

A black and white photograph of a water splash, with a large, central, teardrop-shaped splash and many smaller droplets scattered around it, set against a light grey background.

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WATERHEAD

Suggested
donation
50p

March 2020

holytrinitywaterhead.co.uk

Services at Holy Trinity Church

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

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

People at Holy Trinity Church

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457

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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

Letter

from the Vicar

The cover of this month's magazine shows a single drop of water splashing everywhere as it hits the surface of a small pool. The splash was small because the drip was small.

This splash is a visual metaphor for the spirituality of love. The drop was nearly microscopic yet it caused a mini-explosion as it smashed into the still surface of the water. In exactly the same way, every act of love — however small — disturbs the surface of everyday life. It showers everything with itself. Ignoring the impact becomes impossible.

The flavours of Lent surround everything throughout the whole month of March. Lived properly, Lent is a period of God-focussed introspection. We look at God as He lives His life in us. We explore and meditate in order to see how God is inviting us to a life of greater love, greater joy and peace.

Across the whole of this Lent-lived month, God is inviting us to look closely at the ways in which every tiny act of love, however small, showers everything with itself.

If there is a theme to this month's magazine, it's the ways in which we can fling unexpected droplets of love as we live our everyday lives. Some are more obvious than others. Some look more spiritual than others. Indeed, some don't actually look spiritual at all. But, like the image on the magazine cover, they are intended to produce something beautiful.

Wishing you great joy as you seek Him in love:

PAUL

Church and Parish news

Helen Tyler

Many of us will remember Helen Tyler during her time working here as our placement student last year. We now offer our huge congratulations. She has passed her selection conference and will start ordination training in September.

Lady Day

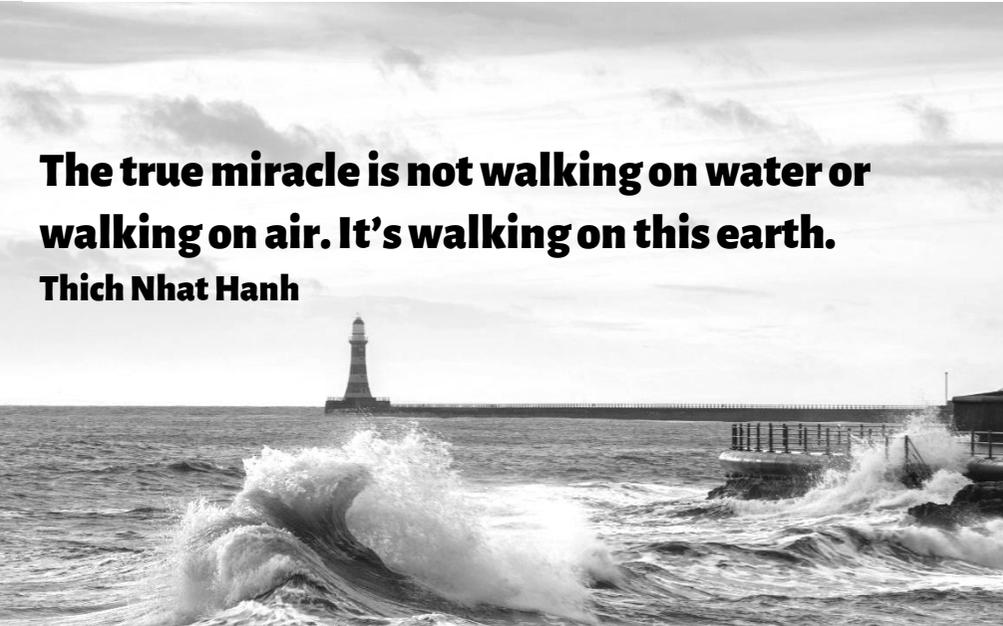
This year's service for Lady Day occurs on Monday 23 March at 2:45 pm. All are welcome.

Lent meetings

This year's Lent meetings involve Stations of the Cross . We meet in Moorside Church each Tuesday evening between 7:00–7:45 pm. All are welcome.

