



# Holy Trinity WATERHEAD

**September 2021**  
**[holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk)**

**Suggested  
donation  
50p**

# Services at Holy Trinity Church

Sunday 11:00 am Parish Worship  
Wednesday 7:00 pm Family Communion

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the October magazine by 15

September. You can e-mail files to paulmonk111@gmail.com

## People at Holy Trinity Church

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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

We often hear the phrase 'Build back better!' when talking about coming out of Covid lockdown. The idea goes something like this: our world has existed in such-and-such a form before the pandemic. Everything then stopped. Restarting after the pandemic will entail a large amount of work. We can use that work to take the world back to the state it was in before the pandemic or (with suitable forethought) engineer something that is better. We can make the world better.

A moment's thought suggests the idea is good: the rich were getting richer and the poor were getting poorer; racism, nationalism, and atheism were all on the rise; and our lifestyles before the pandemic were causing a climate catastrophe. It *does* make sense, when thinking about 'rebooting' our society, to aim for a better world. Indeed, Jesus explicitly tells us to do so in the Lord's Prayer. We should indeed build back better. But how?

The first stage is surely to analyse carefully what is good then aim to extend it. We also need to identify failures and plan to avoid them in future. Key to this analysis is the calculation that seeks to work out our own contributions toward what was good and what was bad.

In a Christian sense, every day is unique. Every day is therefore an opportunity to 'build back better' by improving on the day before. None of us lives in isolation, so building back better in this way will affect all of us. It starts with us, then involves our families, then our towns, then our nation, and the world beyond, etc. This idea is so attractive and so simple that it would be silly not to give it a try.

Changing ourselves is difficult and can be painful. We will have heard many people say, 'I can't! I'm only human!' and it's true. But no Christian is only human for each has the infinite God living in their soul. The power of the resurrection is part of the Christian birth right. God will help us live a life that is continually 'building back better.' That's what Jesus meant when he said he came 'to bring life and life in its fullness' (John 10:10).

With kind regards all God's blessings come build back better



# 2021 dates for your diary

Friday–Sunday,  
17–19 September

10:00 am — 4.00 pm **Heritage Open Day at Waterhead Church**

Sunday 31 October

4:00 pm: **All Souls' Day** A service of thanksgiving for the faithful departed

Sunday 14th November

10:50 am: **Annual Service of Remembrance** at Waterhead War Memorial on Heywood Street

11:15 am: **Annual Service of Remembrance** in the Church

Wednesday 15 December 7:00 pm: **Annual Carol Service**



The National Heritage Week is occurring this month. The Church will be open Friday–Sunday 17–19 September, 10:00–4:00 pm. We will need volunteers all three days, please.

# Bible readings for September

**Sunday 29 August**

**Trinity 13**

First: Deuteronomy 4:1–2, 6–9

Epistle: James 1:17–end

Gospel: Mark 7:1–8, 14–15, 21–23

**Sunday 12 September**

**Trinity 15**

First: Isaiah 50:4–9a

Epistle: James 3:1–12

Gospel: Mark 8:27–end

**Sunday 25 September**

**Trinity 17**

First: Numbers 11:4–6

Epistle: James 5:13–end

Gospel: Mark 9:38–end

**Sunday 5 September**

**Trinity 14**

First: Isaiah 35:4–7a

Epistle: James 2:1–10, 14–17

Gospel: Mark 7:24–37

**Sunday 19 September**

**Trinity 16**

First: Jeremiah 11:18–20

Epistle: James 3:13–13—4:3, 7–8a

Gospel: Mark 6:30–34, 53–end

**Sunday 3 October**

**Trinity 18**

First: Genesis 2:18–24

Epistle: Hebrews 1:1–4; 2:5–12

Gospel: Mark 10:2–16



Yet another attempt to fit a camel through the eye of a needle  
(with apologies to Mark 10:25)



**Introduction** Proverbs is the Bible's main collection of wisdom literature. Other texts include Ecclesiastes, Job, and some of the Psalms. Such literature is intended to teach rather than to convey a narrative.

The book of Proverbs comprises thirty-one chapters. Each contains 20–35 short, pithy sayings. They usually draw a comparison between two forms of behaviour in order to teach a moral or religious idea. Each proverb is meant to be a short, clever saying that is easy to remember. That's why each proverb requires two poetic lines. For example, 'A faithful witness does not lie; a false witness breathes out lies' (14:5).

