



**SAINT
Barnabas
CLARKSFIELD**

September 2020

medlockhead.co.uk

Services at St Barnabas' Church

Sunday 9:30 am Parish Worship

**When the pandemic is over, on the first Tuesday of each month:
Service of Holy Communion at Moor Haven Nursing Home on
Ripponden Road, starting at 2:00 pm.**

Baptisms and marriages by arrangement with the Vicar.

**Please submit items for the October 2020 magazine by 15
September. Please e-mail files to paulmonk111@gmail.com**

People at St Barnabas' Church

Vicar

**The Revd Dr Paul Monk
St Barnabas' Vicarage, Arundel Street, Clarksfield, Oldham OL4 1NL
Tel: (0161) 624 7708**

Assistant Curates

The Revd Denise Owen (and Vicar of St Thomas' Church Moorside)

Tel: (0161) 652 0292 and E: therevd.dowen@yahoo.co.uk

The Revd Jane Hyde

Tel: (07734) 886 893 and E: janehyde10@hotmail.com

Lay Reader

and Warden Mr Peter Haslam (0161) 345 0215

Administrator Miss Sarah Gura (07708) 714 813

Treasurer Ms Gisele Onwumere

Parish Hall bookings The Vicar (0161) 624 7708

Letter from the Vicar

Life under lockdown continues. I'm reinventing my life in order to live it better. I'm devising new and different patterns of being.

As I fit my life into these new and different ways of life, it's clear how many of my previous ways of working were not always God's ways. It's always too easy to hear the loudest voice and assume it's the highest priority. It may be better to answer a few emails seriously and prayerfully than to answer many by rote.

Perhaps that's why I find myself asking the same urgent question, 'What would Jesus do?' before each task. I'm trying to make sense of my call to be a child of God. I'm trying to make the God of the work more important than the work of my God.

Change is never easy. Perhaps that's why too few of us change voluntarily. But if we want to, perhaps we ought to seek the Kingdom of God before anything else. If we do, I suspect we'll be very surprised at the pleasant changes we find. Indeed, we'll find that seeking God makes for a better life. As it says on a new tin-opener I bought last week, 'For best results follow manufacturer's instructions'. So I will. I'll seek to do what God wants of me.

Wishing you every blessing in these challenging days:

PAUL

Covid updates

Sunday services

We ask all members attending Sunday services to take extra precautions. Everyone is required to use hand sanitiser and a face mask unless they are under 12-years of age and/or have underlying health conditions.

Other services

Tuesday services will resume as soon as the pandemic is over.

Local lockdown

The number of Covid cases in Oldham is fluctuating a great deal. In consequence, the Government may need to take action at very short notice. Please look at the Church website frequently.

APCM

The Annual Parochial Church Meeting (APCM) has been re-scheduled for Sunday 13 September. Please see the notice on page 22.

Action Together

The Church received a grant of £200 grant to help maintain contact with people during the pandemic. We've used it This to buy stamps, paper, envelopes, and the cost of printing. We are extremely grateful.

Say not the struggle nought availeth

Say not the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

Arthur Hugh Clough

Bible readings for September

Sunday 30 August

Trinity 12

Old Testament: Jeremiah 15:15–21

Epistle: Romans 12:9–end

Gospel: Matthew 16:21–end

Sunday 13 September

Trinity 14

Old Testament: Genesis 50:15–21

Epistle: Romans 14:1–12

Gospel: Matthew 18:21–35

Sunday 27 September

Trinity 16

Old Testament: Ezekiel 18:1–4, 25–end

Epistle: Philippians 2:1–13

Gospel: Matthew 21:23–32

Sunday 6 September

Trinity 13

Old Testament: Ezekiel 33:7–11

Epistle: Romans 13:8–end

Gospel: Matthew 18:15–20

Sunday 20 September

Trinity 15

Old Testament: Jonah 3:10—end of 4

Epistle: Philippians 1:21–end

Gospel: Matthew 20:1–16

Sunday 4 October

Trinity 17

Old Testament: Isaiah 5:1–7

Epistle: Philippians 3:4b–14

Gospel: Matthew 21:33–end

From the Parish Registers

Holy Matrimony

Tuesday 4 August

Chris Murfitt and Leanne Shaw

Friday 21 August

Lewis Farnworth and Shona Kinghorn

Both services occurred in Waterhead Church

Christian funeral

Wednesday 3 September Jean Birkby, at Oldham Crematorium

**Jesus said, 'Whoever does not accept
the kingdom of God as a little child
will never enter it.'**

Mark 10:15



**Jesus said, 'The kingdom of God
will be given to a people that produces
the fruits of the kingdom'
(Matthew 21:43)**



Noah knew there would not be another flood,
but his 'ark reflex' remained heightened for many years.

