

THE CHURCH OF ENGLAND  
Diocese of Manchester

# SAINT Barnabas CLARKSFIELD

Sermons:

Sunday: Holy Communion at 9:30am

Tuesday: Holy Communion at 10:00am

Baptisms, weddings, funerals by request:

please contact the Vicar

01624

76

**July 2022**

[medlockhead.co.uk/barnabas](http://medlockhead.co.uk/barnabas)





## Services at St Barnabas' Church

**Sunday 9:30 am Parish Worship**

**Baptisms and marriages by arrangement with the Vicar.**

**Please submit items for the August magazine by 15 July. Send items to paulmonk111@gmail.com . Thank you.**

## 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 Curate

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

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### Lay Reader

**Mr Peter Haslam (0161) 345 0215**

### Wardens

**Mr Peter Haslam (0161) 345 0215**

**Mrs Nicola Williams (07549) 630 943**

### Administrator

**Ms Sarah Gura (07708) 714 813**

### Treasurer

**Mrs Vicky Heaton (07468) 463 753**

**Parish Hall bookings The Vicar**

**(0161) 624 7708**

### Front cover:

The Bishop of Manchester, the Rt Revd David Walker, led our morning worship on Trinity Sunday, 12 June.

## Letter from the Vicar

The news never seems to stop. We've had sport and politics. We've celebrated the Jubilee and recoiled in horror at stories of war and famine. We've heard news that is important and dominates our thinking and we've heard 'fillers'—short pieces that may amuse but hardly seem important.

One popular, anecdotal, idea says that the word 'news' comes from the four points of a compass: North, East, West, South. It doesn't matter, but the idea emphasises the impression that our news is earth-bound, physical, and relates to our here and now as human beings. In fact, we hear so much of the news on the TV, internet, and radio that we can forget the best news of all is the Good News of the Gospel.

The word 'Gospel' itself comes from a Greek word (from which we get the word 'evangelism') that literally means 'good news'. St John in his Gospel distils its message into a single sentence: 'God so loved the world that he gave his own Son, that whoever believes in him shall not perish but have everlasting life' (John 3:16).

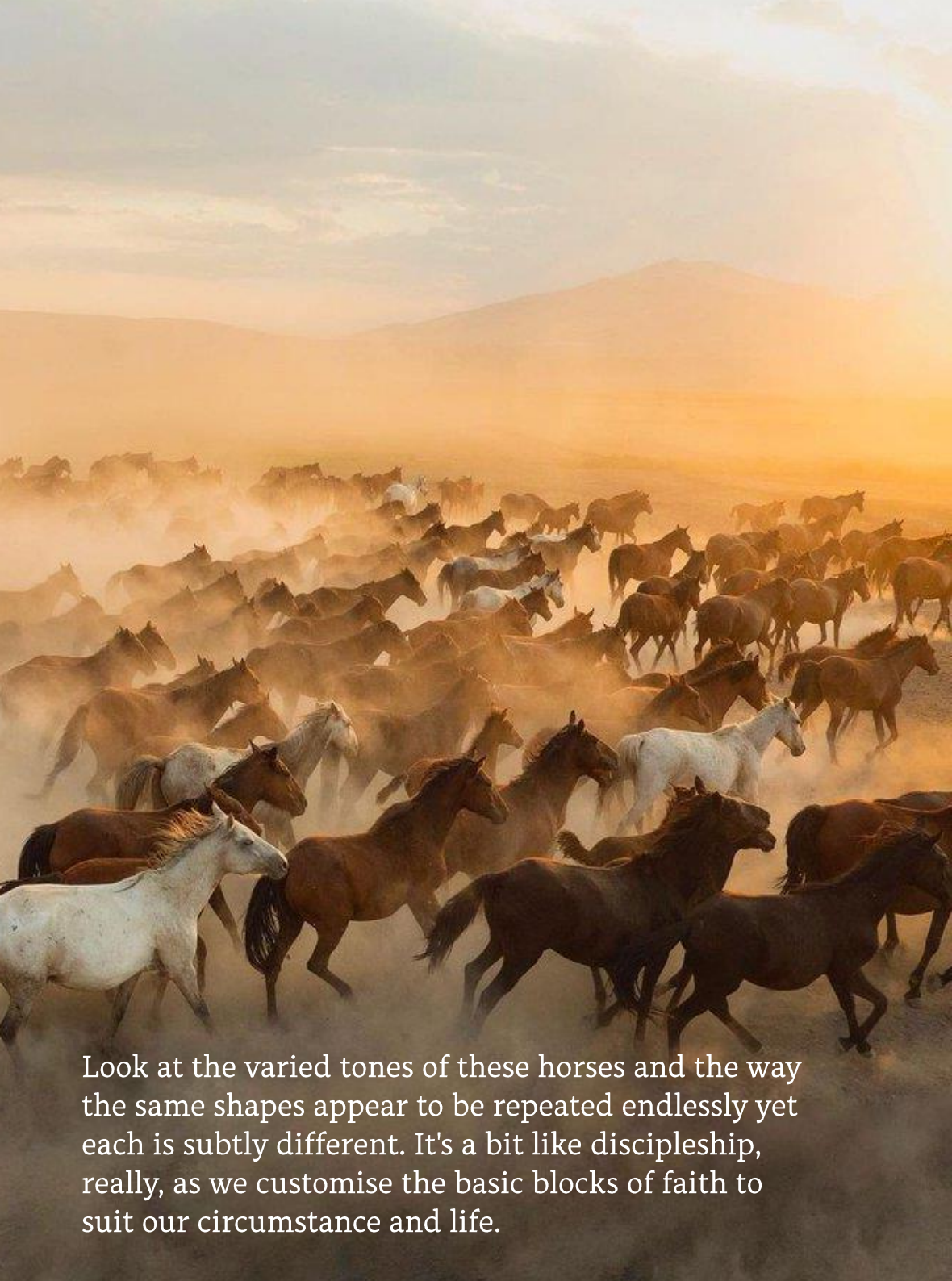
Read with this sentence in mind, the Bible and all genuine Christianity concerns eternal life with God, so it's not just limited to earthly existence.

