

A black and white photograph of the Queen Mary 2 cruise ship in dry dock. The ship is viewed from a low angle, showing its massive hull and the name 'QUEEN MARY 2' on the side. A submarine is visible in the foreground, partially submerged in the water. In the background, there are industrial structures and a sign that reads 'THE QUEEN MARY 2'.

# <sup>SAINT</sup> Barnabas CLARKSFIELD

**June 2023**

**[barnabas-oldham.co.uk](http://barnabas-oldham.co.uk)**

## Services at St Barnabas' Church

**Sunday 9:30 am Parish Worship**  
**Thursday 10:00 am Holy Communion (said)**

**The first Wednesday of each month: Holy Communion at the Alexandra Nursing Home in Glodwick, at 11:00 am.**

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

**Please submit items for the July magazine by 15 June.**  
**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 Curate

**The Revd Denise Owen (who is Vicar of St Thomas' Church Moorside)**  
**Tel: (0161) 652 0292 and E: therevd.dowen@yahoo.co.uk**

### Lay Readers

**Peter Haslam (0161) 345 0215**  
**Lucie Reilly (07880) 861 751**

### Wardens

**Peter Haslam (0161) 345 0215**  
**Lucie Reilly (07880) 861 751**

**Administrator Sarah Gura (07708) 714 813**  
**Community Worker MaryAnne Oduntan (07908) 004 682**  
**Treasurer Mrs Vicky Heaton (07468) 463 753**  
**Parish Hall bookings The Vicar (0161) 624 7708**

## Letter from the Vicar

During the month of June, we start the long Trinity season. It's the longest of all the seasons in the church year and continues until the end of October. During this time, the so-called 'liturgical colour' is green, so all the furnishings in the church building and the colour of the priest's vestments are green to remind us of creation. It says that God made everything, including us.

During the Trinity season, both the Bible readings and the liturgy act as a kind of syllabus (or 'catechism'): they describe the basics of the Christian faith.

Straightaway, on Trinity Sunday itself, that teaching starts by describing God. God is infinite and therefore beyond description. We can neither define or even comprehend Him. But at the heart of His nature we see His divinity describing three persons of Father, Son, and Holy Spirit.

During the remainder of the long Trinity season, the church teaches about prayer, scripture, prophecy, sacraments—indeed, all the aspects of faith that make up being a disciple.

Behind these ideas are several central themes that can get lost as we attend to the finer detail. They are, first, that God is characterised by a vast love that seeks a relationship with everything He created: God wants us to love Him just as He loves us. Second, because love cannot impose itself, we can choose not to love God—which introduces the concept of sin, which is a technical word which simply means we can choose to act in ways that do not love God. And, third, God Himself helps heal us of the effects of sin. That's why the central image of Christianity is a cross, because it points toward the work of Jesus in forgiving us.

It's important to use the ideas explored during the Trinity season as a means of growing in faith, which might be described as 'becoming a better Christian'. But it's even more important to know that Christianity is not about 'head knowledge' but is better seen as growing in love toward God and our neighbours.

Wishing everyone great joy as we grow in faith:

PAUL

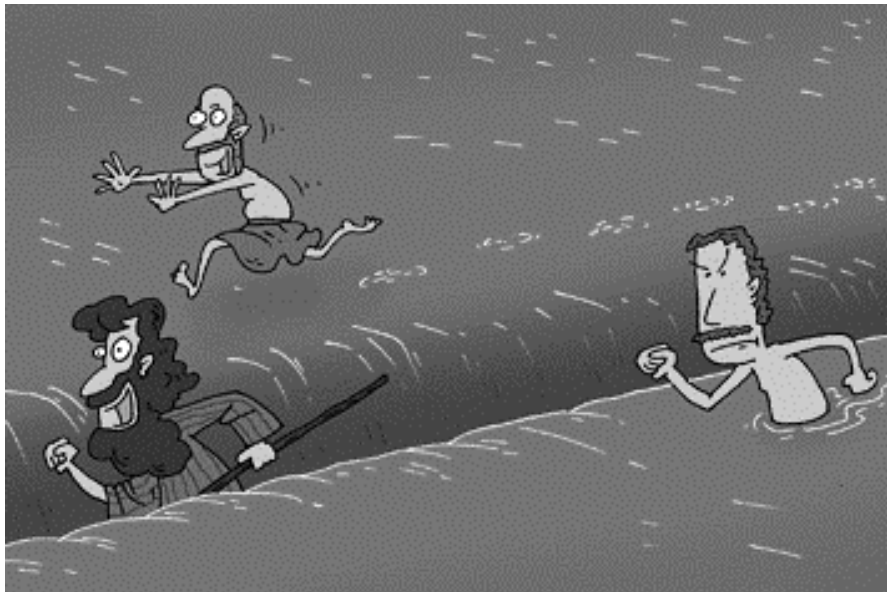
# News

## Updates from the church and parish

A storage container in the Main Hall has been replaced with a larger unit. It will store flat-pak tables and possessions of regular hall user groups. Apologies for the mess during construction.

