Barnabas CLARKSFIELD

June 2022

medlockhead.co.uk

Services

Sunday 9:30 am Parish Worship

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the July magazine by 15 June, sending them to paulmonk111@gmail.com



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Parish Hall bookings

The Vicar (0161) 624 7708

Letter from the Wie

June is a month of Church festivals and events. They fall in sequence: first Pentecost (or 'Whit') when we recall the Holy Spirit descending on the first disciples and bringing the Church to birth. The following Sunday is Trinity Sunday, when we explore the very nature of God and celebrate His being a Trinity of Father, Son, and Holy Spirit. And then, within days, the Church celebrates *Corpus Christi*, which is a thanksgiving for the generous gift of the Eucharist—the ultimate self-giving of God in the Church today.

The Bible readings chosen for the subsequent Sundays of the long Trinity season then explore the nature of God—His character, our ideas and misconceptions about Him, and our responses to Him.

Describing God can be a challenge. Many descriptions say what he is not: immortal (cannot die), invisible (cannot be seen), infinite (is not bounded) and, perhaps in summary, ineffable (cannot be described). Some definitions say He is too big to describe, so he is beyond powerful (omnipotent), exists everywhere (omnipresent) and knows everything (omniscient). For most people, these one-word descriptions are not particularly helpful.

It's therefore important to concentrate on the way these readings and festivals about God help us to perceive the character of God and see His nature develop and unfold before us.

The very best way of getting to know God combines all these elements. First, it involves praying to God which, in reality, means being enveloped by Him. But the surest way is to love God: tell Him we love Him, and act as though all our serving and obeying is to our closest friend. Scripture says that God is love, so as our love for God grows so we are actually inviting God into our lives. Then the adventure begins! As we begin to love God, so we find we gradually know Him better.

Wishing you joy as you get to know God:

PAUL

Updates

News and dates from the Church and Parish

Sunday 12 June The Bishop of Manchester, David Walker, will join us and lead our worship. He also joins our sister Church at Holy Trinity, Waterhead, celebrates its 175th anniversary of consecration. Their principal celebration event, a celebration Eucharist, starts at 11:00 am.

Sunday 10 July Our Lay Reader in training, Lucie Reilly, will be licensed at a special service in Manchester Cathedral. Please speak to Paul if you would like to contribute to a celebration gift or put a labelled envelope in the collection.

Sunday 17 June The *Waterhead Community Choir* join the *Graphene City Band* at Waterhead Church at 2:30 pm. All are welcome.

Bible readings for June

Sunday 5 June Pentecost

First: Acts 2:1-21

Epistle: Romans 8:14–17

Gospel: John 14:8-17

Sunday 19 June First Sunday after Trinity

First: Isaiah 65:1-9

Epistle: Galatians 3:23-end

Gospel: Luke 8:26-39

Sunday 12 June Trinity Sunday

First: Proverbs 8:1–4, 22–23

Epistle: Romans 5:1–5

Gospel: John 16:12-15

Sunday 26 June Second Sunday after Trinity

First: 1 Kings 19:15-16, 19-end

Epistle: Galatians 5:1, 13–25

Gospel: Luke 9:51-end





Admitting our guilt Prayer of general confession

Prayer of the month

Almighty God, our heavenly Father, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault.

We are truly sorry and repent of all our sins.

For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name.

Amen.

Some people worry that God has not forgiven them. They may start by confessing their sins one-by-one but then panic if they can't remember every single thing they've done since they last came to church.

The prayer above asks God to forgive all possible sins that we've committed under all possible motives. It starts with a short list that covers sinful actions '... in thought and word and deed' and the phrase, 'through negligence, through weakness, through our own deliberate fault' covers motives. Both lists cover all possibilities, which explains why we call it a 'general confession'.

Praying this prayer therefore helps us stop worrying that God won't forgive a sin because we didn't mention it explicitly: these words express sorrow for everything we may have done.

Why forty days?