These proverbs deal with life, principles, good judgment, and perception. They seek to draw distinctions between those who are wise and those who are foolish. They describe situations that are typically true but not always. For example, 'He who tills his land will have plenty of bread' (12:11) may be true (someone who works hard on the land will have enough bread) but it is not a guarantee.

**Authorship** Proverbs probably represents a written record of an oral tradition of wise sayings but its origins are uncertain. Most of the book is attributed to King Solomon; but, as the book itself says, their current form was collected considerably later (and no earlier than the reign of Hezekiah, King of Judah).

# Proverbs

For more information, go to:

<https://www.sparknotes.com/lit/oldtestament/section15/>  
<https://biblehub.com/summary/proverbs/1.htm>

**Structure** The Book is divided into four main sections, with three additional sections, or appendices, included at the end.

The first part of Proverbs is an extended lecture spoken by the personified voice of 'Wisdom.' This section is the most conversational, narrative, and thematic portion of the book. Wisdom speaks in the first person and refers to readers as 'my child,' instructing them on an array of topics for wise living.

The voice of Wisdom takes different forms. Wisdom is sometimes personified refers to itself in feminine terms with the pronouns 'she' and 'her': she is a woman standing on the city streets, shouting her warnings to the people. But Wisdom also identifies itself with God. Pursuing Wisdom is therefore the same as obeying God. And Wisdom was God's partner while creating the world.

The next three sections of Proverbs cite the sayings of Solomon and other wise people. Solomon's proverbs comprise two lengthy sections and are only organised very loosely by theme.

The final three sections of the book include brief sayings by Agur and King Lemuel and a closing lesson on how to select a good wife. We know nothing of Agur or Lemuel but their cryptic sayings continue the demand for wisdom and the themes of temperance and justice that are common to the rest of Proverbs. The final passage praises the traits of the good wife (31:10). She is industrious, independent, strong, generous to the poor, and, most importantly, she obeys (or 'fears') God (31:30). Proverbs closes by calling for her family and the community to praise her.

**Main theme** Proverbs assumes that divine revelation is communicated to individuals through careful and correct thinking, as well as through prophetic inspiration.

This idea sponsors the view that those who are wise live in harmony with God's will while those who are foolish bring disaster on themselves.

Proverbs is largely concerned with the inevitability of God's justice and the importance of prudence and moderation. Solomon's



Anglican services can involve quite a lot of physical movement.

## Kneeling

- Kneeling suggests reverence and occurs principally during times of explicit prayer.
- Many worshippers kneel during the Eucharistic prayer in Churches where standing is not observed.
- Many worshippers kneel immediately after taking communion. They are praying, giving thanks to God for the immensity of the gift just received.

## Standing

- Worshippers stand to show respect. The common occasions occur when the celebrant enters the main part of the Church (from the vestry, with the choir, etc.); during the Gloria and the Collect; when hearing the Gospel; when reciting the Creed, and often during the peace; during the *sursum corda* ('lift up your hearts!') and sometimes the whole of the Eucharistic prayer; and during the concluding blessing and dismissal.
- The congregation also stand when singing. We do not stand as a sign of respect but because most people find it easier to sing when their body is vertical and straight. Their lungs and airways are less constricted.

## Sitting

- The congregation sits for most of the service. Sitting is a pragmatic mid-way posture between standing and kneeling. We sit during the reading of the Bible,

# Physical movement

## Describing worship with posture

sermon, and the notices and banns. Sitting down during the teaching (readings and sermon) can help us to relax and to absorb their message.

- Rather than kneeling, many worshippers sit while praying. They may lean the upper half of their body forward or sit upright with their hands in their lap, and with the palms of their hands facing upwards.
- Other worshippers sit because of health issues. They find it difficult to stand for long periods.

## Bowing

Some people bow (their head or from the waist) at various points into the service.

- While signing with the cross.
- During the doxology at the end of a psalm.
- During the middle portion of the Creed (the part describing the incarnation, 'For us and our salvation ... and was made man').



