SAINT Barnabas CLARKSFIELD

July 2020

medlockhead.co.uk

Services at St Barnabas' Church

Sunday	**9:30 am**	**Parish Worship**
Monday	**2:30 pm**	**Prayers in the vestry**
Tuesday	**10:00 am**	**Holy Communion (said)**

First Tuesday of each month: Service of Holy Communion at Moor Haven Nursing Home on Ripponden Road, starting at 2:00 pm.

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the August magazine by 15 July.
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
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Assistant Curates

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Lay Reader and Warden

Mr Peter Haslam		**(0161) 345 0215**
Administrator	**Miss Sarah Gura**	**(07708) 714 813**
Treasurer	**Ms Gisele Onwumere**	
Parish Hall bookings	**The Vicar**	**(0161) 624 7708**

Letter from the Vicar

It's been a bruising few months. Covid-19 and the lockdown; people at home and abroad living with terrible tensions — wars and rumours of wars. As we try to cope, the response to each problem seems to be, 'I don't know. Help!'

When I can't work out how to do something in the house (such as DIY or on my computer), I look for an accompanying leaflet or an on-screen help function. As it says on the tin, 'For best results follow manufacturer's instructions.' On that basis, how do we cope in this brutal year of 2020?

As a Christian, it's tempting to regard the Bible as a book of instructions from God, our creator. The Bible does clearly contain elementary instructions such as 'Do not kill or 'Do not steal'. But some commands are irrelevant in an age of antibiotics and the Internet; others are irrelevant because our society is different in terms of climate, structure, history, etc. Which commands do we need *today*?

The more important commands in the Bible are the ones we ignore most often: we must love God with everything. We must love one another in the ways that Jesus loved. The command stated most often in the Old Testament, is 'Be holy as I am holy.' These commands are more complicated but far more important because they condense all the others into themselves .

Again, we need help but, having framed these commands in these ways, we see how the help comes from God. We therefore pray for His Spirit to dwell in us and empower our responses.

Hopefully, we will ease out of lockdown soon. We don't know what 'the new normal' will look like but, clearly, we will be living in the middle of it and can therefore help shape it. If we want our lives and society to be better, we will need these latter commands extremely often. It seems wise to practise them now, so we're ready to help rebuild our society, our Church, and our relationship as God would have us do.

Wishing you every blessing:

PAUL

Re-opening our Church

On Tuesday 23 June, the Government announced that some services can resume in our Churches from Saturday 4 July. **We plan to re-open St Barnabas' Church on Sunday 5 July at 9:30 am.**

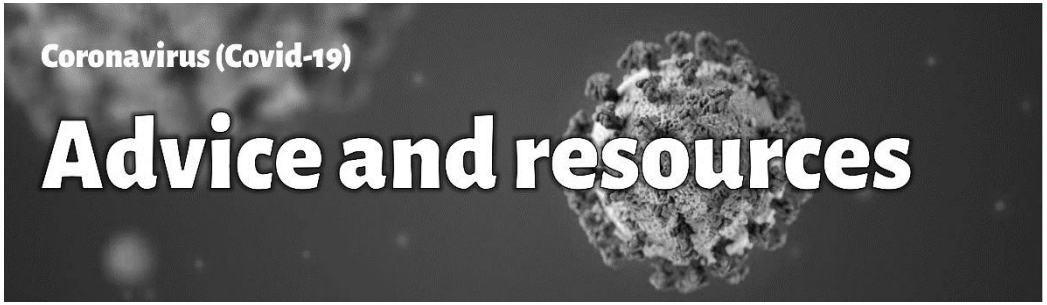
We don't yet have detailed guidance from either the Government or the Diocese so we can't offer greater clarity. We advise everyone to check the Church website before coming or ringing the Vicarage. Thank you.

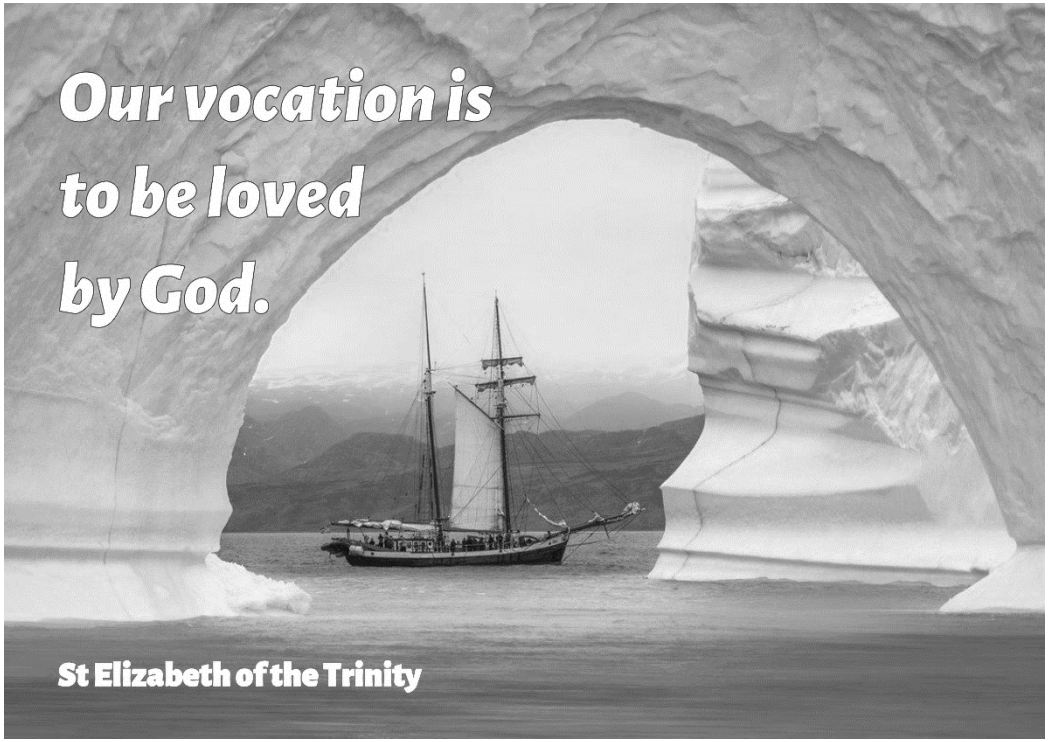
'Please do that thing where you move diagonally!'