Ascension Day occurs exactly forty days after Easter and a further ten days before Pentecost (Whit). Why forty?

Firstly, in the Hebrew-speaking world and the Middle East, 'forty' was a common, colloquial way of round up a number to mean 'many' in much the same way that we might exaggerate and say, 'lots', 'hundreds' or even 'squillions'. Think of 'Ali Baba and the *forty* thieves.' That same usage could explain the apparent repetition in Scripture: in the story of Noah, it rained for forty days; Moses was forty years of age when he fled into the wilderness; he led the chosen people for forty years and fasted before forty days before receiving the Law. Similarly, Jesus fasted in the wilderness for forty days; and his Glorious Ascension to Heaven occurred forty days after the Resurrection.

There is another 'period of forty', though, which is nowhere mentioned explicitly in Scripture. At the time of Jesus, the Jews believed that a forty-day period separated the birth of Adam and the Fall: Adam was pure for exactly forty days but not longer.

That Jesus was tempted for forty days in the wilderness was not therefore simply a formidable test but was regarded as a re-run of ancient history, a re-trial: as one medieval writer put it, 'Adam failed but Christ prevailed'.

So why is there a forty-day period between the Resurrection and the Ascension? We do not know for certain, but many medieval writers said it was symbolic: just as Moses was on top of a mountain for forty days before receiving the Law and Ten Commandments, so Jesus was communing with God before giving one more, final commandment:

From the parish registers

Christian Baptism

Sunday 1 May Penelope Hope Walsh-Ward

Sunday 8 May Alice Eliza Dean Sunday 15 May Eliot Daniel Alt

all at Holy Trinity Church, Waterhead

Christian Funeral

Friday 13 May Keith Booth Monday 16 May Joyce Crabtree

both at Oldham Crematorium

Wednesday 25 May Jean Cox

at Barlow's Funeral Directors, followed by

interment at Greenacres Cemetery.



'Well, King Nebuchadnezzar, my interpretation of last night's dream is that you ate something bad last night.'

(with apologies to Daniel 2–4)

God the Trinity

God is a Trinity: He is made up of Father, Son, and Holy Spirit. He is three persons, hence *tri*-nity.

Each of these three aspects of God is different. We say Father, Son, and Spirit are each persons of God. In the Trinity, the three persons of God are completely melded together to the extent they are indistinguishable.

Three lots of three: draw the following:

| A tri-angle | A tri-cycle | A tri-ceratops |
|-------------|-------------|----------------|
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

The Trinity is mentioned often in a Church. For example, the first sentence after the introductory hymn says:

In the name of the Father, and of the Son, and of the Holy Spirit.

At the end of the service we receive a blessing (just before the last hymn). It ends with the words:

... and the blessing of God the Almighty, the Father, the Son and the Holy Spirit, be with you always.

Other Trinitarian statements occur in a service. For example, when the priest holds up the freshly consecrated bread and wine at the very end of the long Eucharistic prayer he/she says,

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all honour and glory are yours, O loving Father, for ever and ever.

This statement is Trinitarian because it mentions all three persons of God.

Picturing the Trinity

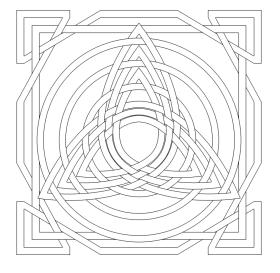
Artists struggle to depict the Trinity. Some simply use the idea of an old man with a white beard to represent the Father, a young man with a dark beard as the Son, and a dove for the Spirit.

A more imaginative idea uses a series of three men, each with the same face. The example here comes from a stained-glass window in a York church. In this example, three identical-looking 'men' are shown jointly crowning the Virgin Mary.



Other artists preferred a single head with three faces that look the same. This example is French and dates from about 1500 AD.





The **Celtic 'trinity knot'** (or 'triquetra') is often used to illustrate the Trinity. Colour in this knot and show that it is both three and one pattern at the same time.