Flowers

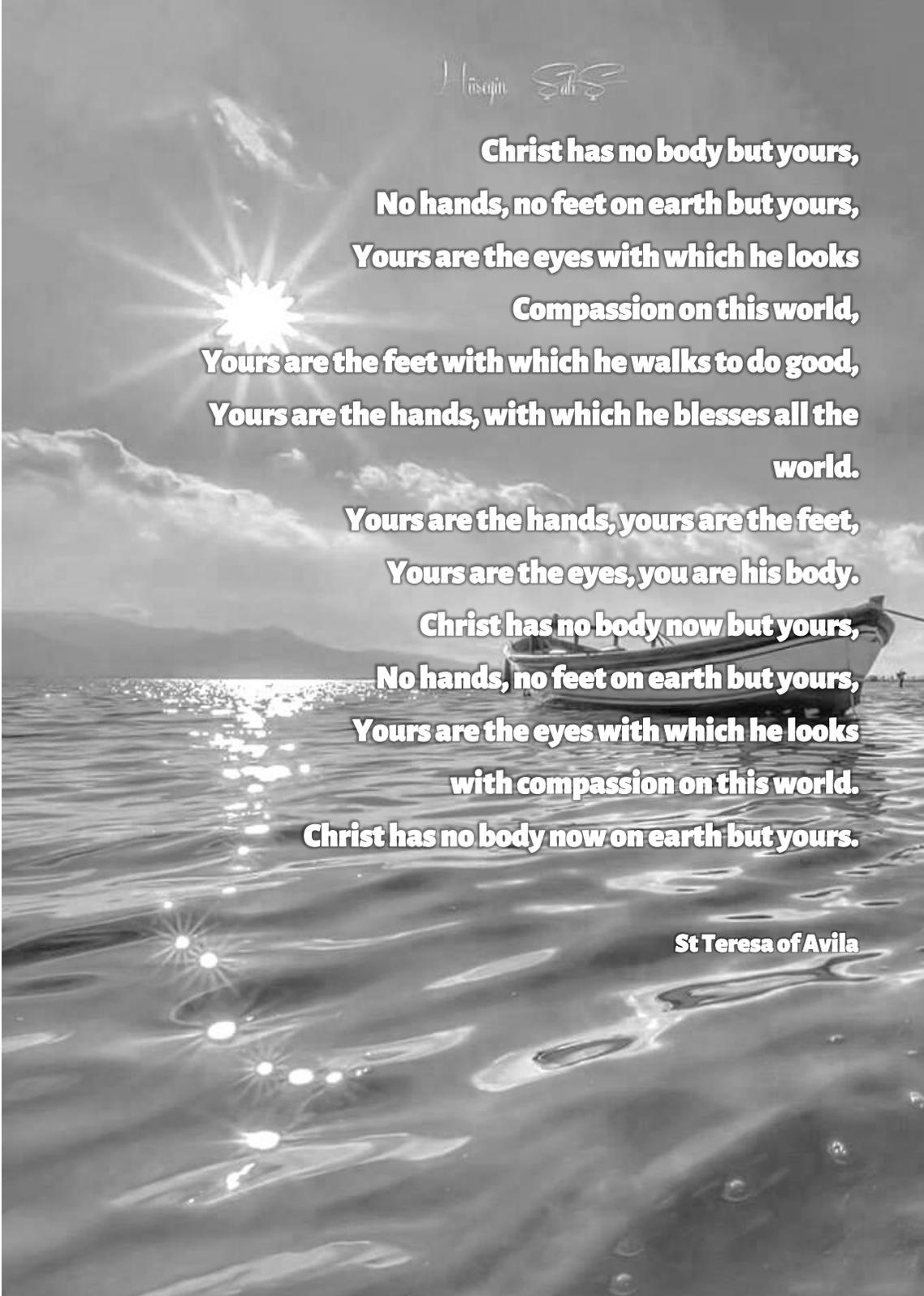
If anyone would like to contribute towards the flowers in Church at Easter please see Lynne. Thank you.



The true miracle is not walking on water or walking on air. It's walking on this earth.

Thich Nhat Hanh

Masqin Sali



**Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
Compassion on this world,
Yours are the feet with which he walks to do good,
Yours are the hands, with which he blesses all the
world.**

**Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.**

**Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
with compassion on this world.**

Christ has no body now on earth but yours.

St Teresa of Avila

2020 dates for your diary

Sunday 1 March 6:30 pm: **Choral Evensong** at St Matthew's Church, Chadderton.
Sunday 22 March 11:00 am : Service for **Mothering Sunday**.
Monday 23 March 2:45 pm: Service for **The Annunciation of our Lord**.

From the Parish Registers

Christian Baptism

Sunday 16 February Clara Jean Stackhouse

Christian funeral

Monday 10 February Eunice Markland at Waterhead Church followed by a committal at Hollinwood Cemetery.

Friday 28 February Olwen Fish at Waterhead Church followed by a private committal at Oldham Crematorium.

Bible readings for March

Sunday 1 March

First Sunday of Lent

First: Genesis 2:15-17,3:1-7

Epistle: Romans 5.12-19

Gospel: Matthew 4:1-11

Sunday 8 March

Second Sunday of Lent

First: Genesis 12:1-4a

Epistle: Romans 4:1-5,13-17

Gospel: John 3.1-17

Sunday 15 March

Third Sunday of Lent

First: Exodus 17:1-7

Epistle: Romans 5:1-11

Gospel: John 4:5-14

Sunday 22 March

Mothering Sunday

First: 1 Samuel 1:20-28

Epistle: Colossians 3:12-17

Gospel: John 19:25-27

Sunday 29 March

Passion Sunday

First: Ezekiel 37:1-14

Gospel: John 11:1-45

If three steps are taken without any other motive than the desire to obey God, those three steps are miraculous. They are equally so whether they take place on dry land or on water.