The Good News says that *anyone* can be saved if they choose to believe in the Lord Jesus. Stated this way, the Good News becomes so crucial that we must hone into that central clause, 'believe in'. The phrase does not mean mere intellectual assent, so it's not the same as learning, for example, a fact from science or ancient history. We don't gain eternal life by saying that Jesus existed. Rather, eternal life comes from accepting that Jesus is truly the Son of God and living our lives with that idea as key. It therefore means implementing everything that Jesus said. With that idea in mind, try reading the set Gospel passages for this month.

Wishing you every blessing as you live the Good News:

PAUL





Look at the varied tones of these horses and the way the same shapes appear to be repeated endlessly yet each is subtly different. It's a bit like discipleship, really, as we customise the basic blocks of faith to suit our circumstance and life.

## Bible readings for July

**Sunday 3 July**

**Trinity 3**

First: Isaiah 66:10–14

Epistle: Galatians 6:7–18

Gospel: Luke 10:1–1011, 16–20

**Sunday 10 July**

**Trinity 4**

First: Deuteronomy 30:9–14

Epistle: Colossians 1–14

Gospel: Luke 10:25–37

**Sunday 17 July**

**Trinity 5**

First: Genesis 18:1–10a

Epistle: Colossians 1:15–28

Gospel: Luke 10:38–end

**Sunday 24 July**

**Trinity 6**

First: Genesis 18:20–32

Epistle: Colossians 2:6–16

Gospel: Luke 11:1–13

**Sunday 31 July**

**Trinity 7**

First: Ecclesiastes 1:2, 12–14, 2:18–23

Epistle: Colossians 3:1–11

Gospel: Luke 12:12–21

**Sunday 7 August**

**Trinity 8**

First: Genesis 15:1–6

Epistle: Hebrews 11:1–3, 8–16

Gospel: Luke 12:32–40

## Dates for your diary

**Sunday 3 July** 150th anniversary of consecration of our sister Church, St Thomas, Moorside. The Bishop of Manchester will lead the Sunday service, which starts at 10:30 am.

**Sunday 10 July** Our Lay Reader in training, Lucie Reilly, will be licensed at a special service in Manchester Cathedral at 3:00 pm. 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. Please see the advert on page 27 for more details.

**Sunday 2 October** Harvest Festival and Annual Gift Day during the 9:30 am service. More details will follow next month.



A 'red-letter day' is any day of special significance. Its roots are in classical antiquity; for instance, important days were indicated in red in a calendar dating from the Roman Republic (509–27 BC).

Probably the first explicit (printed) reference to the term comes from the United States, where the term 'red letter day' appeared in the diary of Sarah Knight, *The Journals of Madam Knight, and Rev. Mr. Buckingham ... Written in 1704 & 1710*.

But Sarah Knight was drawing on an ancient tradition. For example, the first printer in England, William Caxton, referred to them in his *boke yf Eneydos*, translated and printed in 1490:

We wryte yet in oure kalenders the hyghe festes  
wyth rede lettres of coloure of purple.

The phrase 'red-letter day' acquired meaning at about this time, as the Reformation, in tandem with the invention of moveable-type printing, helped spread ownership of devotional texts: preachers, parsons, and a new middle class all wanted to own Bibles and prayer books, and all needed help in using them.

