



Holy  
**Trinity**  
WATERHEAD

[holytrinitywaterhead.co.uk](http://holytrinitywaterhead.co.uk)

**March 2025**

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

**SAINT**  
**Barnabas**  
**CLARKSFIELD**

# Letter from the Editor

## SERVICES AT OUR CHURCHES

- Sunday 9:30 am      Worship at St Barnabas
- Sunday 11:00 am    Worship at Holy Trinity
- Wednesday 10:00 am Bible Study at St Barnabas  
Led by Robin Wilding
- Wednesday 7:00pm    Worship on Wednesday  
(WOW) at Holy Trinity

## PEOPLE AT OUR CHURCHES

**Vicar** Post vacant

**Lay Readers** Peter Haslam      0161 345 0215  
Lucie Reilly                      07880 861751

**Wardens** Peter Haslam (StB)      0161 345 0215  
Val Crane (HT)                0161 628 4977  
John Wolstencroft (HT)      0161 620 2401

StB Administrator      Sarah Gura                      07708 714813  
HT Church Secretary    Zoe Liles                        07765 963899  
Community Worker      MaryAnne Oduntan      07908 004682  
Treasurer & Gift-Aid    Mrs Vicky Heaton      07906 077058  
HT Parish Hall Manager Daniel Reilly      07788 860764  
StB Centre Manager      MaryAnne Oduntan      07908 004682

To sign up for the magazine online, or to send contributions, please email Sarah Wilding at [sarah.churchmag@gmail.com](mailto:sarah.churchmag@gmail.com)

Dear lovely people

It is said that 'March comes in like a lion and goes out like a lamb'. The proverb reflects March's position at the end of winter, with wild and stormy weather, and start of spring, with calm and gentle weather. Sometimes the opposite is true, with March coming in like a lamb and going out like a lion, but certainly the month is generally changeable. In the Bible, Jesus is described as 'the lamb of God, who takes away the sin of the world', (John 1:29) but also as the 'lion of the tribe of Judah' (Rev 5:5). These two aspects of God's character and work can be hard to reconcile: the Servant King who sacrificed himself for mankind and refused political power, and the Warrior King who fought on behalf of his chosen nation and who will come with the armies of heaven to judge the world.

I have recently watched *The Mission* again: Father Gabriel is a Jesuit priest who plants a mission in South America, while Mendoza is a mercenary and slaver who becomes a penitent then joins the Jesuit order. In the end [spoiler alert!] the mission becomes a victim of European politics and is destroyed by the authorities. Gabriel chooses the path of peace and martyrdom, while Mendoza chooses to take up arms and fight back. One is a lamb and one a lion. When it comes to warfare, there are Christians who will sign up to the armed forces with great conviction, and there are Christians who, with equally great conviction, will refuse to fight. Lions and lambs. Part of the challenge of living as the community of God's people is to love and respect those who hold vastly different views from our own.

Ultimately, though, it is peace that will triumph. Isaiah's vision of a new earth (65:17-25) tells us that, "'The wolf and the lamb will feed together, and the lion will eat straw like the ox, and dust will be the serpent's food. They will neither harm nor destroy on all my holy mountain,' says the Lord." There will no longer be any need for warfare or bloodshed. The world we live in now is at the beginning of March, with wars and rumours of wars, but, by faith, we are entering into and looking forward to a world at the end of March, peaceful and full of new life.

Sarah W

# Bible readings for March

**Sunday 2 March**

## Next before Lent

First: Exodus 34:29-end  
Second: 2 Corinthians 3:12-4:2  
Gospel: Luke 9:28-36

**Sunday 16 March**

## Lent 2

First: Genesis 15:1-12,17-18  
Second: Philippians 3:17-4:1  
Gospel: Luke 13:31-end

**Sunday 30 March**

## Lent 4

First: Joshua 5:9-12  
Second: 2 Corinthians 5:16-end  
Gospel: Luke 15:1-3, 11b-end

**Sunday 9 March**

## Lent 1

First: Deuteronomy 26:1-11  
Second: Romans 10:8b-13  
Gospel: Luke 4:1-13

**Sunday 23 March**

## Lent 3

First: Isaiah 55:1-9  
Second: 1 Corinthians 10:1-13  
Gospel: Luke 13:1-9

**Preachers:** Jane Hyde, Sarah,  
Chris Bracegirdle, Lucie  
Bishop Mark.  
Easter Services: Bishop David

# Church Diary

Services will be at the usual times unless otherwise stated.

Wednesday 5 March: Ash Wednesday: 7:00pm at Holy Trinity  
Sunday 9 March: Swing Band Concert: 3:00pm at Holy Trinity.  
Sunday 20 March: Mothering Sunday.  
Sunday 13 April: Palm Sunday.  
Thursday 17 April: Maundy Thursday: 7:00pm at Holy Trinity  
Friday 18 April: Good Friday: 9:30 at St Barnabas  
Sunday 20 April: Easter Day.

