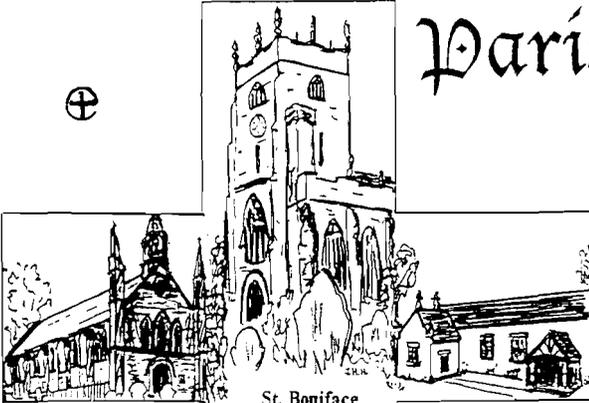


Bunbury Calveley Tilstone fearnall



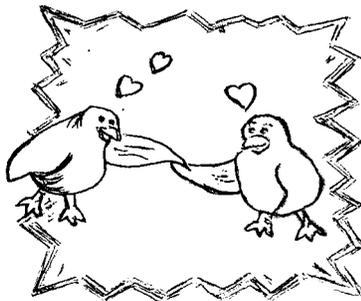
Parish Link



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FEBRUARY, 2003



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WHO'S WHO

VICAR	The Reverend RICK GATES	The Vicarage, Bunbury	01829 260991 mobile: 0771 5178750 e-mail: Rick@prayer.fsnet.co.uk
St Boniface	Churchwardens:	Barbara Croley Walter Done	01829 260344 01244 332563
	Deputy Church Wardens	Peter Crump Nigel Mulliss	01829 261156 733975
	Vice Chairman	Eric Wallington	261115
	Secretary to P.C.C	Jill Robey	260081
	Treasurer	John Mason	260374
	Organist and Musical Director	George Robey	260081
	Flowers	Margaret Bourne	260944
	Verger	Ernest Croley	260344
	Deputy Verger	Peter Collinge	260077
St. Jude's	Churchwardens:	Bob Gardner Mrs. Ann Latham	260555 260488
	Vice Chairman	Frank Latham	260488
	Secretary to P.C.C.	Mrs. June Gregory	733502
	Treasurer:	Mrs. Brenda Low	732767
	Organist:	Mrs. Ann Badrock	260345
Calveley	Churchwardens:	Barbara Croley Walter Done	260344 01244 332563
	Deputy Churchwarden	Wendy Peacock	01270 214292
	Chairman:	The Rev. Rick Gates	01829 260991
	Secretary:	Sue Woodward	01270 528071
	Treasurer:	Lorne Campbell	01829 261057
	Organist:	John Batchelor	261056

Readers: Tom Crotty 260648 Mike Verity 260971

Readers Emeritus: Eric Wallington 261115 Walter Williamson 01270 569531

Readers in Training: Kath and Peter Collinge, Pat and Neville Edgely, Joy Parker

The Vicar is always available in times of sickness, bereavement or any distress. He tries to have Friday as an off-duty day. To arrange Holy Baptism or Marriage Services, please contact him on
01829 260991 or 0771 5178750

WHAT'S WHEN

Monday	The Well 2.00-3.00 p.m. (Ring 260032)	Thursday	Senior Choir 8.00 p.m.
	Young Christians Pavilion 7.30 p.m.	Friday	Bellringing 8.00-9.00 p.m.
Wednesday	Prayer Group Ridley Chapel 7.30 p.m.	Saturday	Junior Choir 9.30 a.m.
	Bible Study Ridley Chapel 8.00-9.00 p.m.		Junior Music Group 10.30 a.m.
	Leftovers Vicarage 8.00 p.m.		
(1st Wed.)	St. Boniface Mothers' Union 2.00 p.m.		

Deadline for the March "Parish Link" **Monday, 10th, February.**
Contributions, please, to **Jean Healey**, The Outspan, Sadlers Wells, Bunbury. Tel 260238.

