Barnabas CLARKSFIELD

April 2021

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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 May 2020 magazine by 15 April. Please e-mail files to paulmonk111@gmail.com

People at St Barnabas' Church

Vicar

The Revd Dr Paul Monk

St Barnabas' Vicarage, Arundel Street, Clarksfield, Oldham OL4 1NL Tel: (0161) 624 7708

Assistant Curates

The Revd Denise Owen (and Vicar of St Thomas' Church Moorside)Tel: (0161) 652 0292andE: therevd.dowen@yahoo.co.ukThe Revd Jane Hyde

Tel: (07734) 886 893 and E: janehyde10@hotmail.com

Lay Reader

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

letter from the Vica

I've been redecorating my office. Most of the room was fine, but a water leak in the New Year caused an unsightly stain. A quick lick of paint and the stain was gone. Sadly, the pigment dissolved in the leaked water soon leached through the new paint, causing the stain to reappear within a few hours.

Many of us try to deal with our sins and imperfections in this same way. It usually starts when we notice something is wrong in the way we treat people, think about ourselves, or our attitude to God. We don't like what we see. We therefore apply a thick coat of 'mental whitewash' to cover it up. But hiding the problem (which, in practice, means pretending it doesn't exist) is dangerous. It causes psychological damage. As soon as we repress a wish or desire, it pops up somewhere else instead. The classic 'Freudian slip' illustrates the point perfectly.

Mental whitewash never works for long, so we need to actually *deal* with our sins and imperfections. This is why we need Easter. Jesus took away our sins on the first Easter and we don't have to deal with them any more. They are now with Jesus. They are gone. It means we can move on and re-start our lives. We no longer need 'mental whitewash' because there's no longer any stain.

There is only one condition on the forgiveness Jesus offers: we must say 'sorry' to God and sincerely intend to start afresh which, in practice, means a determination to sin no more.

I've now sorted the problem in my office: I had the roof mended which stopped the flow of dirty water; I removed the old, stained, wall-paper. And because of Easter, none of us needs to apply a layer of mental whitewash to our soul. We can deal with the problem at source: we ask Jesus to deal with our sins and, because we mean it and are determined to start afresh, they're gone.

Wishing you an Easter of incomparable peace and of overwhelming joy.

Wishing you His peace as you yield to His Easter love:

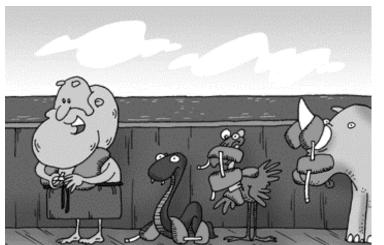
2021 dates for your diary

At the time of publication, the country is slowly coming out of lockdown and is following the Government's 'roadmap'. Much of its schedule is provisional. In consequence, the following events may or may not occur in person (rather than online). Please consult the Church website for up-to-date information, at http://www.medlockhead.co.uk/barnabas/events.htm

Palm Sunday (28 March)	9:30 am	Eucharist (but no palm procession)
Holy Monday (29 March)	7:00 pm	Compline
Holy Tuesday (30 March)	7:00 pm	Compline
Holy Wednesday (31 March)	7:00 pm	Compline
Maundy Thursday (1 April)	7:00 pm	Compline
	8:00 pm	Eucharist at Waterhead Church
Good Friday (2 April)	9:30 am	Word service
	12:00 pm	Meditation which ends at 1:00 pm
Easter Day (4 April)	9:30 am	Eucharist
Sunday 16 May	10:30 am A	Annual Parochial Church Meeting

Confirmation

This year's confirmation service occurs on Friday 11 June (St Barnabas' Day). Please speak to Vicar Paul if you'd like to be confirmed or would like to know more about confirmation.