News from the Church and Parish

Congratulations

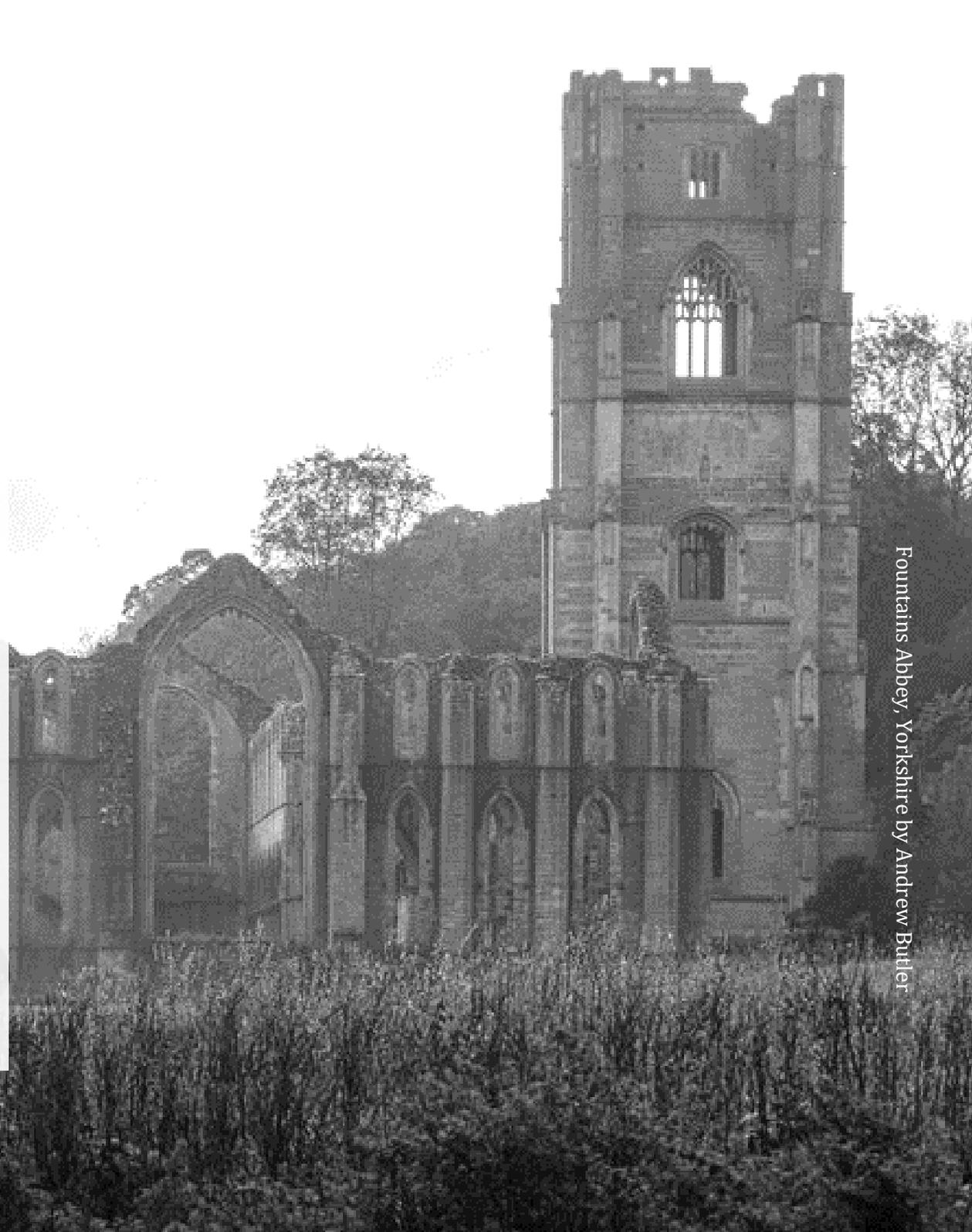
1. Congratulations to **Kirstie Chapman** on gaining her A-levels and winning a place at Falmouth University to study fine art.
2. Congratulations to **Lizzetta Roberts** on being awarded her MSc (with distinction).

Grants

Our Church's food co-operative was awarded two grants in July and early August:

1. £10,587 from the *National Lottery* for sustainability for the church during the pandemic, to purchase a large fridge, building work to house it, and Church sustainability; and
2. £5,000 from *Forever Manchester* to subsidise the food co-operative for two years.

The food co-operative is described in greater detail on page 25.



Fountains Abbey, Yorkshire by Andrew Butler

The letter of Jude is the penultimate book of the New Testament.

'Jude' is another form of the Hebrew name 'Judah' (and, in Greek, 'Judas'). It was a common name among the Jews. The author does not claim to be an apostle and even seems to separate himself from the apostles (v. 17). He also describes himself as 'brother of James' (v. 1). Ordinarily a person in Jude's day would describe himself as someone's son rather than as someone's brother. A likely reason for this exception may be James' s prominence in the church at Jerusalem. This James is also known as James the Just.