Resources on our Church website

Each week, we will produce two services as downloadable pdf files. Each includes links to YouTube hymns, Bible readings, prayers, and a full sermon transcript. We also produce videos of services. Go to *www.medlockhead.co.uk/resources*.

And our webpage *www.medlockhead.co.uk/virus* contains up-to-date advice and legislation from the Government and Diocese.





Church and Parish news

Marian Lockett

With great sadness, we announce the death of longstanding Church member Marian Lockett. She died on Monday 26 May at the age of 79. The funeral occurred on Thursday 4 June at Oldham Crematorium

Coronavirus—updates

Please consult the webpage *medlockhead.co.uk/virus* for advice, updates, and resources, including family-friendly weekly video services.

Grant success

We're delighted to announce the National Lottery has given the Church £6,854 toward the Church's food co-operative. Specifically, it will allow us to purchase two large display freezers and refurbish part of the food room (formerly the small hall).

Security work

During the lockdown, we have replaced some windows in the main hall and replaced many of the external doors. This security work was funded by a grant from the National Lottery.

Mary Magdalene

Men called you light so as to load you down,
And burden you with their own weight of sin,
A woman forced to cover and contain
Those seven devils sent by Everyman.
But one man set you free and took your part
One man knew and loved you to the core
The broken alabaster of your heart
Revealed to Him alone a hidden door,
Into a garden where the fountain sealed,
Could flow at last for him in healing tears,
Till, in another garden, he revealed
The perfect Love that cast out all your fears,
And quickened you with love's own sway and swing,
As light and lovely as the news you bring.

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The church celebrates the feast of Mary Magdalene on 22 July.

This image of Mary Magdalene (opposite) appears in a stained-glass window at St Barnabas Church. Please go to ***https://youtu.be/89dPB5v1gn8*** to hear a commentary describing its iconography.

Signposting parts of the Bible

Chapter numbers are usually written in very big type

The name of the book

The Gospel According to MARK

1 John the Baptist Prepares the Way
The beginning of the good news about Jesus the Messiah, the Son of God, [2] as it is written in Isaiah the prophet:

"I will send my messenger ahead of you, who will prepare your way"—

[3] "a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'"

[4] And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. [5] The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.

[6] John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. [7] And this was his message: "After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. [8] I baptize you with water, but he will baptise you with the Holy Spirit."

The Baptism and Testing of Jesus
[9] At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. [10] Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. [11] And a voice came from heaven: "You are my Son, whom I love; with

into the wilderness, [13] and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and angels attended him.

Jesus Announces the Good News
[14] After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. [15] "The time has come," he said. "The kingdom of God has come near. Repent and believe the good news!"

Jesus Calls His First Disciples
[16] As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen.

[17] "Come, follow me," Jesus said, "and I will send you out to fish for people." [18] At once they left their nets and followed him.

[19] When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat preparing their nets. [20] Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

Jesus Drives Out an Impure Spirit
[21] They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. [22] The people were amazed at his teaching, because

Some bits in modern Bibles are not original: these headings were added by modern scholars or editors. They are often written in bold type.

Verse numbers are always written in tiny text. The number is written at the start of the verse.

Chapter and verse

The Bible is so long that it would be impossible to memorise all of it. So we sub-divide it into 'chunks' of three progressively smaller sizes: we speak of books, chapters and verses.

Look at the following passage from the Christmas story. It's from the Gospel according to St Luke:

2 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. [2] (This was the first census that took place while Quirinius was governor of Syria.) [3] *And everyone went to their own town to register.*

We describe the bit in *italic* type as Luke 2:3.

EXERCISE
For each of the following, underline the Bible verse cited in red print.

Matthew 6:21 [19] Jesus said, "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. [20] But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. [21] For where your treasure is, there your heart will be also.

Luke 12:25 [22] Jesus said, "Do not worry about your life, what you will eat; or about your body, what you will wear. [23] For life is more than food, and the body more than clothes. [24] Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! [25] Who of you by worrying can add a single hour to your life? [26] Since you cannot do this very little thing, why do you worry about the rest?

Psalm 41:1 [1] Blessed are those who have regard for the weak; the Lord delivers them in times of trouble. [2] The Lord protects and preserves them— they are counted among the blessed in the land— he does not give them over to the desire of their foes. [3] The Lord sustains them on their sickbed and restores them from their bed of illness

Unlike St Paul's other letters in the New Testament, his letter to the Church in Rome was not written to answer a list of questions. Rather, the letter introduces both St Paul as an apostle and his theology. In context, it is likely that the church in Rome had invited St Paul to introduce himself before formally inviting him to embark on the long journey to Rome (**Acts 28:15**). In context, the Roman church was scared of Paul who had been, until a few years previously, persecuting the church. He was still controversial, for he taught that many Jewish rituals were now obsolete. For that reason, Paul's letter to the Roman Christians is the most complete discussion of basic Christian doctrines contained in a single book of the Bible. But it's also quite a dense read.

Paul wrote this letter from the Greek-speaking city of Corinth just before going up to Jerusalem to deliver alms given by the Corinthian Church for the poor in Jerusalem.

Paul had neither founded the congregation in Rome nor visited it yet. But he intended to visit it before going to Spain (**15:24**). Unfortunately, his arrest in Jerusalem interrupted these plans. He would eventually go to Rome as a prisoner. Most likely, it was Phoebe, a junior member of the church at Cenchrea near Corinth, who carried the letter to Rome (**16:1**).