'Life-saver drill is almost over — how is everyone else doing?' (with apologies to Genesis 6–8)

Sunday 28 March Palm Sunday

First: Isaiah 50:4-9a Epistle: Philippians 2:5–11 Gospel: Mark 15:1-39

Friday 2 April **Good Friday**

First: Isaiah 52:13—53:1-end Epistle: Hebrews 10:16-25 Gospel: John 18:1—19:1-end

Thursday 1 April Maundy Thursday

First: Exodus 12:1-4, 11-14 Epistle: 1 Corinthians 11:23–26 Gospel: John 13:1-17, 3b-35

Sunday 4 April Easter Sunday

First: Isaiah 25:6-9 Epistle: Acts 10:34–43 Gospel: John 20:1-18

Sunday 11 April **Sunday 18 April** Second Sunday of Easter Third Sunday of Easter

First: Acts 4:32-35 Epistle: 1 John 1:1–2:2 Gospel: John 20:19-end

Sunday 25 April

First: Acts 4:5-12 Epistle: 1 John 3:16-end Gospel: John 10:11-18

First: Acts 3:12-19 Epistle: 1 John 3:1-7 Gospel: Luke 24:36b-48

Sunday 2 May Fourth Sunday of Easter Fifth Sunday of Easter

First: Acts 8:26-end Epistle: 1 John 4:7-end Gospel: John 15:1–8



The Lord Jesus was dead and now he's alive. The infinity of the resurrection is difficult to squeeze into a finite human mind. So it may be easier to analyse it with a different medium than prose or theology: the following poem by the Welsh poet R S Thomas is entitled simply *Suddenly*.

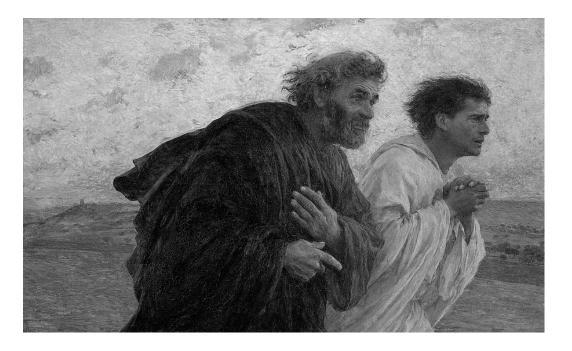
As I had always known he would come, unannounced, remarkable merely for the absence of clamour. So truth must appear to the thinker; so, at a stage of the experiment, the answer must quietly emerge. I looked at him, not with the eye only, but with the whole of my being, overflowing with him as a chalice would with the sea. Yet was he no more there than before. his area occupied by the unhaloed presences. You could put your hand in him without consciousness of his wounds. The gamblers at the foot of the unnoticed cross went on with their dicing; yet the invisible garment for which they played was no longer at stake, but worn by him in this risen existence.

When the Easter Christ appeared to Mary Magdalene, she didn't expect to see Jesus and therefore didn't. When the Easter Christ appeared to two men walking along a road to Emmaus, they didn't expect to see Jesus and therefore didn't. When the Easter Christ appeared to Thomas the twin, he didn't expect to see Jesus ... and therefore he didn't. In all cases, they did not believe in the resurrection, didn't expect to see Jesus, and that's why he appeared hidden in plain sight.

We are the resurrection people of Christ. If we expect to see Jesus, we will: in a moment of audacious hope; in a glance of love; in a healing from sin; in a soul made new. In each, we can see the resurrected Jesus. That's what resurrection people do.

Hiddenin

plainsight



Peter and John running to the tomb was painted by the French artist Eugène Burnand.

Burnand first displayed his celebrated image in 1898. It caused a sensation. It shows harsh anguish in the faces of the disciples Peter and John as they respond to Mary Magdalene's news that she found Jesus' tomb empty, that Jesus' corpse had gone, but that she's seen his risen body (for the story, please read John 20).

Burnand depicts John as young and earnest. He's desperate to show his love for his respected mentor and messiah. He's confused, of course, because he's invested everything in the dead rabbi and was only just starting to consider a world without Jesus. Burnand has shown Peter as a frightened and older man. He's also (probably) asking 'what's next?' but with different options. We know he temporarily went back to being a fisherman. And possibly he's over-thinking his own recent betrayal, when he even refused to admit knowing Jesus.

We don't know why Burnand chose to depict only these two disciples, nor do we know why he did not follow it with other, related compositions. Whatever the reasons, this image helps us to reflect on the resurrection and its impact on us.

Easter dawn

He blesses every love which weeps and grieves And now he blesses hers who stood and wept And would not be consoled, or leave her love's Last touching place, but watched as low light crept

Up from the east. A sound behind her stirs A scatter of bright birdsong through the air. She turns, but cannot focus through her tears, Or recognise the Gardener standing there.