Prayer books can be difficult to navigate, so they tend to include a great many instructions and clarifications. Before the invention of printing, scribes wrote 'rules of use' in red to help the words stand out (and to avoid the words being read aloud in error). We get the word 'rubric' from this

practice; this word comes from the Latin for 'red', *rubrum*. The practice of writing in red is sometimes called 'rubrication'.

With time, the scribes also indicated special days in the Church calendar with red. Examples included the principal feasts of the year such as Christmas, Epiphany, and Easter, major saints' days, and so on, while secular days such as the accession and coronation of a monarch were also included.

They became known as 'red letter days' because the liturgy was more involved, required extra music, and might have been followed by better food. It was a whole day of celebration.

More recently, the practice of rubricating has extended further with so-called 'red-letter editions' of the Bible in which the words spoken by Jesus are printed in red ink. Sometimes red ink is only used for those words spoken during his life on Earth (so not those words in, for example, The Revelation).

The inspiration for rubricating Jesus' words in this way comes, apparently, from Luke 22:20: 'This cup is the New Testament in my blood, which I shed for you.'

#### For further reading

<https://www.phrases.org.uk/meanings/red-letter-day.html>

<https://www.theidioms.com/red-letter-day/>

[https://en.wikipedia.org/wiki/Red\\_letter\\_day](https://en.wikipedia.org/wiki/Red_letter_day)

