Barnabas CLARKSFIELD

November 2021

medlockhead.co.uk

Letter from the Vicar

Services at St Barnabas' Church

Sunday 9:30 am Parish Worship

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the December magazine by 15 November. 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: there	evd.dowen@yahoo.co.uk
The Revd Jane Hyde			
Tel: (07734) 886 893	and	E: jane	hyde10@hotmail.com
Lay Reader	Mr Peter Has	lam	(0161) 345 0215
Wardens	Mr Peter Has	lam	(0161) 345 0215
	Mrs Nicola W	illiams	(07549) 630 943
Administrator	Ms Sarah Gur	a	(07708) 714 813
Treasurer	Mrs Vicky Hea	aton	(07906) 077 058
Parish Hall bookings	The Vicar		(0161) 624 7708

I was leading class of primary-age children, talking of this and that. The children were well behaved and very attentive, though a few were slightly restless now and then. I finally sat up, sure I'd done a good job, and asked my final question. It was not an important question at all—more a means of drawing together the final themes. But the first two answers completely shattered my sense of contentment, as both had completely misunderstood what I'd said.

I often feel the same when I think about my Christian life. Up to a point, I can feel quite pleased with myself: 'This is alright!' or 'Aren't I doing well?' but a chance remark or an overheard comment reveals my error. Perhaps I was meant to hear a few chance words; sometimes, no doubt, it's God's wonderful timing that has choreographed the encounter—He ensures that I'm in that place at that time to hear that snippet of opinion, to make me re-assess.

It is a sign of maturity as a Christian that we continually review our faith. We need to see if we are growing as Christians. A Christian who does not grow into an ever-greater awareness of God is probably growing *away* from God. A Christian who does not pause to think, 'How am I doing, Lord? Am I doing what Jesus would have me do?' is far more likely to be miles off course than the person who looks critically at themselves.

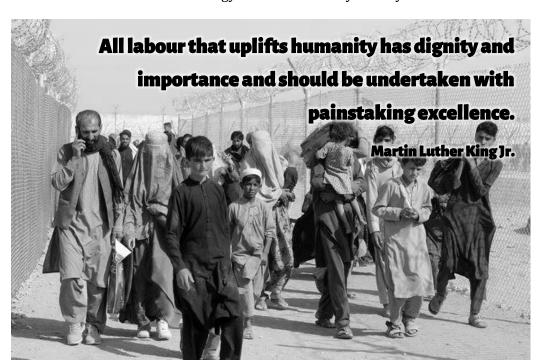
So it's important to realise that we are placed on earth to serve God. We are given the gift of life for nothing less than the requirement to grow into Christian discipleship. Anything else is to miss the point. We misunderstand human life if we use it as a way of acquiring wealth, status, or experiences.

Like my class of children, we can feel we're doing really well until God asks us his last and most important question, 'Were you wholly mine?'

Wishing you the glory and love of serving such a wonderful God.

2021 dates for your diary

Sunday 31 October	4:00 pm: All Souls' Day A service of thanksgiving for the faithful departed in Waterhead Church.
Sunday 14th November	9:30 am: Annual Service of Remembrance in the Church. 10:50 am: Annual Service of Remembrance at Waterhead War Memorial.
Saturday 20 November	7:00 pm for 7:30 pm: Quiz night at Waterhead Parish Hall (see page 12)
Saturday 4 December	Councillors' Surgery in the Parish Hall. All are welcome.
Sunday 12 December	6:00 pm: Annual Carol Service. Note the change of date.
Friday 24 December	4:00 pm: Christingle Service at Waterhead Church.
Friday 24 December	11:30 pm: Midnight Mass service at Waterhead Church.
Saturday 25 December	9:30 am; Christmas Day service in St Barnabas Church.
Sunday 2 January	9:30 am: Annual Covenant service which occurs during the liturgy of the first Sunday of the year.