St. Boniface Website: www.stbonifacebunbury.org.uk

SERVICES, FEBRUARY

		ST. BONIFACE (Bunbury)	ST. JUDE (Tilstone Fearnall)	CALVELEY
2nd. February Presentation of Christ in the Temple	8.00 a.m.	Holy Communion (B.C.P.)		
	9.30 a.m.		Holy Communion	
	10.00 a.m.	Family Worship		Matins
	11.00 a.m.			
	6.30 p.m.	Holy Communion		
9th. February Fourth Sunday before Lent	9.30 a.m.		Morning Service	
	10.00 a.m.	Family Communion		
	6.30 p.m.	Evensong		
16th. February Third Sunday before Lent (Education Sunday)	8.00 a.m.	Holy Communion (B.C.P.)		
	9.30 a.m.		Holy Communion	
	10.00 a.m.	Family Worship		Holy Communion
	11.00 a.m.			
	6.30 p.m.	Holy Communion		
23rd. February Second Sunday before Lent	9.30 a.m.		Morning Service	
	10.00 a.m.	Family Communion		
	6.30 p.m.	Compline		

Every Wednesday: Holy Communion at St Boniface at 10.00 a.m.

BIBLE THOUGHT

'He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything.' (Colossians 1:18)

First place in everything? In the high-tech, top-speed, sophisticated world of 2003?

Yes, Jesus still claims the first place in the world, the church, our lives, our hearts. Anything less is a compromise.

But surely compromise is the accepted way forward according to modern wisdom, and it may

indeed seem that there's little we can do to change that.

Nevertheless, if, as individuals, we resolve to give Christ 'first place in everything', we really can make a difference. If we are careful to put Christ first in whatever we read, watch, say or write, we can surely make a real difference. E.W.

From the PARISH REGISTERS

St. Boniface Baptism 22nd. December, 2002 Katharine Lauren Gray
 at Calveley Baptism 15th, December, 2002 Edward James Armstrong

St. Jude Burial 30th, December, 2002 David John Thomason of Tiverton (47)



“ALL YOU NEED IS LOVE”



As you know, I have never been particularly into bones, relics, observance of Saints' days, traditional frontals and vestments, etc., although I recognise that some of my colleagues in the field have a real interest in such things and find them helpful in illustrating and expounding the Christian faith.

I have to admit that they may have a point and in recent years - say the last two - I have tried hard to keep up with Saints' days, the correct colours of altar frontals and priestly vestments and, above all, to remember the right Collect, having worked out which has the priority, when two fall in the same week, nearest the celebration of the lesser feast of the magnificent seven.

I confess that my desire to 'get it right' has developed from a member of the congregation whom I can only describe as a delightful pedant, who knows exactly what should be worn when and what incantation should be enunciated on what occasion.

Imagine my disappointment, then, to discover, in referring to my special book of saints and martyrs, that our February 'Saint', **St. Valentine**, was not even mentioned, not even a footnote!

I dug a little deeper, only to discover that there were *two* possible contenders for the title, one the Roman priest, Valentinus, who was put to death by the Roman Emperor in or around 269, the other Valentinus, Bishop of Terni, also martyred in Rome for sticking to his Christian beliefs. (No-one is quite sure, even, whether these were two different men or the same person!) My book adds,

“Much that is said about both of them is legend.”

What a shame. I really had remembered St. Valentine, and wanted to show off to my scholarly friend - and also have something to write in this month's "Link".

On reflection, I think I am more annoyed at the commercialisation of St. Valentine's Day, and coming in a close second will be Mothering Sunday. On both these occasions most of us are just trying to express our love in a simple but effective way, by sending flowers or perhaps a poem - or in my case a card with someone else's poem in it.

I reckon that love is best expressed simply. Paying a fiver for an enormous card with a red velvet heart glued to the front is just a little too sad even for me to send. So this year I shall keep it simple - one rose and I'll tell her, quite simply, I love her.

I think this may be the first time I have been quite so forward in declaring love, but as February brings us nearer to Lent I am unexpectedly confronted with the love God has for me: Different somehow from the 'gift' that was given at Christmas is the total, unconditional, unfathomable love given at Easter, as we shall be trying to realise over the next couple of months.

A love so openly and freely declared that I know that it will bring me back to my knees again.

I will simply tell God that I love Him, and ask Him to help me to fulfil my commission, to feed His lambs and His sheep.

Rick

Doctor, doctor, I feel like a pair of curtains. ~ Come now, pull yourself together.