The Roman church was so small that it met in the home of members Priscilla and Aquila (**16:4,5**). Paul was widely known to be excited about being able to minister at last in this church (**1:8-15**).

The author The letter contains a number of historical references that agree with known facts of Paul's life.

The text There is much evidence that two versions of this letter were circulated during the second century. The text of the letter we have today is the same as the longer version. In fact, the uniformity of the literary style in our (long) version strongly suggests that the shorter version was merely an abridgement of today's longer version.

The ideas in the letter The book of *Romans* tells us about God: who he is and what he has done. It describes Jesus Christ, and describes what his death accomplished. It also tells us about ourselves, and what we were like without Christ, and who we are after trusting in Christ. In *Romans*, Paul points out that God did not demand that we have our lives straightened out before coming to Christ; rather, while we were still sinners Christ died on a cross for our sins.

The book of *Romans* is primarily a work of doctrine, with *righteousness* as its main theme. Before the main argument, Paul insists the Gospel is the power of God for salvation *for both Jews and gentiles* (**1:16–17**). The letter can be divided into four distinct sections:

- *Righteousness is needed* (**1:18–3:20**). Paul seeks to show that sin is a universal human condition and that people must live by faith, as Abraham had done previously. Paul first convicts all men of their sinfulness, then expresses his desire to preach the truth of God's Word to all those in the Roman Church. It is his hope to have assurance that they are staying on the right path.
- *Righteousness is provided* (**3:21–8:39**). Although God's people suffer in this world, Paul assures them that God the Holy Spirit intercedes for them with sighs too deep for words (**8:26**).
- *Righteousness is vindicated* (**9:1–11:36**). Paul recognises that many Jews have not come to faith in Christ, so he argues that their unbelief has served to bring the gospel to gentiles, and he hopes that God will (one day) have mercy upon all.
- *Righteousness practised* (**12:1–15:13**). In the final section of his letter, Paul exhorts Christians to present their bodies as living sacrifices, remaining obedient to the governing authorities and bearing with weaker members of their community.

Letter to the Romans

For more information, please visit the following:
https://www.biblestudytools.com/romans
http://www.usccb.org/bible/romans/0
https://en.wikipedia.org/wiki/Epistle_to_the_Romans
https://biblescripture.net/Romans.html

Romans fact file

Author Romans 1:1 says St Paul wrote this letter to a Church in Rome. He used Tertius as a secretary (16:22).
Date of Writing Paul probably wrote the book in the early spring of 57 AD. He had just finished raising money for poor Christians in Jerusalem after visiting the Church in Macedonia and Achaia (15:26–28). This episode corresponds to Acts 20:1–2 so the time of writing was the year after Paul started his third missionary journey.
Purpose of Writing This letter served as a literary introduction to the congregation because Paul had not yet visited the Church in Rome.
Theme Paul's primary theme is the basic gospel: God's plan of salvation and righteousness for all humankind, both Jew and Gentile.
Key Verses Romans 1:16, 'I am not ashamed of the gospel because it is the power of God for the salvation of everyone who believes, first for the Jew, then for the Gentile.'

What is intercessory prayer?

'Intercession' is the practice of asking God's help, requesting that He intervene in the world He created. We can say such prayers in public or in private. They occupy a central place in our weekly Eucharistic services. They appear between the Creed and the Peace.

Public intercession can be difficult. Commonly, many such prayers are too specific: 'we pray for Joe Bloggs, son of John and Betty Bloggs, as he enters ward 12 of the Oldham General Hospital for his operation on a heart value, at 10:15 on Friday 15th ....' Such prayers are unwise because:

- Prayers in this mode presuppose that God does not know what is happening in His world, and needs to be reminded.
- All too frequently, broadcasting such excessive detail will breach the person's personal confidentiality.
- But perhaps the worst problem is the idea it sponsors, that the greater the number of words, the greater the likelihood of God answering. Jesus himself addressed this last view when he warned against 'babbling like the pagans' in prayer, with too many words (Matt 6:7).

A moment's thought reveals why the power behind intercessory prayer does not lie in the actual words used, or even the sincerity of the person praying. If it was the words alone, then such prayers should more properly be called 'incantations' or even 'spells.' This observation becomes even more obvious when we realise how most people's intercessory prayers are in fact silent — maybe even wordless.

All biblical references to prayer stress that faith is important: for example, James 5:15 says that prayers 'offered in faith' are effective. He implies that prayers without faith are not effective. Again, this idea is prone to misconceptions: we are not being asked to believe more fervently, repeat more often, or strain more violently.

Actually, effective prayers accompany demonstrations of our faith. And the best way to show our faith is always the way we live, not the words we use in our prayers. The poem 'Emerging' by R.S. Thomas (link below) makes this point very well.

There are many ways of praying intercessions. Words alone are never sufficient, whether said silently or spoken aloud. The person praying should always seek first to enter the presence of God: they 'recollect,' using the methods described in the June magazine.

Once the person praying is recollected and in communion with God —and only then—they should gently allow their request (s) to come before God. Some people find it useful to actually picture in their mind's eye the person or thing being prayed for, and then visualising God's healing love flowing into that person or situation, much like light streaming from the sun into a gloomy room. Later, with practise, it gradually becomes possible to know for whom or for what God wants us to pray because His presence becomes more intense, more intimate as our requests coincide with His will.

Exercises

First, consciously enter the presence of God. Then, in your imagination, picture the person or situation needing God's help. In your mind, gently raise the person or thing or situation into the presence of God, bathing them in His love and care.