Simone Weil



Arrrr ... This is where my treasure is.
Now, where did I put my heart?
(with apologies to Matthew 6:21)

Forgiveness

**All of us have done wrong things,
so all of us need to be forgiven.**

These are the words said by the priest in a Church service:

Almighty God,
who forgives all who truly repent,
have mercy upon you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in life eternal;
through Jesus Christ our Lord.
All **Amen.**

Memory verse

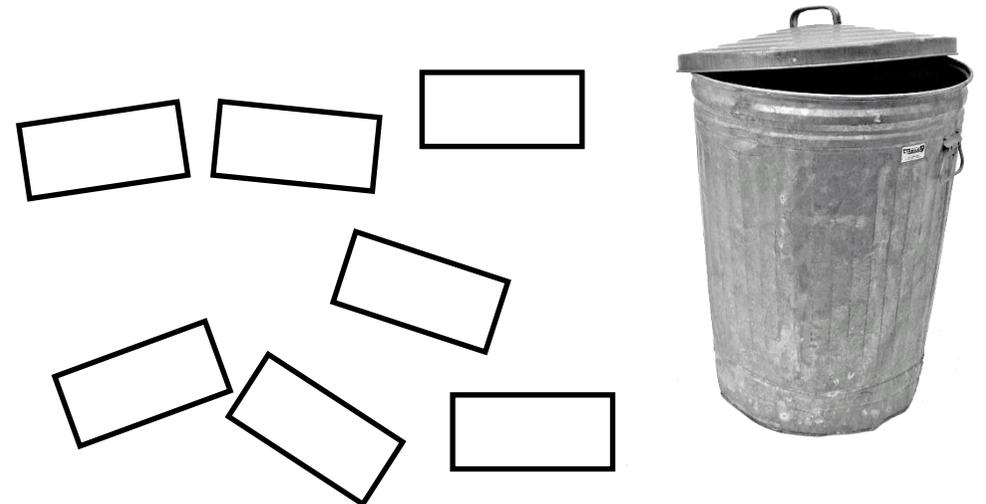
All have sinned and fall
short of the glory of God
(Romans 3:23)



When God forgives us,
it's just like someone
wiping a board clean.

Asking forgiveness

Write the name of the things we do wrong on the white bricks below. Then, in your mind's eye, put each brick into a bin, and ask God to empty the bin straight away. They are forgiven.



Living our faith

Jesus was good at distilling the laws of the Old Testament into short, pithy statements. Two of his most important are as follows:

- He summarised the Old Testament by telling us to **love the Lord our God with all our heart, soul, mind and strength** (Mark 12:30). In short, God wants us to love him with everything.
- He also tells us to **seek first the Kingdom of God in order to gain eternal life** (Matthew 6:33). Jesus' soundbite here means that we are to give God control of everything. He states it somewhat differently in the Lord's Prayer where he tells us to seek God's Kingdom because, that way, life on earth will start to look like heaven.

But when we follow Jesus, what does that look like today?

In today's world, Jesus is asking us to centre our lives on Him. He wants that 'everything' to include every aspect of our lives and faith.

Environmental holiness

God wants us to change the way we live. He wants us to respect his creation. That 'respect' could mean switching our energy providers, and recycling as much as we can and living simply.

- We can stop buying products wrapped in too much plastic.
- We can avoid products that are produced with disproportionate amounts of water.
- We can look carefully at the ways we use petrol and how often we use air travel.

