh (Nahum 1:1), and even then its general location is uncertain. Some scholars have attempted to identify it with several cities, including the modern 'Alqush of Assyria and Capharnaum of northern Galilee. Certainly, the language employed in Nahum 1:15; 2:2 is appropriate to someone who wrote for his countrymen in their native land.

For more information, please visit the following sites:

<https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-nahum>

<https://www.biblestudytools.com/dictionary/nahum>

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

The book of Nahum



Quotes from Elizabeth Goudge

[Miss Montague] took a vow to love. Millions before her had taken the same simple vow but she was different because she kept her vow, kept it even after she had discovered the cost of simplicity. Until now she had only read her Bible as a pious exercise but she now read it as an engineer reads a blueprint and a traveller a map, with a profound concentration because her life depended on it. Bit by bit, over a number of years that seemed to her long, she began to get her scaffolding in place ... She saw, that she must turn from herself, and began to see something of the discipline that that entailed.

Faith given back to us after a night of doubt is a stronger thing, and far more valuable to us than faith that has never been tested.

Could you understand the meaning of light if there were no darkness to point the contrast? Day and night, life and death, love and hatred, since none of these things can have any being at all apart from the existence of the other, you can no more separate them than you can separate the two sides of a coin.

God is a trinity, and there are three necessary prayers and they have three words each. They are these,

Lord, have mercy.

Thee I adore.

Into Thy hands.

Not difficult to remember. If in times of distress you hold to these, you will do well.

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Quiz

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Advent retreat

Saturday 30 November

10:15 am — 12:30 pm at St Barnabas' Church

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All the following words in the grid relate to events, saints days and holy days in November.

All Saints, All Souls, Andrew, Catherine, Clement, Edmund, Hilda of Whitby, Leonard, Margaret of Scotland, Margery Kempe, Remembrance, Willibrord of York.

Portsmouth is a very long way to go for a few days holiday, but it's a trip you must make (as I did recently) if you want to visit the magnificent remains of Henry the eighth's flagship...the *Mary Rose*. Many of you, like me, may have watched 'live', as the wreck was raised from the waters of the Solent in 1982, some 337 years since she sank during a battle to repel a French invasion fleet.

The carefully preserved hull of the ship is impressive enough (it is viewed from a series of walkways that mimic the curve of the decks) but it is the display of artefacts found inside that bring the whole experience to life.

Described, by historian David Starkey, as 'England's Pompeii', the articles recovered are an important Tudor 'Time Capsule' as they include many personal effects of the crew, from the captain's pewter dinner service to the rough and ready wooden bowls and utensils of the ordinary sailors. It is the smallest items that seem the most poignant: the bone and wooden combs, personal sundials, musical instruments, the skeleton of the ship's dog, dominoes, knitted socks and leather shoes.

Among items recovered, were many sets of rosary beads — some fancy and some crudely carved from wood. Their survival is a reminder that, from Captain to lowest crew member, these were men of faith (a day-to-day faith that we may find hard to fully comprehend at 300 years distance) and it is thought that, as well as officers, cooks, carpenters, ships surgeon, and fighting men, there would have been a chaplain on board to see to the spiritual needs of the crew.

Many have used the metaphor of a ship (or ark) to describe the Church; and its people (its congregations) as the crew. Jesus is, obviously, our captain and perhaps ministry teams are at the helm helping to steer the 'crew' on a journey of faith. Like a ship, all on board have an important part to play (whatever that 'part' may be) in ensuring that our Church/ship continues to provide for all ... whether on board or not ... spiritual passage to a new world where God reigns supreme. Unlike the *Mary Rose*, we pray that our ship never flounders and that we may work hard to enlist others, under our Great Captain Jesus Christ, and so increase the size of His 'crew' for the journey from this world ... to safe harbour in the next.

Revd Jane

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What makes October special for you? Is it the leaves changing colour, apples on trees or large and fast-moving spiders coming into the house? I always like to see the pink-footed geese passing over Waterhead as they migrate from Iceland to their wintering grounds in Norfolk and beyond. The geese travel in extensive v-shaped skeins, being led on their 500 mile journey by the older geese taking it

Evidence

they make fast and steady progress towards West Lancashire where they rest up and forage in the fields. Numbers are increasing and staff at the *Martin Mere Wetland Centre* have estimated that over 45,000 birds are present this year.