Bible readings for November

Sunday 31 October All Saints' Day First: Isaiah 25:6-9 Epistle: Revelation 21:1-6a Gospel: John 11:32-44

Sunday 14 November Remembrance Sunday First: Daniel 12:1–3 Epistle: Hebrews 10:11–14

Gospel: Mark 13:1-8

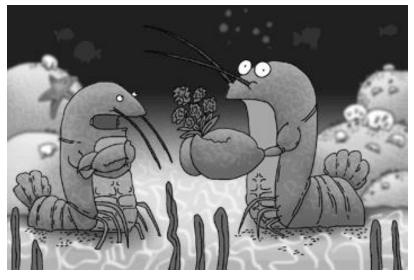
Sunday 28 November Advent Sunday First: Jeremiah 33:14–16 Epistle: 1 Thessalonians 3:9–end Gospel: Luke 21:25–36

Sunday 3 November Third Sunday before Advent

First: Jonah 3:1–5, 10 Epistle: Hebrews 9:24–end Gospel: Mark 1:14–20

Sunday 21 November Christ the King

First: Daniel 7:9–10, 13–14 Epistle: Revelation 1:4b–8 Gospel: John 18:33–37



Love is not shellfish (with apologies to 1 Corinthians 13)

The word 'church' is ambiguous because it means different things to different people. It can be a building, a congregation, a denomination, or the entire body of all Christian believers.

Some people call this latter concept of all believers the 'Church Universal.' St Paul usually calls it 'The Body.'

Anyone can be a member of the Church Universal, which is why it embraces so vast a group of people. It includes not only those who are physically present for example in a service of worship, but also people who are away temporarily (on holiday, ill, at work). The universal Church also includes all Christians who have died and even those who have not yet been born. The phrase 'the Church' therefore includes all Christians ever: past, present and future.

We talk about this all-embracing Church each time we recite the Nicene Creed. This statement of belief acts as a simple check-list and a way of defining a Church to see if it is fulfilling its mission.

The Nicene Creed says:

I believe in one, holy, catholic and apostolic Church.

We call this fourfold list the 'marks of the Church'.

One — There is only one church in God's eyes. Church denominations are irrelevant. So all congregations are a valid part of the one true Church provided they seek to abide by the other marks of the church. So a denomination is far from being true to God if it says that it alone is the Church.

Holy — The church is at its most authentic when it genuinely seeks to live as God wants it to. So it will be holy. This holiness means literally 'apartness,' meaning the Church should never succumb to the temptation to be like the culture in which it finds itself. It must differ and be better.

Catholic — If a congregation is a part of the one, true church, then its life and witness will have a great many things in common with other congregations. Their mission and teaching will act as unifying themes. Indeed, when true to itself, the Church seeks to learn best practice from whichever parts or denominations are seeking to live a Godly life. The word 'catholic' originally meant 'universal in extent' and 'involving all'; in this context, catholic means the whole Christian body or church. The use of this word in the creed seeks to

describe the unifying nature of faith.

Apostolic — The church, when true, follows the teachings of the first apostles. The true church seeks to obey God as revealed in the Bible.

A Church that fails in one of these four aspects needs to pray hard, asking God for help in repairing the damage. A Church that fails in two or more needs to examine itself and repent.

The description of the Church at the end of the Apostles' Creed is much simpler:

I believe in the holy Catholic Church.

The 'marks' of the Church

You can be committed to the Church but not committed to Christ, but you cannot be committed to Christ and not committed to the church.

Remembrance Sunday

Sunday 10 November

10:50 am at Waterhead War Memorial 11:30 am at Waterhead Church

holytrinitywaterhead.co.uk

Christmas Eve

Holv

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Service starts at 11:30 pm

Christma

Celebration and Eucharis

Service starts at 9:30 am: all are welcome

All are welcome

Christingle Service

Christmas Eve at 4:00 pm

All are welcome holytrinitywaterhead.co.uk

Curate's corner

At the end of September I went to Walsingham. The title of the weekend pilgrimage was *'Let it be unto me ...'* a few of the words said by Mary in response to the Angel Gabriel at the Annunciation.

The Shrine of Our Lady of Walsingham is dedicated to the Mother of Jesus and is a holy site. It is maintained by the Church of England for Christians of many traditions. The story goes that in 1061, Mary appeared in a vision to Richeldis, a Saxon noblewoman. She took her, in spirit, to the house in Nazareth where she was asked to become the mother of Jesus. Mary then called upon Richeldis to build an exact replica of that house saying *'All who seek me there will find succour.'*

As we might expect, the shine was destroyed by Henry VIII during the Reformation but, in 1931, the present day shrine with a re-construction of the house was established. It has been a popular pilgrimage site ever since, attracting thousands of visitors each year.