Financial holiness

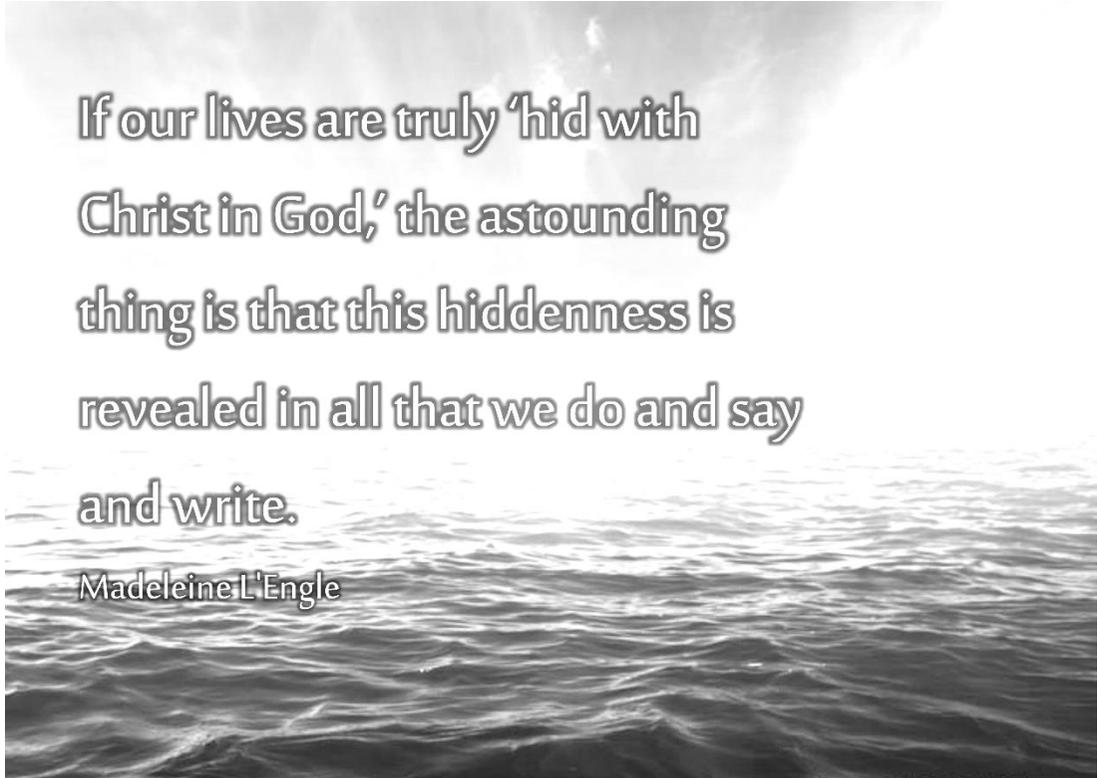
- While few of us have surplus money and even fewer are rich, all of us have spending power. Every time we spend our money we give power to a supplier. God wants us to use that spending power to make the world a better place. To that end, we can avoid the companies that pollute and treat the world badly.

- We can change bank away from those who invest in exploitation and look at ethical suppliers.

Social holiness

God wants us to accept people as they are. Reverend Jane writes below about the 'Inclusive Church' movement. Our church is a member.

- In practice, social holiness means a commitment to work against discrimination on the grounds of gender, age, sexuality, financial power, etc.
- Working against any forms of oppression or hatred. This work could involve campaigning, volunteering for social projects,



If our lives are truly 'hid with
Christ in God,' the astounding
thing is that this hiddenness is
revealed in all that we do and say
and write.

Madeleine L'Engle

The Letter to Philemon

The Epistle of St Paul to Philemon is generally known simply as 'Philemon'.

This brief letter is generally regarded as one of the undisputed works of Paul. It is also the shortest of his letters that we have. It consists of only 445 words and 25 verses in the Bible. Nowhere in the letter does Paul identify himself as an apostle with authority but as 'a prisoner of Jesus Christ'. He calls his co-author Timothy 'our brother' and addressed Philemon as a 'fellow labourer' and 'brother'.

Philemon was wealthy and allowed a small church to meet in his house in Colossae (**Philemon 1:1-2** and **Colossians 4:9**). He may have held a high position in this Colossian house-church, acting much like a modern bishop. We think Philemon was wealthy because his house was large enough to accommodate the church that met there.

For more information, please visit the following sites:

<http://www.usccb.org/bible/philemon>

<https://www.gospelproject.com/pauls-letter-to-philemon>

<https://www.crisismagazine.com/2017/pauls-revolutionary-epistle-letter-philemon>

At the time of writing, Paul was a prisoner (probably in Rome in 61-63 AD but it might have been in Ephesus). He and his co-worker, Timothy wrote to Philemon and two of his associates: a woman named Apphia, who may have been his wife, and a fellow worker named Archippus, who is assumed by some to have been Philemon's son. Archippus also appears to have had special standing in the church that met in Philemon's house (**Colossians 4:17**).

St Paul wrote on behalf of Onesimus, a former servant of Philemon who had left him. Beyond that, it is not self-evident what had transpired. Onesimus is described as having 'departed' from Philemon, once having been 'useless' to him (a pun on Onesimus' name, which means 'useful'), and having done him wrong. Perhaps he stole from his rich master. Many people today think Onesimus was a runaway slave who became a Christian believer. Paul sent him back to face his aggrieved master, and used this letter to seek reconciliation between these two Christians. We don't know how Onesimus came to be with Paul. Various suggestions have been given: perhaps Onesimus was imprisoned with Paul; or maybe Onesimus had been brought to Paul by others who wanted forgiveness and reconciliation; perhaps Onesimus came to Paul by chance (or in the Christian view, by divine providence); or Onesimus purposely sought Paul, as a friend of his master's and asked him to broker a reconciliation. Whatever the exact history, he was told to return to Philemon with this letter wherein Paul implored Philemon to forgive him and receive him as a 'brother beloved'.

Although not explicit, the text could be interpreted to indicate that St Paul did nothing to change Onesimus' legal position as a servant / slave and that Paul was complying with Roman law in returning him to Philemon. Conversely, the text could also be interpreted as saying Paul was demanding the legal freedom of Onesimus and, as an act of both trust and reconciliation, told Philemon he was accountable in the higher court of God to forgive Onesimus and set him free.