She hardly hears his gentle question 'Why, Why are you weeping?', or sees the play of light That brightens as she chokes out her reply 'They took my love away, my day is night'

And then she hears her name, she hears Love say The Word that turns her night, and ours, to Day. Malcolm Guite

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The Collect for Easter Day

God of glory, by the raising of your Son you have broken the chains of death and hell: fill your Church with faith and hope; for a new day has dawned and the way to life stands open in our Saviour Jesus Christ. Amen.

Resurrection

Easter. The grave clothes of winter are still here, but the sepulchre is empty. A messenger from the tomb tells us how a stone has been rolled from the mind, and a tree lightens the darkness with its blossom. There are travellers upon the road who have heard music blown from a bare bough, and a child tells us how the accident of last year, a machine stranded beside the way for lack of petrol, is crowned with flowers. R S Thomas

Barnabas CLARKSFIELD COMPLINE

Monday to Thursday 29 March –1 April A short service of quiet and prayer Starts at 7:00 pm

> Barnabas CLARKSFIELD

od Friday

Service for all the family, at 9:30 am

Friday 2 April

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Barnabas CLARKSFIELD

12:00 noon – 1:00 pm

Friday 2 April

Meditations at the Cross

Barnabag CLARKSFIELD Easter Sunday A joy-filled family service for Easter Sunday 4 April at 9:30 am

medlockhead.co.uk

Florence Nightingale was born on 12 May 1820 in Florence, Italy, hence her name. She was the younger of two children to Frances and William Shore Nightingale. The family was extremely affluent. She enjoyed a classical education that including German, French and Italian.

Florence was active in philanthropy from a very young age, which meant caring for the ill and poor people in the villages adjacent to her family's estate. By the age of 16, she believed that God was calling her to 'the divine purpose' of nursing.

Her parents were horrified but, despite their objections, in 1844 she enrolled as a student nurse at a Lutheran Hospital in Germany.

Florence returned to London in the early 1850s to work in a hospital for ailing governesses and was promoted to superintendent within a year. While there she had to cope with an outbreak of cholera and appallingly unsanitary conditions. She made it her mission to improve hygiene practices, which significantly lowered the death rate.

The Crimean War started in October 1853. Thousands of British soldiers were sent to the Black Sea where supplies quickly dwindled. By 1854, 18,000 soldiers had been admitted into military hospitals.

In late 1854, the Secretary of War asked Florence to organise a corps of nurses to care for soldiers in the Crimea. Behind the scenes, she did more than the British Secretary of War. She assembled a team of 34 nurses from a variety of religious orders and, a mere few days later, sailed to Scutari Hospital in the Crimea.

She was appalled. More soldiers were dying from typhoid and cholera than from injuries incurred in battle. In Scutari, she carried a lamp while ministering to patients, hence the nickname given by the soldiers comforted by her compassion: they called her 'the Lady with the Lamp.' Others called her 'the Angel of the Crimea.' In fact, her work decreased the death rate by two-thirds and, almost single-handedly, she changed the face of British nursing care.

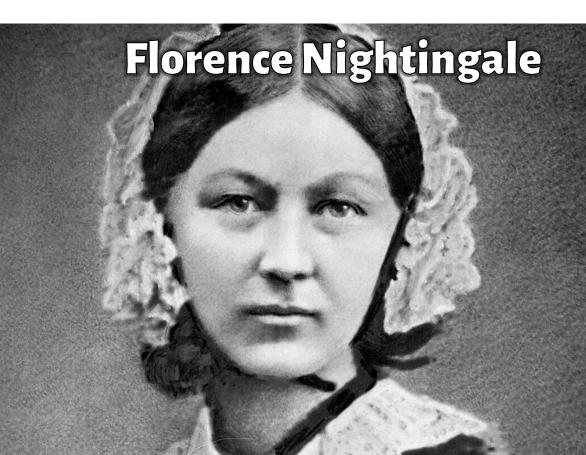
She returned to England and soon helped found both St Thomas' Hospital and the Nightingale Training School for Nurses, in 1860. With the support of Queen Victoria, she helped create a Royal Commission

More information

https://www.biography.com/scientist/florence-nightingale https://www.christianitytoday.com/history/issues/issue-25/faithbehind-famous-florence-nightingale-christian-history.html https://religion.wikia.org/wiki/Florence_Nightingale https://en.wikipedia.org/wiki/Florence_Nightingale into the health of the army. Soon, kings, queens, and princes consulted her, as did the President of the United States, when he wanted advice about military hospitals during the Civil War. In 1907, she became the first woman to be awarded the Order of Merit from the King. She died in August 1910 in London.