# NEWS

## From the church and parish

### Holy Baptism

Sunday 2 February: Melody Grace Butterworth, at St Barnabas.

### Search Team

A steering group has been formed, of people from both churches, to take us through the process of finding a new vicar. The members are: John Booth, Pete Haslam, Jude Asekameh, Geoff Lees, John Wolstencroft, Val Crane and Linda Birkby. They are currently creating a parish profile to inform prospective candidates about our churches. Please give feedback to any of the members about what you think is important in a new minister, or return the printed question sheets to John.



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# Mothering Sunday

Sunday 30 March

9:30 St Barnabas 11:00 Holy Trinity

# Song of the Month

**Great is the darkness that covers the earth,  
Oppression, injustice and pain.  
Nations are slipping in hopeless despair,  
Though many have come in Your name.  
Watching while sanity dies,  
Touched by the madness and lies.**

***Come, Lord Jesus, come, Lord Jesus,  
Pour out Your Spirit we pray.  
Come, Lord Jesus, come, Lord Jesus,  
Pour out Your Spirit on us today.***

**May now Your church rise with power and love,  
This glorious gospel proclaim.  
In every nation salvation will come  
To those who believe in Your name.  
Help us bring light to this world  
That we might speed Your return.**

***Come, Lord Jesus...***

**Great celebrations on that final day  
When out of the heavens You come.  
Darkness will vanish, all sorrow will end,  
And rulers will bow at Your throne.  
Our great commission complete,  
Then face to face we shall meet.**

***Come Lord Jesus...***

Noel Richards, Gerald Coates

© 1992 Thankyou Music

Listen here: [https://youtu.be/wP\\_BUHwweS4](https://youtu.be/wP_BUHwweS4)

The question people most often ask those who have faith is something like, 'If there's a God, why is there so much evil/suffering in the world?' It is very understandable and something we all find difficult to reconcile. But it is the wrong question. The question we should be asking is, 'If there isn't a God, why is there so much good in the world?'

If there is no God, where do ideas such as justice, mercy and compassion come from? If there is no God, why would we care for the poor and sick? These things do not occur in nature; they have no evolutionary survival value. Nature is beautiful but not kind: it is based on competitiveness, the survival of the fittest. The weak die from predators, disease or parasites, and the strong survive. Thus the species is kept strong at the expense of the individual. Much of what we call evil comes from this animal nature in us, and if there is no God, who is to say it is a bad thing?

But God tells us to care for the poor, the sick and the needy; to overcome our animal nature, 'the flesh', and to show love rather than selfish ambition, self-interest or even tribal interest. It is not natural. Yet a godly society is one where these things are important, and an ungodly society will tend more to competition and self-interest, and be more callous. For society to become humane rather than merely human, there must be something or someone outside ourselves giving a higher standard; a higher calling; a higher purpose.

## The Wrong Question



# It's All Greek to Me ...

## ...the nature of evil

There are three Greek words translated as evil: *kakos*, *ponēros* and *phaulos*.

*Kakos* means badness in general. As well as applying to moral character, it also encompasses illness, malignancy, ugliness and uselessness. An example can be found in Paul's statement, "The love of money is a root of all kinds of evil" (1 Tim. 6:10) and in Romans 12:17: "Do not repay evil for evil."

*Ponēros* is the most common of the three words. While this too means morally bad and wicked, it also has the idea of worthlessness. It's derivation is suggestive of toil and hard labour with no possibility of results; the English expression 'the rat race' would come close to that. The words of Jesus, "If you then being evil, know how to give good gifts to your children..." (Matt. 7:11) make sense from that angle, of people toiling and stressed, The wider moral or ethical sense occurs, for example, when the Devil is described as 'the evil one', or in Luke 6:45, "A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of."

*Phaulos* only occurs occasionally. It means bad as in slight or trivial, and in the sense of contemptible or of low worth. It can be found in John 3:20: "Everyone who does evil hates the light," and Paul uses it to contrast evil with good in 2 Cor. 5:10: "For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad."

So evil as a whole encompasses vileness, worldliness and insincerity.

Alone  
Before you and the world.

The small hours watch leaves me standing,  
A solitary speck on a speckless sea,  
A single mind alert for possibilities  
That none, save You, can see.  
A chance to learn and think and contemplate the sky,  
And daunt the mind with those age-old fears  
Of your immense display.

Some peace here Lord, I know.  
Some quiet ...  
Even so, I'm not at rest,  
I must concern myself with cares:  
Of home, of life, of ladders of success ...