Walter Hilton was an English Augustinian whose works influenced a great many people in the fifteenth century.

We don't know the exact date of his birth but it's thought to be around 1343. We also know very little about Hilton the man. His many quotes show he was well educated and some evidence suggests he trained as a canon lawyer at Cambridge University.

But we do know Hilton was a hermit before he joined the Augustinian friars around 1386. He was later the head of a house of Augustinian Canons at Thurgarton, near Newark, in Nottinghamshire.

Walter Hilton was an innovator. He was the first man to write a book of mysticism in the English language. At that time, Latin was the language of the Church, although others including John Wycliffe and his disciples worked to circulate manuscripts of an English Bible.

Walter Hilton's big idea was holiness. He said that every Christian is called to overcome sin. His greatest work *The Scale of Perfection* sets out in great detail the steps by which a soul attains what he called 'The New Jerusalem'. As he saw it, this goal came through ascetic practices and contemplation of God.

Hilton's second concern was to defend orthodox belief, especially in the conduct of the contemplative life. According to Hilton, the soul is formed in the image of God, first by faith but then in both faith and feeling. After passing through a dark night (in which humility and love work hand in hand), the soul learns a longing 'to love and see and feel Jesus and spiritual things.' When true love comes, it destroys vice and enables Jesus to become the life of the soul. A disciple is now able to see Christ working in all things.

We cannot date Hilton's works with certainty but scholars generally agree *The Scale* was written as two separate works that were later joined together. He wrote other works in addition to *The Scale* and many survive in both English and Latin. All are much shorter than

For more information, please visit the following sites:

<https://ccel.org/ccel/hilton>

<https://d.lib.rochester.edu/teams/text/bestul-hilton-scale-of-perfection-introduction>

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

Please visit the CCEL site to find copies of Walter Hilton's works.

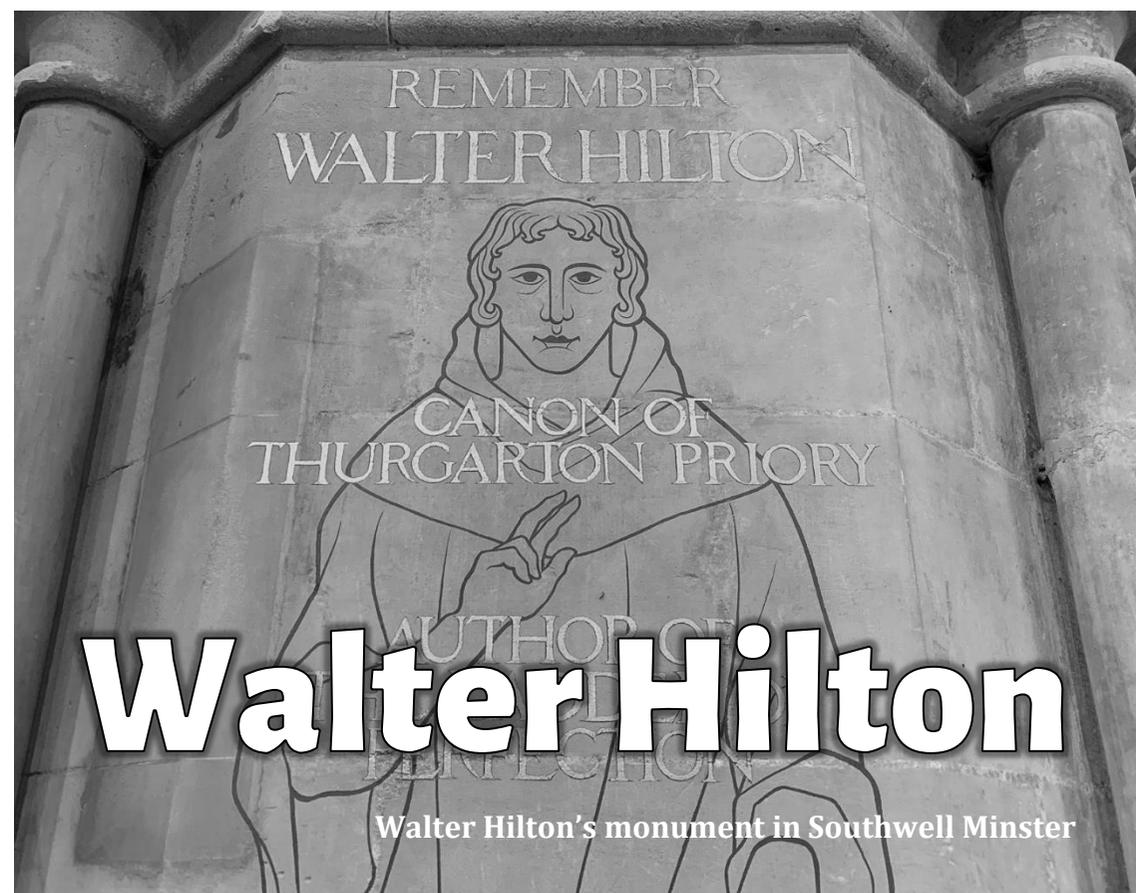
things can be a means to holiness, which explains why some in today's environmental movement appropriate his teachings.