Even though I am quite 'catholic' in my tastes, I never really fancied a trip to the shine myself, not least as the 'guardians' do not allow women to participate at Mass. But I thought I should go at least once.

The place itself is impressive: a collection of buildings (including comfortable accommodation, a modern refectory, and a café bar) set in beautiful gardens in a peacefully small Norfolk village.

Worship in the shrine church is what most would call 'high' with incense, bells and sumptuous vestments, but there are also various chapels and the 'Holy House' itself in which to find space and time for private prayer. Stations of the Cross are positioned in the garden (I particularly enjoyed these) and there is a regular evening procession during which the statue of Mary is carried aloft as pilgrims follow with candles singing '*Ave Maria*' (Hail Mary). There are healing and reconciliation ministries available and 'sprinkling' at the 'Holy Well'

Not much remains of the medieval monastery, destroyed by Henry VIII

> For the duration of the weekend, I chose to wear my collar (as did two other women priests in the party). I did get a few disparaging glances from some of the other people there, but I also had other women who approached me to say they were heartened to see us there representing ordained women. I also had a few minutes to chat with a Roman Catholic woman (she called me 'Father'!) who said it must be such a joy to be a priest and, as we parted, she asked me to bless her.

> The whole experience was refreshing as I spent time reflecting particularly on Mary's words and my own response to God's call. It has to be said, Mary certainly '*Let it be*' far quicker than I did ... but here I am!

Revd Jane

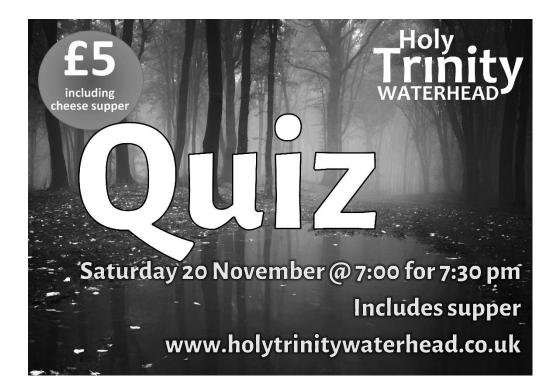
Thankyou, 1!

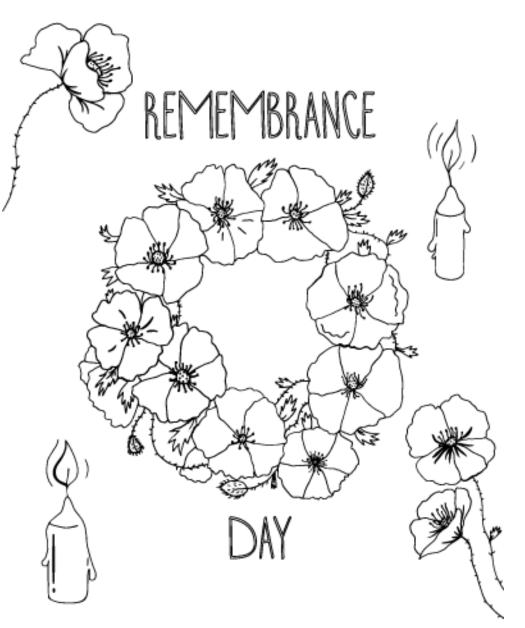
Thank you to everyone who bought a blue knitted forget-me-not badge, which we sold in support of *Alzheimer's Research*. Church member Kelly Hulse raised the astonishing sum of £810. Well done!

Part of Kelly's fundraising involved climbing Ben Nevis. This image was taken at the summit.

Thankyou, 2!

Thank you to everyone who donated to our Harvest appeal for *Save the Children*. We raised the amazing sum of £65.





Colour this picture

Michael King Jr. was born on 15 January 1929, in Atlanta, Georgia. He was the second of three children to Michael King and Alberta King. He was named 'Michael' at birth but was called 'Martin' from an early age.

It was a family of faith. His father Martin Luther King Sr. was an early civil rights activist and minister and his maternal grandfather was a pastor of the *Ebenezer* Baptist Church. The three children read aloud from the Bible as instructed by their father. His grandmother told lively stories from the Bible to her grandchildren. The family was also extremely strict.