Lord,  
I know I need them not,  
And yet ...

Help me to take the silence of this night  
Into my soul,  
And trust, in peace, until the coming of the Light.

Clive Langmead,  
from *100 Contemporary Christian Poets*

## Night Watch

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# Ash Wednesday

Wednesday 5 March

7:00pm at Holy Trinity

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# Maundy Thursday

Thursday 17 April

7:00pm at Holy Trinity

## The Perfect Minister

The Perfect Minister should condemn sin but never upset anyone.

The Perfect Minister ought to receive about £2600 a year, wear good clothes, keep an up-to-date library, and give about £2500 a year to the poor.

The Perfect Minister is 30 years old with a young family; has 25 years experience as a minister and works through from 8am to midnight.

The Perfect Minister will have 2 weeks holiday yearly, never be away for more than a day or two at a time, preach every Sunday, keep healthy and never accept retirement.

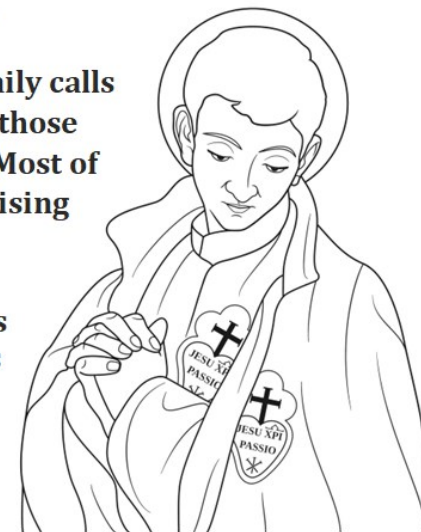
The Perfect Minister has a burning desire to work with teenagers and will spend the vast majority of their time with senior citizens.

The Perfect Minister smiles all the time with a straight face because of the sense of humour that keeps the person seriously dedicated to the work at all times.

The Perfect Minister must make daily calls but only on congregation families, those living alone and those in hospital. Most of their time should be spent evangelising the unchurched.

The Perfect Minister should always be out doing something but always in when someone calls...

Author unknown



# Suffering and the Bible

Suffering and God's involvement in it has been a question that people have been puzzling over for thousands of years and many books have been written about it. We find it in Job, the oldest book in the Bible, which deals with the problem of bad things happening to good people. Job experiences a series of disasters and is tackled by his friends, who earnestly try to put him on the right path because he must have sinned, but Job knows that he has not sinned and defends himself, calling on God to explain himself. Job's comforters are no comfort at all and people in great pain, emotional or physical, do not generally find theology helpful. However, the Bible does have something to say on the subject.

The idea that suffering is judgement for sin is found particularly in the history books of the Bible and the prophets. Again and again the nation of Israel goes astray and God sends war and disaster upon them to bring them to repentance. The books of Kings and Chronicles are a commentary on whether the rulers followed the Lord's ways or not. The sins they are mainly judged on are idolatry and injustice towards the poor. It is important to note that this judgement was on the nation rather than individuals; a person who stood fast for God would have also experienced the disaster that came upon the nation as a whole. Ultimately the nation's disobedience was so bad that God withdrew his Presence and sent them into exile.

In the book of Daniel, written during the exile, we find a change in emphasis. In the apocalyptic visions in the later chapters, particularly chapters 11 and 12, the warring nations come against the 'beautiful land' not as agents of judgement but as arrogant enemies of God. We are presented with a view of battles in heaven in which God will ultimately triumph but where his people on earth will suffer in the meantime. Jesus himself uses this idea when he says, "Then you will be handed over to

be persecuted and put to death, and you will be hated by all nations because of me." (see Matt. 24:9-14). Again, the prophecies concern groups of people: God's people as the nation of Israel or his church.