Colourthispage

This picture shows the day of Pentecost



Trinity wordsearch

P Y T H G I M L A G W F J R F Y M O W R L V O I X X H Y F X D C R E SQEHQKHILMNTP RIPSYLOHJPYMOB UNITYOF Z L R T N A N E V O C C O Y F B K S P M Y S A E I C A Q O F S Z E P T R R J T C B D O W L F R E C E P T I O N I A T S U S A T

Almighty
Confirmation
Father
Love
Relationship
Sustain
Unity of Being

Baptism Covenant Glory One Send Three

Welcome

Christ
Creating
God
Perfect
Song
Trinity of Persons
Worship

Communion Empower Holy Spirit Reception Spirit Truth One of the oldest poetic descriptions of the Trinity is framed in terms of dance: the three persons of Father, Son, and Holy Spirit, exist in state of perpetual motion about each other.

That motion is in fact a flow of love between the three persons, moving back and forth, perfectly synchronised in matchless choreographically.

The only thing about this dance that is greater than its beauty is its expression of love.



In the Beginning, not in time or space, But in the quick before both space and time, In Life, in Love, in co-inherent Grace, In three in one and one in three, in rhyme,

In music, in the whole creation story, In His own image, His imagination, The Triune Poet makes us for His glory, And makes us each the other's inspiration.

He calls us out of darkness, chaos, chance, To improvise a music of our own, To sing the chord that calls us to the dance, Three notes resounding from a single tone,

To sing the End in whom we all begin; Our God beyond, beside us and within.

Malcolm Guite

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All of us have been hurt at some time. It's an inevitable part of human life. Sometimes, someone hurts us deliberately, sometimes they try to help but don't know the wider situation, and sometimes the hurt occurs in response to a fluke or accident. But we are hurt ... and therefore wounded.

That sense of being wounded can hurt even more than the original injury: we feel broken, bitter and exhausted, . But sometimes we can use our brokenness to help promote God's agenda.

When we have suffered rejection, we know how it feels and make all the more effort to encourage and include others.

When we have experienced illness, pain or loss, we sometimes find our ability to empathise with others in a similar situation has grown.

We are sometimes advised to 'offer our pain to God'. This 'offering' is never easy and sometimes when people give us such advice, it comes across as trite and unhelpful. So what does it mean to 'offer our pain to God'?

Firstly, the act of saying to God, 'I'm hurting...' can be liberating. We don't need to pretend that we're perfect or 'superhuman'. In praying this prayer, we bring ourselves before Him just as we are, without pretence. As Jesus says, 'The truth will set you free' (John 8:31–32).

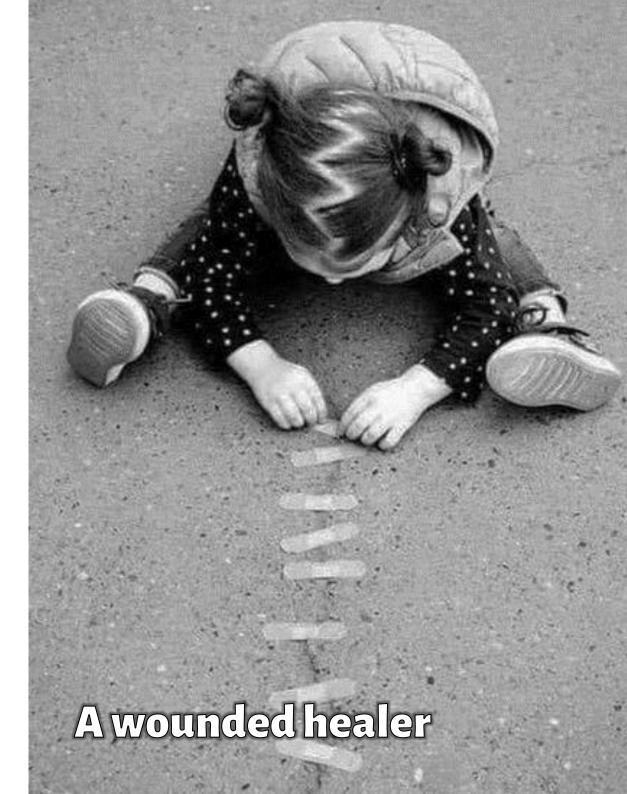
When the pain is intense, that may be the extent of what we can do—just tell God about it and try to hold on. But sometimes, with time and recovery, we are able to take the next step: to see that other people may be hurting in similar ways and to understand a little of what they suffer, so we can empathise and anticipate their needs.