# Red-letter days



# Prayer of the month

## A prayer for busy people:

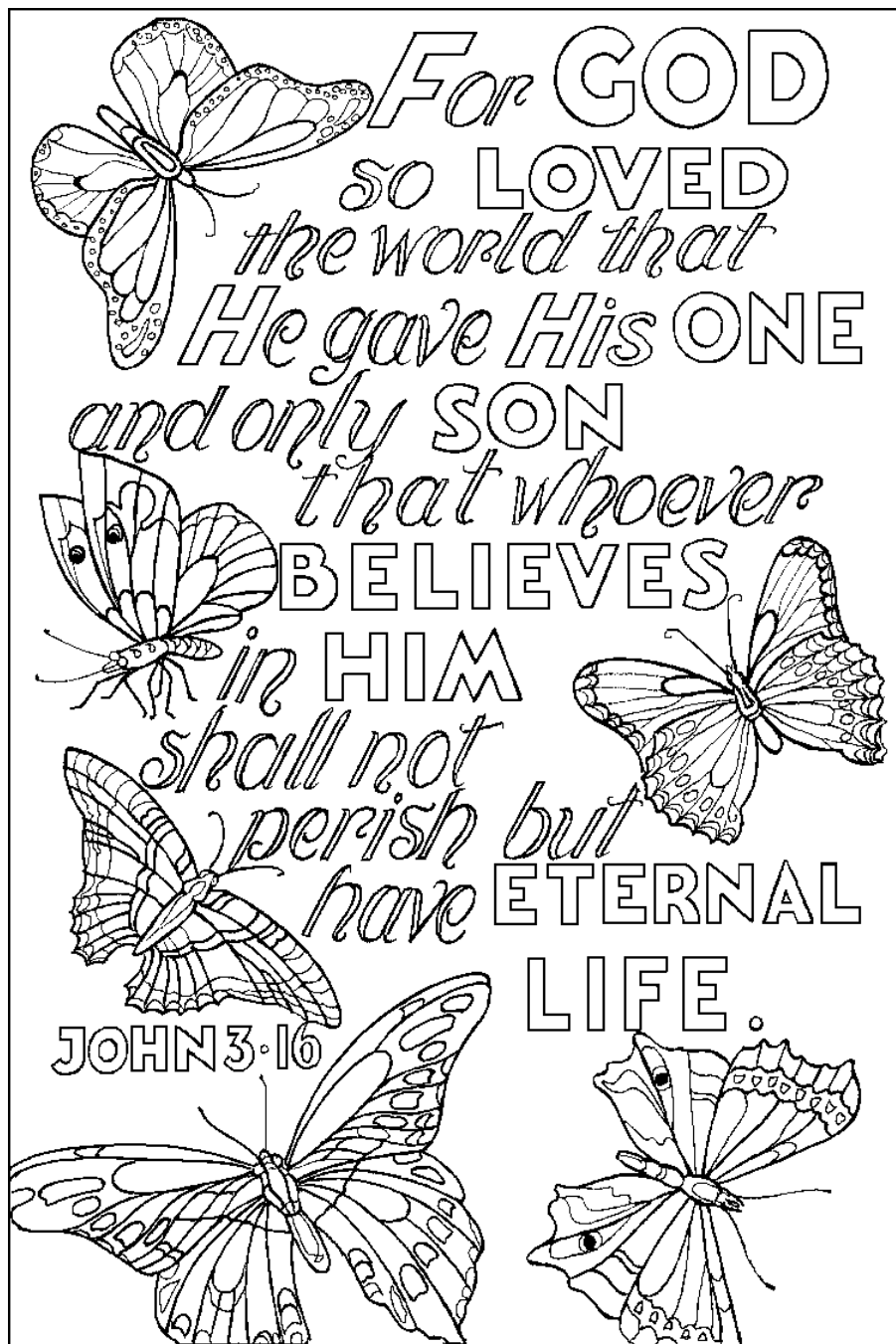
### Jacob Astley's prayer

O Lord,  
you know how busy I must be today.  
If I forget you, please do not forget me.  
Amen.

Sir Jacob Astley was a soldier fighting for Parliament during the Great Civil War (1642–1651). Astley prayed this prayer just before the Battle of Edgehill began. It was the first major battle during that war.

This prayer recognises that we are often busy and need to concentrate in such a way that we cannot give God the constant attention He deserves. The prayer also recognises that we want God and feel sorry that we must, in effect, relegate God to second place for a short time. Obvious examples include driving or other activities that are dangerous if we do not concentrate properly; or sitting an exam, test, or any other activity that requires us to act in a single-minded way.

This prayer is particularly useful when we feel guilty at not praying enough yet we are busy in doing things that are necessary. We can pray again later.



**Colour this page**

R	S	N	H	I	R	E	H	T	E	G	O	T	I
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Can you find the following words in the grid above?  
They all relate to the Holy Trinity.

**Belief, Bible, Divine, Father, God, Holy Spirit, Immortal, Incarnation,  
Jesus, Praise, Resurrection, Son, Strong, Together.**

**Trinity wordsearch**



The book of Job is pronounced 'jobe' and is named after the book's central character. It offers an exquisite and dramatic treatment of the problem of the suffering of innocent people. The text of the book contains many unusual words, which makes it difficult to translate and explains why modern translations often differ.

**Author** Most of the book consists of the words of Job and his friends. Job himself was not its author.

While Job was, perhaps surprisingly, not an Israelite (Ezekiel 14:14, 20), the author certainly was, since he so often uses the Israelite covenant name for God ('Yahweh'). In the prologue (chaps. 1–2), divine discourses (38:1–42:6), and epilogue (42:7–17), this name occurs a total of 25 times, while in the rest of the book (chaps. 3–37) it appears only once (12:9). Maybe the book's unknown author took an oral source (today's central portion) and added to it. The prologue and epilogue also serve as 'bookends' to the major poetic dialogue (3:1–42:6) of the book.

**Dates** The book requires two dates:

1. Job himself probably lived 2000–1000 BC, assuming he was an historical character. He reflects the Hebrew patriarchs insofar as he lived more than 100 years (42:16), his wealth was measured in livestock and servants (1:3), and he acted as priest for his family (1:5).
2. Scholars looking at the text suggest a

time between the reign of Solomon and the Exile in Babylon, so about 900–700 BC.

**Content** The book's literary pattern, with prologue, speeches, and epilogue disposed according to a studied plan, suggest the purpose in the writing is didactic.

The book concerns an ancient righteous man who endured great suffering with remarkable 'perseverance' (James 5:11), yet he did not turn against God. The author preserved much of the archaic and non-Israelite language of Job and his friends but used his own style for the remainder.

The prologue (chaps. 1–2) sets the scene for Job's testing. When challenged by Satan's questioning of Job's sincerity, God permits a series of catastrophes to afflict Job. Three friends come to console him. Job complains (chap. 3), and a cycle of speeches begin. Job's friends insist that his plight can only be a punishment for personal wrongdoing and an invitation from God to repent. Job rejects their inadequate explanations and challenges God to respond (chaps. 3–31).

Next, a young bystander, Elihu, delivers four speeches to support the views of the three friends (chaps. 32–37). In response to Job's plea that he be allowed to see God and hear directly the reason for his suffering, God answers (38:1–42:6), not by explaining divine justice, but by cataloguing the wonders of creation. Job is apparently content with this and, in an epilogue (42:7–17), the Lord restores Job's fortune.

**For more information, go to:**

<https://bible.usccb.org/bible/job/0>  
<https://www.biblestudytools.com/job/>  
<https://biblescripture.net/Job.html>

# The book of Job



# Baptism



The two parts of the sacrament:

- **Outward sign** We wash the outside of a person's body with water.
- **Inward grace** God washes away the sins from a person's soul.