Hilton's spiritual writings held a wide influence during the fifteenth century in England. That influence was enhanced after his books were printed about a century later in 1494.

Hilton was clearly a man of great sanctity. It therefore seems odd that a man who set himself up as a guide for others later admitted that he had never experienced the familiarity with God that he described in his writings. But his path described a fairly common path of spirituality in Medieval Europe and many mystics embraced his system.

Hilton also translated many Latin works into English. His book incorporates much Latin scripture into his own English translations. His books are notable not only for their careful exploration of religious themes but as a glorious monument to Middle English prose.

He died on 24 March 1396. His works have inspired a great many later works and have been in print for the last three hundred years.



Easter hamper

Following the success of last year's raffles we have decided to hold an Easter raffle to be drawn on Easter Day, Sunday 12 April.

We'd like the first prize to be a hamper so if anyone would like to contribute an item for that there is a box at the back of church with a list of suggested items. The other prizes in the raffle will be chocolates so any other donations of chocolates will be gratefully received.

Donation boxes will appear soon at the back of the church. Please help us to fill them. Raffle tickets will be on sale from Mothering Sunday on 22 March.

Quiz night

The next quiz night will take place in the Parish Hall on Saturday 16 May. The quiz will start at 7:30 pm so please take your places as soon after 7:00 pm as possible so that we can start promptly.

Getting there early will give you a head start on one of the picture rounds so bring your friends to make up your team (maximum of 6 people per team). Tickets 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 16 years of age the 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.

When you attack the roots of sin, fix your thoughts more on the God you desire than on the sin you abhor.

St Teresa of Avila

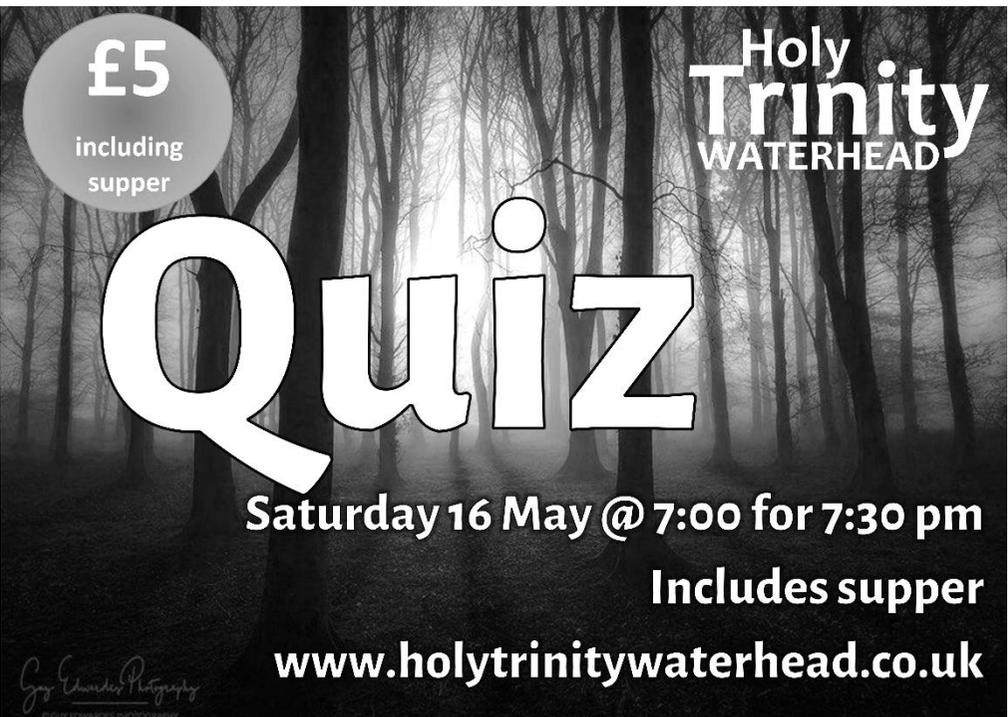
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Curate's Corner

Are you aware that St Barnabas and Holy Trinity are officially part of the 'Inclusive Church Network'? You will find posters attesting to the fact in our porches ... but what does it mean?