As James' brother, Jude was also traditionally described as a 'brother of Jesus'. Although neither Jude nor James described himself as a brother of the Lord, others did not hesitate to speak of them in this way (for example, Mt 13:55; Jn 7:3–10; Acts 1:14; 1 Cor 9:5; Gal 1:19). Many in the early Church argued that Jude was a son of Joseph by a previous marriage, so a stepbrother of Jesus. But others said he was a younger son of Mary and Joseph, so Jesus' half-brother. The dispute over the true meaning of 'brother' helped sharpen the doctrine of the Virgin Birth during the third century of the Church.

Jude was clearly written quite soon after the crucifixion. It may be one of the oldest books in the New Testament. Its author was probably writing to Christians in Syrian-Antioch. But the letter remains one of the most disputed texts in all the Bible. The first cause of concern was its shortness: it comprises a single chapter of only 25 verses, though even that is slightly longer than 3 John. Second, some of Jude is extremely similar to 2 Peter chapter 2: the agreement could mean one letter used the other directly or maybe both drew on a common source. And, thirdly, Jude quotes from the biblical apocrypha in a way that other books do not. Specifically, Jude quotes from the Book of Enoch, which only the ancient Churches of Ethiopia and Eritrea considered it 'scripture', while all the other Churches firmly reject it. (Jude cites Enoch's prophecy that the Lord would come with thousands of saints to render judgment on the whole world; and in verse 9 he also paraphrases an incident in a text that has been lost about Satan and Michael the Archangel arguing over the body of Moses.)

Jude was very eager to assure his readers about salvation. To that end, he warned them about certain immoral men circulating among

them (as itinerant preachers?) who were perverting the grace of God (see v. 4). These false teachers were trying to convince believers that being saved by grace gave them licence to sin, since their sins would no longer be held against them. Jude urgently warned his readers to guard against them and prepare to oppose their teaching with the real truth about God's saving grace.

It has generally been assumed that these false teachers were Gnostics: followers of ancient mystery religions who sought special knowledge that led to spiritual power. They may have already gained some authority in the church. Jude concludes his letter with the hope that true Christians would 'keep yourselves in God's love' and reach out to those who may be led astray. He closes with a phrase that has passed into many Church liturgies: 'to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and for ever.'

The Epistle of Jude

Resources

<https://bible.org/article/introduction-book-jude>

<https://www.biblestudytools.com/jude>

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

Gonville ffrench-Beytagh

Gonville ffrench-Beytagh was born on 26 January 1913 in Shanghai, the son of an Irish businessman and a South African mother. He derived from two aristocratic Irish families.

Gonville was sent to an English boarding school at a young age when his parents separated. His experience of school Christianity made him determined never to attend a church again. He left England for New Zealand at the age of 17 but was soon expelled.

He became a down-and-out. After sleeping rough and doing casual labour, a chance encounter with a distant relative brought him to South Africa in late 1932. He took odd jobs but was still an irreverent agnostic. He was mugged and beaten savagely while returning from a riotous party and was left with a broken jaw. He was visited by Alan Paton (author of *Cry the Beloved Country*) in Johannesburg General Hospital and was soon befriended by a brother in the Community of the Resurrection.

He attended Midnight Mass to placate his new friends and underwent a profound religious conversion. He later wrote,

It was a hot night and as the doors had been closed, the air was completely still. I knelt at the communion rail, and as I knelt there I felt a very strong cool breeze—and that was all. I do not think that at the time I had any idea what the word 'breath' or the word 'wind' means to the Christian, or even that the Greek word for the 'Holy Spirit' means 'breath'. I did not even think of Jesus breathing the spirit on his disciples. All I know is that this breath, or wind, which I felt, had a meaning and a content for me which I have never been able to communicate to anyone else, and still cannot describe.

A year after this experience, Gonville went to ordination college. It was 1936 and he was 24. He compared the experience to a prison. But he persevered and was ordained a deacon in 1938 and priest in 1939.

He served in several parishes and became a canon at Johannesburg

Further reading

<http://www.patrickcomerford.com/2012/04/in-retrospect-canon-gonville-aubie.html>

<https://www.fministry.com/2011/02/gonville-ffrench-beytagh-on-holy-spirit.html>

https://wikivisually.com/wiki/Gonville_ffrench-Beytagh

https://en.wikipedia.org/wiki/Gonville_ffrench-Beytagh

Cathedral. He had no political consciousness until, many years later, he first made contacts outside white society. He said, 'The utter nonsensicality of racial discrimination really hit me.' He grew disillusioned with the stealthy encroachment of apartheid.

He was promoted often. His passport was confiscated in 1965 after agitating for freedom. He became a prominent opponent of apartheid, condemning it as 'blasphemous against God and man.' As Dean, he opened his cathedral's doors to black worshippers; the police used dogs to chase him up the cathedral steps and beat him with rhino-whips. But Gonville continued the protest. He arranged an inter-national network of aid to support the education and healthcare needs of black South Africans.

At Christmas 1970, he preached that the 'South African way of life' was really the 'South African way of death.' He was arrested, placed in solitary confinement, and interrogated brutally. He was found guilty as a terrorist and jailed although the charges were clearly invented. His conviction was intended as a warning to his Anglican colleagues.