Florence had remarkable stamina. When she was young, she could work 22 hours out of 24. She was gifted with the ability to assimilate information in astonishing quantities, and retain it, marshal her facts, and use them effectively. She wrote eight lengthy reports and seventeen books on medical and nursing subjects.

Florence did not originally think of herself as religious. Everything changed on 7 February 1837 (she was scarcely 17 years of age) when she felt that God spoke to her. He was calling her to future 'service.' Her life changed from that day, and she was soon living out an intense personal devotion to Jesus. She believed that religion helped provide fortitude for arduous good work and always ensured that her nurses could attend religious services.



This image shows a young woman standing against a backdrop of a map describing the Moscow underground. She holds a book. The lead to her earbuds encircles her raised forefinger. She gazes at the viewer with deliberation.

The pose mimics that of a standard Orthodox icon: the background describes the life of the sitter—we deduce she's a commuter of sorts; the circle of the tube line forms a halo; the book under her arm looks like a book of Scripture or liturgy, or it might be the book describing her life; and her hand is raised in the typical pose of blessing—she wants to bring God closer to the other people she meets.

This image therefore aims to say that all of us can be holy people wherever we are and whatever we're doing ... but how do we get there? To achieve *that* transformation requires Easter.

Russia Andrei Shatilov 2018

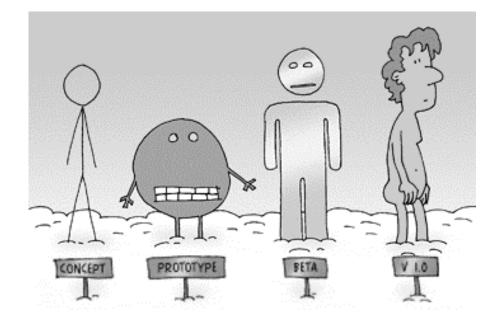


Holy Trinity waterhead

Maundy Thursday Thursday 1 April

starts at 8:00 pm

holytrinitywaterhead.co.uk



With apologies to Genesis 1:1–2:3

Word- search	PIERCEDS IASLRURP ECSASATK CNESCIBL EPDWORNB SNQFZVIY OOSLSOEF
K Z O U K H J R C Y J D R O B E Q B T J T O E T H R E E D A Y S S A P O S T L E S S D E T N J T N Y Q V Y C P H I G H P R I E S T H ANGELS APOSTLES	F I N E H Y K R I E K A U Q H T R A E S T D O Y U V X C L Z S E V E I H T T A E S T D O Y U V X C L Z S E V E I H T T I C L I H T T I C I H T I I I H T I I I I H T I
BETRAYAL BLOOD CALVARY CROSS CROWN OF THORNS CRUCIFIXION DARKNESS DEATH EARTHQUAKE EASTER GOLGOTHA HIGH PRIEST JESUS CHRIST JOSEPH JUDAS ISCARIOT KING LAMB	PASSOVER N B M I K E R L V O O B I B Y G R P V I N W C O Q D R T G V F T D M J J C F O H B L O O D E N A C B X V L S O J R M I T T I S S G P L E M E S R M I T T I S A E A A X S S U P U N E A V R H D E U V L O E R M A L N G S I I T A R A C C D S C I R K M M L T T A R A C S Y D S G

Background The name 'exodus' was given to the book by those who translated it into Greek. The word literally means 'from the road' and means something between 'exit' or 'departure'. Its story continues the text begun in Genesis and is completed in Leviticus, Numbers and Deuteronomy.

Authorship The ancient Hebrews believed that Moses wrote the first five books of the Bible, Genesis to Deuteronomy, which we call the Pentateuch ('pent' always means 'five' because there are five books). Several statements in Exodus indicate that Moses wrote certain sections of the book (see 17:14; 24:4; 34:27). Several verses in the New Testament also suggest Moses wrote bits of Exodus (for example Mark 7:10; 12:26 and Luke 2:22–23). Taken together, it's possible that Moses wrote some of the first draft of Exodus as we have it today.