It means we have signed up (and advertise on the ICN website) that our churches are explicitly committed to being Christian worshipping communities where everyone is welcome. Our shared vision is expressed therefore as:

'We believe in inclusive Church: a church which celebrates and affirms every person and does not discriminate. We will continue to challenge the church where it continues to discriminate against people on grounds of disability, economic power, ethnicity, gender, gender identity, learning disability, mental health, neurodiversity, or sexuality. We believe in a Church which welcomes and serves all people in the name of Jesus Christ; which is scripturally faithful; which seeks to proclaim the Gospel afresh for each generation; and which, in the power of the Holy Spirit, allows all people to grasp how wide and long and high and deep is the love of Jesus Christ' (see inclusive-church.org).

Most churches consider themselves to be 'welcoming', but some people obviously find this not to be the case (that's why they feel the need to look online). And it's not just a question of providing the obvious resources such as hearing loops, ramps, literature in bigger print or adapted toilet facilities (though they are most welcome). There are many more things to consider to make our churches even more welcoming to all the 'differences' in ability, preference, experience, and life style mentioned above.

This month, during the season of Lent where we re-focus attention on what it means to be a Christian disciple. I want to pose a challenging question. I would ask you to think and pray about it and perhaps contribute ideas to our ongoing commitment to the Diocesan vision of being '... a worshiping, growing and transforming Christian presence at the heart of every community.'

How do newcomers, young and/or old, experience a welcome as they bravely walk into our buildings on a Sunday morning?

[to be continued]

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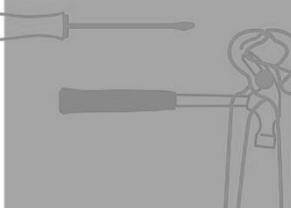
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Evidence

Our postman, who knows a lot about birds, was interested to hear

a flock of ring-necked parakeets chattering from the trees when he recently visited a Manchester park. Despite originating in India and West Africa the parakeets are now thriving in the U.K., presumably in response to climate change.

In a similar example of adaptation and survival (up to now) another member of the parrot tribe (richly coloured red) is currently in the vicinity of Strinesdale lower reservoir. One observer has seen it perching on the hand-rail of the bridge and reported that the bird looked to be in good condition. With some applied ingenuity it has learned to feed on seeds of the alder tree. Alders are growing here in profusion, their abundant seeds held in woody structures resembling small fir-cones. They provide valuable food for visiting finches during winter and on several occasions I have seen the parrot tearing into the cones with great dexterity as discarded debris floated downwards.

The other morning I walked from the main Ashton Road to Park Bridge Heritage Centre. The cold felt raw and penetrating and light levels were low, conditions under which things of beauty and interest seem worthy of more appreciation than when trees are green and the sun is shining. It is rather wonderful that this attractive section of the Medlock Valley was occupied for 200 years by an iron-works but is now a nature-rich beauty spot after extensive reclamation. It was interesting to note the bare tree trunks, different species presenting various shades and textures of bark, some plastered with mosses or algae. In one place where Park Bridge Road was cut

through solid sandstone a large broken tree has wrapped roots around the external surface of the rock to form a natural sculpture. Nothing is wasted in nature's economy, everything is recycled and

and some fallen branches were adorned with a wood-rotting fungus in tints ranging from pastel-yellow to rusty orange. Also present was the cheerful elf cup fungus, lined out along a moss-shrouded dead branch like red buttons on a bright green sleeve.

The Medlock Valley is a good place to see ferns and I was pleased to admire both hart's-tongue and soft-shield ferns as I walked back along the river. I am slowly teaching myself to identify the different species and have a beautifully illustrated book of ferns published in 1867 when a craze for collecting the plants was at its height. The hobby was facilitated by the spread of the railway network, enabling enthusiasts to travel to previously inaccessible places. Reflecting the genteel manners of the time the book's author dedicated this and other works to one William Hopkins Esq., MA, LLD, FRS, ETC.

'My Dear Sir,

Knowing the interest you take in any endeavour to collect facts that may be useful, and that you will excuse the shortcomings of these volumes, they have been dedicated to you as a slight token of my respect and esteem.

Believe me, My Dear Sir, Yours very truly: Edward Joseph Lowe.'