Some of these links might be useful

https://www.churchofengland.org/prayer-and-worship/topical-prayers/leading-prayer-through-intercessions

https://en.wikipedia.org/wiki/Intercession

https://au.thegospelcoalition.org/article/preparing-to-lead-intercessions-in-church

Emerging by R.S. Thomas
http://www.cymru2008.com/rst/pemerging.html

Translating the Bible

The Old Testament

Almost all the Old Testament was first written in Hebrew
This portion come from Psalm 23

א מִזְמ֥וֹר לְדָוִ֑ד יְ֝הוָ֗ה רֹ֣עִי לֹ֣א אֶחְסָֽר׃ ב בִּנְא֣וֹת דֶּ֭שֶׁא
יַרְבִּיצֵ֑נִי עַל־מֵ֖י מְנֻח֣וֹת יְנַהֲלֵֽנִי׃ ג נַפְשִׁ֥י יְשׁוֹבֵ֑ב יַנְחֵ֥נִי
בְמַעְגְּלֵי־צֶ֝֗דֶק לְמַ֣עַן שְׁמֽוֹ׃ ד גַּם־כִּי־אֵלֵ֡ךְ | בְּגֵ֤יא צַלְמָ֗וֶת
לֹא־אִ֭ירָא רָ֣ע כִּֽי־אַתָּ֣ה עִמָּדִ֑י שִׁבְטְךָ֖ וּמִשְׁעַנְתֶּ֣ךָ הֵ֣מָּה
יְנַחֲמֻֽנִי׃ ה תַּעֲרֹ֣ךְ לְפָנַ֣י | שֻׁלְחָ֑ן נֶ֝גֶד צֹרְרָ֗י דִּשַּׁ֣נְתָּ

The New Testament

Greek	**Πάτερ**	**ἡμῶν**	**ὁ**	**ἐν**	**τοῖς**	**οὐρανοῖς,**
sounds like	Pater	ay-moon	ho	en	tois	uranos
English	Father	of us	the	in	the	heavens

Greek	**ἁγιασθήτω**	**τὸ**	**ὄνομά**	**σου,**
sounds like	hagisasthoto	to	onoma	soo
English	holy	the	name	of you

ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

The New Testament was first written entirely in Greek
These Greek verses come from Matthew 6:9–13

My name in Greek is ...

α	β	γ	δ	ε	ζ	η	ι	θ
Alpha	Beta	Gamma	Delta	Epsilon	Zeta	Eta	Iota	Theta
a	b	g	d	e	z	ay	short i	th

κ	λ	μ	ν	ο	π	ρ	σ	τ
Kappa	Lambda	Mu	Nu	Omichron	Pi	Rho	Sigma	Tau
ck	l	m	n	short o	p	r	s	t

υ	φ	χ	ψ	ω
Upsilon	Phi	Chi	Psi	Omega
short u	p	ch	y	long o

Christ = χ ρ ι σ τ ο σ

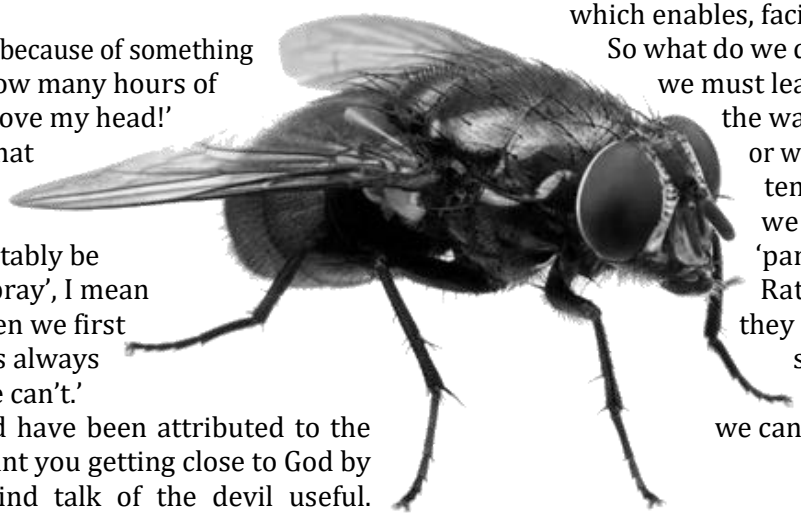
In Greek, my Christian name is ...

Dealing with distractions in prayer

Part of our growth in prayer requires that we discern what form(s) of prayer are best for us and which to avoid. For this reason, it's good to explore different forms of prayer. Some will be new. No one will find all of them suitable. Creative people will probably find contemplative prayer easier; analytical people may prefer *lectio divina*, and so on. In part, that's the idea of this series.

There is no point in saying to ordinary church folk like us, 'pray like the saints of old!' At best, we'll get disheartened and at worst we'll give up, insisting that it's all impossible.

Sometimes we are distracted when praying because of something nearby. One of the giants of the faith said, 'How many hours of prayer have I lost because of flies circling above my head!'



As anyone who has tried to pray knows that time spent in prayer is interspersed with times when the mind wanders. Whoever we are in terms of our personality, we will inevitably be distracted when we first pray. And by 'first pray', I mean not only when we're a beginner but also when we first sit down and try and concentrate on God. It's always good advice to 'do what we can, not what we can't.'

In the past, distractions in prayer would have been attributed to the devil: people would have said 'he doesn't want you getting close to God by praying.' Many Christians today do not find talk of the devil useful. Alternatives from modern psychology are more useful to most us today.

When applied to prayer, psychology says first that the power of our prayer depends on factors such as the state of health, our physical environment, and our determination. But it also depends on our personality. For example, some people are extroverts while others are introverts (most people's personalities lie somewhere between these extremes). Again, some people are by nature creative and others are more methodical, and so on. Our personalities differ.

All of us have aspects of personality we would prefer were not there. Some people worry too much. Others are given to irrational fears. Some of us will suffer from excessive anger, greed, or lust, etc. Psychologically, most of us cope to varying extents by suppressing those undesirable aspects of personality. We may even refuse to acknowledge their existence, even to ourselves. We shun them because they induce shame.