The 'long store' runs behind the baptistery for its entire length. The National Lottery Community Fund has awarded us £9,075 to renovate this storeroom, to enhance the church's food co-operative, so that we can feed more people. Specifically, the floor is being raised and surfaced with vinyl, and the electrics (lights and sockets) are being replaced.

The One Stop Community Fund has awarded Women Thrive! a small grant to help fund a Coronation celebration party.



Hozekiah thought this race with Moses and Peter was grossly unfair.

# Bible readings for June

## Sunday 4 June

### Trinity Sunday

First: Isaiah 40:12-17, 27-end

Epistle: 2 Corinthians 13:11-end

Gospel: 28:16-end

## Sunday 11 June

### St Barnabas Apostle

First: Job 29:11-16

Epistle: Acts 11:19-end

Gospel: John 15:12-17

## Sunday 18 June

### Second Sunday after Trinity

First: Exodus 19:2-8a

Epistle: Romans 5:1-8

Gospel: Matthew 9:35—10:8

## Sunday 25 June

### Third Sunday after Trinity

First: Jeremiah 20:7-13

Epistle: Romans 6:1b-11

Gospel: Matthew 10:24-39

# From the Parish Registers

## Christian baptism

Sunday

Sunday 21 May

Sunday 28 May

Violet Youngjohns at St John the Baptist Church

Myla Knowles

Teddy Jones

Isaac Jones, all at Waterhead Church

## Blessing and renewal of wedding vows

Saturday 27 May

Leah and Jason Highway, at Waterhead Church

## Christian funeral

Tuesday 2 May

baby Teddy Peter McCullough,  
at Oldham Crematorium

## Did you know?

Jesus said, 'Holy Father, protect [the disciples] by the power of your name, the name you gave me, so that they may be one as we are one.'

*John 17:11b*

At about the time of Jesus, the Jewish people regarded God as both remote and untouchable ('transcendent'), yet He was also present in the here and now ('immanent'). His transcendence was a consequence of His utter purity while his imminence demonstrated His desire to operate in human lives in works of comfort, love, and miracle.

With time, God's transcendence came to outweigh His immanence to the extent that even saying 'God' was forbidden. He was so completely holy that a sinful person speaking such a word was blasphemy.

As a direct result, there arose a wide array of phrases that enabled people to refer to Him while avoiding these prohibitions. One such was to talk about 'the Name'. It occurs most often in the poetical Scriptures, such as Psalm 145:1 'I will praise your name'. Here, the verse makes most sense when the word 'name' is taken to mean God Himself. There are many examples in the psalms, such as 9:1 and 34:3. So when Jesus says God gave him 'the name', he is claiming divinity.

The best known example of 'name' referring to God occurs in the template prayer that Jesus gave to his disciples when he was teaching them how to pray. The Lord's Prayer in Matthew 6:9-13 starts, 'Our Father ... hallowed be your name'. The prayer therefore starts with two roundabout ways of referring to God, first 'Father' then 'name'.

In the Lord's Prayer, Jesus is telling us to pray to a God who is holy but reachable. By saying 'Father' he is referring to the intimacy of a God who cares for us, and wants to be in a loving relationship with us. But by using 'name' in this way, he is also reminding us that God is utterly holy, completely 'other', and different from us because He is sinless and spiritual.

Mary William  
Elizabeth  
Robert Elizabeth  
Jane John  
Thomas Margaret  
Alexander James  
George  
Isabella David  
Susan  
Anne  
Christina  
Jean  
Helen  
Peter  
Andrew  
Catherine  
Stewart  
Rankine

## The Revd Denise Owen

The Revd Denise Owen has been Vicar at our sister church of St Thomas' Moorside since 2017. In 2018, she was also licensed as Assistant Curate in our Churches.

Revd Denise will leave Oldham this summer to become Vicar of three churches in Mossley and will probably be licensed in early autumn.

Massive congratulations, Denise! We will of course miss you very much indeed.



Warm welcome  
Companionship  
Explore the Bible

SAINT  
Barnabas  
CLARKSFIELD

Exploring the Bible  
Each Wednesday at 10:00 am

At the Barnabas Centre, Oldham OL4 1NL

All of us use analogies, metaphors, and phrases to refer to God. Some people call them 'circumlocutions' or 'paraphrases'. Here are a few examples from the Bible. See also page 6.