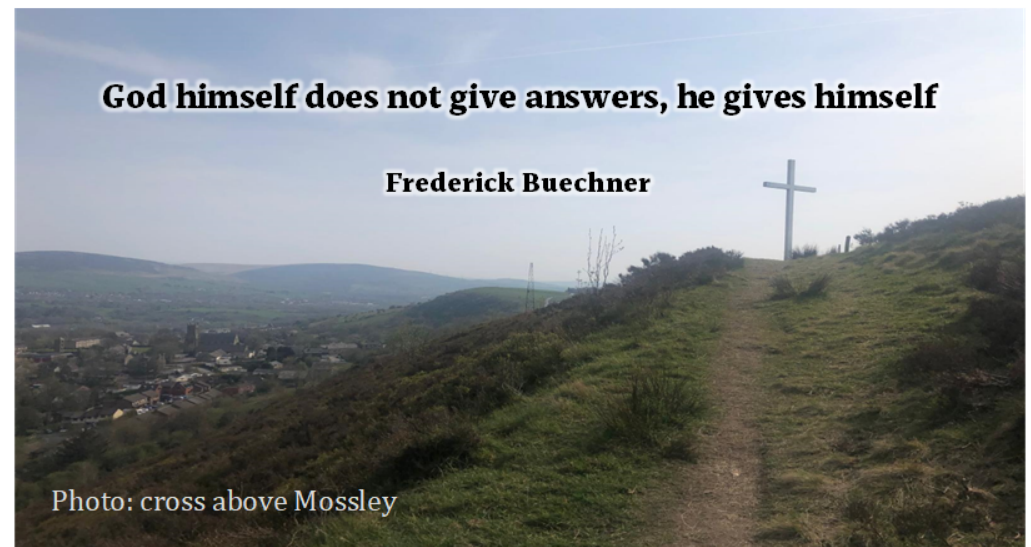
On the question of more individual and personal suffering, Paul takes up this idea of persecution: "everyone who wants to live a godly life in Christ Jesus will be persecuted." Peter also reminds us that suffering is to be expected for those who follow Christ (1 Peter 4:12-19). On the other hand, Proverbs 3:11,12 tells us, "My son, do not despise the Lord's discipline, and do not resent his rebuke, because the Lord disciplines those he loves, as a father the son he delights in." This idea is picked up and developed in Hebrews 12, where the writer says, "Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father?" The idea here is not so much punishment or judgement but training in righteousness.

The struggle with hard questions is part of our growth in faith and the book of Job shows us that it is alright to question God and complain to him. In the end, though, God does not explain himself but gives Job a vision of his awesome power and presence. Job is overwhelmed by God's greatness and feels he has nothing more to say on the matter.

**God himself does not give answers, he gives himself**

**Frederick Buechner**

Photo: cross above Mossley



Rita Nightingale, born in 1953, was an ordinary lass from Blackburn who decided as a young woman to go travelling. Rita ended up in Thailand, where she worked as a hostess in a club. She entered into a relationship with a wealthy businessman but, rather naively, did not realise what his real business was. One weekend they arranged to go for a trip to a local island and her boyfriend bought her a set of new luggage for the journey. When Rita got to the airport her baggage was searched and found to have false bottoms, where drugs hidden. Rita was arrested and held first at the police station for many days. She realised years too late that they were giving her time to pay them a bribe. She also found out later that her boyfriend had set her up as a decoy and had moved a much larger shipment of drugs while the police were occupied with Rita.

There followed a nightmare ordeal. Despite the foreign office being involved and a letter-writing campaign instigated by her local newspaper in Blackburn, Rita was convicted of drug smuggling and sentenced to 20 years in prison. The conditions in the prison were appalling. Rita slept on a bare floor in a room with many other inmates. The food was rice full of weevils, which was poured out onto the floor, where the women all grabbed what they could. Rita worked in hot, steamy and exhausting conditions in the prison laundry. Alone in a foreign country with no support, she became depressed and bitter. This notorious jail was known locally as 'The Bangkok Hilton'.

One day, out of the blue, Rita had a visitor. Visitors stood one side of a fence, with a gap to another fence that inmates stood behind. They had to shout across the gap to communicate. This older woman was unknown to Rita, but she shouted across that God loved her, and was able to pass her a book via the guards. Rita was very angry: how could she believe that God loved her when such a terrible thing had happened? Nevertheless, Rita took the book and went to a private place she had discovered under the laundry floor. She realised that God did indeed love her, and gave her life to him. She felt at peace for the first time in many years. The woman continued to visit and Rita grew in love and faith.

Meanwhile, Rita had come to be represented by a couple of British lawyers, who found evidence which supported Rita's claim to be unaware of the drugs, evidence which had been suppressed by the Thai authorities. On this basis they submitted a request to the King of Thailand for a Royal pardon, which was granted in 1980. It turned out that her elderly visitor had also written to the King, offering to take her place and pleading with him to let this young woman go, as the woman was at the end of her life, though Rita had all her life ahead of her. Rita firmly believed that this appeal had been significant in her release.

Following her return to Britain, Rita became closely involved with the fledgling charity *Prison Fellowship*. Its founder, Chuck Coulson, had been instrumental in her visitor coming to see her in Bangkok. She travelled widely in Britain and the USA, telling her story, including a visit to the troubled Irish prison The Maze. Rita subsequently became a prison chaplain and worked in several prisons in the Northwest, mainly HMP Risley when it was a women's prison, and Styal prison, also a women's prison. She was well respected and held in great affection by the inmates because they felt that she could understand what they were going through. Rita said that, despite the awful conditions in Bangkok, being in prison was worse for women in England because of the separation and isolation of being kept in cells, often 'banged up' for 23 hours a day.