Unfortunately, suppression is probably the worst thing we could do, for what lies beneath the surface, just out of reach to the conscious mind, soon acquires power over the sub-conscious mind. And the power exerted is in indirect proportion to the extent to which we stamp it down. The so called 'Freudian slip' is a classic example.

It's no wonder our minds flood with these dreadful fears, angers and cravings when we try to empty our minds at the start of prayer. They come from the subconscious, and represent a 'status report' from within. Unfortunately, whatever is locked away in the subconscious is usually that which enables, facilitates and feeds our creativity.

So what do we do about it? Professional psychologists and saints agree: we must learn to love ourselves, 'warts and all'—indeed, especially the warts. If we can face our fears and acknowledge our feelings or whatever 'haunts us,' then we can start defusing this inner tension. When we grow somewhat stronger, spiritually, we can learn to love our hidden side. This does not mean 'pandering' to our negative feelings: that would be wrong. Rather, we should learn how to utilise them. In this way, they lose their power to disrupt our prayer. In fact, the great saints agree: they can work to our advantage, just as the judo expert uses his opponent's weight to his advantage, we can use our fears to enhance and explore our own spiritual creativity.

Exercises

Try to empty your mind completely in order to concentrate on God: try to 'recollect ...'

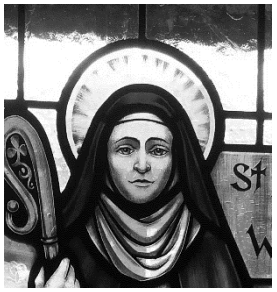
Inevitably, within quite a short time, something will cause a distraction. Notice what it is that distracts. It may be a feeling, a task, a fear. Consciously bring it before God, offering it to Him as a gift. As you offer it, it may help to imagine your own hands bearing a brightly polished plate bearing something that represents these distractions.

It may also help to keep a pad handy. If a certain distraction simply will not go away, write the details and then return to your prayer. Once it's written down, it's often easier to stop worrying about it. Ask God to help you to use this thing, this fear or what-ever, in His service.

Saints and windows

The stained-glass windows in our Churches are a form of art.
The artwork in our windows show which people are holy and which are not.
We draw a circle of light around the heads of holy people. It's called a **halo**.

St Mary Magdalene
Her halo is blue, which is very unusual



St Hilda of Whitby
Her halo is white, as normal

Mary and Jesus
Mary's halo has stars around the rim, and Jesus' has a cross on it

Who is your favourite saint?
Draw that person here and invent a new type of halo for them.

Bible readings for June

Sunday 28 June

Saints Peter and Paul

Old Testament: Zechariah 4:1–6a
Epistle: 2 Timothy 4:6–8
Gospel: Matthew 16:13–19

Sunday 5 July

Fourth Sunday after Trinity

Old Testament: Genesis 24:34–38
Epistle: Romans 7:15–25a
Gospel: Matthew 11:16–19

Sunday 12 July

Fifth Sunday after Trinity

Old Testament: Isaiah 55:10–13
Epistle: Romans 8:1–11
Gospel: Matthew 13:1–9, 18–23

Sunday 19 July

Sixth Sunday after Trinity

Old Testament: Isaiah 34:6–8
Epistle: Romans 8:12–25
Gospel: Matthew 13:24–30, 36–43

Sunday 26 July

Seventh Sunday after Trinity

Old Testament: 1 Kings 3:5–12
Epistle: Romans 8:26–end
Gospel: Matthew 13:31–33, 44–52

Sunday 2 August

Eighth Sunday after Trinity

Old Testament: Isaiah 55:1–5
Epistle: Romans 9:1–5
Gospel: Matthew 14:13–21

From the Parish Registers

Christian funeral

Marian Lockett	Wednesday 4 June, at Oldham Crematorium
Bill Brown	Monday 15 June, at Oldham Crematorium

Edward Chad Varah was born on 12 November 1911 in Lincolnshire, the eldest of nine children. His father was the local vicar. He was named after St Chad who, according to the Venerable Bede, had founded the seventh-century monastery which may have occupied an Anglo-Saxon enclosure close to the vicarage, and was therefore founder of the parish.

Chad enjoyed a privileged education. He was initially reluctant to follow his father's vocation but his godfather persuaded him to study at theological college. He was ordained an Anglican priest in 1936. After a brief curacy, he became rector of the Parish Church of St Stephen Walbrook, adjacent to the Mansion House in the City of London.

Chad began to understand the problems facing the suicidal when, as a young assistant curate in 1935, he was asked to conduct the funeral for a fourteen-year-old girl who had taken her own life. It was Chad's first church service as a curate. She had begun to menstruate and, because she had no one to talk to, believed she had a sexually transmitted disease. The girl was buried in unconsecrated ground. He said later, 'Little girl, I didn't know you but you've changed the rest of my life for good.' He vowed at that time to encourage sex education and to help people who were contemplating suicide and had nowhere to turn. Some years later, he added, 'In an emergency the citizen turns to the telephone and dials 999. There ought to be an emergency number for suicidal people, I thought.'

In the early 1950s, as many as three suicides a day were officially recorded in Greater London. Chad clearly felt that there was a great need that was not being met by doctors and social workers. To that end, Chad founded *Samaritans* in 1953 in the crypt of his church, with the stated aim that it would be an organisation 'to befriend the suicidal and despairing.' It was the world's first crisis hotline to give telephone support to those contemplating suicide. The phone line received its first call on 2 November 1953 with Chad himself taking the call.

In December 1953, only a month after the helpline's launch, the *Daily Mirror* coined the phrase 'Telephone Good Samaritan'. The name stuck (although *Samaritans* is not a religious organisation). Chad's desire for social action inspired him to set up marriage guidance classes for young couples at his churches. And he was an active campaigner for sex education at a time when anything sexual was taboo.