This kind of helping should never be just a way of making ourselves feel better. It should be a genuine, loving response to the needs of others, seen through the lens of our own experience.

That's why wounded healers can be good listeners, empathetic, and accepting. If we've been in the darkness ourselves and come out of it, we know there is a way out and we can encourage others to find it too.

We can offer our woundedness to God. This requires Christian maturity. In prayer, we say to God that even through we don't know why He allows bad things to happen, we trust Him and are willing to accept whatever has happened (and maybe will happen further), as an act of obedience. This frame of mind takes Jesus' prayer in Gethsemane, 'Father: not my will but your will be done' (Luke 22:42) and makes it our own. In fact, it's the same idea as the clause in the Lord's Prayer that says, 'Thy will be done.'

The term 'wounded healer' was coined by the psychologist Carl Jung. Jung adapted the phrase from an ancient Greek legend of a doctor, Asclepius, who in recognition of his own wounds established a sanctuary where others could be healed of their 'wounds'.



Malachi is the last book in the Hebrew Scriptures, our Old Testament. And also the last of the twelve minor prophets.

In terms of Scripture, God was then silent for over 400 years. An ancient Jewish tradition says the Divine Spirit departed from the Jewish people after Malachi.

Date Analysis of the words in the text suggests Malachi was written about 450 BC, making it the last book of the Old Testament, chronologically.

The author The name 'Malachi' means 'my messenger' and may be more of a title than a person's name.

In fact, the name Malachi only appears once in the Bible—in verse 3:1 in this book —but his words are quoted 15 times in the New Testament, including once by Jesus (Matthew 11:7–15).

The book's message Malachi is a book of prophecy. Its message is of challenge and of hope and can be summed up in the sentence: God 'the Great King' (1:14) will come not only to judge his people (3:1–5; 4:1) but also to bless and restore them (3:6-12; 4:2).

In context, the book was written sometime after the Jewish people had returned from exile and many had stopped obeying the Law or even listening to God at all. Spurred on by the prophetic activity of Haggai and

For more information, go to:

https://www.christianity.com/bible/niv/malachi/ https://www.biblestudytools.com/malachi/ https://www.biblesociety.org.uk/explore-the-bible/bible-bookclub/malachi/ Zechariah, the returned exiles under the leadership of their governor Zerubbabel finished the temple in 516 BC.

In 458 the community was strengthened when the priest Ezra returned with several thousand more Jews. The king of Persia encouraged Ezra to reconstitute the temple worship (Ezra 7:17) and to ensure the law of Moses was being obeyed (Ezra 7:25-26). In fact, the similarity between the sins denounced in Nehemiah and those denounced in Malachi suggests that the two leaders were contemporaries.

Malachi was speaking to these resettled Jews. Their lax attitude to worship in the Temple suggests that it might occur after the time of Haggai and Zechariah, when the first flush of euphoria at rebuilding the temple had subsided. Malachi saw that even the priests had stopped caring and worshipping properly. His message was therefore a call to repentance and a promise that God would in the future send another messenger to the people of Israel.

The book continually stresses God's love for His people (1:2): Malachi appeals for them to love God and renew their relationship with Him. That relationship is a prerequisite for restoring them to a sense of purity—hence Malachi's famous image of God as a silversmith, smelting silver in a refiner's fire (3:2–3). That's why he insists the people contribute to the expenses of worship (a 'tithe') followed by a promise to test Him and then watch him pour out blessings upon them.