We actually know very little about the life of Irenaeus. Even the year of his birth is disputed: he was born some time between 130 and 140 AD in today's Turkey. He studied in Smyrna (today's Izmir) under Bishop Polycarp, who was a disciple of John the Apostle. He will have echoed John's warnings against false teachers. Later in life, Irenaeus still remembered Polycarp's cry, 'O good God, for what times have you reserved me, that I should endure these things?'

One of the first things we hear about Irenaeus is his coming to Gaul (today's France) in the mid 150s AD. Christianity was growing rapidly by this time. It mostly spread around the Mediterranean Sea as a result of sporadic persecutions instigated by the common people. They probably feared the anger of their gods. Irenaeus and his family ventured further, beyond the boundaries of the Roman Empire.

Irenaeus became Bishop of Lyon. As he sought to support these small, local churches, he would have encountered a great many different forms of Christianity. Some were laudable; some were laughable; and some were downright dangerous to the spiritual lives of their followers.

We no longer know how long the Christian communities had been in Gaul when Irenaeus arrived there. Most were refugees from Asia Minor. Early Christians were organised in churches united around a common belief, which they expressed in short official statements known as 'Rules of Faith' (most were early forms of the Apostles' Creed). Their customs and traditions could, however, differ greatly from place to place.

Irenaeus decided to challenge doctrinal errors in the Churches under his care. If nothing else, he wished to maintain peace. His name might be a nickname, for it means 'peacemaker.' Therefore, at the encouragement of a friend, Irenaeus wrote his reflections in a series of five books, which he entitled *The Refutation and Overthrowal of Knowledge Falsely So-Called* which today we know as

*Against Heresies*. It was a massive project that he continued between 175 and 189 AD.

Irenaeus' book was designed as a handbook for missionaries and pastors who sought to keep their congregations safe from theological error. It was soon remarkably influential. It was studied, adapted, and expanded from the late second century through to the fourth century in order to keep it up to date. Even today, it represents the classic source of information about ancient controversies.

The most pernicious error he had to contend with was Gnosticism (see pages 14 and 15). Gnosticism is mentioned in the New Testament and warned against by St Paul (especially in the Epistle to the Colossians); by St John (in his first epistle); and by St Jude. Fighting heresies, and especially Gnosticism, became Irenaeus' life's work.

Irenaeus was also a Bible scholar. He wrote the earliest known statement that John's Gospel was written by St John the Apostle and that the Gospel of Luke was written by the man called 'Luke' who travelled with St Paul. Before Irenaeus, Christians differed as to which gospel they preferred. For example, the Christians of Asia Minor preferred the Gospel of John. The Gospel of Matthew was the most popular overall. Irenaeus asserted that all four Gospels, Matthew, Mark, Luke, and John, were canonical scripture. Irenaeus therefore provides the earliest witness to the existence of these four Gospels as authoritative.

We know nothing about the date of his death, which must have occurred at the end of the second or the beginning of the third century. It is likely that he was martyred. He was buried under the Church of Saint John in Lyon, which was later renamed St Irenaeus in his honour.

The tomb and his remains were completely destroyed by the Huguenots in 1562.

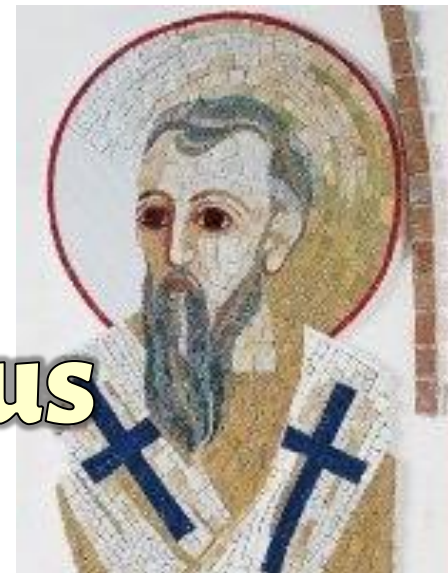
### More information

<https://www.britannica.com/topic/gnosticism>

<https://www.christianitytoday.com/history/people/evangelistsandapologists/irenaeus-gnosticism-gaul-erasmus-persecution.html>

<https://www.vaticannews.va/en/saints/06/28/st--irenaeus--bishop--of--lyon-and-martyr.html>

# St Irenaeus





Colour this page

Can you find all the words in the grid below? They all relate to angels.