Gonville appealed against his conviction. The charges were upheld but the sentence commuted to deportation. He left for London that same day. In some respects the sentence was a mistake because, from England, he attained international prominence for his uncompromising resistance to apartheid.

Archbishop Michael Ramsey recognised his prophetic voice and made him rector of a London parish with no resident parishioners. Thereafter he had space and resources to focus on writing and spiritual direction. He retired in 1986 and died in 1991.

Gonville's gifts as a speaker and spiritual counsellor were in great demand. He also had eccentricities and weaknesses, and suffered crippling depression, which he concealed with courage and wrote about frankly in his last books *Encountering Darkness* and *Out of the Depths*.

His legacies include the peaceful transition in South Africa with a truly Christian Church at its centre; and the way he inspired so many to live and work for the Kingdom of God.



Think of Darby and Joan—married for sixty years and sitting either side of a warm log fire. And they say not a word. This tiny image says something about the nature of communication. True communication does not always require words; indeed, in the case of Darby and Joan, words spoken aloud would have got in the way.

It can be the same when we talk with God. We can either talk at God with ceaseless chatter, or we can wait in loving attentiveness, taking Him into our heart, as it were, with each breath.

Contemplative prayer is a form of prayer that uses no words, or at least, very few indeed. It is sometimes called 'affective prayer,' because it uses our affections and feelings. Some people call this the 'prayer of relationship,' while yet others call it 'the respiration of faith'.

The Bible tells us that God is the source of love; He is the embodiment of love; and, ultimately, He is love. That is His essence. So every time we seek to love, we experience something of God. Every time we try to love, we are immersed in God for He is love. He is the 'glue' in any loving relationship.

Contemplative prayer becomes a loving waiting on God. For this reason, the Greek Orthodox monk and hermit Brother Aidan said, 'For me, praying is "wasting time with God".'

The idea of contemplative prayer goes something like this: if we actively try and direct our love toward God, then God is in us. The love we direct toward God is also God. In effect, the God in us (love) loves the God in heaven, who is love. Think of a man standing on a canal bank, throwing a rope around a beam on a narrow boat. The man holds both ends of the rope. By pulling, the rope, the barge moves closer to the man. In exactly the same way, God sends His love to us, which we then redirect back to Him. In this way, we are drawn closer to God.

Indeed, in his description of contemplative prayer, The Spiritual Canticle, the Spaniard John of the Cross described such prayer with the metaphor, 'The iron is in the fire, and the fire is in the iron': the love of God for us and our love for God become indistinguishable.

If we truly love God, then, using the love that is God, we can actually experience God. As it says in The Cloud

of Unknowing, a fourteenth century book of instruction on prayer for novice monks, 'By love may God be gotten and holden, but by thought never.' So, by prayer, we no longer know merely about God but actually start to know Him directly. We will experience His touch, which is absolutely ravishing. We grow to resemble Him, and become more Christ-like.

Contemplative Prayer

Exercises Try to empty your mind of all thought (this is not at all easy). After a while, imagine your hands cupped before you and lifted up toward Heaven. In this imaginary scene, God (while unseen) is looking down at your hands. Let your hands contain your love, which you are offering up to God.

Don't worry if you find yourself distracted easily. Each time, gently draw your attention back toward God, and offer Him your love. Some people may find it useful to repeat a very short phrase, or even a single word, such as 'Jesus' or 'love', during this process. Writing notes in a pad will often help to remove from circulation those thoughts and worries which continually distract you during prayer.

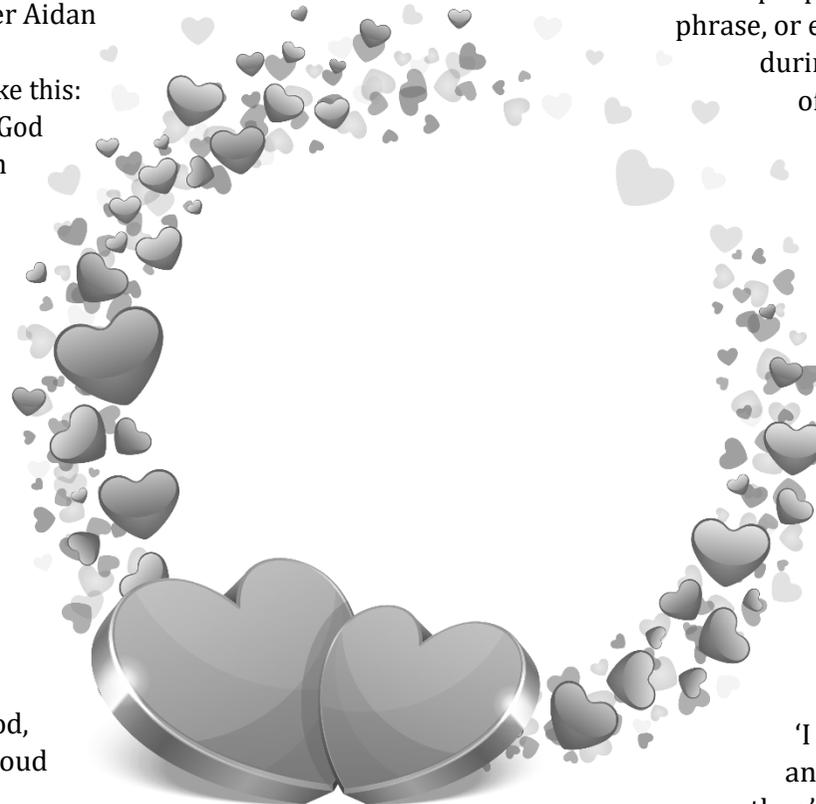
Try to offer your love to God for perhaps three or four minutes at a time. Rest between each attempt or do something different. For example, during these periods of rest, notice how many times the Bible tells us to love:

The greatest commandment:

'Show the Lord your God due reverence, to walk in all His ways, to love Him, to serve the Lord your God with all your heart and with all your soul.' Deuteronomy 10:12

The New Commandment:

'I give you a new commandment, "Love one another" loved you, so you should love one another.' John 13:34



Church ...

At first sight, it's amazing how rarely Jesus spoke about the Church—the Bible only records one instance.

To Jesus the word 'Church' never meant a building or an institution. He first mentions 'Church' in [Matthew 16:13–20](#) when referring to people who recognised Him as Messiah and Lord. Thereafter in the Gospels the word 'Church' only occurs three times and always in the context of forgiveness and purity ([Matthew 18:15–21](#)). It's in this latter portion of Matthew's Gospel that we find the Bible's best definition of a Church, when Jesus says, 'Where two or three are gathered in my name, there I am in their midst.' We realise how Jesus thought of a Church as a collection of people who come together in such a way that he can join them.

Jesus used a shorthand phrase to suggest such groups of people as they act toward this common goal. He called it 'the Kingdom': the group's common goal is building the Kingdom of God.

Creating this Kingdom was central to Jesus' plan for the world. That's why he made it the first petition in the prayer he taught his disciples—when we pray the Lord's Prayer, we plead, 'Your Kingdom come!'

The concept of the Kingdom occurs in both the Old and New Testaments though vastly more often in the New Testament. Jesus didn't use the phrase in a static sense to mean an area or territory under the rule of a king. Rather, it's the dynamic rule or reign of that king. As a result, in most instances we could better translate 'kingdom of God' as the 'rule of God.'

Jesus seems to have used two phrases almost interchangeably both 'Kingdom of God' and 'Kingdom Of Heaven'. Jesus used both very often—162 times in all—and mainly in the first three Gospels. This high frequency suggests the Kingdom was his overwhelming passion.

In most cases when Jesus talks about the Kingdom, he means a spiritual realm over which God's rule is respected. We're asking for God's help to bring heaven to earth. When we pray and work for the Kingdom, it's the fulfilment on earth of God's will. When we pray and work for the Kingdom, we are in fact praying for the rule and reign of

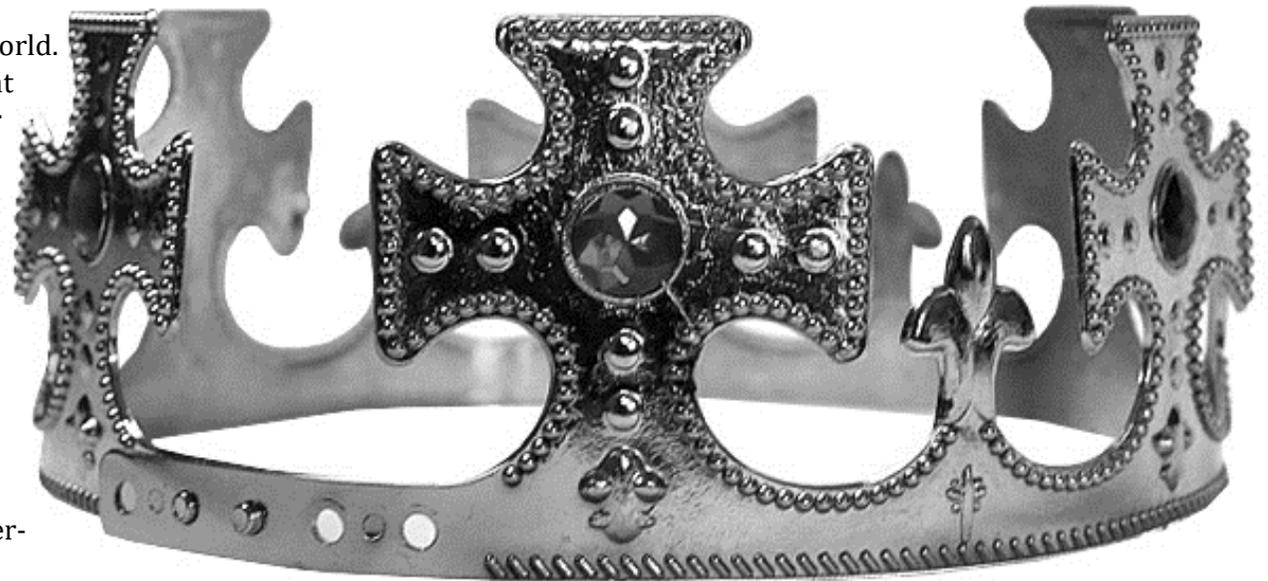
God in our own lives. We're telling God that we want Him to take charge *of us*.