Canon Maurice Ridgway, 1918-2002

Vicar of Bunbury, 1949-1962



[Daily Telegraph photograph of Canon Ridgway in 1992, at the Baptism of his sixth grandson]

Many readers of this magazine will remember with affection **Maurice Ridgway**, and will have heard with sadness of his death on the 20th. December, 2002, at the age of 84, only three days after moving to Ely. With him, a little bit of Bunbury's history died.

He was born on the 19th, January, 1918, in Stockport, where his father was the Vicar of St. George's Church. When the family moved to Tarvin, young Maurice went to the King's School, Chester, and then on to St. David's College, Lampeter, to begin his studies for the priesthood, completing his training at Westcott House, Cambridge.

He was ordained in Chester Cathedral and, after serving at Grappenhall and Hale, he came in 1949 to the parish of Bunbury

- a young man full of energy, vision and determination. He came to a badly war-damaged church and a parish coping under difficult circumstances, and within four years he raised the necessary funds and completed the restoration of the church - even doing some of the art- and design-work himself!

More than the building, he restored the parish community and was an inspiration to his parishioners. There were three daughter churches, Peckforton, Houghton and Calveley, with additional services at Wardle, and four Sunday Schools all in operation. Together with Tom Steventon, Church Warden and Headteacher, the then Mr. Ridgway developed the partnership with the Worshipful Company of Haberdashers, to the lasting benefit of the village school and the church. He built up youth work in the parish (as ex-members of his Church Youth Club well remember!) and with Audrey, his wife, ran two local branches of the Mothers' Union.

A busy man, dedicated to his parish, he was also a family man. It was in Bunbury that his twin sons and three daughters were born and spent their early childhood.

It was not the Bunbury we know today, with its estates of executive housing and population of commuters: it was still very much a rural village, where life revolved around the requirements of farming and agriculture, a self-sustaining village where most commodities could be bought in the local shops, children walked to school and there was a network of extended families

who could trace their history back through generations.

Canon Ridgway, observes the writer of his obituary in *The Daily Telegraph*, belonged to “a now almost extinct breed of scholar parish priests” (- but not the last in Bunbury). His work on restoring St. Boniface Church reinforced his belief in the importance of preserving the nation’s buildings, and for almost 50 years he served as a member of the Chester Diocesan Advisory Committee concerned with the care of church buildings, was chairman of a similar committee in the Welsh diocese of St. Asaph and was a member of the Society for the Preservation of Ancient Buildings. Closer to home, he edited, and wrote some of, the Bunbury Papers, which are still available on the church website.

A lover and staunch defender of the Book of Common Prayer, Maurice Ridgway’s gifts as a pastor and preacher won the admiration and affection of all who knew him. He regarded himself as a servant of the whole community, forging links with other churches and with secular organisations, and making a point of visiting every home in his wide parish at least once a year, irrespective of the faith of the occupants.

Without ever neglecting any of his parochial responsibilities, he found time for his personal and scholarly interests and became a noted expert on Cheshire silver, on church plate and on mediaeval stained glass. The silver gallery in the Grosvenor Museum, Chester, was named the Ridgway Gallery in tribute to his work. He designed the casket in Chester Cathedral which holds the Roll of Honour of those who fell in World War II.

Mediaeval rood screens were another of his interests and he undertook a study of these in Wales with Fred Crossley (who was featured in last August’s edition of the *Link*). Their study was awarded the G. T. Clarke prize, and soon afterwards Maurice was elected to the Fellowship of the Society of Antiquaries

Mr. Ridgway left Bunbury and moved to St. Mary’s, Bowden, in 1962, where he remained for more than twenty years and took a great interest in the Church’s music. (The St. Mary’s choir became, and remains, we are told, one of the best parish church choirs in the North of England.) He became an honorary Canon of Chester Cathedral in 1966.

When he retired in 1983, he and Audrey went to live in Rhydycroesau, on the Welsh border. There, he continued his research and writing and officiated from time to time in the dioceses of St. Asaph, Chester and Lichfield.