**Announcers, Created, Gabriel, Heaven, Immortal, Michael, Protectors, Seraphim, Servants, Subject to God, Super strength, Sword, Ten thousand, Trumpets, Uncover angels, Wings, Worshipers,**

The Church remembers St Michael and All Angels on Sunday 29 September.

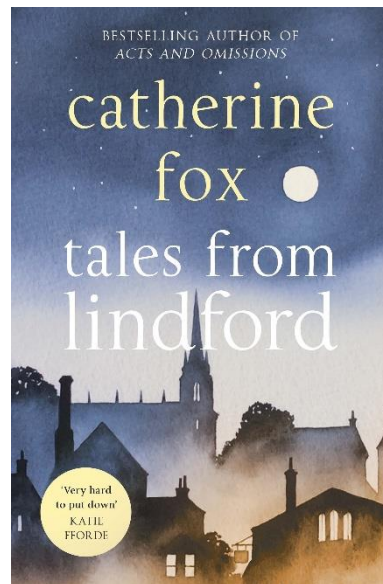
## Angels

I	H	L	E	A	H	C	I	M	T	E	R	S	D
E	E	U	U	A	N	N	O	U	N	C	E	R	S
R	S	U	P	E	R	S	T	R	E	N	G	T	H
B	J	M	S	S	T	R	U	M	P	E	T	S	S
E	A	L	E	I	R	B	A	G	G	U	W	S	S
T	L	S	E	R	A	P	H	I	M	R	E	W	E
W	S	R	O	T	C	E	T	O	R	P	U	O	R
I	A	S	D	E	C	R	E	A	T	E	D	R	V
N	C	R	R	L	H	E	A	V	E	N	T	D	A
G	D	O	G	O	T	T	C	E	J	B	U	S	N
S	L	E	G	N	A	R	E	V	O	C	N	U	T
A	T	E	N	T	H	O	U	S	A	N	D	S	S
W	O	R	S	H	I	P	E	R	S	M	I	B	L
E	G	R	P	E	L	A	T	R	O	M	M	I	R

As I write, I have just finished reading *Tales from Lindford* by Catherine Fox (a bishop's spouse). It is the fourth in a series of novels about the day to day lives of bishops, deans, archdeacons, clergy and cathedral folk ... their families and friends in the fictitious Diocese of Lindchester. This latest book concentrates on the events of last year ... reminding us of the ups and downs of life just before and during the worst of the Covid crisis.

Ms Fox is a talented writer. Former Archbishop Rowan Williams sums up her style on the back cover of the book by saying 'Catherine Fox writes with immense compassion, unsentimental faith and an impressively undisciplined humour.'

We glimpse the journey through 2020 through the eyes and lives of several characters who often have additional burdens to bear: a young girl on the brink of womanhood whose father suffers 'long covid'; a gay couple who are seeking to have a child via a surrogate; a single clergyman who has the care of his elderly mother who is suffering from dementia; a homeless man who finds permission to live in a summer



## Curate's Corner

house; and a victim of human trafficking. All this is embraced and held within the framework of the Church's year, the waxing and waning of the moon and the cycle of the seasons. All is skilfully done with beautiful and poetic descriptions of the natural world in and around 'Lindchester'.

To my mind, this speaks of the abundant life that Jesus promises us (John 10:10b). Life is all about ups and downs, our faith is realistic about this. The book has helped me to think through some of the issues raised last year, to identify with some of the experiences and feelings of the characters, and also (in some of the most moving passages) to rejoice that our faith can give us the strength and hope we need to face the challenges of a modern world of climate change, violence, moral corruption, racism, selfishness and, most dangerous of all, apathy.

I unreservedly recommend this book to you (and the previous three). It is by turns funny, challenging and moving but it is also rather 'racy' and 'sweary' in a realistic (and perhaps 'undisciplined?') kind of way so if this is not your sort of thing, you have been warned!

Revd Jane

### St Irenaeus spent his life fighting heresies in the Christian Church. The most serious was that of Gnosticism.

Gnosticism (pronounced 'noss-ti-sizzem') was probably the most widespread heretical movement of the second-century Christian Church. Its origins predated Christianity.