Malachi's second message predicts another messenger will come and show the way back to God—a process that involves judgement (3:5). To that end, Malachi predicts that Elijah will return (4:5–6), which is often taken to mean John the Baptist.

The book of Malachi

When Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' They said, 'Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.'

[Jesus] said to them, 'But who do you say that I am?' Simon Peter answered, 'You are the Messiah, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. *Matthew 16:13–18*

Caesarea Philippi was built by a son of Herod the Great, Philip (also known as Philip the Tetrarch or Herod Philip). It's located in the dry and arid Judean desert.

On the approach to the city was a major site of pilgrimage incorporating a series of shrines. The largest—a large, deep cave—was said to be inhabited by powerful spirits and known as the 'Gate of Hades'. Many pagans went there to pray, make requests, and leave votive offerings. This cave was also called the 'Cave of Pan.' It was believed that pagan gods came and went to the underworld through bodies of water, such as the deep pool in the Cave of Pan.

Like many pilgrimage sites, the Gates of Hades would have prompted many spiritual questions and sponsored spiritual searching. That Simon Peter made his spiritual discovery about Jesus as they came close to this powerful place suggests a spiritual anxiety, or maybe a 'hedging of bets'—perhaps he was asking questions of identity.

As Peter drew close, God revealed to him that Jesus was the Messiah and Christ. Jesus responded by looking around and using metaphors inspired by the extreme geography he saw straight in front of him: Peter was like one of the huge rocks that littered the ground and defined the place, giving it such stability and age-old strength. He also said that spiritual beings, like those said to inhabit the Gates of Hades, could not match him because he is genuinely of God.

Caesarea Philippi is about 25 miles from the northern shores of Galilee. To be there at all would have been considered a defilement to a devout Jew. We infer that Jesus brought Peter and the disciples to this place because their proximity to spiritual power would yield profound insights: he deliberately set Himself against the world's pagan religions and demanded to be compared with them. He was (and still is) stronger than all other 'gods'.

Interestingly, the Gospel describes Jesus going back to Jerusalem almost immediately after this incident. Only after the disciples had recognised Jesus' true identity would they be equipped to cope spiritually during the impending Passion.

Thomas John Barnardo was born in Dublin in 1845. His father's family was of Spanish/Jewish origin, while his father was German by birth and was naturalised as a British subject in 1860. He was a clerk in the family business as a furrier.

Barnardo had a profound conversion experience in 1862 when he was 17 and soon started evangelising in Ireland. He overrode his father's objections and made his way to London, to prepare for the mission field in China. That's why, on his arrival in 1866, he formally entered the London Hospital as a missionary medical student and was baptised there during his first year. In fact, he never completed his studies and therefore had no real right to the medical title he was to adopt—although he did later become a licentiate (1876) and then fellow (1879) of the *Royal College of Surgeons* in Edinburgh.

During his early months in London, Barnardo became deeply involved with helping in the East End, preaching in the open air and, for a while, teaching at the Ernest Street 'Ragged School', which gave children a free basic education.

The needs were huge and so a small number of students from the hospital opened a new 'ragged school' in a nearby stable. It was here that a pivotal event occurred, when a boy named Jim Jarvis joined the school and showed Barnardo the dreadful conditions the children endured, for example sleeping on roofs and in gutters. He was affected deeply and abandoned his medical training to devote himself to helping children in poverty. He quickly sourced the funds to acquire two cottages in Hope Place, Stepney Causeway. His *East End Juvenile Mission* opened in 1868 and cared for 'friendless and destitute children'.

These premises were inadequate, so he opened his Copperfield Road Free School in a canal-side warehouse. The site doubled as an institute for factory girls.

Barnardo was soon running a complex series of institutions, including a mission church and 'coffee palace' for working men, and a 'receiving house' for girls. Outside London, in Barkingside, Essex, he also ran the *Girls' Village Home*, which included a church and schools. All was funded by writing penned for the *Children's Treasury* magazine, from appeals, and from rich patrons.