I have restored to health two worn-out holly trees growing in tubs and they have responded by producing a decorative crop of red berries. A good female holly full of berries and with leaves shining after heavy rain is an uplifting sight indeed at this season of the year. In former times the hardiness and vibrancy of the tree identified it as having magical powers. There was a persistent superstition that homes could be visited by mischievous spirits — a nasty-sounding bunch with names like the Hobthrust, the Brownie and Robin Goodfellow. If the milk turned sour or the fire went out you knew who to blame. If holly and ivy were brought indoors during the Christmas season it would keep such house goblins under control until the decorations were removed on Candlemas Eve (now February 2nd.)

Oliver, who attends church on Wednesdays has a fascination with conkers, and was asking if I knew of any local horse-chestnut trees. There are some, behind the *Shepherd's Boy* for example, but the abundant conkers are only of modest size. childhood I have admired conkers, specially when they are



Pink-footed goose

in turns to navigate. The flocks, sometimes hundreds strong, are a beautiful sight as fresh from the husk: their gloss and grain suggesting the work of a craftsman French-polisher. The seasonal game of conkers was

always interesting to us children and while some players resorted to the arcane practice of steeping them in vinegar to produce a tougher specimen, It occurred to me to plant one.

A low wall dividing us from neighbours we hardly ever saw stood at the end of our Essex garden. I planted a conker in the fertile soil there, producing a vigorous result. The thrust within this large seed was remarkable such that within a few seasons a sturdy sapling stood crowned with palmate leaves. This prompted the quiet neighbours to seek closer contact. If it continued to grow the tree would damage the structure of their garage. It was removed.

From the Parish Registers

Holy Baptism

13 October Aubrey Hazel Lucas
20 October Billy Burbidge

Christian Funeral

Monday 18 October Ivy Hurst, at Oldham Crematorium,




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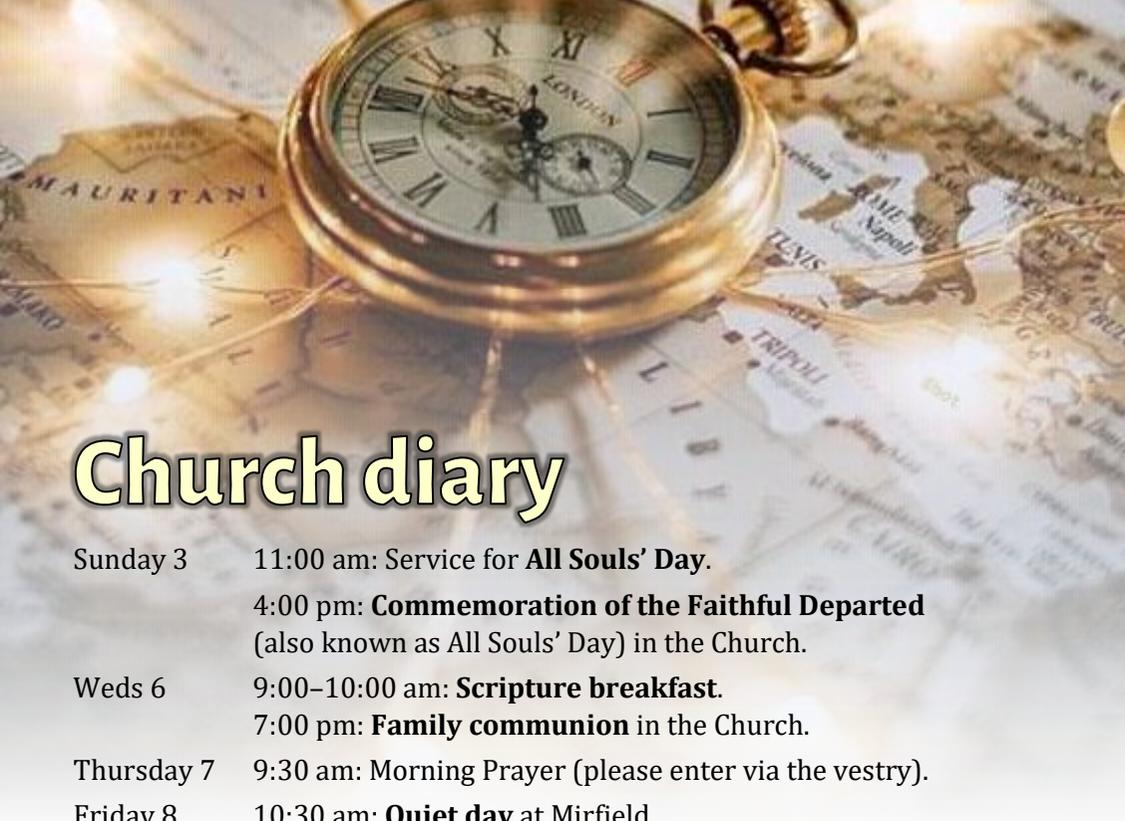
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From the memorial book