Rita married but in the mid 1990s her marriage broke down and the couple divorced. In the early 2000s Rita came to be chaplain at HMP Garth, an open prison, where she met Tony Crow. Tony had been involved in crime from his youth but had ironically been convicted of the only crime he had not committed, attempted murder. He was very bitter but Rita told Tony he had to let Jesus into his life. Tony responded and Rita helped him learn to forgive those who had lied at his trial. Rita and Tony fell in love but this led to disciplinary action on the part of the prison authorities and Rita was suspended and charged with 'inappropriate behaviour with a prisoner and his mother'. The couple's love grew in separation. Tony was, surprisingly, released early, and he and Rita married soon after, in 2008.

Rita and Tony now work in Bulgaria, where they run a charity, *The Tallit Christian Academy*, which aims to 'lift the children out of poverty and off the rubbish dumps using education.' Rita works with the children, while Tony goes into Varna Jail to minister to the prisoners there.

Find out more about Rita in her books *Freed for Life* (1983) and *Freed for Ever* (1990), and about Tony in *A Murder of Crows: Salvation* and *A Murder of Crows: Deliverance*.

**Rita Nightingale**





“Calamities can bring growth and enlightenment,” said the Master.

And he explained it thus:

“Each day a bird would shelter in the withered branches of a tree that stood in the middle of a vast deserted plain. One day a whirlwind uprooted the tree, forcing the poor bird to fly a hundred miles in search of shelter - til it finally came to a forest of fruit laden trees.”

And he concluded: “if the withered tree had survived, nothing would have induced the bird to give up its security and fly.”

Anthony de Mello, from *One Minute Wisdom*

# Tribulation

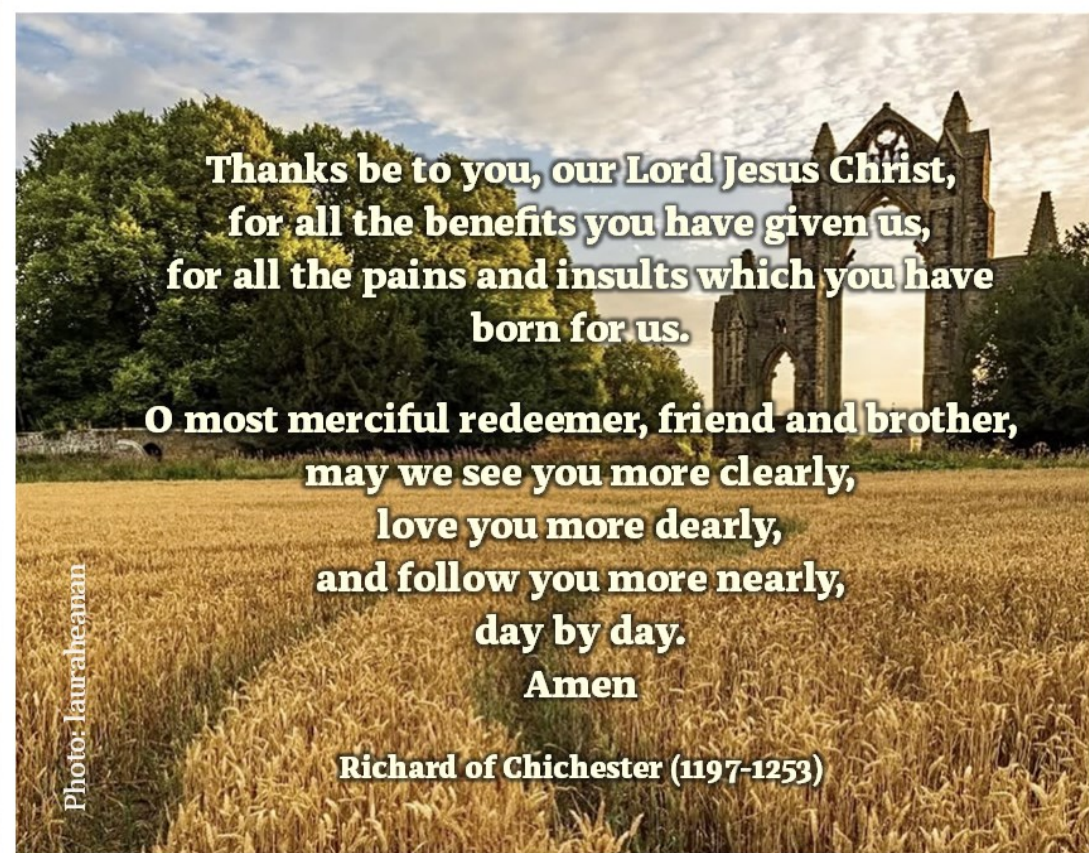


Photo: laurahespanan

**Thanks be to you, our Lord Jesus Christ,  
for all the benefits you have given us,  
for all the pains and insults which you have  
born for us.**