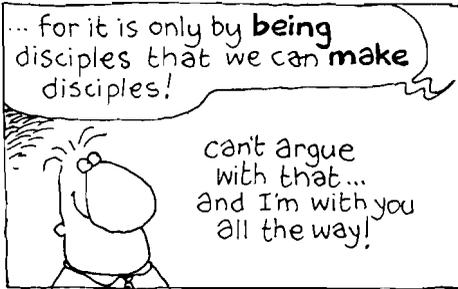
Towards the end of his life, Canon Ridgway wrote a paper entitled “Omega”. It ended with the words, “*With faith . . . our closing years may be filled with the disciplines of humility, confession, forgiveness and that acceptance which fills the heart with love and peace.*”

May this good and faithful servant indeed rest in peace.

Canon Ridgway is buried at Christchurch, Rhydycroesau, Oswestry.

[*With acknowledgements to the **Daily Telegraph**, and to **Walter Williamson**, who gave the address at Canon Ridgway’s funeral service, on Monday, 30th, December, 2002.*]

DISCIPLES...



THOUGHTS ON THE LORD'S PRAYER

There must have been a first time - a day, an hour, in a certain place - when the words of the 'Lord's Prayer' were said for the first time, by Jesus to His disciples.

Grown men were accustomed to praying at the proper times - they had been learning to do so from childhood - but they had seen Jesus praying and this had been something new. They had seen how He *needed* to pray and how He could be filled thereby with new strength and well-being, as the body is filled with health and strength by good, nourishing food. He had some secret in praying that they did not have and they longed to know what it was.

So they asked Him: "Lord, teach us to pray."

And this was His answer: "When ye pray, say, 'Our Father'"

The date was probably about the year 27 of the Christian era, and the place on or near Lake Galilee. We have been repeating that prayer ever since, in a variety of languages and an increasing variety of versions.

Jesus almost certainly spoke to His disciples in Aramaic, the language that everyone used in the Middle East in His day, though Hebrew was the language used in the Temple, and the Roman occupying force spoke Latin. The prayer came down through the ages in fairly rough and ready Greek, in the Gospels according to **Matthew** (Chapter 6) and **Luke** (Chapter 11).

St. Jerome, with a lot of trouble and difficulty, translated it into good Latin. **William Tyndale** put it into incomparable English - and died for it. His 1520 version may seem oddly spelled to us, but it is completely comprehensible. ("O oure father, which arte in heven" "But delyvre us ffrom yvell")

The Lord's Prayer is a precious heritage, but no one version in one particular language is sacrosanct. We have to keep studying it and re-interpreting it for succeeding generations. During the General Synod debates that preceded the publication of *Common Worship* in 2000, a lot of attention was given to the right wording of the Lord's Prayer to make it relevant, and convey the right understanding, to twenty-first century pray-ers.

Language changes, words change, and they need to be fitted to unchanging realities. Any new version must be as short as the older versions, faithful to the meaning of the original, and easily understood by thoughtful young people now under the age of 25.

OUR FATHER . . . This way of addressing God was appropriate in first-century Palestine. The strong bond between a Jewish father and his sons, particularly his eldest son, is a theme of the Old Testament.

But in a modern Western society fathers have had to take something of a back seat: there are other family relationships that claim to be just as important. We know, sadly, that not all fathers are good fathers. And there are many children - 'test-tube' babies, for example - who do not know their fathers. (Hence the brave souls of a few years ago who wanted to substitute "Our Mother" or "Our Parent" for "Our Father".)

Perhaps the parent-child analogy is no longer so appropriate, at least for us in our society and in our day and age. God is much more than our Father: He is our Creator, our Redeemer, the Holy Spirit.

Perhaps we should begin with, **HOLY SPIRIT, OUR CREATOR AND OUR REDEEMER** . . .



Candlemas February 2nd

On the 2nd of February it is Candlemas. In a way, it marks the end of the winter and the beginning of spring - or at least looking forward to spring!

It is the traditional time for a good clean-up. Any Christmas decorations you forgot to take down on Twelfth Night would be pretty scruffy and dusty by now and there would be likely to be quite a few cobwebs hanging on or behind them. And now that the darkest days of winter are over and the sun is higher in the sky each day its light shows up some rather dingy corners. Time to start thinking about spring cleaning.