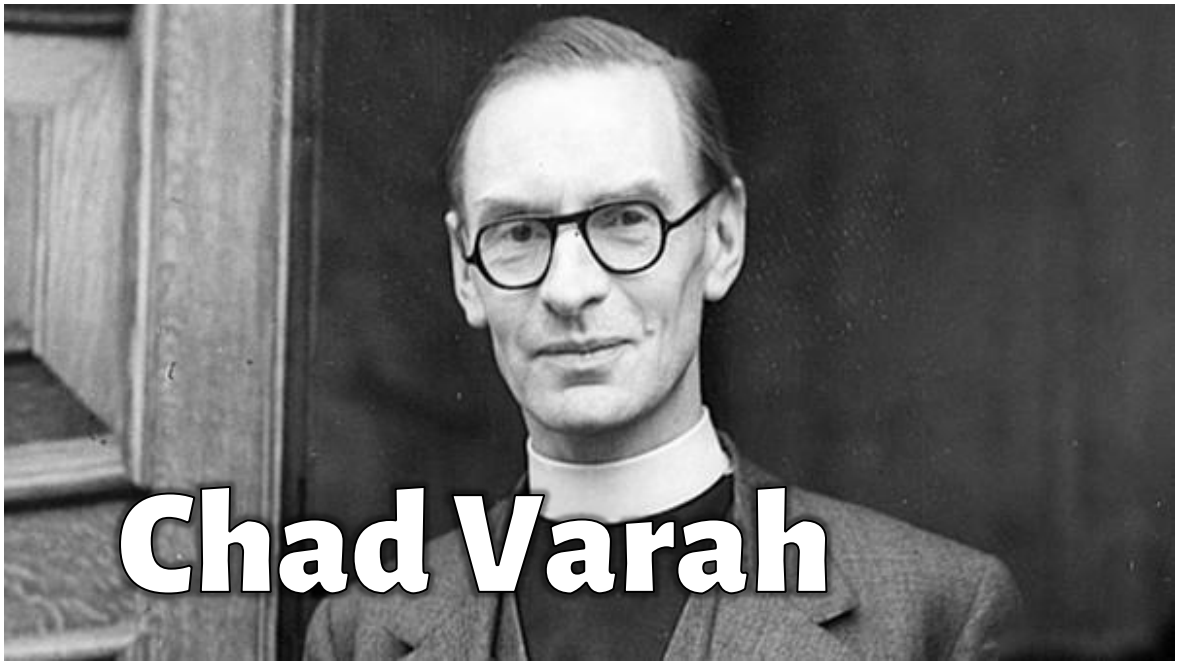
Chad had an enormous range of gifts. For example, he was a keen linguist with a great love of music. And he was also closely associated with the creation of the trendsetting comic *The Eagle*, founded by fellow cleric Marcus Morris in 1950. He supplemented his income by working as a scriptwriter for *The Eagle* and its sister publications *Girl*, *Robin,* and *Swift*. He did so until 1961. He used his scientific education to be (as he put it) 'Scientific and Astronautical Consultant' for *Dan Dare.*

Only in 2003, at the age of 92, and 50 years after he had founded *Samaritans* in its crypt, did he finally retire as rector of his beloved church, St Stephen Walbrook. He was, at the time, the oldest incumbent in the Church of England. Chad Varah died a few years later on 8 November 2007.

Chad Varah was a mass of contradictions: he was a keen supporter of women priests yet with a preference for the liturgy of the *Book of Common Prayer*. He delighted in serving a church designed in the seventeenth century by Sir Christopher Wren but, in 1987, installed a large circular altar by modernist sculptor Henry Moore. If anything, it was his background of privilege that gave him the self-confidence to follow the Lord in directions that other contemporaries would not consider.

For more information, please consult the following:

https://www.samaritans.org/about-samaritans/our-history
https://en.wikipedia.org/wiki/Chad_Varah
https://ukcomics.fandom.com/wiki/Chad_Varah_(1911-2007)
https://www.theguardian.com/news/2007/nov/08/guardianobituaries.obituaries3



Books in the OLD Testament

The Law
Genesis (Ge)
Exodus (Ex)
Leviticus (Lev)
Numbers (Nu)
Deuteronomy (Dt)

The histories
Joshua (Jos)
Judges (Jdg)
Ruth (Ru)
1 Samuel (1Sa)
2 Samuel (2Sa)
1 Kings (1Ki)
2 Kings (2Ki)
1 Chronicles (1Ch)
2 Chronicles (2Ch)
Ezra (Ezr)
Nehemiah (Ne)
Esther (Ps)

Poetry and philosophy
Job (Job)
Psalms (Ps)
Proverbs (Pr)
Ecclesiastes (Ecc)
Song of Solomon (SS)

The MAJOR prophets
Isaiah (Isa)
Jeremiah (Jer)
Lamentations (Lam)
Ezekiel (Ez)
Daniel (Da)

The MINOR prophets
Hosea (Hos)
Joel (Joel)
Amos (Am)
Obadiah (Ob)
Jonah (Jnh)
Micah (Mic)
Nahum (Na)
Habakkuk (Hb)
Zephaniah (Zep)
Haggai (Hg)
Zechariah (Zec)
Malachi (Mal)

The Gospels
Matthew (Mt)
Mark (Mk)
Luke (Lk)
John (Jn)

The Acts of the Apostles (Ac)

The Letters of St Paul
Romans (Ro)
1 Corinthians (1Co)
2 Corinthians (2Co)
Galatians (Gal)
Ephesians (Eph)
Philippians (Php)
Colossians (Col)
1 Thessalonians (1Th)
2 Thessalonians (2Th)
1 Timothy (1Ti)
2 Timothy (2Ti)
Titus (Tit)
Philemon (Phm)