As a very young child, King became friends with a white boy whose father owned a business across the street from the family home. The boys started school at the age of about six years. King had to attend a school for black children, Yonge Street Elementary School, while his playmate went to a separate school for white children. Soon afterwards, the white boy's parents stopped allowing King to play with their son with the words, 'we are white, and you are coloured.'_King told his parents who started a long discussion about the history of slavery and racism in in the United States. King later said that learning of the hatred, violence and oppression that black people had faced made him 'determined to hate every white person.' In response, his parents instructed him that it was his Christian duty to love everyone. They taught by example.

In Boston, during his work on a doctorate, King met Coretta Scott, an aspiring singer and musician at the *New England Conservatory* school. They married in June 1953. They had two sons and two daughters.

In 1954, King became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. He also became a member of the executive committee of the *National Association for the Advancement of Coloured People*, the leading organisation of its kind in the entire USA. King's skilful oratory put new energy into the civil rights struggle.

At the age of thirty-five, King became the youngest ever recipient of the Nobel Peace Prize. When notified of his selection, he announced that he would give the prize money to further the civil-rights movement.

King was elected president of the *Southern Christian Leadership Conference* in 1957. He used the position to lead the growing civil-rights movement. King's ideals came from Christianity but he learnt operational techniques from Gandhi. During his eleven-year tenure as leader, he travelled six million miles and spoke over 2,500 times, appearing wherever there he saw injustice.

More information

https://www.nobelprize.org/prizes/peace/1964/king/biographical https://www.biography.com/activist/martin-luther-king-jr https://en.wikipedia.org/wiki/Martin_Luther_King_Jr. In this time, he led a massive protest in Birmingham, Alabama, which won worldwide attention and provided what he called a 'coalition of conscience'. It inspired his 'Letter from a Birmingham Jail'—a manifesto for the black-led civil-rights movement. Actually, his patient, non-violent approach and appeal to white middle-class citizens alienated many Black militants who thought his methods too weak, too late, and ineffective. He continued to preach, write, and consult with church leaders and even presidents. He never stopped. He was assaulted; arrested; awarded five honorary degrees and wrote five books. He was named Man of the Year by *Time* magazine in 1963; and became a world figure.

King was assassinated on the evening of 4 April 1968 while standing on the balcony of his motel room in Memphis, Tennessee. He was scheduled to lead a protest march the next day.

Since then, King has become an icon for the civil-rights movement. His life had a seismic impact on race relations in the United States. Years after his death, he is the most widely known African–American of his era. He was a complex figure in some ways: flawed, fallible and limited in his control over the mass movements with which he was associated, yet a visionary leader who was deeply committed to achieving social justice through nonviolent means. And it all began with a desire to identify with the Lord Jesus he met in the Gospels.

Martin Luth

Letter from Revd Denise

Dear Sister and Brothers

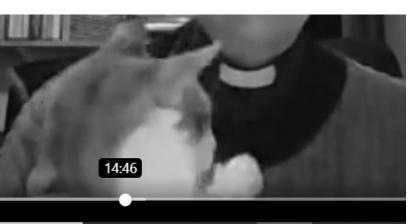
Some of you may know that I have a cat called Larry. I'm one of those people who decided to become a pet owner (or Larry's mum) during lockdown, and I'm so glad I did. It's a lovely thing to have a cat in the house, although visitors to the vicarage may disagree, as his white hair gets everywhere and people frequently end up covered in Larry's fur. I do try to vacuum it up, honest!

Cats are supposed to be a bit stand offish and have a reputation for not caring one way or the other if their human is at home or not, but since I've had Larry, I've noticed that he likes to follow me around, often getting under my feet, and certainly seems to enjoy being in the same room as me. Is it fear of missing out? FOMO as it is called? Perhaps, but I have also noticed that he almost always joins me when I pray. His tail can often be seen on our Facebook livestream of Morning Prayer at 7 am.

What can we as mature Christians learn from a cat? Well, forgive me for a seemingly tangential link, but praying together is just as important as praying alone. No doubt you've heard this many times before from me or Paul, but prayer is the absolute foundation of our lives as disciples of Christ. Without prayer individual and corporate, our churches will not grow in faith or numbers, and without prayer our service to our communities will be social work not mission. I like to think that when Larry comes and sits on my lap in the morning.