# Metaphors for God



## His arm or hand

This metaphor suggests helping, support, getting involved, and building. It also implies strength and protection.

Examples include Psalm 98:1: 'Sing to the Lord a new song, for He has done wonderful things, His right hand and His holy arm have gained the victory for Him.'



## The Word

This metaphor says that things happen when God command it: think of the repeated words in Genesis 1, 'God said ... and it was done'.

In the New Testament, the Word always refers to Jesus: think of John 1:1, 'In the beginning was the word ...'

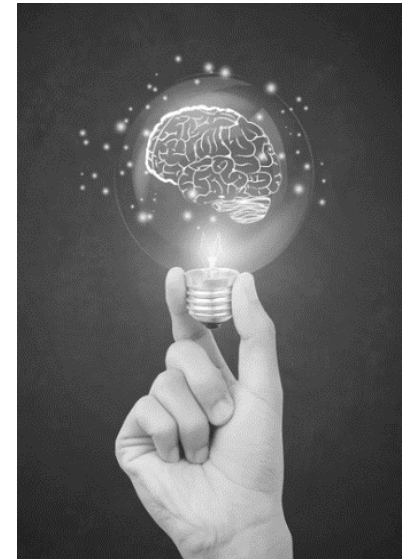


## The Glory

This metaphor says that God is wonderful, magnificent, colossal, beautiful, and so on.

It can imply other-worldly. In the Bible, the glory of God is often manifested as light: think of Exodus 24:16, 'The glory of the Lord settled on Mount Sinai' or 'Glory is His holy name' 1 Chronicles

16:10,



## The wisdom

This word suggests God is all-knowing and profound. He is authoritative and therefore we should listen to Him.

The classic Bible text is Proverbs 8 and 9, in which Wisdom is portrayed as a wise woman.

# ‘Expecting a messiah...’

For centuries, the Jewish people had been expecting a Messiah-like figure. They did not know what he would be like: some of their ideas were widely off the mark—many wanted a military leader to help them rid themselves of their hated Roman overlords. But quite often the Old Testament prophets were accurate. For example:

- The Messiah would be born in the Judean town of Bethlehem (Micah 5:2, which is cited in this context in Matthew 2:1).
- The Messiah would be forced to flee persecution at an early age (Jeremiah 31:15 cf. Matthew 2:13).
- His ministry would centre on Galilee (Isaiah 9:1–2).
- Most of the Jewish people did not accept him as Messiah (Isaiah 53:3), as many did not accept the teaching of the prophets themselves.
- He would enter Jerusalem in triumph but riding on a donkey (Zechariah 9:9 cf. Matthew 21).
- He would be betrayed for thirty pieces of silver (Zechariah 11:12 cf. Matthew 26:15).
- Psalm 22 bears such an uncannily close resemblance to the story of Jesus’ Passion that some people have even called it a Christian fake! In fact, it is provably written in about the year 1000 BC.
- In terms of ministry, this Messiah would somehow look like Moses. In Deuteronomy 18:15, Moses says, ‘The Lord your God will raise up for you a prophet like me from among your own brothers’ (which means he would be Jewish).

# O drop

**Listen, O drop, give yourself up without regret,  
and in exchange gain the Ocean.**

**Listen, O drop, bestow upon yourself this honour,  
and in the arms of the Sea be secure.**

**Who indeed should be so fortunate?**

**An Ocean wooing a drop!**

**In God’s name, in God’s name, sell and buy at once!**

**Give a drop, and take this Sea full of pearls.**

**Rumi**



Moses said, 'The Lord your God will raise up for you a prophet like me from among your own brothers.'

Many New Testament writers, allude to this latter often. For example, look at the way John starts his Gospel: his first major character is John the Baptist, who is asked, 'Are you *the* prophet?' (John 1:21). And the very first gossip concerning Jesus is Philip's comment to Nathaniel, 'we have found the one Moses wrote about in the Law!' (John 1:45).