The Letter to the Hebrews (Heb)

The catholic letters
James (Jas)
1 Peter (1Pe)
2 Peter (2Pe)

1 John (1Jn)
2 John (2Jn)
3 John (3Jn)
Jude (Jude)

Revelation (Rev)

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

Old Testament Prophets

Find the following prophets in the grid above:

AMOS, DANIEL, EZEKIEL, HABAKKUK, HAGGAI, HOSEA, ISAIAH, JEREMIAH, JOEL, JONAH, MALACHI, MICAH, NAHUM, OBADIAH, ZECHARIAH, ZEPHANIAH

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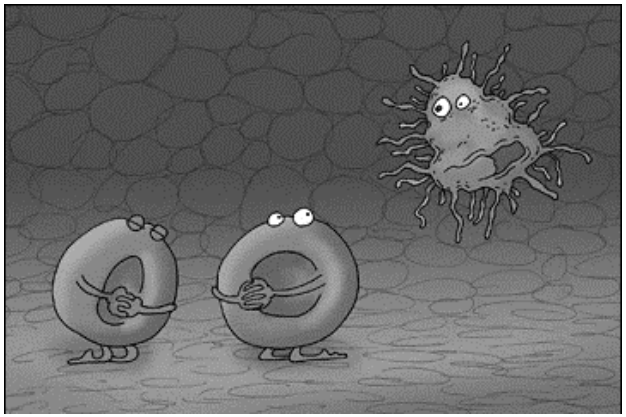


Are you red blood cells aware that you are worshipping in vein?

Social-media Links

It's always good to keep in touch, especially during these times of lockdown. Social media is one of the newer ways to know about what's going on. The Church has therefore set up several social-media accounts:

YouTube is a form of internet video library. On the church's YouTube page, videos are posted twice weekly. Each video is about half an hour long, and each represents a separate, self-contained service including hymns, liturgy, readings, prayers and a sermon.

www.youtube.com/channel/UCgF496qIPfnvif9oKOm7dmw

Our **Facebook** account contains a series of notices, photographs, and regularly updated information snippets. Our page also includes other information that may be of interest. The page is kept up to date, so please check in regularly, or follow our page if you have an account.

www.facebook.com/St.BarnabasClarksfield or @St.BarnabasClarksfield

Instagram allows users to share and view photos and videos rather than using text for informational messages. Instagram can also be downloaded as an app on phones and tablets.

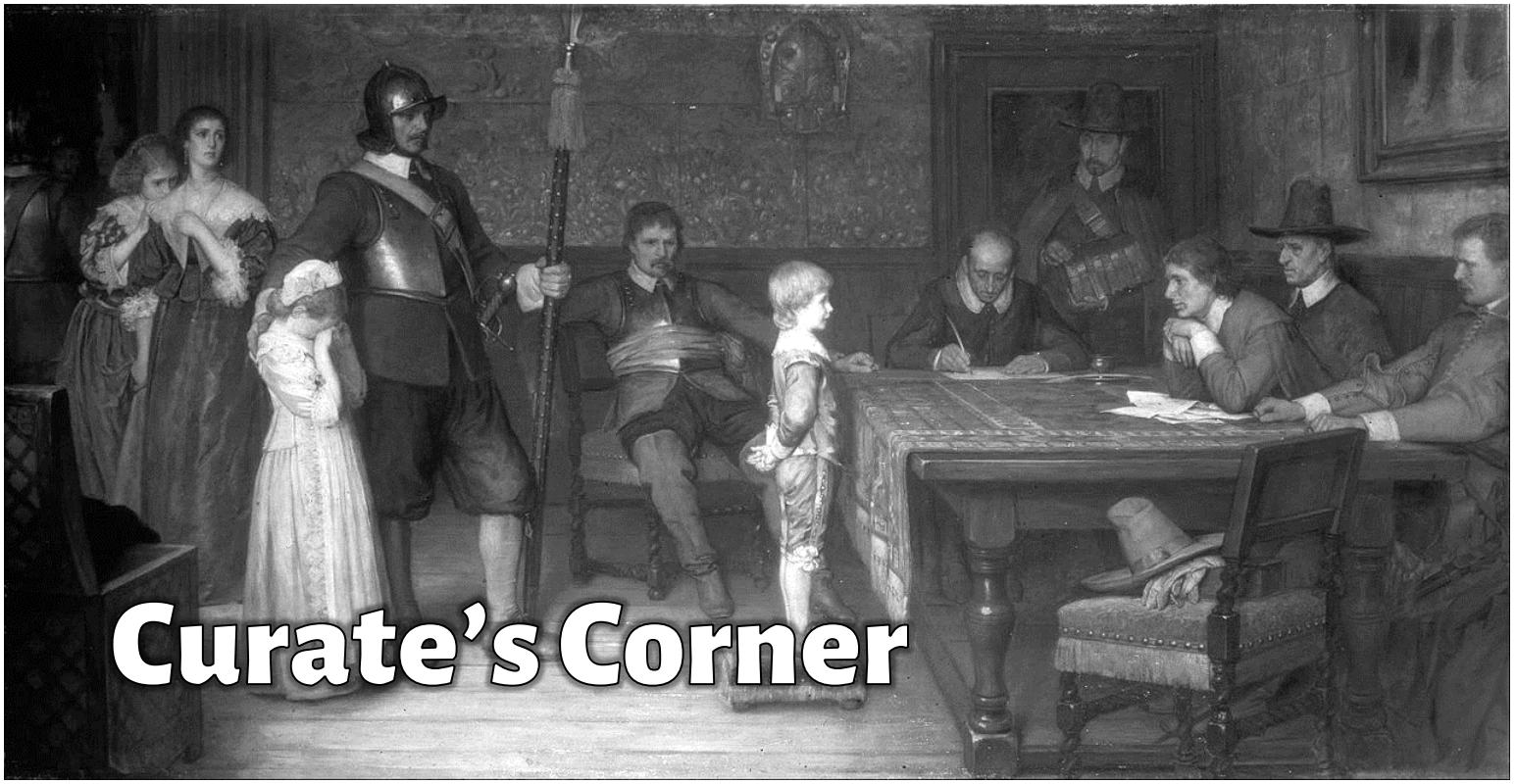
www.instagram.com/stbarnabas_ or @stbarnabas_