Gnostics believed the world was created and ruled by a lesser divine being, maybe something like a powerful angel. A great many Gnostic Christians believed that Jesus was a being of this kind. He therefore represented a greater supreme being but was not himself divine. This greater supreme being was infinite but

remote and utterly unknowable. Many said that part of the role of being human was to acquire esoteric knowledge ('gnosis') of this supreme being.

Many early Christians believed a curious mixture of creeds involving both orthodox and Gnostic elements. Salvation was understood as a form of revelation which revealed knowledge of forbidden elements, which—like a spell—gave them power over God.

*Know what I mean?*



# Fast fashion

## An environmental assessment

Fast fashion is the rapid production of clothing that follows catwalk fashion trends. Garments are made for retailers at the lowest possible cost and then sold in vast quantities online and in high streets across the world. Unfortunately, when clothes are produced quickly and cheaply, they are also produced exploitatively. 'Why?', 'How?' and 'Can I still love clothes and skip the exploitation?' are obvious responses.

### What is wrong with fast fashion?

#### The Human Cost

The globalisation of the world's economy over the last forty years has caused a rapid change in the way clothes are produced around the world. Western brands began to shift production overseas in response to rising customer demands and new free trade agreements. They hired manufacturers, who in turn hired contractors, who hired sub-contractors, who hired garment workers in the global south. Large-production bases for western brands were formed in countries with cheap labour and few regulations.

Factories throughout South East Asia, Latin America, Eastern Europe and Asia still compete to win subcontracts from western retailers. The vast majority (approximately 80%) of world's garment workers are women, and gender discrimination is rife. Hourly-paid supervisor roles are often occupied by men, while women are paid piece-wise, and are often subjected to verbal and physical abuse, while being deprived of social-security benefits. Child labour is not uncommon, nor are life threatening conditions or 20-hour days. Factory owners push wages ever lower, enforce overtime, and maintain conditions that are at best unsanitary, at worst, deadly.

#### The environmental cost

Increasing amounts of carbon dioxide in our atmosphere are heating the planet and causing climate change.

Increasingly popular synthetic fibres are produced using both coal

and petroleum. While they use less water than their natural counterparts, the energy required and CO<sub>2</sub> emissions are higher. Synthetic fibres also pollute. Because an oil-based plastic such as polyester does not biodegrade like natural fibres, but can stay in landfill waste for hundreds of years. When washed, synthetic fibres shed and eventually end up in waterways and oceans as microplastic fibres. As high-speed, low-cost fashion has come to dominate, so has the use of cheaper synthetic fibre such as polyester. If you check your t-shirt now, there's a high chance you're sporting at least some of the synth—it's now estimated to make up 60% of garments globally.

As garments are being produced, they can travel many times around the world before they even make it to the shelf. Estimates show that fashion's carbon impact is greater than aviation and maritime shipping combined.

### Communities

In China, the joke goes that you can tell the 'in' colour of the season by looking at the colour of the rivers—a joke that, by now, has surely lost its humour.



For years, waterways throughout Asia have suffered from the discharge of untreated wastewater from the dyes, heavy metals and other toxicants of surrounding clothes factories. Communities continue to use this water for drinking and bathing because they have no other options. Diseases such as cancer, gastric illness and skin problems are endemic, but continue to go largely unacknowledged by polluting brands.

And it's not just water abuse, but also water use, that affects vulnerable communities. Estimates suggest that making just one basic cotton T-shirt requires about 2,700 litres of water. That's the equivalent of 25 bathtubs of water for every cotton T-shirt you own.

## What can we do?

Individual changes aren't always easy, but it's important to remember that no-one is a perfect 'environmentalist'. Doing what you can and pushing your personal boundaries to live your values and create the change you want to see is key.

**1. Demand transparency** If you can't imagine a life without shopping, get informed and mobilise. The charity 'Labour behind the Label' has lots of actions you can take to bring the clothing industry to account. <https://labourbehindthelabel.org>

**2. Take the 30-wear pledge** When buying an item, ask the following series of questions, 'Do I really need this item? will I wear it 30 times? is it of high-enough quality and will it last?'

**3. Shop second-hand** The mantra is reduce, repair, re-wear, recycle, rent (by which is meant an organised clothes swap). So don't throw away but find a local dressmaker, or see if you can do it yourself. Or donate your old clothes to charity and rent formal wear for special occasions if you can.