**O most merciful redeemer, friend and brother,  
may we see you more clearly,  
love you more dearly,  
and follow you more nearly,  
day by day.  
Amen**

**Richard of Chichester (1197-1253)**

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## Swing Band Concert

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**Sunday 9 March at 3:00pm**

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## A Camp and Two Canyons

We drove south from Be'er Sheva to Mizpeh Ramon, out into the Negev desert. Experiments are being done with plants here to see if settlement is possible. Israel's only nuclear power station is in the Negev, and there is also a high security prison. There were acacia trees at the start of the journey but even those petered out to leave a barren rocky terrain.



Bedouin camp

The average price of a camel was about £40,000

On the way we passed a Bedouin camp. Their shanties follow the same pattern as the tents: a room, an awning and an enclosure for the animals. It is hard for the Bedouin as the authorities move them on so that they will not claim the land. However, they offer the traditional hospitality: if you are lost or in need, they have a guest tent where they will give you food or water, then send a guide with you to show you the way.

We had lunch in Mizpeh Ramon. There was a group of young soldiers in their green uniforms and carrying guns. They were very casual, laughing and chatting together. It was a mixed gender group: both men and women do National Service. Mizpeh Ramon is on the edge of Ramon Canyon, the widest in the world (the Grand Canyon is the deepest). The children of Israel would have come up here on their way to the promised land, which must have been a very impressive and intimidating sight. It must have been much more fertile in those days to support the flocks of so many people.



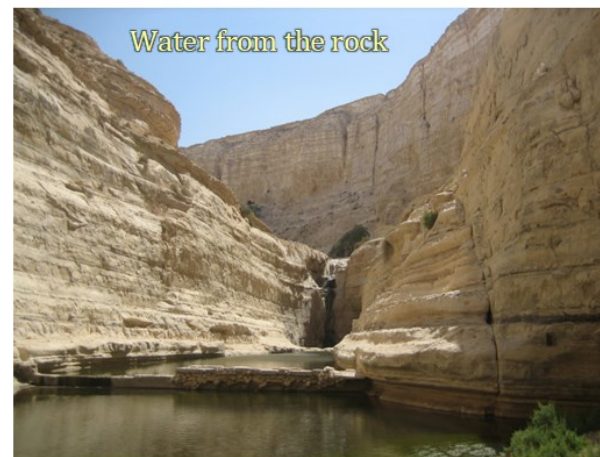
Mizpeh Ramon

We came back north to En Avedat. *En* or *Ein* means spring (*wadi* means valley, often dry riverbeds which fill after rainfall). It was extremely hot as we walked down between the high walls of red rock.

We came to a terebinth tree and it was wonderful to go into its shade. Trees are mentioned in the Bible often and their importance was obvious here. This particularly brought to mind the 'great trees of Mamre', where Abraham lived and bought land as a burial place. Treaties were also made under trees. There were many birds here and I saw an ibex, a mountain goat, calling to mind 'hind's feet on high places', derived from Habakkuk 3:19. Psalm 121:5, where it says, "The Lord is your shade at your right hand," also came alive here. We walked on and came around a bend to see a stream flowing from a lovely pool of water, formed by a waterfall from a cave high up in the rock. We were led in a meditation on Numbers 20, where Moses struck the rock and water flowed out.



Shady terebinth



Water from the rock

One of our number experienced the parable of the lost camera. We all searched hard and when it was found we celebrated greatly with jelly sweets.

On our return journey we passed Tel Avedat, which overlooks a caravan route and has Byzantine ruins and several baptism pools. So much archaeology, so little time!

# Tour of Israel

# The Pencil

**[Our] superiors are still without much experience. Have compassion on them, be kind to them. See the hand of the good God that is trying to write a wonderful message of love to you personally using that bad pencil, maybe even a broken pencil. Even so, it is the hand and mind of God, and you must try to understand and refrain from examining the pencil. Today he uses the pencil that is rough and yet the loving message is there – always beautiful, always true, always thoughtful – only for you. Therefore, kiss the hand, but do not try to break the pencil.**