The two words *baptism* and *Christening* both have meanings that suggest 'to make a Christian.' Both words are Greek but each gives a slightly different perspective.

And both words explain what happens in a baptism service. First, the candidate is immersed or sprinkled with water. This is the baptism part. Then, in response to the prayers of the minister leading the service, the person being baptised is filled with the Holy Spirit of God. That's what makes the person a Christian.

The word *baptise* comes from a Greek word meaning 'to dunk'. We would use the word *baptizein* if we were dipping a biscuit into a cup of tea. In much the same way, Jesus was dunked in the sacred bend of the River Jordan near Jerusalem. He was baptised by his cousin John the Baptist, who would have forced him below the surface of the river, prayed over him, and only then allowed him to surface.

**'Baptism' ...**

Put these words into the grid (they go vertically from top to bottom), then work out another word meaning 'baptise'.

CHRIST, ETERNAL, HOLY, IMMERSE, NAMING, RITE, SPRINKLE, TRINITY

	O				R		
			M			E	
	Y	E					
T							G
			E		Y	L	
				E			

Jesus was baptised by his cousin, John the Baptist.

According to the Bible, as Jesus was coming up from under the surface of the River Jordan, God (in the form of his Holy Spirit) filled Jesus. It was a strange moment. Some of the folk present thought they heard thunder. Others thought they saw a dove fly down and landed on Jesus. Others again thought they heard a voice from Heaven say, 'This is my Son, my beloved, in whom I am well pleased'. Jesus was filled with God.

In more technical language, Jesus was *anointed* with God. And the Greek word for 'anoint' is *Christos*. This incident explains how Jesus acquired the title 'Jesus the anointed' (which, in Greek, is 'Christ Jesus').

**...or ' \_ \_ \_ \_ \_ ing'?**



# Hello God

Hello God, I called tonight  
To talk a little while ...  
I need a friend who'll listen  
To my anxiety and trial.

You see, I can't quite make it  
Through a day just on my own.  
I need your love to guide me,  
So I'll never feel alone.

I want to ask you, please, to keep  
My family safe and sound.  
Come and fill their lives with confidence  
For whatever fate they're bound.

Give me faith, dear God, to face  
Each hour throughout the day,  
And not to worry over things  
I can't change in any way.

I thank you, God, for being home  
And listening to my call,  
For giving me such good advice  
When I stumble and fall.

Your number, God, is the only one  
That answers every time.  
I never get a busy signal,  
Never had to pay a dime.

So thank you, God, for listening  
To my troubles and my sorrow.  
Good night, God, I love You, too,  
And I'll call again tomorrow! *Author Unknown*

## From the Parish Registers

### Holy Baptism

Sunday 19 June

**Jax Kendal Jones** at Waterhead Church.

### Holy Matrimony

Saturday 4 June

**Matthew Walker and Amanda Marland**

Tuesday 14 June

**Joseph Paul Lawton and Emma Jane Booth**

Both weddings occurred at Waterhead Church.

### Christian Funeral

Tuesday 21 June

**Raymond Firth**, at Oldham Crematorium.

### Burial of Ashes

Weds 15 June

**Ruth Ann Motteshead**  
in Waterhead Graveyard.



# News

## The Barnabas Community Project (1)

The Barnabas Community Project started in a very small way in 2011 with a box at the back of the church collecting food to give to the needy. It is now one of the largest church-based community projects in Oldham. It is about to change gear again.

With help from *Action Together* (formerly *Voluntary Action Together*) and the Diocese of Manchester, we wish to create a new charity to both cover our projects and also oversee new complementary work.

The benefits of this new charity are two fold:

1. It will separate the accounts and responsibilities of the Church and the project.
2. It will enable us to attract additional grants as we seek to address the growing social problems in the parish.

The new charity will follow the Charitable Incorporated Organisation model, which is often abbreviated as 'CIO'. The working title of the new charity is 'Barnabas Thrive'.



"No, I'm pretty sure it's "Do unto otters as you would have otters do unto you".'

# News

## The Barnabas Community Project (2)

We have received two grants this month.

The first, for £2,300, will enable us offer food and activities during the long summer holiday. We will feed local children eligible for free-school meals. The grant comes from the Government's HAF (Holiday Activities Food) project.

We will be open from Monday to Thursday each week of the school holidays. This project will operate in conjunction with the Oldham Play Action Group (OPAG). Please let us know if you can help as a volunteer. Prayer support is also vital.