Article adapted from <https://rebellion.global/blog/2021/07/26/fast-fashion/>



Life is an opportunity, benefit from it.  
Life is a beauty, admire it.  
Life is bliss, taste it.  
Life is a dream, realise it.  
Life is a challenge, meet it.  
Life is a duty, complete it.  
Life is a game, play it.  
Life is costly, care for it.  
Life is wealth, keep it.  
Life is love, enjoy it.  
Life is mystery, know it.  
Life is a promise, fulfil it.  
Life is a sorrow, overcome it.  
Life is a song, sing it.  
Life is a struggle, accept it.  
Life is a tragedy, confront it.  
Life is an adventure, dare it.  
Life is luck, make it.  
Life is too precious, do not destroy it.  
Life is Life, fight for it!

Mother Teresa

**The Church remembers Mother Teresa on 5 September.**



# From the Parish Registers

## Christian Baptism

Sunday 1 August      Arthur Teddy Godfrey, at Waterhead Church.  
Sunday 15 August    Jacob James Pearcey, at St Barnabas' Church.  
Sunday 29 August    Lincoln Shepherd, at Waterhead Church.

## Christians funeral

Tuesday 31 August   Sue Jacqueline Butterworth,  
                                 at Oldham Crematorium



**Jonah started to wonder if this was not perhaps  
the whale's first time.**

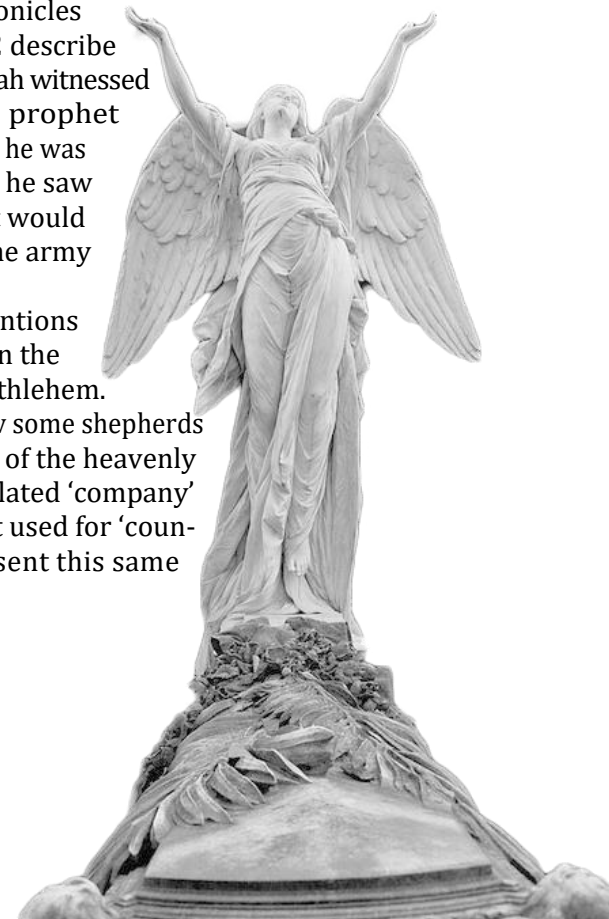
# Did you know?

The prophet Micaiah said, 'Hear the word of the Lord. And I saw the Lord sitting on his throne, with all the host of heaven standing beside him to the right and to the left of him' (1 Kings 22:19).

The ancient Jewish peoples believed in a sort of divine 'council' which met periodically in Heaven. At the Jewish New Year and on special occasions, God convened a formal session of this council, together with the Heavenly Host. Many Old Testament passages can only be fully explained in the light of this belief, such as Job 1:6-12, 2:1-6; 15:8; Psalm 82:1 and Daniel 7:9-10.

The spiritual authority of a prophet such as Moses or Elijah came from this right to witness—or even participate in—this Council of Heaven. For example, 1 Chronicles 18:18 and 1 Kings 22:19-22 describe how the minor prophet Micaiah witnessed this council in action. The prophet Micaiah's vision explains how he was able to prophesy the future: he saw God taking the decision that would lead to the annihilation of the army of Ahab, King of Israel.