**Mother Teresa**

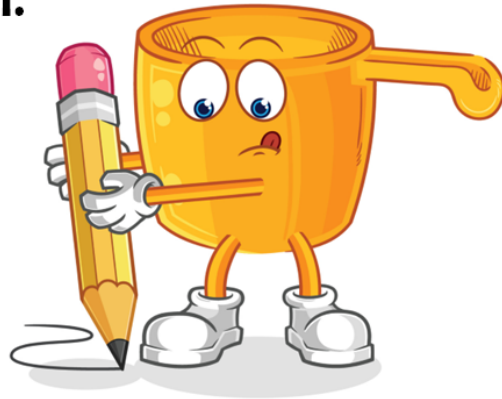
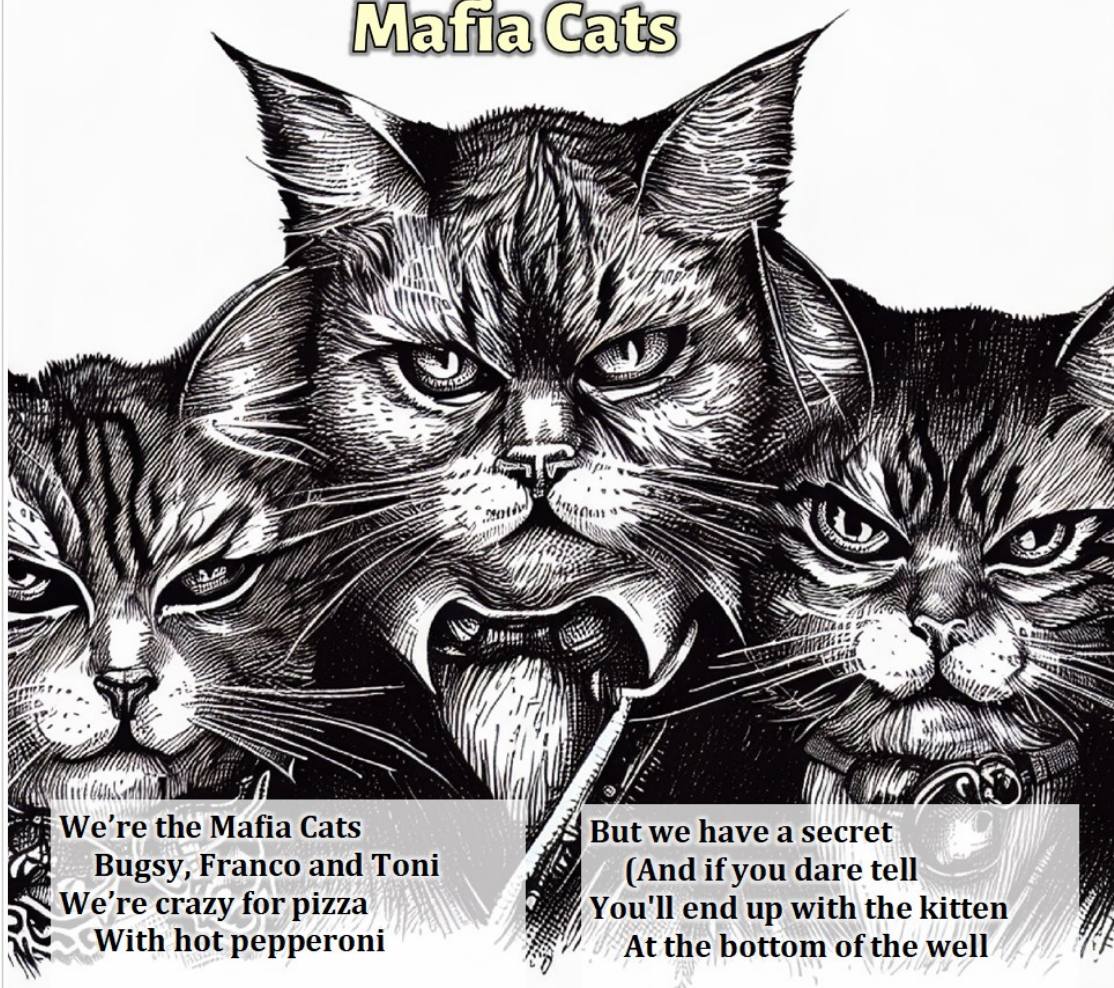