The second grant is for £25,000 from the *One Oldham Fund*. The grant is intended to help us become a 'regional hub' to help the ministry of Oldham's Voluntary Community Faith sector. It has three strands:

1. It will kick-start a new project, 'Teen Thrive!', which aims to support local teenagers with mental-health problems. A large proportion of our local teenagers are struggling with a toxic mix of austerity, social media, the pandemic. We will be part of the help, along with partners including Oldham Community Leisure, Action Together, and Manchester Diocese. Some schools may join us in addition.
2. It will fund a community worker for a year: MaryAnne Oduntan will help oversee Teen Thrive! She already runs Women Thrive! twice a week in the Hall and also helps lead the food co-operative.
3. It will also fund modest changes to the building such as storage and signage.

"Maybe it's the light that attracts them?" she said.





# Climate change and extreme weather: what can we do?

In recent years our world has seen record levels of extreme weather. Temperatures in North America have reached a horrifying 54.4 °C, and an area half the size of Wales, along with thousands of homes, has been incinerated by wildfires. Temperature records were smashed in Europe, with 48.8 °C registered in Sicily as, further north, devastating flash floods took more than 220 lives in Germany and in Belgium.

Wildfires have rampaged out of control across Greece and Turkey, while unprecedented rainfall and flooding has left a trail of destruction and loss of life across Turkey, China, Japan, India, and parts of the United States. In Siberia, the tundra is in flames, pumping out huge volumes of carbon dioxide. Probably most disturbingly—for the first time ever recorded—rain has fallen on the highest point of the Greenland Ice Sheet.

The truth is that our climate is broken, and this is what it looks like. As the world continues to heat up in response to the 40 billion or so tonnes of carbon dioxide pumped out by human activities every year, things can only get worse.

So far, the average global temperature has climbed around 1.1 °C since pre-industrial times, but we are on track to more than double this in the decades to come, unless we take urgent action now. Should the worst-case forecasts come to pass, temperatures could be 4–5 °C higher by the century's end, bringing an existential threat to our civilisation.

## So what can we do about it?

The first step is to educate ourselves, finding out what is happening and how we can help.

Secondly, we need to stop using the fossil fuels (coal, oil, and gas) that are producing all these tonnes of carbon dioxide. The Church of England still invests some of its funds in fossil fuel extraction. This needs to stop. Our Diocese of Manchester has pledged to disinvest in fossil fuels as soon as possible, but has not done so yet. We need to exert pressure for this to happen.

What about our own churches, St Barnabas and Holy Trinity Waterhead? The PCCs have voted to switch to green-energy providers and this is being done (although it hasn't happened yet because the green suppliers we know have no capacity to take us on at the moment. Watch this space).

And how about our own domestic fuel supply? If your electricity supplier is using fossil fuels, could you switch to a greener company?

And what about oil? How much petrol are we all using? Of course, we have

to get to our jobs and sometimes we can't avoid using a car for this. But are all our trips absolutely necessary? Could we cut down on our mileage or take part in a car-share?

Perhaps we need to look at our summer holidays too. Are we flying abroad? Air travel is disastrous for the environment. A *Boeing 747* uses 7840 kg of aviation fuel for the take-off, climb and descent portions of the flight, and these account for about 250 km. For journeys longer than that, the plane will use 10.1 kg for each additional kilometre under typical cruising conditions. So to fly from Heathrow to Edinburgh (530 km) uses 10,668 kg of fuel, which releases a little over 33 tonnes of CO<sub>2</sub>. That's a lot. Could you find an alternative method of transport for your holiday this summer?

The climate is in crisis and it's going to get worse. As consumers and as Christians, we have a duty to change our lifestyles in whatever way we can to help. Of course, individual action is only a tiny drop in the ocean and we may feel that there's no point.

## There is always a point

Big achievements won't happen unless small steps are made to start with. And whether or not disastrous climate change can be stopped, every one of us has a duty to be a good steward of the tiny part of God's creation he has entrusted us with.

## For more information please visit these links

To find more information, see WWF's information pages:

<https://www.wwf.org.uk/what-we-do/climate-change-and-energy>

A good place to find out about ways of pressuring for change:

<https://operationnoah.org/what-we-do/bright-now-our-divestment-campaign/>

Switching energy supplier: <https://www.moneysavingexpert.com/utilities/cheap-green-energy/>

Data about CO<sub>2</sub> levels: <https://ourworldindata.org/co2-and-other-greenhouse-gas-emissions>



# Inside

On the inside  
It's dirty and dark  
Odd  
That God  
Should be there  
With the secret sins  
And dark desires  
With the anguished soul  
Screaming  
Behind the painted mask  
But perhaps  
Not  
So odd  
For he came  
Not to whitewash tombs  
But raise the dead.

**Sarah W**

# Did you know?

Jesus said, 'Truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.'