Hart's-tongue fern

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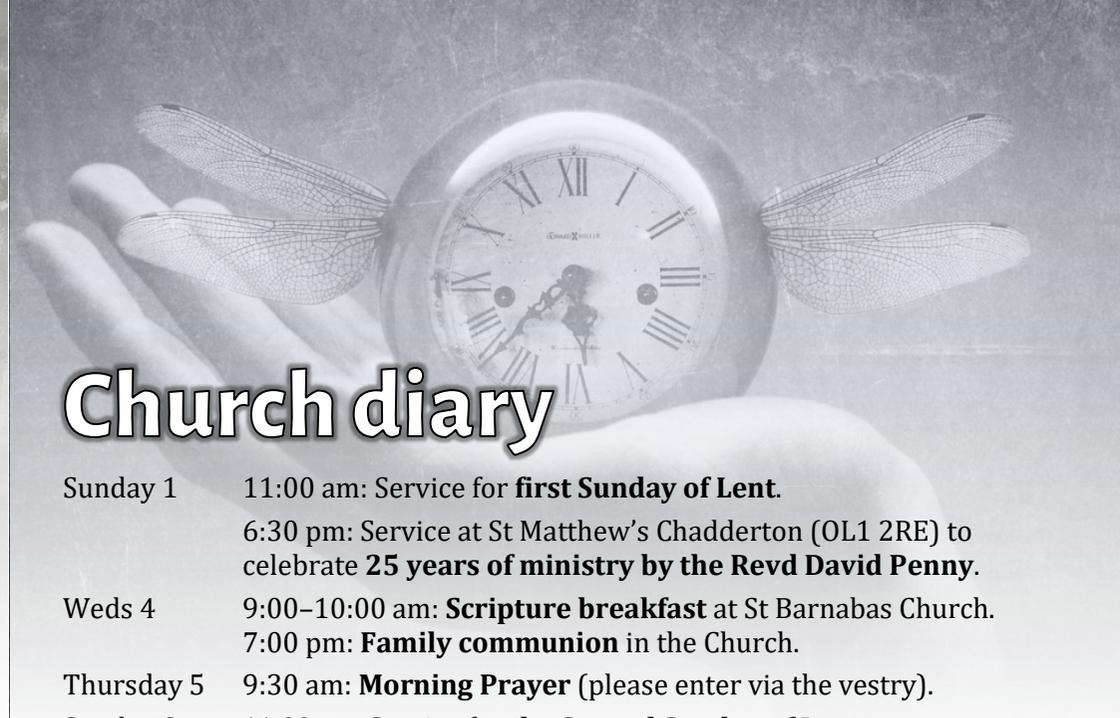
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From the memorial book

- 1 Birthday memories of **Michael John Allen** who died on 8th April 2013. We miss you Michael – Mum Clara and family
- 3 **Harold Norton** died this day 1992. 'Remembered with Love.'
Mary Gorton died this day 1996 aged 89 years. 'Her life a beautiful memory, Her absence a silent grief.'
- 4 **Dr Ada Shaw, nee Aspinall**, wife of the Vicar, was buried this day, 1958. 'Full of Good Works.'
Esther Wolfenden died this day 1995. Loved and Remembered Always.
- 6 **Gladys Jennie Tattersall** died 1959. Wife of **Frank Harrison Tattersall** who died 21st October 1966.
Robert (Bob) Kirkpatrick born this day 1909, passed to higher service 6th August 1998. 'Rest eternal grant unto him, O Lord.'
- 9 **Clarice Fitton** died this day 1982 aged 82. Former Secretary and Enrolling Member, Mothers' Union.
- 13 **Florence Buckley**, a dearly loved mum, grandma and great grandma. Died this day 1988 in her 90th year. Treasured memories of you Mum. Remembered and loved always. From all her family.
Edith Graham died 2005 aged 89 A dear Mum, Grandma and Great Grandma. Loved and remembered every day.
- 14 **Joseph Flynn** died this day 1989, aged 78 years.
- 15 **Marjorie Connell** died this day 2014 aged 92. Always remembered.
- 23 **George Henry Taylor M.M. (Harry)** died this day 1947. Beloved Husband of **Hannah Elizabeth (Annie)** died April 20th, 1956. Loving parents of Norman and Ivan. Dearly Remembered.



Church diary

- Sunday 1 11:00 am: Service for **first Sunday of Lent**.
6:30 pm: Service at St Matthew's Chadderton (OL1 2RE) to celebrate **25 years of ministry by the Revd David Penny**.
- Weds 4 9:00–10:00 am: **Scripture breakfast** at St Barnabas Church.
7:00 pm: **Family communion** in the Church.
- Thursday 5 9:30 am: **Morning Prayer** (please enter via the vestry).
- Sunday 8 11:00 am: Service for **the Second Sunday of Lent**.
- Weds 11 9:00–10:00 am: **Scripture breakfast** at St Barnabas Church.
7:00 pm: **Family communion** in the Church.
- Thursday 12 9:30 am: Morning Prayer (please enter via the vestry).
- Sunday 15 11:00 am: Service for **the Third Sunday of Lent**.
- Weds 18 9:00–10:00 am: **Scripture breakfast** at St Barnabas Church.
7:00 pm: **Family communion** in the Church.
- Thursday 19 9:30 am: **Morning Prayer** (please enter via the vestry).
- Sunday 22 11:00 am: Service for **Mothering Sunday**.
- Monday 23 2:45 pm: Service for **The Annunciation of our Lord**.
In the Church (see poster on page 20).
- Weds 25 9:00–10:00 am: **Scripture breakfast** at St Barnabas Church.
7:00 pm: **Family communion** in the Church.
- Thursday 26 9:30 am: **Morning Prayer** (please enter via the vestry).
- Sunday 29 11:00 am: Service for **Passion Sunday**.

April 2020

- Weds 1 9:00–10:00 am: **Scripture breakfast**.



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