The last time the Bible mentions this great assembly occurs in the account of Jesus' birth at Bethlehem. In Luke 2:13-14, we read how some shepherds witnessed 'a great company of the heavenly host.' The Greek word translated 'company' in Luke 2 is the same as that used for 'council' and is thought to represent this same council.



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## Being an eco-Church in September



- After deadheading flowers in the garden, put the cast-away foliage in the green recycling bins rather than the black bin.
- When the evenings become much cooler, try wearing an extra layer to warm up before putting on the heating.
- When programming the boiler for the cooler autumn days, set the temperature controller for 1 or 2 degrees cooler than previously.



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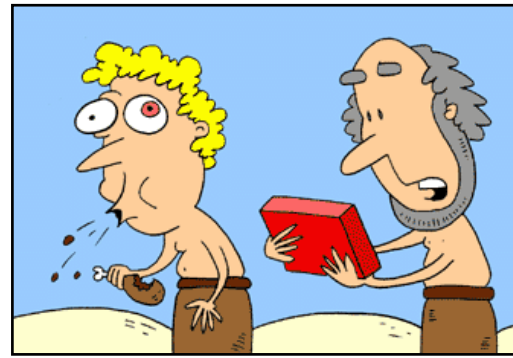
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'You should have looked at the  
"sacrificed on" date ...'

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At last a warm and sunny morning with a half-grown fox cub trotting warily across the field and butterflies able to take wing. I have never known rowan trees so laden with berries, stimulated to maximum yield by prolonged warmth last year and heavy rain this. I saw one fine specimen

# Evidence

balsam, (scientific name Impatiens) with its explosive seed pods has abandoned all restraint in our region, vigorously carpeting the ground wherever there is soil and moisture. Where a balsam plant has been broken down powerful red growths (known as 'adventitious' roots) appear at points along the stem to ensure its survival.

Anyone who observes the passage of the seasons will be aware, despite Donald Trump's assertions to the contrary, that our climate is changing. Plants migrate in response to changing conditions and I have noticed near to the golden steps a single plant of broad-leaved helleborine. This graceful member of the orchid family is very unusual here. In addition a path-side colony of burdock, as in dandelion and burdock, is burgeoning with increasing vigour. The huge leathery leaves cannot be missed and 'it is so

enhanced by a tall and pink Himalayan balsam thrusting into the rowan's lower branches. The



Buddleia davidii

well known' wrote the herbalist Culpepper 'even to the little boys who pull off the burrs to throw and stick upon one another, that I spare to write any description of it.'

I was contemplating the mounded rubble of a demolished mill at Delph and the vegetation colonising it. Thriving in the stone blocks and rusted metal are dozens of buddleia bushes. All have flower-spikes of a uniform mauve coloration, the decaying lime mortar which once held the mill together providing all the support they need. How the retained warmth of the stone must also suit them. Buddleia davidii was first recorded in China by the French missionary Father Armand David and named to honour both him and the distinguished English botanist the Revd Adam Buddle (1660-1715).

It is pleasant to walk along Stoneswood Road from Delph towards Scout-head. A field path descends to the A62 next to Thurston Clough Brook where it is surprising what a deep gully the brook has incised, presumably over several centuries. Here on the bank grows our native golden rod (Solidago virgaurea) a herb famed in Tudor London as a remedy for sword and dagger-inflicted wounds. Herbalists imported it at some cost to meet demand until someone realised that it grew freely on the outskirts of the city thereby undermining the value.



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# From the memorial book

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

# Human family

I note the obvious differences  
in the human family.

Some of us are serious,  
some thrive on comedy.

Some declare their lives are lived  
as true profundity,  
and others claim they really live  
the real reality.

The variety of our skin tones  
can confuse, bemuse, delight,  
brown and pink and beige and purple,  
tan and blue and white.

I've sailed upon the seven seas  
and stopped in every land,  
I've seen the wonders of the world  
not yet one common man.

I know ten thousand women  
called Jane and Mary Jane,  
but I've not seen any two  
who really were the same.

We love and lose in China,  
we weep on England's moors,  
and laugh and moan in Guinea,  
and thrive on Spanish shores.

We seek success in Finland,  
are born and die in Maine.  
In minor ways we differ,  
in major we're the same.

I note the obvious differences  
between each sort and type,  
**but we are more alike, my friends,  
than we are unlike.**

by Maya Angelou (abridged)





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