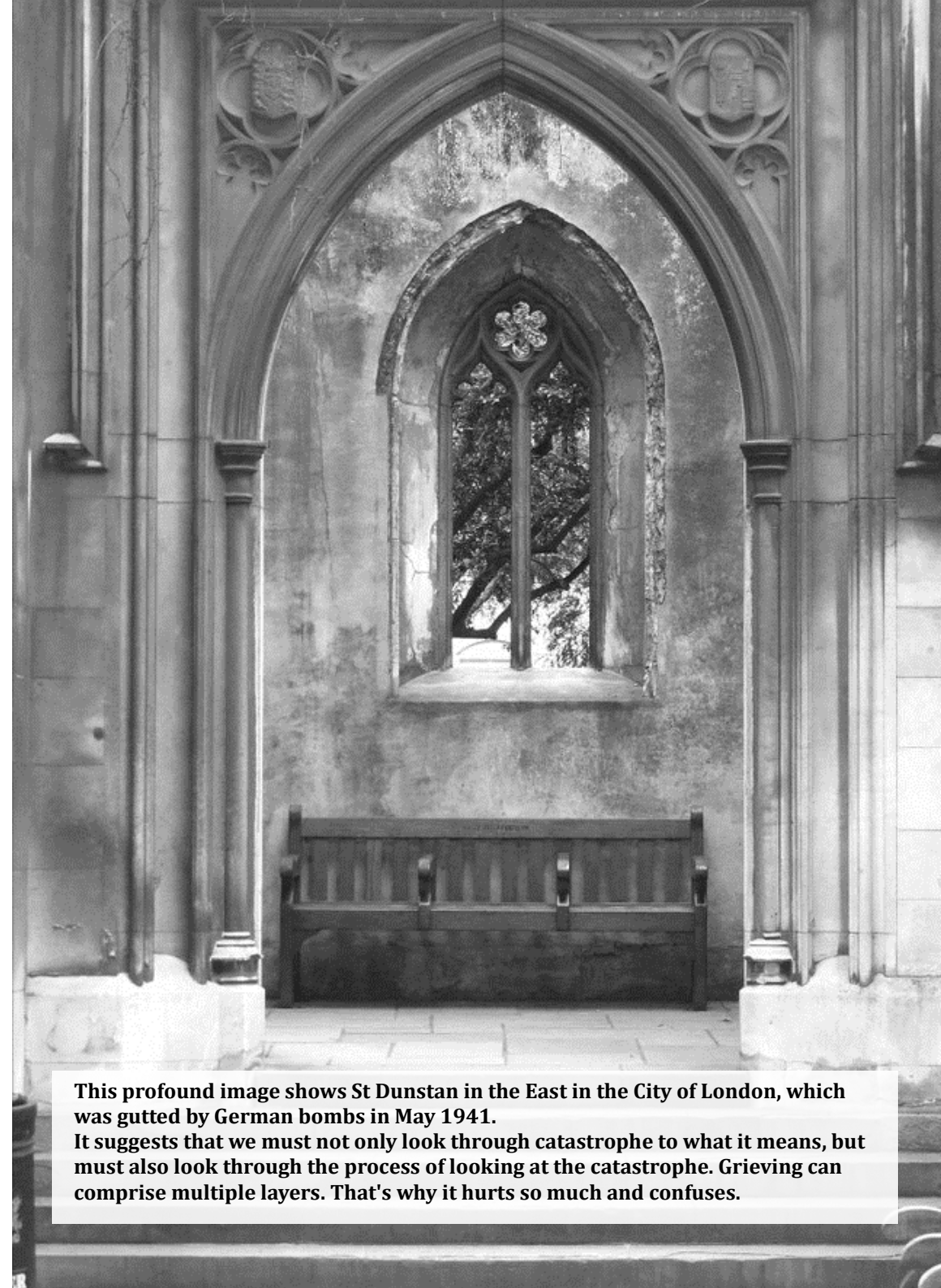
The similarities between Moses and Jesus include:-

- The birth of each was concurrent with the massacre of all the local young boys (compare Exodus 1:16 and 2:2-4 with Matthew 2:16).
- Both had a human stepfather.
- Both spent their formative years in Egypt (Exodus 2 and Matthew 2:13-21).
- Both spent time in the wilderness (Exodus 2:16 ff. and Matthew 4:1-11) and both these periods were numbered with '40'.
- Both received commandments from God (Exodus 20 and, for example, John 13:34).
- Both fed their people with bread in a miraculous way (Exodus 16 and John 6:4-13).
- Both spoke with God face to face (Numbers 12:4-8 and Mark 9:2-9).
- Both led their people into a 'promised land': Moses led the Hebrews into Canaan (called 'Palestine' in Jesus' time, and much of which is 'Israel' today); and Jesus leads Christians into the new Promised 'Land' of Heaven.

**For more information, go to:**

<https://www.oneforisrael.org/bible-based-teaching-from-israel/21-ways-yeshua-is-a-prophet-like-moses/>  
<https://www.spurgeon.org/resource-library/sermons/the-prophet-like-unto-moses/#flipbook/>

**'A prophet like unto me ...'**



This profound image shows St Dunstan in the East in the City of London, which was gutted by German bombs in May 1941.

It suggests that we must not only look through catastrophe to what it means, but must also look through the process of looking at the catastrophe. Grieving can comprise multiple layers. That's why it hurts so much and confuses.