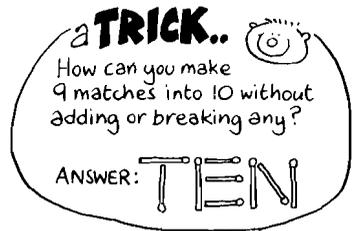
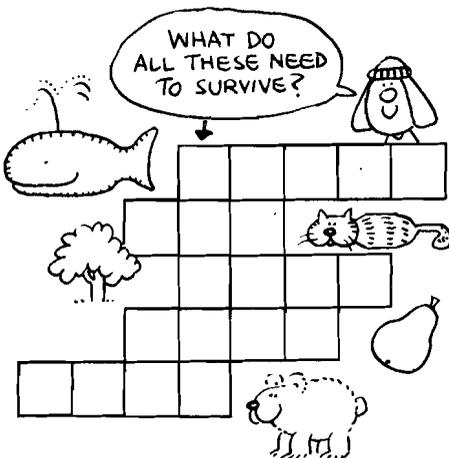
Churches had to be cleaned, too, for Candlemas, which marks two celebrations - the Feast of the Blessed Virgin Mary and the Presentation of Jesus in the Temple.

You can read about this in the Bible - St. Luke's Gospel, chapter 2. The venerable old

man, Simeon, when he saw Jesus brought into the Temple by His parents, praised God for sending the "Light to lighten the Gentiles", and one reason that we light all the candles is to remind us that Jesus was this Light.

There is a village in Yorkshire that has a special way of celebrating Candlemas each year. On the day before, everyone gets ready by making "earth candles". They make hollows in the ground, suspend wicks in them and fill the hollows with melted wax.

Then in the late afternoon of February the 2nd they walk round all the neighbourhood, singing hymns and lighting the earth candles and often finishing up with a special meal together. To walk home afterwards, when it has gone dark, and see the pinpricks of light shining everywhere is, as you can imagine, really magical.



From Someone Else's Church Notices
Year Eight will be presenting Shakespeare's "Hamlet" in the Church Hall next Friday at 7.00 p.m. The congregation is invited to attend this tragedy.

Room for all ?

Imagine - you are a quiet-living pensioner, getting a little frail, who loves the Book of Common Prayer. In your church, you are the only member aged over 25, and everyone else arrives by motorbike.

Services are accompanied by strobe lighting, the pews have been replaced by a dance-floor and the organ by a rock band. (It is the only time in the week that you are able to leave your hearing-aid at home.) The rest of the congregation talk to each other in a language that may be English, but not as you would understand it. The sermon is all about 'relationships'.

You would move to another church - but in your area they are all the same.

How long before you stay at home on Sundays?

This situation in reverse is exactly that faced by young people and younger adults in many Anglican churches today. It is abundantly clear that church is not designed for them and so they cease to belong.

It is not that these younger generations lack religious instincts: it is that the church fails to offer them what is needed to nurture and release those instincts.

Churches may respond by saying that they would make provision for worship in styles that young adults and young people could relate to if they had any younger ones in the congregation - but they don't - so there is no point! But which comes first, the chicken or the egg? Do churches fail to provide worship for young adults and teenagers because there are none, or do they have no young adults and teenagers because they make no provision for them?

It is still true that the most common time in life for people to come to faith is in their teens. This is when world views and fundamental attitudes are formed and harden.

Teenagers respond as readily as ever to a

well-presented, relevant and appropriate Christian invitation. Evangelistic organisations working with children and young people are still able to elicit mass initial response when they present the love of God in Christ. Their problems begin when they bring youngsters into contact with local churches. . . .

In those places where there is a good practice, however, the seed sown does have a chance of being nourished and growing. An integral part of all good practice is the provision of worship, fellowship and nurture that is specifically within the culture of new enquirers and believers.

The cultural gap between middle-aged and elderly worshippers and younger ones is often too great to bridge on a regular basis. Many older people would love to have young people worship with them, but only on their own familiar terms. Not many are willing to give up their liturgy, formality, music and sermon for the sake of the next generation - and perhaps they should not be expected to do so. On the other hand, many younger people, perhaps, would love to have their older friends and family members worship with them, but on their own liberating terms.

This is the challenge that faces our churches, and the figures show that churches providing for young people in worship are twice as likely to grow as those not doing so. The morale of a whole church rises when it can feel the vibrancy and enthusiasm that young people and young adults bring. It begins to feel that things are possible and that God is at work. An extended family without children is a dull place indeed. Children ignite a family with new joy. A church's policy towards children and young people is not peripheral: it is central.