Jesus once said, 'The kingdom of God is within you' (Luke 17:21). He means that the kingdom of God occurs when we are under the lordship of God: He is in control of our lives. The Kingdom is therefore not a matter of rules or regulations but the inner working of God the Holy Spirit deep in our soul.

But it's often difficult to know when God is indeed prompting us. That's one of the reasons why Christians often prefer to work together when they seek the Kingdom. That group of Christians is called a 'Church'.

And that's why the discussion in [Matthew 18:15–21](#) is framed in terms of forgiveness and a Church. Sin is the most likely reason why a Church gets distracted and stops working for the Kingdom. This short passage is therefore instructing Church members to seek unity and to do so through holiness.

That unity is essential if the Church is to be effective as it seeks the Kingdom of God.



... or Kingdom?

'Seek ye first ...

One of the most famous verses concerning the Kingdom of God appears half way through the Sermon on the Mount when Jesus said, 'Strive first for the kingdom of God and his righteousness and all these things will be given to you as well' (Matthew 6:33).

This sermon is the longest in all the Bible. In it, Jesus explored the scope of the Kingdom using examples, illustrations and digressions to show the way that God wants all His disciples—us—to live. He clearly wants us to aim at lives of spiritual perfection.

The sermon includes the beatitudes (Matthew 5:1-12) and the Lord's Prayer (Matthew 6:9-13). Jesus distils the entire message into verse 6:33. We often sing its words using the language of the old Authorised Version, 'Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you.'

Jesus said, 'Truly I tell you, no one can see the kingdom of God without being born from above.'

John 3:3

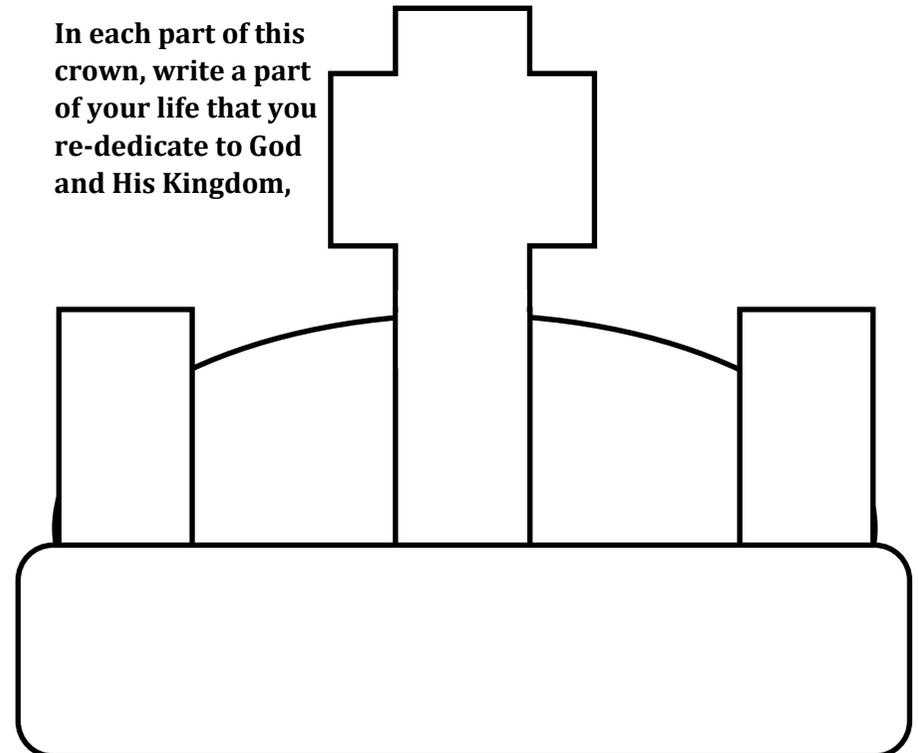
All praise to you, our God and Father,
for you have fed us with the bread of heaven
and quenched our thirst from the true vine:
hear our prayer that, being grafted into Christ,
we may grow together in unity
and feast with him in his kingdom;
through Jesus Christ our Lord.