# The Trinitie

Lord, who hast form'd me out of mud,  
And hast redeem'd me through thy bloud,  
And sanctifi'd me to do good;

Purge all my sinnes done heretofore:  
For I confesse my heavie score,  
And I will strive to sinne no more.

Enrich my heart, mouth, hands in me,  
With faith, with hope, with charitie;  
That I may runne, rise, rest with thee.

from *The Temple* (1633), by George Herbert.

This poem is named after the Trinity yet it only mentions God as 'Lord' What's going on?

This poem comprises three verses each of three lines. Many kinds of triplet are woven together in a poem which is playful yet serious in its understanding of the relationship between the Christian and God.

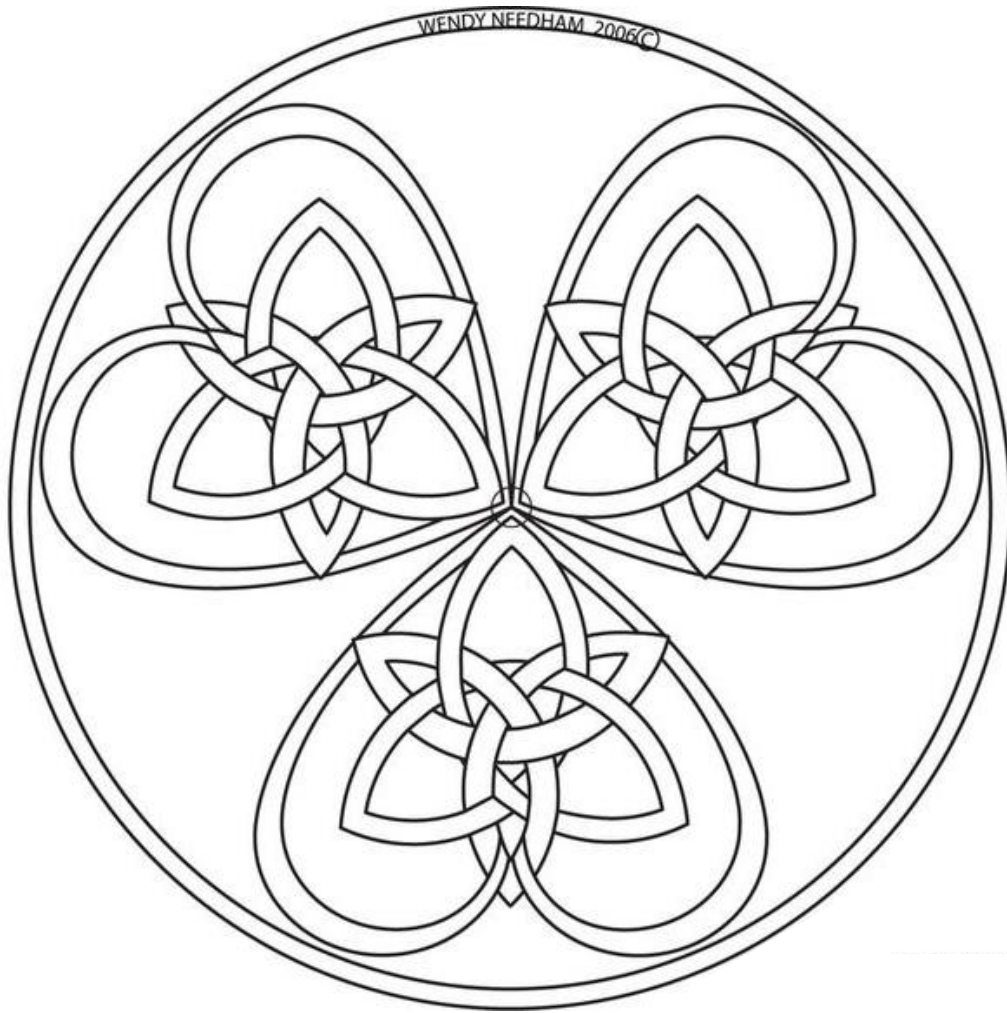
Herbert addresses the first verse to the one Lord, who is creator, redeemer, and sanctifier—so Father, Son and Holy Spirit. The many 'd' sounds (such as those in form'd, mud, bloud, good) make a staccato sound that helps to hammer home the message. And 'd' is the last letter in 'God'

Herbert sees sin as being strong. In another threesome, he says that sin (past present and future) needs to be dealt with. So if the first verse centres on the creator God, the Father, so the principal focus of the second verse is Jesus as redeemer.