Dating According to 1 Kings 6:1, the exodus occurred 480 years before 'the fourth year of Solomon's reign over Israel.' That year was 966 BC so the exodus has traditionally been dated to the year 1446 BC. If true, the pharaohs who oppressed the Hebrews were Thutmose III and his son Amunhotep II. But archaeological evidence suggests the exodus occurred close to 1290 BC; and the mention of 'Rameses' in Ex 1:11 complicated the dating greatly.

The story The book continues the history of Israel from the point where the Book of Genesis leaves off, Exodus recounts the Egyptian oppression of Jacob's ever-increasing descendants and their miraculous deliverance by God through Moses, who led them across the Red Sea to Mount Sinai where they entered into a covenant with the Lord.

The book's central character is Moses. It starts with Pharaoh's daughter saving him as a new-born baby, then describes God showing Himself at the burning bush and calling Moses to deliver the Israelites from slavery.

The book falls into two sections. Its first half describes the exodus itself: after Pharaoh rejected Moses' and Aaron's demands, God inflicted ten plagues on Egypt which persuaded Pharoah to release the Hebrew people. The crux of this story is the Passover.

In the second half, God made a covenant with Moses on Mount Sinai, which included giving the Ten Commandments. God then met with Moses in a specially constructed tent in the desert—'the Tabernacle'.

Themes and Theology Exodus describes God making the Hebrew people His own and about how their nation gained its identity. Exodus gives some of the most significant stories in the Old Testament. Without them much that precedes or follows would have little significance.

To these ends, the book describes God rescuing the descendants of Abraham, Isaac, and Jacob (to whom he made important promises in <u>Genesis</u>). He then lays out His expectations—the Law. Finally, God sets up camp in the midst of His new nation: they are His people and He is their God. The second major theme is redemption: the book describes God hearing His people's cries for help. He rescues them from their oppressors and makes them His own.

Exodus explains a foundational theology. In Chapters 3, 6, and 33–34 God reveals His name, His attributes, His redemption, His Law and how He is to be worshiped. It also reports the calling and work of Moses as the mediator of the covenant at Sinai. It describes the beginnings of the priesthood in Israel and defines the role of the prophet; it relates how the ancient relationship between God and His people developed.

For more information, please visit the following sites:

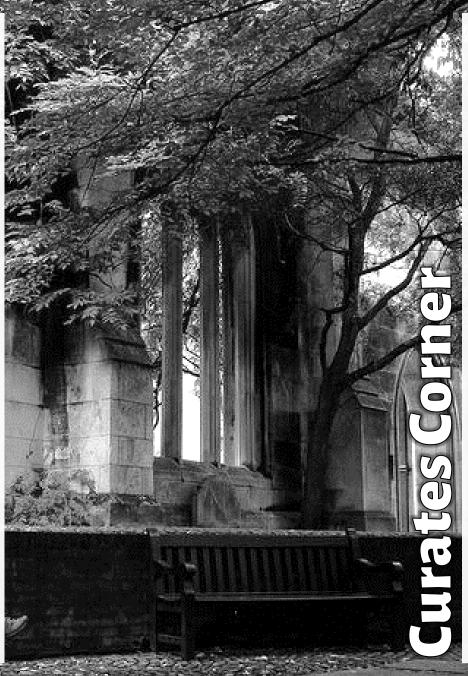
https://www.biblestudytools.com/exodus https://overviewbible.com/exodus https://www.sots.ac.uk/wiki/exodus

The Book of Exodus

With the rise of on-line services over the past twelve months, it has been a real joy to join live Morning Prayer from St Martin-in-the Fields in London (via Facebook at 8.30 am). On Fridays, they have introduced live music featuring their choral scholars singing anthems, metrical psalms and canticles, and on Saturdays they have freer structured 'Contemplative Prayer'. Recently we were treated to a look round *All Hallows by the Tower* and *St Dunstan in the East*, both in the commercial heart of the City.

St Dunstan's is named for a tenth century monk with a colourful past. He survived brushes with black magic, leprosy and the Devil himself to become Archbishop of Canterbury! Standing for the best part of a millennium, it was badly damaged in the Great Fire of London in 1666, but was re-built and acquired a new tower designed by Sir Christopher Wren towards the end of the century. Nowadays that tower (which accommodates one of London's Archdeacons) the steeple, and the north and south walls are the only parts of the church still standing as the rest of the structure was destroyed in 1941 during the Blitz. The Church of England eventually abandoned any plan to rebuild and, in 1967, the City of London turned the interior space into a lovely garden where those working in the Square Mile could find a calm oasis in the midst of high rise offices ... to come, and sit, and maybe pray.