*Matthew 5:18*

In ancient Hebrew texts, only the consonants were written down. By contrast, all the vowels were omitted and, worse still, a scribe left no gaps between the words. Finally, many Hebrew letters can look extremely similar. A Jewish scribe, when copying a portion of the Old Testament, was therefore always at risk of misunderstanding the text or missing out bits of it.

The Hebrew Bible was literally reproduced jot by jot, tittle by tittle, dot by dot. But Hebrew copyists were meticulous and reverent, so every letter was counted and, when the penwork was complete, the copyist would count the letters in his copy: if the two totals, the original and the copy, did not agree, then a search was made for the errors.

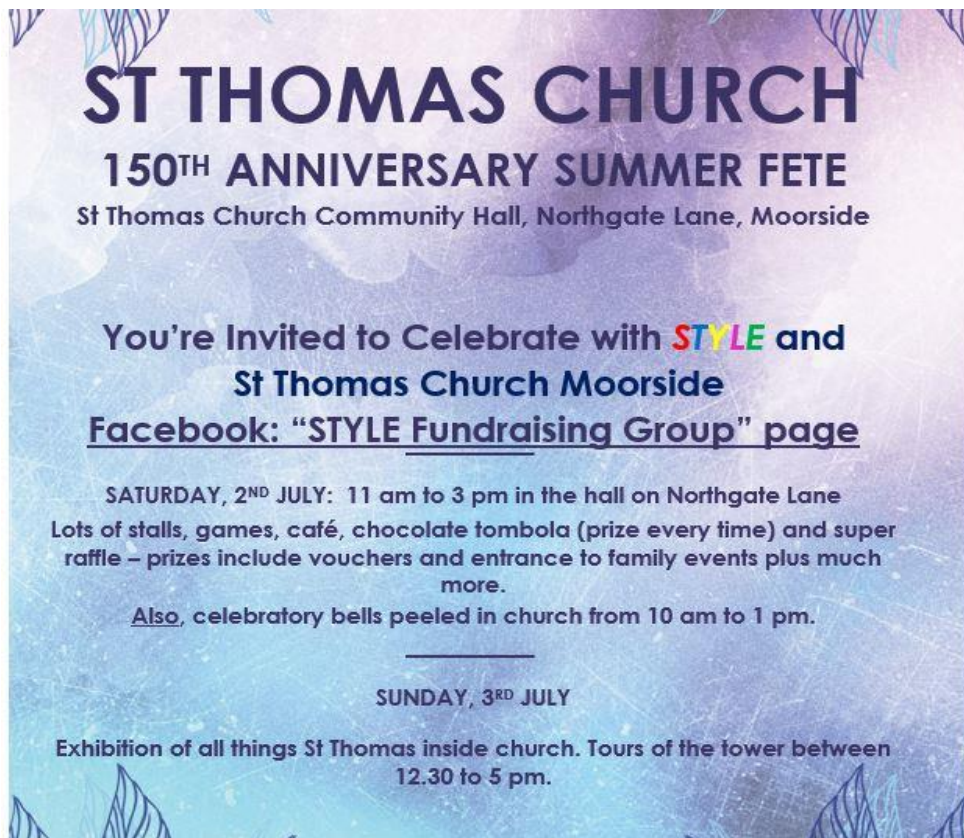
Jesus said that not a stroke of the pen would disappear from the Law before his rule was accomplished (he was presumably referring to the Cross and atonement).

By saying this, Jesus was assuring those listening to his Sermon on the Mount that the Law was not being 'edited' and, by implication, made smaller and easier to follow. He was not advocating 'Law-lite'. Rather, he was assuring his potential followers that following him could not cause the same problems that result from following a careless scribe—a man whose texts were filled with errors. Such a scribe, by their lack of care, made it difficult to interpret the Law and could prevent salvation because salvation came from following the Law.

Jesus was saying that following him is safe and was countering a possible argument that following him would put salvation at risk.







## Foundations for ministry

'Foundations for Ministry' is a vibrant course open to anyone active in church life who feels some sense of vocation or calling to Christian Ministry, but needs some time and space to unpack what that might mean and look like.

The course is run by the Diocese of Manchester and covers three terms, September to June. The sessions include a mixture of interactive talks, group work, and personal reflection, all designed to help.

- Make connections between who you are, what you believe, and how you can apply your faith to the everyday stuff of life.
- Understand more about Christian ministry, your spiritual gifts, and how to link these two areas.
- Discover your call to mission, where God wants to use you and how you can remain fruitful in your ministry.

Please speak with Vicar Paul for more details, and if you are interested.