[From "Hope for the Church", by Bob Jackson]

NOTICE BOARD

THANKYOU
very much
to all those who responded to our
Christmas appeal for help,
donated greenery
and helped with the decorating
of St. Boniface for Christmas.

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*If, like me, you feel you don't know enough
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Nature Notes

'If February bring no rain, 'Tis neither good for grass nor grain.' We moan about incessant rain, but we need our ground-water levels to be restored and our reserves full and overflowing so that another year's supply is secured, and, as the weather usually evens itself out, after an excessively wet period a dry period should follow.

Although we're still in winter, February marks the point when the seasons begin to change. There is a distinct lengthening of the days and a warmth and quality to the sunshine that hasn't been felt since the last days of autumn. The birds feel it, and as I passed a rookery I could hear a great deal of chatter as the rooks busied themselves building up their old nests. I used to find it difficult to identify rooks from crows until a friend told me that 'a rook on its own is a crow and a crow in a crowd is a rook'.

In the garden, too, things are stirring. Snowdrops are piercing the earth and our resident robin can be heard singing once more. One of my favourite early flowers is the Butterbur. It is such an exotic looking flower with dense egg-shaped clusters of purple-coloured flower heads; it also has a rich evocative fragrance. There is a large patch close to the canal near Tilstone Lock.

A tip for gardeners: hang the net of peanuts by the roses, as the blue tits will queue up and wait their turn and peck at any greenfly as an aperitif.

Liz Jones

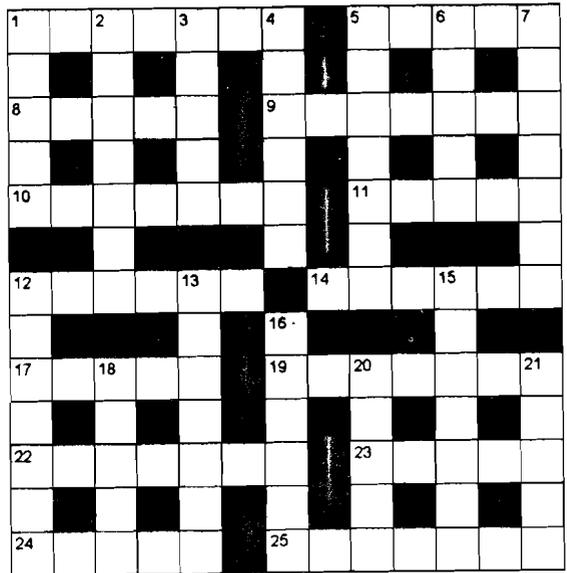
CROSSWORD

Clues Across

1. Christ (7)
5. Lamps (Anag.) (5)
8. Mountains (5)
9. Closest (7)
10. Give right to (7)
11. Tree (5)
12. Container for burning incense (6)
14. Climb (6)
17. Cider with (5)
19. Choir music (7)
22. Took off skin and hair from
top of head (7)
23. Mark (5)
24. Fathers (5)
25. Makers of snug retreats (7)

Clues Down

1. Rodent (5)
2. Austere (7)
3. Put between (5)
4. Composer (6)
5. Entreaties (7)
6. Alter (5)
7. Drove (7)
12. Anointing oils (7)
13. Parts (7)
15. Lift (7)
16. Eden was one (6)
18. Step (5)
20. Trials (5)
21. Makes music with the voice (5)



Answers to January Crossword

- | Across | | Down | |
|--------------|---------------|------------|-------------|
| 1. Caroller | 14. Edging | 1. Cocoa | 12. Harness |
| 7. Angel | 17. Innate | 2. Reredos | 13. Forsake |
| 8. Christmas | 18. Apse | 3. Lust | 15. Imparts |
| 9. Pew | 20. Son | 4. Ermine | 16. Strewn |
| 10. Adds | 22. Shepherds | 5. Agape | 17. Inane |
| 11. Sneeze | 23. Kings | 6. Glowing | 19. Ensue |
| 13. Festal | 24. Endorsee | 7. Ascends | 21. Shoo |

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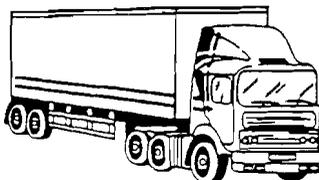
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