Reflecting on the experience of seeing the garden at old St Dunstan's and hearing the prayers offered in that space, the phrase 'build back better' (or indeed not to build back at all) came to mind. Our experiences, over the last year or so, may have helped us to think about how things could be better: how we might be part of a more just and equitable society where everyone is properly valued and rewarded for their contribution ... but already the



signs are not good!

People often talk of 'blue sky thinking', which means not just carrying on with the same old things which are difficult to change, but allowing ourselves to dream of different and better ways to be ... the essence of building back better. At St Dunstan's (weather permitting) you can literally sit and do just that, as the building has the (blue) sky ... or heaven itself ... for a roof.

As we (hopefully) near the end of the worst of the restrictions imposed by Covid, perhaps it's time for us to begin thinking of how we, as churches, might 'build back better' ... to take stock of what we were doing and ask ourselves if things might perhaps change or develop ... or even be abandoned? (think of St Dunstan's). Do we need to reexamine who we are as a church? ... why are we here? ... what are our values? ... and how are we showing these things in everything we do?

With new structures emerging in our own Diocese, perhaps this is the very time to embrace the challenge?

Revd Jane

Eco-Church news

St Barnabas' Church registered with A Rocha as an Eco-Church in late 2019. All the necessary paperwork was submitted in early March this year. We were assessed and have qualified for a **silver** award.

The principal reasons for our success are:

- **The Church building** We've done so much building improvement work and always 'built back better'.
- **The food co-operative project** It recycles such a large amount of food and places eco-matters before us, the congregation.

Are there any other ecological improvements you would like the Church to explore? Please speak to our 'eco-champion', Jo Monk.



Eco-Church news

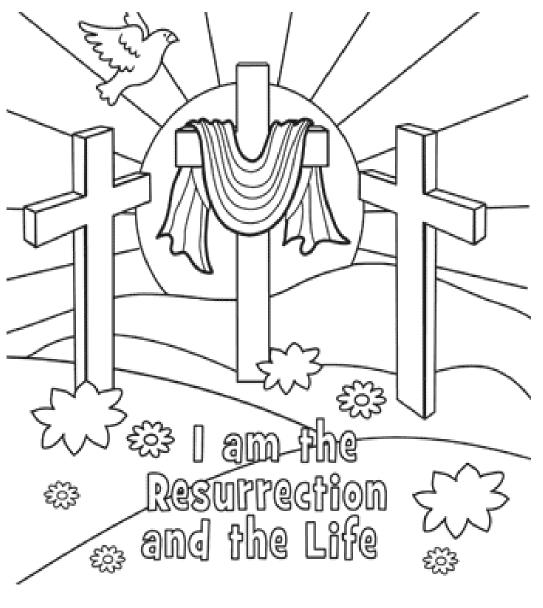
St Barnabas has been awarded a coveted silver Eco-Church award in our progress to become a more environmentally friendly church community.

We registered with the Eco-Church administrator *ARocha* in late 2019 and in mid March received the wonderful news of our award. We are one of only seven Churches with a Silver Award in the entire Diocese of Manchester.









Colour this page



We formed in 2001 to take in and re-home unwanted and

abandoned animals. Can you help us? We are always in need of donations and volunteers, as well as homes for our lovely animals. **Could you provide that home?** Please contact us today!

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Another Garden, Another Kiss

Judas, stretched out prone upon the ground

In what passed for a garden in the place he'd fetched up in— Trunks, twisted and blackened like forest after fire has passed: No life—

Dragged himself to his feet, and saw, Bathed in translucent light, the risen Christ,

Who came towards him with his arms outstretched, Greeted his lost disciple with a kiss

And led him from that place.

Pam Gidney





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From the Parish registers

Christian funeral

Beryl Hargreaves

Thursday 4 March, in the Church followed by a private committal in Leesbrook Cemetery.

Annual Parochial Church Meeting

The Annual Parochial Church Meeting (APCM) occurs on Sunday 16 May straight after the morning Eucharist, so starting at about 10:30 am.

The style of the APCM will probably depend on legal structures caused by Covid. Please contact the Vicar if you'd like to join the Church Council or assist with any of the Church positions.



AND THE HOME FURNISHINGS THAT INSPIRED THEM