**That first encounter with the snake,  
before it had a chance to speak ...**

*(with apologies to Genesis 3)*





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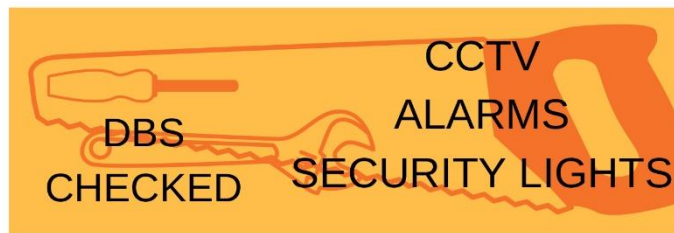
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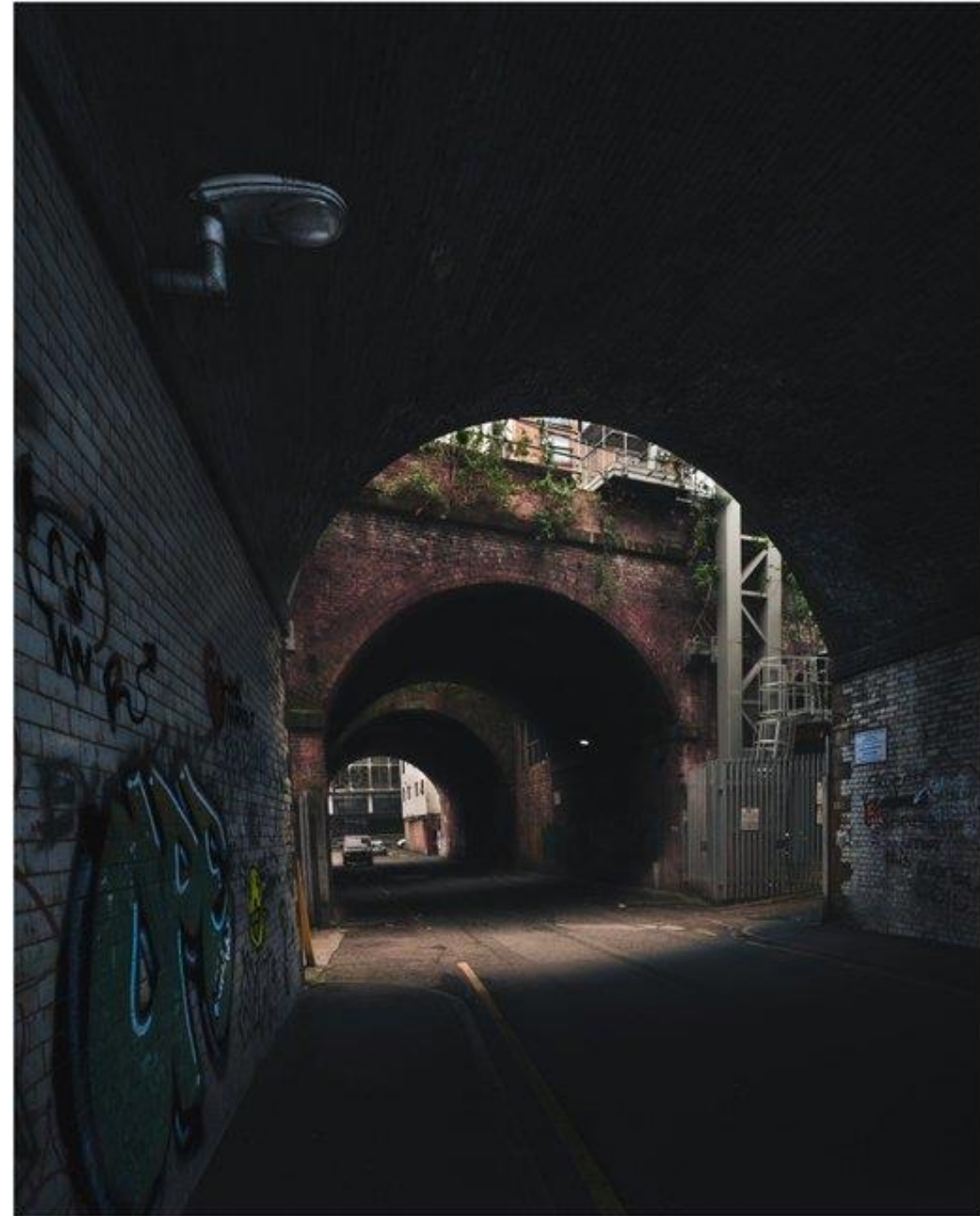
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Some of Noah's descendants didn't really believe the story about the promise and the rainbow ...



A metaphor for the pilgrimage of faith ... passing through a series of dimly-lit tunnels then surprising ourselves with occasional flashes of intense illumination.





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