He married Syrie Louise Elmslie in 1873. She was especially keen to support

More information

https://www.irishcentral.com/roots/history/life-irish-philanthropist-thomas-barnardo

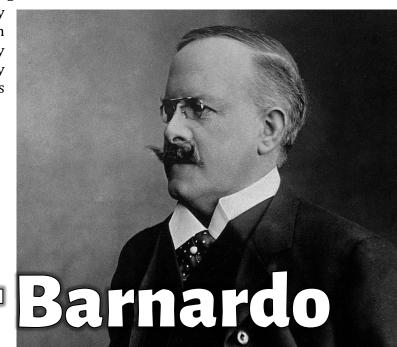
https://victorianweb.org/history/orphanages/barnardo.html https://romanroadlondon.com/dr-barnardo-east-london/ girls who had been driven to prostitution. It may have been her idea to choose the motto, 'No destitute child ever refused admittance'. This policy led to repeated financial crises.

Barnardo's work and methods were controversial. His expanding empire was dogged by debt. His staunch Protestant views offended many Catholics. In addition to preparing children for useful working lives by teaching life skills and trades such as cobbling and tinsmithing, he promoted juvenile emigration to Canada and was often accused of kidnapping and forced child migration. But he was years ahead of his time in promoting the principle that a child's welfare should override even parental rights. He remained a charismatic speaker and popular figure, and he came through these scandals unscathed.

He died at the age of sixty following a heart attack in 1905. The King and Queen both sent messages of condolence, with Queen Alexandra describing him as 'that great philanthropist'.

Barnardo was a man of his era. Most thought him a driven and overbearing man. Many found him intimidating and autocratic. But his intense faith inspired him to ignore the social conventions of his day and lifted 60,000+ children out of appalling poverty. He trained, rescued, and gave them a far better life.

His legacy lives on in the charity that today bears his name.



1. How often do you eat meat or dairy?

Never 1 point
Once a month 2 points
Once a week 3 points
A few times a week 4 points
Every day 5 points

2. How much of the food you eat is processed, packaged, or imported?

Most 5 points
Three quarters 4 points
Half 3 points
One quarter 2 points
Hardly any 1 point

3. Do you have electricity in your home?

No 0 points Yes 8 points Green electricity 4 points

4. How much waste do you produce compared to other people where you live?

Much less 3 points
About the same 10 point
Much more 30 points

5. How many people live in your house?

| 1 | 50 points |
|---|-----------|
| 2 | 25 points |
| 3 | 6 points |
| 4 | 4 points |
| 5 | 2 points |

Carbon footprint calculator

Our carbon footprint is the impact our daily lives have on the environment. Answer these questions as accurately as you can, and then add up your points to find out how big your carbon footprint really is.

6. What kind of house do you live in?

Detached house 10 points
Semi-detached/terrace 5 points
Apartment block 4 points
Green-design house 0 points

7. How often do you travel on public transport?

Every day 20 points
Most days 10 points
Once or twice a week 6 points
Never 0 points

8. How often do you travel by car?

Every day 80 points
Most days 40 points
Once or twice a week 20 points
Never 0 points

9. How often do you cycle, walk or get around using some other means of self-generated power?

Most of the time 0 points Sometimes 2 points Not often 4 points

10. How many hours have you spent flying this year?

100 or more 60 points 25 30 points 10 10 point 3 5 points 0 0 points

Now add up all your points!

0-20 Green is your favourite colour!20-100 Your efforts are much appreciated.

100–200 Room for improvement?

200+ You need better ways to become friends with nature ...

Nicknames describing the early Church

We start a new, short series looking at the names given to the group that would eventually become the Church. Below are two more of the common names given to the early Christian movement.

The Nazarenes

This common name was used to refer to the early believers. It originating from Jesus the Nazarene. Matthew 2:23 is a good example:

Acts 24:5 For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of *the Nazarenes*.