It is no surprise that the third verse both addresses the third person of the Trinity, the Holy Spirit, the sanctifier, and is laden with more triplets. The whole of the believer needs to find focus in God. Body, mind and spirit are woven together in faithful trust and service, living out the virtues of faith, hope and charity. The three lines of the third verse end in the lighter 'ee' sound, taking us back to the Trinitie of the title.

The final picture implies a dance-like movement. Because God is a creator, a Christian soul can run with the risen Christ, and rest, day by day and then eternally, in the Spirit of God.





## Colour this page

Many Christians prefer visual ways of exploring their faith. For example, some early Celtic Christians produced artistic 'scrollwork' that involves interleaving strands. In the example above, each of the three elements shows a three-fold symmetry, yet each of these three strands comprises a single thread—an interesting way of thinking of the Trinity.

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

## Trinity wordsearch

**Look in the grid above for these words about God.**

Belief, Bible, Divine, God, Holy Spirit, Immortal, Incarnation, Jesus, Praise, Resurrection, Son, Strong, Three parts, Together,

## Deacon

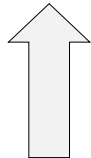
A **deacon** is ordained by a bishop. The word comes from a Greek source and literally means 'servant'.  
A deacon can do just about anything a priest can do except say a blessing, so they cannot lead a service that involves the Eucharist. Almost all deacons are employed as a curate, which is an Anglican term meaning something between 'trainee' and 'apprentice'.



## Priest

A **priest** is ordained by a bishop. The word comes from the Old English word *prēost* which is Germanic and comes ultimately from the church-based Latin *presbyter* meaning 'elder'.  
He or she is ordained twice: the second service of ordination is generally called a 'priesting', which generally occurs about a year after the person is first ordained as a deacon. Most priests serve a parish, but some will serve as chaplains in a school, hospital, army,

# Clergy

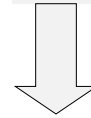


## Dean

A **dean** is a middle-ranking priest with several years of experience. They are in effect middle-management administrators and are in charge of, for example, a town or area or of a cathedral.  
The name comes from Old French *deien*, itself from a late Latin word *decanus* meaning 'chief of a group of ten', from *decem* 'ten'.  
Deans are called a 'rural dean' if they oversee a sparsely populated area, or an 'area dean' if it's more urban. Some deans oversee a parish; but in our Diocese they do not.

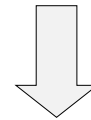
## Archbishop

An **archbishop** leads a 'province' in the Anglican Church. England has two provinces, of southern and northern England. The two archbishops chair the college of bishops, and oversee the parliament of the church—the General Synod.



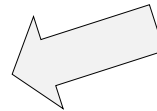
## Bishop

A **bishop** leads a Diocese, which is a self-contained administrative district. The word comes from the Old English *biscop*, *bisceop*, via Latin from Greek *episkopos* 'overseer', itself from *epi* 'above' + *-skopos* '-looking'. In practice, larger dioceses often employ a so-called suffragen (or 'junior') bishop under a lead bishop.



## Archdeacon

An **archdeacon** is a senior priest to whom a bishop has delegated responsibilities. The name itself simply means 'senior deacon'. The archdeacon's role generally centres on legal matters such as legal advice and clergy deployment.



**Like most professions, the staffing structure in the Church of England adopts a strict hierarchy, with different kinds of priest fulfilling different jobs and levels of leadership.**

Most Sundays we say or sing the Gloria, which is an ancient hymn of praise to God. It's Trinitarian, which means it worships each member of the Trinity.

This modern version of the Gloria was written to explore the nature of the Trinity. It can be sung to the of 'the Ash Grove'.

## Trinitarian Gloria

**Sing glory to God in the height of the heavens,  
salvation and peace to his people on earth;  
our King and our Saviour, our God and our Father,  
we worship and praise you and sing of your worth.**

**Creation unites in the power of the Spirit,  
in praise of the Father, through Jesus the Son.  
So complex, so simple, so clear, so mysterious,  
our God ever Three yet eternally one.**

**Lord Jesus, the Christ, only Son of the Father,  
the lamb who has carried our burden of shame,  
now seated on high in the glory of heaven,  
have mercy upon us who call on your name.**

### Refrain

**For you, only you, we acknowledge as holy,  
we name you alone as our Saviour and Lord;  
you only, O Christ, with the Spirit exalted,  
are one with the Father, for ever adored.**