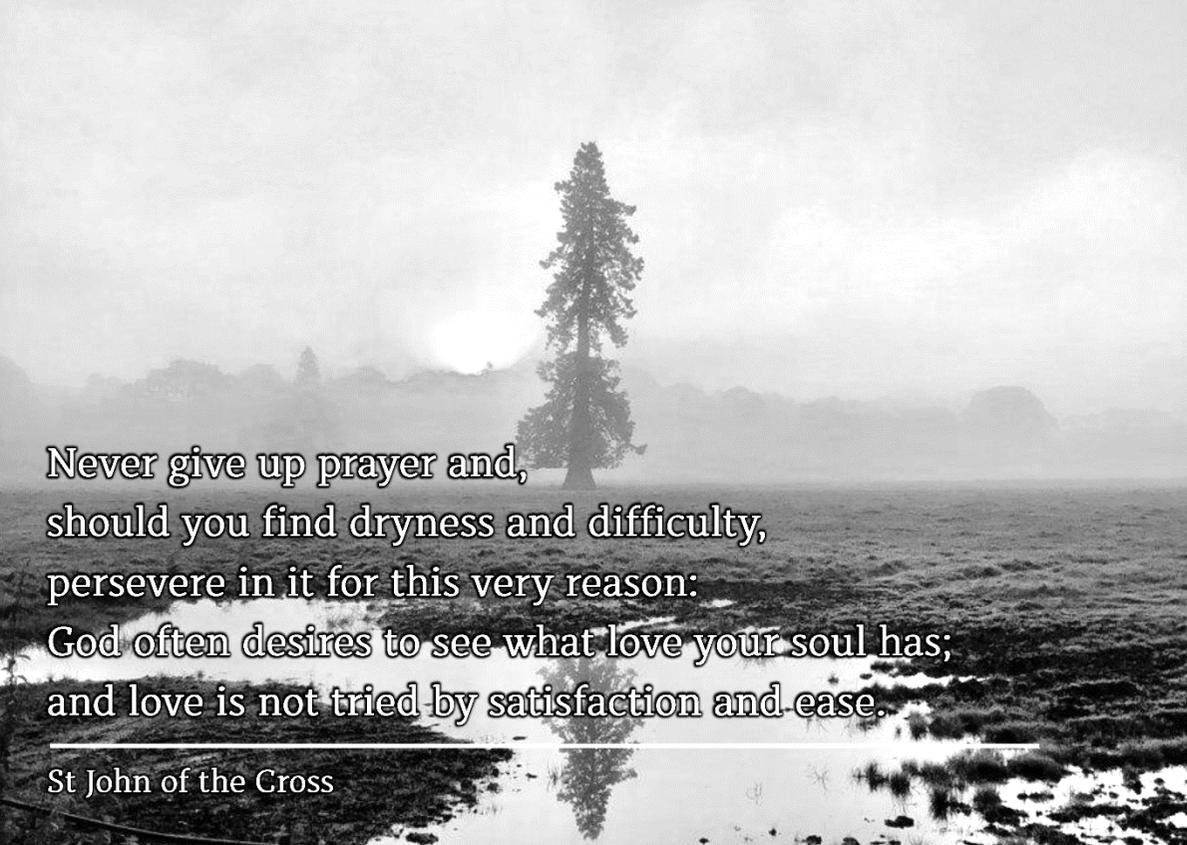
The post-communion Collect for Corpus Christi,
(the Day of Thanksgiving for the Institution of Holy Communion)

... the Kingdom of

**Write a short prayer for the Church
using the language of the Kingdom of God**

In each part of this
crown, write a part
of your life that you
re-dedicate to God
and His Kingdom,





Never give up prayer and, should you find dryness and difficulty, persevere in it for this very reason: God often desires to see what love your soul has; and love is not tried by satisfaction and ease.

St John of the Cross

Annual Parochial Church Council

Most members of the Church Council are elected at the annual meeting. This year's meeting should have convened in April but the pandemic intervened.

This year's APCM is re-scheduled for Sunday 13 September at about 10:30 am (straight after the Sunday service). It will meet in the Church.* The meeting will elect two Church Wardens, three ordinary PCC members, and representatives to the Deanery Synod.

* The meeting will have to convene virtually using Zoom if the pandemic necessitates a second lockdown. If relevant, the Zoom log-in details will appear in emails and on the Church website as soon as any new lockdown is announced.

Our food co-operative

Did you know that our Church operates a food co-operative?

How much does it cost? We ask members to give a donation toward the food they take. At one extreme are those folk who cannot afford to give much—so we effectively give them the food, like a food bank. At the other extreme are those who give a larger weekly donation, to subsidise those less fortunate than themselves. Most of us in the middle give what we think appropriate. A typical amount will be £2.50 per adult per week. And we can claim Gift-Aid on your donation because you're giving it to a Church project.

Where happens to the members' donations? The Church uses the money to pay for the food (as below). Any remainder helps toward heat and light for the food co-operative, and to subsidise the Church.

Who can become a member? Anyone! Please speak to Paul, Jane or Sarah if you'd like to join.

Where does the food come from? Most of the food comes from an organisation based in Manchester called *Fareshare*. The large supermarkets are fined if they put food into landfill so, instead, they donate it to *Fareshare* who pass it to charitable groups like us. We pay *Fareshare* a monthly fee to cover their admin costs, transport, wages, etc.

When can I collect food? Because of the pandemic, we ask that members book a time to come along. Having a time 'slot' means we can control numbers and thereby keep everyone safe.