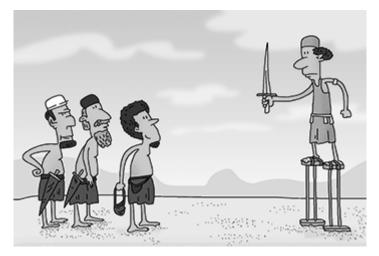
he in some way is fulfilling his vocation as a part of God's good creation. It is a creation and a mission that we all share equally, and our lives of prayer are what sustain us, and our care for them.

Yours in Christ: Revd Denise





Huge congratulations to Church member Sarah Gura, who was re-accredited as an Authorised Lay Minister ('ALM') at a wonderful service in Manchester Cathedral on Sunday 26 September. Congratulations!



Goliath's replacement was even less effective (with apologises to 1 Samuel 17)

Author The book has traditionally been ascribed to Moses. This idea comes from the common assumption that Moses wrote all the first five books of the Bible, the Pentateuch. But it also follows statements concerning Moses' writing activity (such as 33:1–2; Ex 17:14; 24:4; 34:27).

Name The book is named after two censuses taken of the Israelites.

Date The book has a long and complex history. The book itself says it was written before the Israelites inherited the promised land, so about 1428 BC. But our final version probably dates to the fifth century BC. It was probably edited many times between those two dates.

Overview The Book of Numbers is the fourth Book of the Law of Moses, also known as the Torah or Pentateuch. The Law includes the Books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

The book follows Moses and Israel's journey from the foot of Mount Sinai (where Leviticus ends) to the edge of the promised land of Canaan. This journey is depicted as comprising three separate parts: in the Sinai Desert (1:1–10:10), in Kadesh (10:11–21:35), and on the Plains of Moab near the Dead Sea (22:1–36:13).

The second major focus is Israel's repeated rebellion and God's repeated mercy for His people and disciplining of them.

Content Much of the book describes legislation for priests and people, and shares content with Exodus, Leviticus, and Deuteronomy. The narrative tells of the people's rebellion against God and His subsequent judgment against them: God had redeemed them from slavery in Egypt and made a covenant with them at Mount Sinai but they responded with outright rebellion. Their apostasy found extreme expression when they refused to conquer Canaan (chapter 14), which explains why God refused to let them into the promised land. He condemned them to live the rest of their lives in the desert; only their children would enjoy the inheritance.

begins, God organises Israel into an army. God lives among the people (in 'the tabernacle'). Israel then enters a covenant with God at Sinai. After leaving Sinai, the people form an army to establish God's kingdom in the 'promised land' in the midst of the nations.

Many modern readers will feel uncomfortable. While the book portrays Israel as the Lord's covenant people, and its vocation as the servant people of God, their actions look very much like ethnic cleansing. While the book says that God wants to live with fallen humanity and redeem His creation, He often looks like a vindictive deity punishing a small tribe for not being strong enough to live as He wills.

This vision of God informed the theology of the Middle East for centuries, which explains why Jesus so often countered its version with a vision of a peace-loving God who commands love and *is* love.

Famous verses Perhaps the most famous passage from Numbers is the Priestly Blessing from Numbers 6:24–26, which is used in many Jewish and Christian liturgies:

May the Lord bless you and keep you;

may the Lord cause his face to shine upon you and be gracious to you; may the Lord lift up his countenance upon you and grant you peace.

This Priestly Blessing also happens to be the earliest Biblical passage ever discovered in an archaeological find: two silver amulets uncovered in a burial chamber on the western slopes of the Hinnom Valley in Jerusalem. They have been dated to about 600 BC.

For more information, please visit the following sites:

https://www.biblestudytools.com/numbers https://overviewbible.com/numbers https://biblescripture.net/Numbers.html https://trumpet-call.org/2017/09/21/when-was-the-book-ofnumbers-written