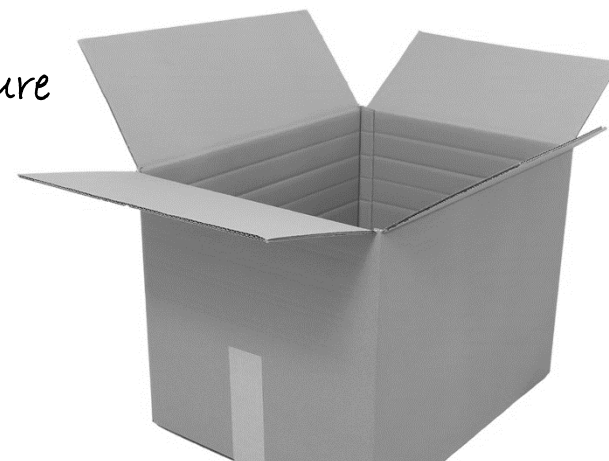
### Refrain

This poem is loosely based on 2 Corinthians 4:7, 'We have this treasure in jars of Clay ...' and one modern day equivalent of a clay jar is a cardboard box.

## Treasure

On the inside  
Is light and truth—  
Starlight glow  
Seeping through cracks  
In a cardboard box,  
Old and used  
With battered corners,  
Split along the flaps,  
The parcel tape  
Adrift at the edges.  
The old address  
Scribbled out  
And scrawled on the side  
In black felt tip:  
*Precious Treasure*  
*Keep forever.*

Sarah Wilding



Charles Wesley was born on 18 December 1707, and was the third surviving son and eighteenth child of Samuel and Susanna Wesley. He was almost fifteen months old when the old Rectory at Epworth was totally destroyed by fire. Charles, along with his older and more famous brother John, were rescued from the inferno.

In 1729, after his brother John briefly returned to Epworth to assist his father, Charles became deeply exercised about spiritual matters, and gathered together a close group of friends who shared his new religious seriousness. It became the 'Holiness Club', whose members soon received the nickname of 'Methodist' because they 'methodically sought to fulfil the commands of scripture'.

In 1732, George Whitefield joined the group, and a close bond of friendship developed between himself and Charles Wesley, who was now a College tutor. The Holy Spirit was clearly working in the lives of all these young men. Even before they were delivered from the legalism of their sincere but lifeless religion there were signs of life. Whitefield was the first to find assurance of salvation in May 1735.

Later in 1735, Charles accompanied his brother John on a mission to the new American colony of Georgia, serving as secretary to the Governor, but the venture was a huge failure. He felt betrayed and returned to England while John remained in Georgia. Nevertheless, the adventure made Charles famous and he was suddenly mixing with gentry: he even preached before King George II, but he remained deeply uncertain about his eternal destiny and was very unhappy.

In May 1738, both Wesley brothers were in London. Charles was recovering from a recurring illness (probably pleurisy) and was convalescing in the home of friends. They were Moravians. Charles was deeply moved by their humble concern and sincere Christian testimonies. One evening he opened his Bible at Isaiah 40:1 and felt that the 'light of salvation' it described was actually shining directly on him. His *Journal* entry for 21 May reads:

I now found myself at peace with God, and rejoiced in hope of loving Christ ... I saw that by faith I stood, by the continual support of faith ... I went to bed still sensible of my own weakness ... yet confident of Christ's protection.

**For more information:**

<https://www.wholesomewords.org/biography/bwesley13.html>

[https://www.bbc.co.uk/religion/religions/christianity/people/charleswesley\\_1.shtml](https://www.bbc.co.uk/religion/religions/christianity/people/charleswesley_1.shtml)

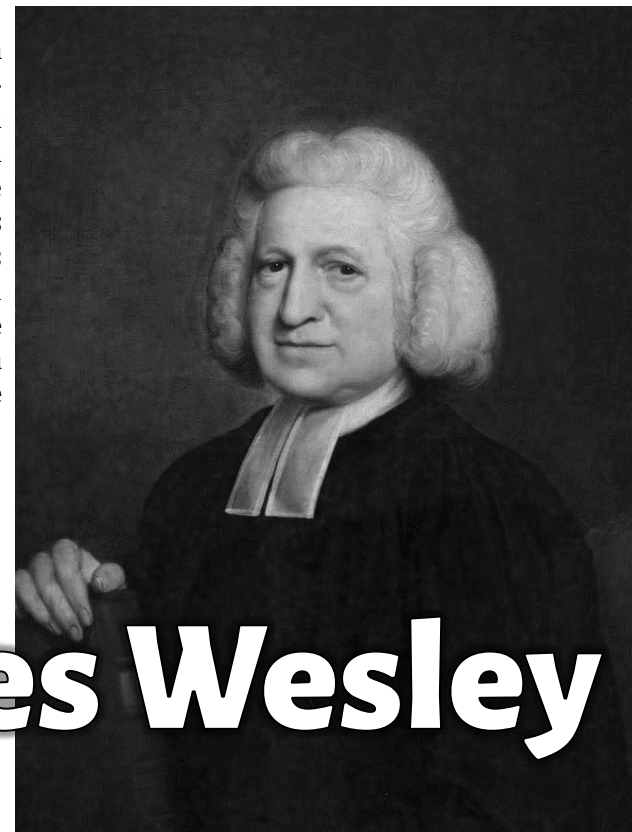
Charles' strength began to return straightaway. He also started what proved to be the first of his nearly 6,000 hymns. The next day—24 May—his brother John found assurance of salvation during a meeting in nearby Aldersgate Street in London. And exactly a year later, Charles wrote his famous hymn, 'O for a thousand tongues' which he recommended for singing 'on the anniversary of one's conversion'.