Where is the food kept? At present, it's in the main hall and side hall (which are unused because of the pandemic). We are making a purpose-built food room to accommodate the project using the space currently occupied by the stage.



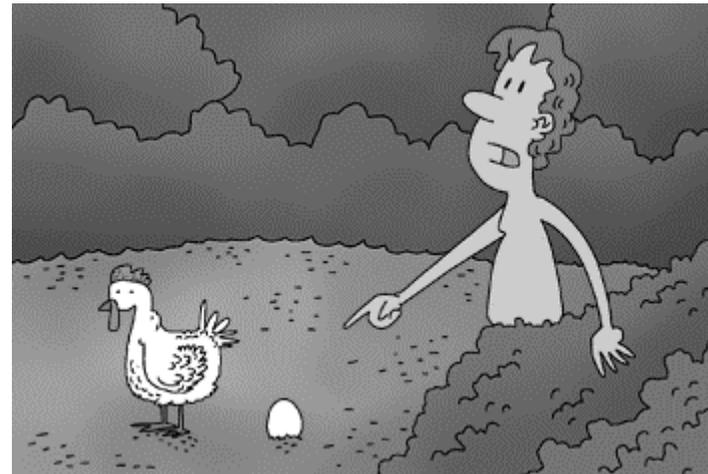
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S	C	R	I	P	T	U	R	E	V
V	N	B	E	L	B	A	R	A	P



Dates for your diary

Planning ahead is difficult. The following events are dependent on the pandemic, lockdowns, etc.

- Sunday 13 September 10:30 am (approx.) The Annual **Parochial Church Meeting** (APCM) in the Church.
- Monday 21 September 7:30 pm: **Full meeting of the Church Council**. It may convene virtually by Zoom.
- Sunday 8 November 9:30 am: **Service for Remembrance Sunday** in church.
10:50 am: **Service for Remembrance Sunday** at Waterhead War Memorial on Heywood Street.
- Sunday 23 November 7:30 pm: **Full meeting of the Church Council**. It may convene virtually by Zoom.
- Sunday 13 December 6:00 pm: **Annual Carol Service** in the Church.



'Drat!
I missed it!
Which came first?'
(with apologies to
Genesis 1:1—2:3)

Read the parable of the Good Samaritan then find these words from the story in the grid opposite

Care, Compassion, Good, Levite, Luke, Neighbour, Oil, Parable, Priest, Samaritan, Scripture, Thieves, Wine, Wounds



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Social-media Links

It's always good to keep in touch, especially during these times of lockdown. Social media is one of the newer ways to know about what's going on. The Church has set up several social-media accounts:



www.youtube.com/channel/UCgF496qIPfvif9oK0m7dmw

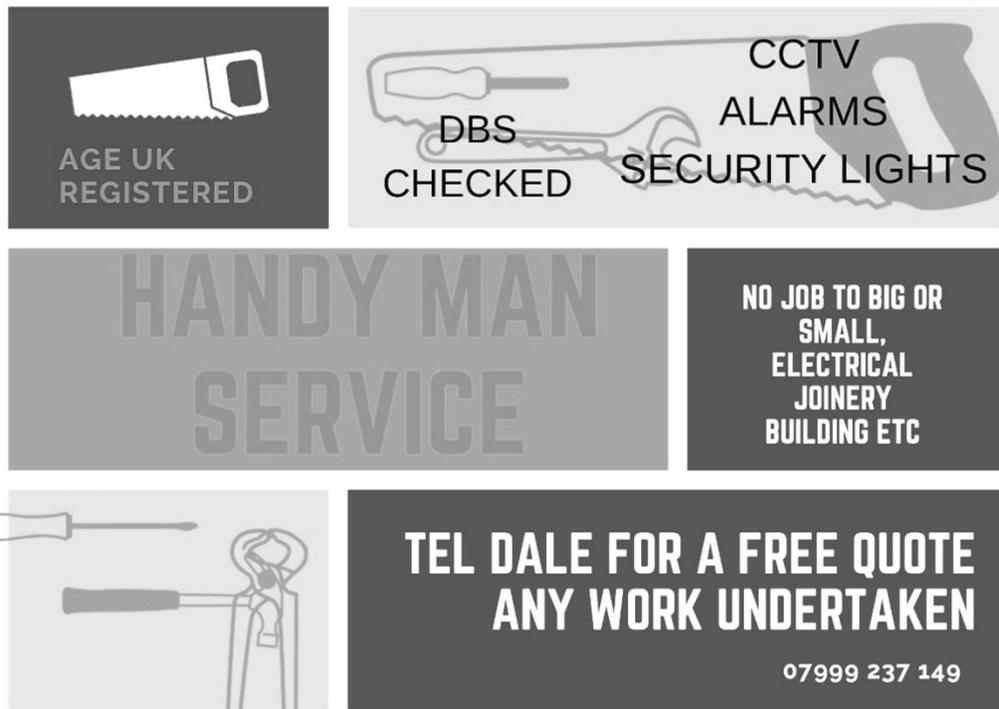
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