ThebookofNumbers

QLWEJMEDIRYAHKZBNUTCVP HNPGIBTSCUETSORFDROSAM R B S A Z D E P Q N J W I V G X T L E K F H YQUILTKJFUBHOAECOLQDBS A K X L C V N R E D I P S L M R B H U Z I F V W D O E J A P B G Z R Q H F A S M I T Y C MOGFTWLEVSNBRUTNIANPHQ X R V R A K B Z J C H I L E P B U F O G W N TCEJRHSAUQSYGWLKOSXHDM DEHAGLIUMTFEBNOSRNEJPU SRJCIQPNOHVLUCADMEFOKT GAFKMJDLTUCSEONHLPBIXU UCRETAEWSPDFMZIBCOHNRA J S M T P N F C Z R O I W Y A Q H D I L U E I D Y U N S E V A E L Z C R H P O K M Q S B BZRAKEQHDMXNRESJPICETO EILSHYCBGUKOPTDMFLARLZ P F R Q Y R O T X Z W J N B U L A S E M I D W X B D O J H A R V E S T P C I O Q Y S N L L H Z M S I J F W O R C A Q Y N K B P U G X

Wordsearch for autumn

Find the following words in this wordsearch.

Apples, autumn, birds, blanket, bonfire, changing, cider, colorful, cozy, crow, deciduous, equinox, flannel, foliage, frost, harvest, hayride, jacket, leaves, migrate, orchards, pumpkin, quilt, rake, rustling, scarecrow, season, spider, squash, squirrel, sunflower, sweater, trees, vegetables, wheelbarrow.

Pleasantsounds

The rustling of leaves under the feet in woods and under hedges;

The crumpling of cat-ice and snow down wood-rides, narrow lanes and every street causeway;

Rustling through a wood or rather rushing, while the wind halloos in the oak-top like thunder;

The rustle of birds' wings startled from their nests or flying unseen into the bushes;

The whizzing of larger birds overhead in a wood, such as crows, puddocks, buzzards;

The trample of robins and woodlarks on the brown leaves. and the patter of squirrels on the green moss;

The fall of an acorn on the ground, the pattering of nuts on the hazel branches as they fall from ripeness;

The flirt of the groundlark's wing from the stubbles -

how sweet such pictures on dewy mornings, when the dew flashes from its brown feathers.

John Clare

Our Churches are run by the Diocese of Manchester, and it is changing fast. Those changes are caused by shifts in the area and the country at large, and now Covid, means the Diocese has an additional funding crisis In consequence, the Diocese has spent about £6 million more than its income during the past three years.

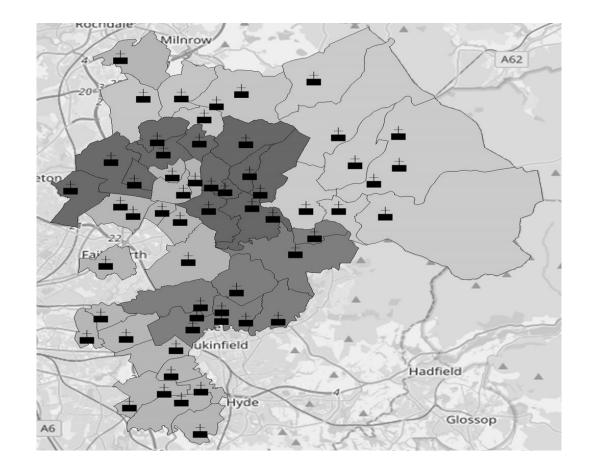
The Diocese's principal expenditure is the cost of clergy and support staff. To make ends meet, the Diocese is cutting the number of clergy by about 25% over the next five years.

It is also changing its support structures: for example, the number of deaneries has recently decreased from 20 to 7. Each is served by a full-time Area Dean. Those deans do not work as a parish priest because the work-load is large.

Our new Deanery of Oldham and Ashton was created by joining together the three former deaneries of Oldham East, Oldham West, and Ashton. Our new Area Dean is the Revd Daniel Ramble who lives in the vicarage next to Leesfield Church.

Our vicar, Paul Monk, helps lead the new deanery. The parishes in the deanery are being sub-divided into seven 'Mission Communities:' the parishes in our Mission Community are spread across East Oldham. Our 'Mission Community' is depicted in darker green in the map opposite. It comprises six Parishes and six church buildings: Clarksfield (St Barnabas), Hey (St John the Baptist), Leesfield (St Thomas and St Agnes), Moorside (St Thomas), Waterhead (Holy Trinity), and Glodwick Parish which, of course, no longer has a church building.

We will see a great many changes locally as a result of these innovations. Most obviously, the local clergy and lay Readers in the six constituent churches will circulate, attending the component Church congregations for worship and other events. They



will also assist at baptisms, weddings, funerals, and all other Church functions.