Image: Vecteezy\_hariyusuf

## From the Holy Trinity Memorial Book

- 1 Birthday memories of **Michael John Allen** who died on 8th April 2013. We miss you Michael—Mum Clara and family.
- 3 **Harold Norton** died this day 1992. 'Remembered with Love.'  
**Mary Gorton** died this day 1996 aged 89 years. 'Her life a beautiful memory, Her absence a silent grief.'
- 4 **Dr Ada Shaw, nee Aspinall**, wife of the Vicar, was buried this day, 1958. 'Full of Good Works.'  
**Esther Wolfenden** died this day 1995. Loved and Remembered Always.
- 6 **Gladys Jennie Tattersall** died 1959. Wife of **Frank Harrison Tattersall** who died 21st October 1966.  
**Robert (Bob) Kirkpatrick** born this day 1909, passed to higher service 6th August 1998. 'Rest eternal grant unto him, O Lord.'
- 9 **Clarice Fitton** died this day 1982 aged 82. Former Secretary and Enrolling Member, Mothers' Union.
- 13 **Florence Buckley**, a dearly loved mum, grandma and great grandma. Died this day 1988 in her 90th year. Treasured memories of you Mum. Remembered and loved always. From all her family.  
**Edith Graham** died 2005 aged 89 A dear Mum, Grandma and Great Grandma. Loved and remembered every day.
- 14 **Joseph Flynn** died this day 1989, aged 78 years.
- 15 **Marjorie Connell** died this day 2014 aged 92. Always remembered.
- 23 **George Henry Taylor M.M. (Harry)** died this day 1947. Beloved Husband of **Hannah Elizabeth (Annie)** died April 20th, 1956. Loving parents of Norman and Ivan. Dearly Remembered.
- 25 **Fred Belshaw** died 1989. 'Sleep in Heavenly peace.' Remembered always by daughters Audrey and Joan.

# Mafia Cats



We're the Mafia Cats  
Bugsy, Franco and Toni  
We're crazy for pizza  
With hot pepperoni

We run all the rackets  
From gambling to vice  
On St Valentine's Day  
We massacre mice

We always wear shades  
To show that we're meanies  
Big hats and sharp suits  
And drive Lamborghinis

We're the Mafia cats  
Bugsy, Franco and Toni  
Love Sicilian wine  
And cheese macaroni

But we have a secret  
(And if you dare tell  
You'll end up with the kitten  
At the bottom of the well

Or covered in concrete  
And thrown into the deep  
For this is one secret  
You really must keep.)

We're the Cosa Nostra  
Run the scams and the fiddles  
But at home we are  
Mopsy, Ginger and Tiddles

From  
*Roger McGough, Selected Poems*

Evil will one day be  
destroyed, it has no  
lasting power...

The only kingdom with  
a future is the kingdom  
of God.

Derek Thomas,  
from *God Delivers*

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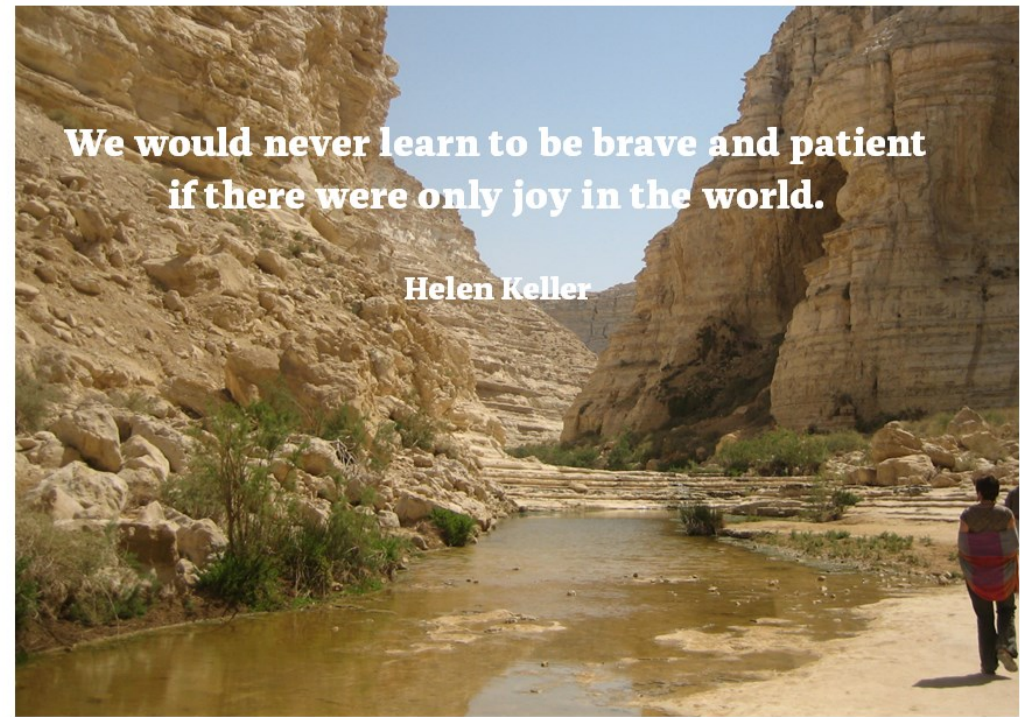
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take away

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# Good Friday

Friday 18 April

9:30am St Barnabas

All are Welcome

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# Easter Sunday

Sunday 20 April

9:30 St Barnabas

11:00 Holy Trinity

## Christ is Risen!





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