Twitter is very similar to Facebook, but is better for viewing photos and videos, but not as good for taking part in online conversations with other users. Twitter posts can be liked and shared with others. Our Twitter account is run by the Vicar.

www.twitter.com/Revd_Paul_Monk or @Revd_Paul_Monk

If you would like to see more of a particular feature on any of our accounts, please contact Revd Paul Monk.

Curate's Corner



There is a famous painting in the Walker Art Gallery in Liverpool called *And when did you last see your father?* which depicts the young son of a Royalist gentleman being questioned by Parliamentarians during the English Civil War (1642–1651). It is an example of what was called a 'problem picture'.

The boy, is surrounded by the 'enemy' and stands in front of a table where his interrogators question him. A Roundhead soldier stands behind him with his weeping sister who is, no doubt, the next to be questioned. His mother and elder sister stand in the background anxiously waiting to see what he will say.

The painting reminds me very much of the scene in the gospels where Jesus is questioned by Pilate. The boy is bathed in light, and his youth and innocence is emphasised as his small stature means he has been placed on a footstool so that he can be better seen by his inquisitors. His blond hair, open expression and light blue suit also add to this impression, and he stands with his hands loosely held behind his back to suggest his captivity. He can only be 6 or 7 years of age but he appears calm in contrast with those around him.

As I said, the scene is almost biblical, the 'problem' it suggests is—does the boy tell the truth and endanger his father or, does he lie and go against the ideal of honesty and truth undoubtedly instilled in him by his parents?

During our enforced absence from church, personal prayer has become increasingly important as we aim to sustain our relationship with our Heavenly Father. I find looking at works of art very valuable aids to prayer and reflection, and there are many excellent books on the subject.

I signed up to daily e-mails from *www.christian.art*. The daily newsletter contains the Gospel reading of the day along with an artwork appropriate to the reading and a short reflection. *'We simply give you the tools for you to meditate on the daily Gospel …'*

I have found these daily 'offerings' enormously helpful. The artworks span the whole history of art and include photography and sculpture. They give me something tangible to focus on and set off trains of thought which enrich my understanding of the Gospel reading of the day.

I commend to you this helpful way to pray, reflect and maintain spiritual connection at this time of social *dis*-connection.

Revd Jane

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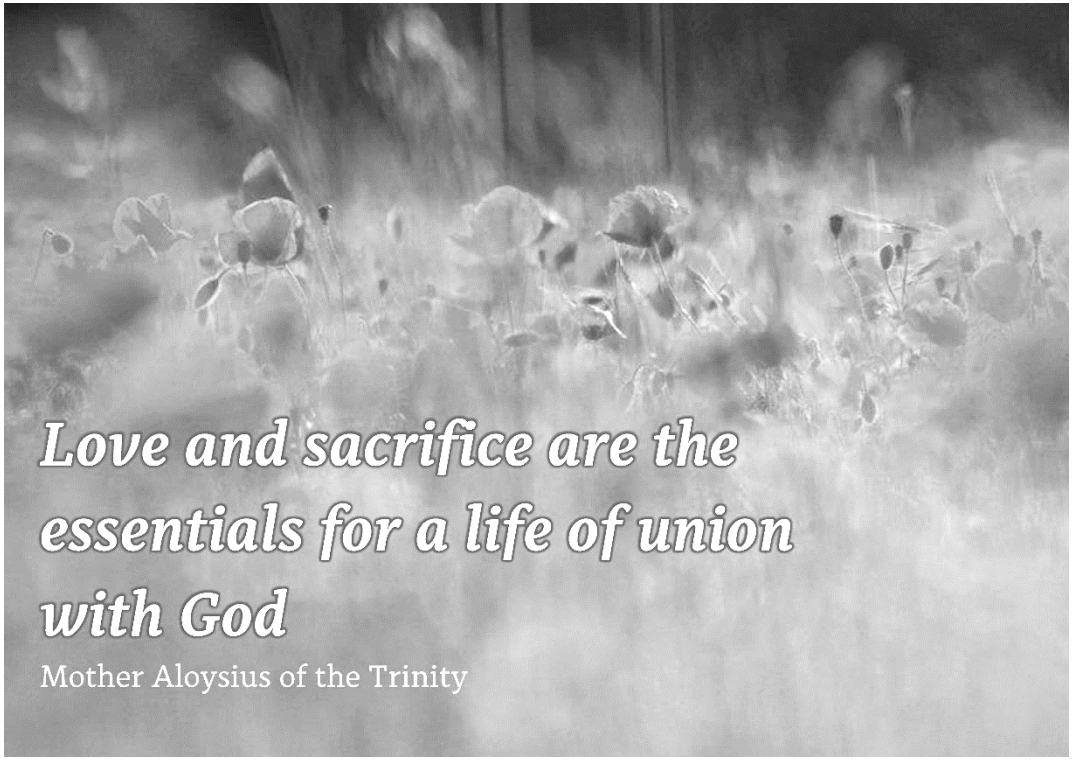

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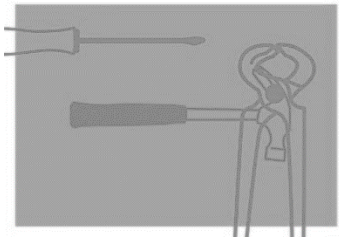

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