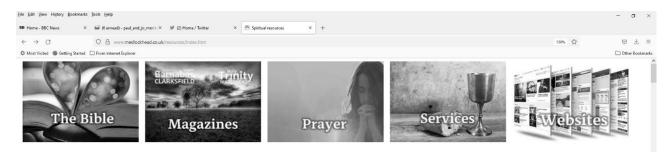
We should aim for all our church communities to help each other. Please pray that God will shows us how *He* wants us to do so.



We continue to maintain the Church website and keep it stocked with news and resources concerning Covid. The advice is up-todate. Please go to the link, http://www.medlockhead.co.uk/virus

We continue to produce two service transcripts a week—one each Sunday and one for a mid-week saint's day or special occasion. All the transcripts are up-loaded to the Church website together with information about the Bible, past issues of the Church magazine, and advice about prayer. You can revisit all these files as many times as you like via the link, http://www.medlockhead.co.uk/resources/index.htm

When did you last visit our Church website?



Spiritual resources

Service transcripts

Service for St Luke the Evangelist (18 October)	pdf	
Service for the Twentieth Sunday after Trinity (17 October)	pdf	
Service for Wilfrid of Ripon (12 October)	pdf	
Service for the Harvest Festival (10 October)	pdf	
Service for William Tyndale (6 October)	pdf	
Service for the Eighteenth Sunday after Trinity (3 October)	pdf	
Service for St Michael and All Angels (29 September)	pdf	
Service for the Seventeenth Sunday after Trinity (26 September)	pdf	

My dream avision of peace

Where the mountains touch the sky, Where poets dream, where eagles fly, A secret place above the crowd, Just beneath a silver-lined cloud.

Lift your eyes to a snowy peak, And see the soon-to-be we seek. Whisper, 'Dreams,' and let them rise, To the mountains old and wise.

Climbers climb, it's time to try, Where the mountains touch the sky. Take me there. Oh, take me now, Someway, Someday, Somewhere, Somehow.

Where the ocean meets the sky, Where mermaids dance, where seagulls fly, A place in dreams I know so well, The sea inside a single shell.

Only dreamers need apply, Where the ocean meets the sky. Take me there. Oh, take me now, Someway, Someday, Somewhere, Somehow.

A common ground for one and all, Behind the crystal waterfall, Where Peace flows like a mighty stream, Like Dr King I have a Dream.

Extract from a poem by Todd Michael St. Pierre

From the Parish Registers

Christian baptism

Sunday 10 October	Gracie Roylance	
	Bay-Leigh Stevens-Blair	
	All baptisms occurred at Waterhead Church	
Christian funeral		
Friday 8 October	Raymond Hunt, at Oldham Crematorium.	
Monday 18 October	John Heap, at Oldham Crematorium.	
Monday 25 October	Marion Reeves, at Waterhead Church, then	
	Oldham Crematorium.	
Tuesday 26 October	Ruth Mottershead, at Oldham Crematorium.	

Inspire women

A new self-help group has started that aims to help local women. It meets in the hall each Thursday morning, 9:00-12:00 noon.

It's open to all women. Activities include craftwork, food, and music. Please contact MaryAnne for more details, on (07599) 006 584.



A prayer for our earth

All-powerful God, you are present in the whole universe and in the smallest creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace. that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognise that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace.

Pope Francis



We formed in 2001 to take in and re-home unwanted and abandoned animals. Can you help us? We are always in need of donations and volunteers, as well as homes for our lovely animals. **Could you provide that home?** Please contact us today!

Pennine Pen Animal Rescue, Honeywell Lane, Oldham, OL8 2JP Telephone: (0161) 621 0819 Email: penninepen@hotmail.co.uk

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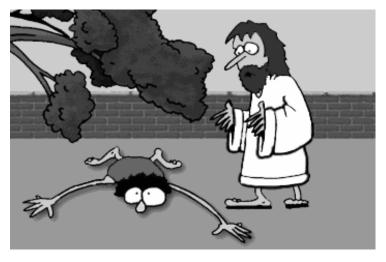
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Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that. Martin Luther King Jr



'Zacchaeus, you should have come down more slowly!' (with apologies to Luke 19)