Charles married Sarah Gwynne (known as 'Sally') in April 1749. They remained deeply in love throughout their long marriage. They had eight children, of whom only three survived. Both sons were musical prodigies: Samuel's skill was compared with Mozart. And all this time, Methodism was becoming a nationwide phenomenon.

The Wesleys moved to London in 1771, thereby giving Charles effective oversight of the London Methodists. He preached, wrote, and travelled tirelessly which helped transform them from being a small and localised 'church plant' to become an international powerhouse.

Charles died on 29 March 1788 aged 80. At his own request, he was buried in the churchyard of Marylebone Parish Church. In context, he always considered himself a member of the Church of England and became unhappy when the Methodist movement moved away from its Anglican roots.

Charles Wesley's legacy was a vast, vibrant spiritual movement with a strong social conscience and based on a theology of 'salvation to the uttermost'. Part of its success was the way so many of his poems were set to good music which helped teach the theology of Methodism; and a great many continue to inspire and teach to this day.



# Charles Wesley

# **PENNINEPEN** ANIMAL RESCUE

REGD. CHARITY No: 1099274

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

**[www.penninepen.org.uk](http://www.penninepen.org.uk)**

www.hedleyjackson.co.uk

## *Hedley Jackson* Dip. FD. FUNERAL DIRECTORS



Member Of  
The National  
Association  
Of Funeral  
Directors

*A caring, professional and independent family business, serving families in the Oldham and Rochdale districts for over 50 years.*

*Pre-paid plans available*



Licensed  
Member of The  
British Institute  
of Funeral  
Directors

Lyon House, 48/52 Rochdale Rd. Shaw, Oldham,  
Lanc's. OL2 7SA

**Tel: 01706 847422** (24hrs.)

## **G BARLOW & SONS LTD** FUNERAL DIRECTORS

Established 1868

Union Street West, Oldham OL8 1DQ

**Telephone (0161) 624 4301**

**24 hours**

*Personal attention*

*Private Chapel of Rest*

*Funerals completely furnished*

*Pre-payment plans available*

**An independent family business**

140 ASHTON RD / OLDHAM / OL81QT

# HEADHUNTERS OLDHAM

HAIR SALON

Tel: 0161 624 2984  
Email: headhuntersoldham@icloud.com

 @headhuntersoldham  
 @headhuntersoldham





# Handyman services

Any job considered: small or large  
Electrical • Joinery • Plumbing • Fencing • Decking • Alarms  
• CCTV • Security lighting

Call Dale for a free no-obligation visit to quote  
(07999) 237 149



SCS HOMECARE LTD

YOUR SAFETY IS OUR PRIORITY

scscompliance1@gmail.com  
(07309) 636 006  
(07401) 865 715



SCS Homecare is a domiciliary care provider working in and around Greater Manchester. We will help anyone needing support and care in the comfort of their own home.

We are passionate about working with and supporting people of all ages in maintaining their independence and health.

We are certified to provide home care services and are CQC registered.

Lord Jesus Christ,  
we thank you that in this wonderful sacrament  
you have given us the memorial of your passion:  
grant us so to reverence the sacred mysteries  
of your body and blood  
that we may know within ourselves  
and show forth in our lives  
the fruits of your redemption;  
for you are alive and reign with the Father  
in the unity of the Holy Spirit,  
one God, now and for ever.

**All    Amen.**

The festival of *Corpu Christi* is also called 'The Day of Thanksgiving for the Institution of Holy Communion'. The Latin words mean 'body of Christ'.

Corpus Christi is always celebrated on the Thursday after Trinity Sunday, so this year it occurs on 8 June.

# Corpus Christi





# T. Collins & Son Ltd

(Independent Funeral Director)



*24 Hour Dignified Personal  
Attention Throughout The Difficult  
Time of Bereavement*



*Pre-paid Funeral Plans Available*



Contact Mr. Darren M. Clark  
for more details

151/153 St John Street . Lees . Oldham

**Tel: 0161 624 1023**