A sect

The word 'sect' means a group of people with religious beliefs that differ from those of a larger group to which they belong. That's why a sect is often regarded as heretical. Christianity was formed from within the Jewish religion, so clearly fits within that definition.

Act 28:22 But we desire to hear from you what your views are, for with regard to this *sect* we know that everywhere it is spoken against.

Act 24:14 But this I confess to you, that according to the Way, which they call a *sect*, I worship the God of our fathers, believing everything laid down by the Law and written in the Prophets,

Act 24:5 For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the *sect* of the Nazarenes.

A modern representation of Pentecost.

Christians

The term 'Christian' is a Greek term (Χριστιανός — *Christianos*) that means 'like the Anointed one' or 'Follower of the Anointed one'.

The word 'Christ' itself is the Greek equivalent of a Hebrew word 'Messiah', which imparts one of the central Jewish concepts of how a person or thing is given over to God. It literally means 'the Anointed one' but also implies a filling or even saturation wit God.

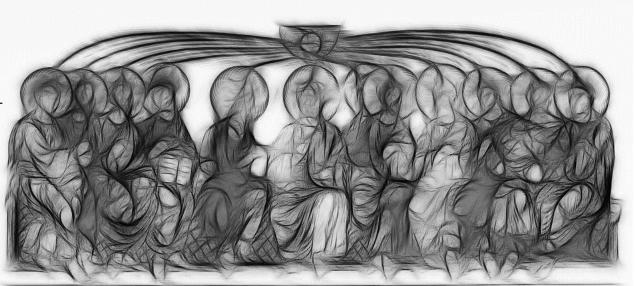
Even though the name 'Christian' eventually became the most popular term to describe those who follow Jesus, it is only mentioned three times in the New Testament.

Act 11:26 When [Barnabas] had found [Paul], he brought him to

Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called *Christians*.

Act 26:28 Agrippa said to Paul, 'In a short time would you persuade me to be a *Christian*?'

1 Pe 4:16 Yet if anyone suffers as a *Christian*, let him not be ashamed, but let him glorify God in that name.



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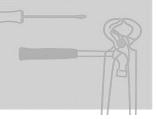


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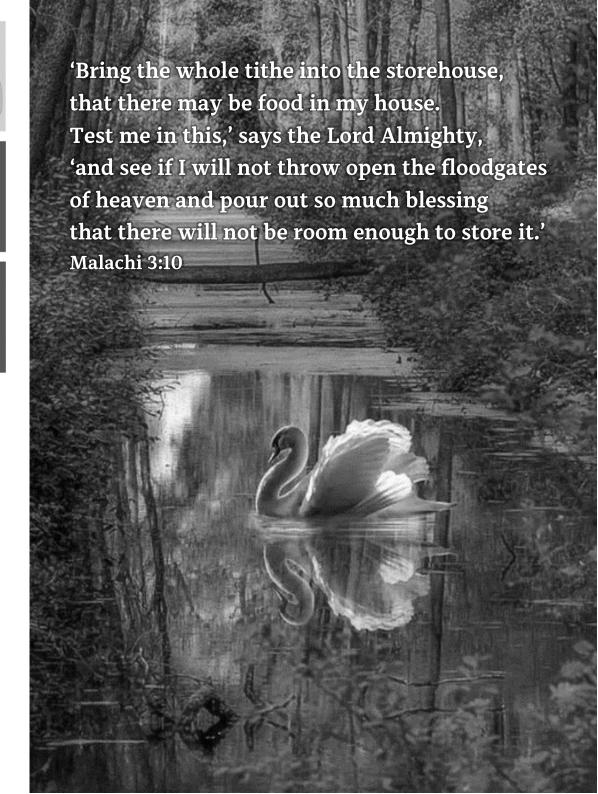


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Nobody expected gobby Jedidiah to keep his mouth shut for three whole days. (with apologies to Joshua 6)









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