- 4 **Florence Dean** died 1999 aged 86. Treasured Mum, Grandma and Great-Grandma.
- 5 **Norah Illing** dearly loved Wife, Mother and Friend died this day 1993 aged 72. 'Resting where no shadows fall.'
- 6 **Harriette Heywood Waddington** died this day 1942. Known as Daisy to family and friends. A constant worshipper and a beloved friend.
Rebecca Sarah Robinson died 1969. 'In Heavenly Love Abiding.'
- 8 **Freda Barnes** died this day 2010 aged 71. Passed away overseas. Greatly loved. Reunited with Trevor.
- 9 **Frank Robinson** died this day 1958 aged 66 years. 'A loving Husband and Father.'
Louisa Mary Hudson died this day 1995. 'In Heavenly Love Abiding.'
- 11 **Stuart Stephen Bolton** died 1994 aged 18 years. 'Remembered always with love.'
Albert Allen A dear husband and father. Birthday Memories 1923-1978. 'Lest We Forget.'
- 14 **Harry Buckley** died this day 1947. True was his heart, his actions kind, His loving memory left behind.
Austin John Cox died 1990. 'His life a Beautiful Memory, His Absence a Silent Grief.'
- 16 **Hilda Harris** died this day 2008 aged 82. 'Treasured memories of a loving Mum, Grandma and Great-Grandma.'
- 22 **Helen Chadderton Feber** died 1996 aged 95 years. 'A deeply caring friend and an inspiration to all.'
- 23 **Fred Broadbent** died 1986 aged 88 years. 'Dearly loved. He lives in our hearts and minds.'
- 24 Loving memories of **John Fielding Baron** who died in 1985 aged 73 years.
- 25 **Fred Wolfenden** died this day 1972.
- 28 **Sarah Fletcher** died 1942. Always remembered.
- 29 **Barbara Battersby** died 1957 aged 3 yrs. 9m. A treasured little daughter and sister. Remembered with love.
- 30 **Frank Albert Horrocks** died this day 1988. Loved and Remembered Always.



Church diary

- Sunday 3 11:00 am: Service for **All Souls' Day**.
4:00 pm: **Commemoration of the Faithful Departed** (also known as All Souls' Day) in the Church.
- Weds 6 9:00-10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.
- Thursday 7 9:30 am: Morning Prayer (please enter via the vestry).
- Friday 8 10:30 am: **Quiet day** at Mirfield.
- Sunday 10 10:50 am: Service at **Waterhead War Memorial**.
11:30 am: Service for **Remembrance Sunday** (please note the later starting time).
- Tuesday 12 7:00-12:00: **Prayer Vigil** in our sister Church of St Barnabas.
- Weds 13 9:00-10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.
- Thursday 14 9:30 am: Morning Prayer (please enter via the vestry).
- Sunday 17 11:00 am: Service for the **Second Sunday before Advent**.
- Weds 20 9:00-10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.
- Thursday 21 9:30 am: Morning Prayer (please enter via the vestry).
- Sunday 24 11:00 am: Service for **Christ the King** (also known as the next Sunday before Advent).
- Weds 27 9:00-10:00 am: **Scripture breakfast**.
7:00 pm: **Family communion** in the Church.
- Thursday 28 9:30 am: Morning Prayer (please enter via the vestry).
- Saturday 30 10:30 am: **Retreat in preparation for Advent** in the Church.



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