



SAINT Barnabas CLARKSFIELD

May 2021

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 January 2020 magazine by 15 December. Please e-mail files to paulmonk111@gmail.com

People at St Barnabas' Church

Vicar

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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

As I write, hairdressers, shops, and other activities are restarting in response to the Government's Pandemic 'Roadmap'. We anticipate a return to the good things from the past that we miss. Life could soon look different and better.

As I write, we're also reopening the relationship between God and humankind in response to the Easter season—the days between Easter Day and Pentecost. We anticipate the return of the Holy Spirit. Again, life could soon look different and better.

In both cases, that 'reopening' and 'feeling better' come with pre-conditions. We must use our freedoms wisely if we wish to maintain our privileges. We're not responding to human rules: viruses and eternal deities behave differently to humans.

This lack of human agency makes some aspects of planning ahead much easier. We simply learn the rules then follow them. Both sets of rules—those dealing with the pandemic and those pleasing God—are framed in terms of cleanliness. We must avoid germs and stay clean to avoid Covid; and we strive toward a life of holiness and Godliness to please God.

The end goal of human living is communion with God. It's a promise of mingling and mixing with divinity. The central message of Pentecost says it all: God and human beings can enter into closer communion than ever more. Heaven touches earth.

A further effect of God the Spirit living in a human soul is to inspire us to live differently. The Spirit fills us with desires and gifts, the principal desire being for God Himself.

With prayers that life improves as the effects of Covid recede; and as your spiritual life expands in response to the limitless love of God:

PAUL

2021 dates for your diary

Much of this schedule is provisional. In consequence, the following events may or may not occur in person. Please consult the Church website for up-to-date information, at <http://www.medlockhead.co.uk/barnabas/events.htm>

Thursday 13 May 10:00 am: Service for Ascension Day

Sunday 23 May 9:30 am: Service for Whit Sunday

Sunday 30 May 9:30 am Trinity Sunday

Annual Parochial Church Meeting

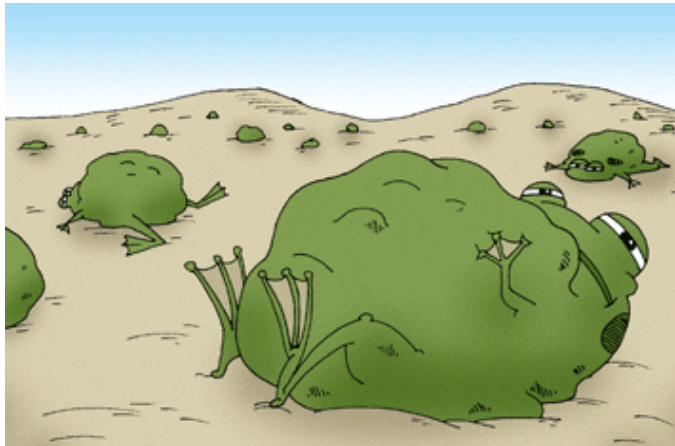
The Annual Parochial Church Meeting (APCM) occurs on Sunday 16 May.

The legal structures caused by Covid insist that the APCM must occur off site through Zoom. Please notify the Vicar if you would like to attend and to obtain the necessary passwords etc. for the Zoom link, or if you are unable to attend by Zoom but still want to participate in some way.

Please contact the Vicar if you'd like to join the Church Council or assist with any of the Church positions.

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 what confirmation means.



When a plague of frogs follows a plague of flies
(with apologies to Exodus 7-12)

Sunday 25 April

Fourth Sunday of Easter

First: Acts 4:5-12

Epistle: 1 John 3:16-end

Gospel: John 10:11-18

Sunday 9 May

Sixth Sunday of Easter

First: Acts 10:44-end

Epistle: 1 John 5:1-6

Gospel: John 15:9-17

Friday 23 May

Pentecost

First: Ezekiel 37:1-14

Epistle: Acts 2:1-21

Gospel: John 15:26, 27; 16:4b-15

Sunday 2 May

Fifth Sunday of Easter

First: Acts 8:26-end

Epistle: 1 John 4:7-end

Gospel: John 15:1-8

Thursday 16 May

Sunday after the Ascension

First: Acts 1:15-17, 21-26

Epistle: 1 John 5:9-13

Gospel: John 17:6-19

Sunday 30 May

Trinity Sunday

First: Isaiah 6:1-8

Epistle: Romans 8:12-17

Gospel: John 3:1-17

Bible readings for May





Salvador Dalí painted his *Ascension of Christ* in 1958.

Dalí later said he was inspired by a 'cosmic dream' that occurred in 1950, eight years before completing the painting. In it, he saw the nucleus of an atom, which appears in the painting's background. Dalí called this nucleus 'a true representation of the unifying spirit of Christ.'

Jesus' feet point out of the picture toward the viewer, drawing the eye inwards along his body to the centre of the atom behind him. The atom has the same interior structure as the head of a sunflower. As with Dalí's other paintings of Jesus, the face is not visible. Above the figure of Jesus is Dalí's wife Gala, her eyes wet with tears.

Ascension Day is also called the Feast of the Ascension. The *Book of Common Prayer* calls it 'Holy Thursday', but that usage today is very rare. The feast commemorates the bodily ascension of Jesus into heaven, forty days after the resurrection. The night before, Jesus and his disciples went to Mount Olivet (Mount of Olives), near Jerusalem.

The account in Acts 1:3 says that Jesus appeared to his disciples during the forty days after his resurrection. For that reason, Ascension Day is always celebrated on a Thursday, the fortieth day of Easter. The Church calendar used in Britain means the earliest possible date for Ascension Day is April 30 (as in 1818 and 2285) and the latest possible date is June 3 (as in 1943 and 2038). This year it occurs on 13 May.

The observance of Ascension Day is of great antiquity. It was certainly being celebrated as early as the fourth century.

The Ascension signifies the end of Jesus' work on Earth. Thereafter he was freed up to prepare a place for his followers in heaven. Scripture says that after his resurrection Jesus promised his disciples they would soon receive the Holy Spirit, and told them to remain in Jerusalem until the Spirit had come. He then blessed them and began his ascension into heaven. In heaven, he then 'took his seat at the right hand of God'. This metaphor means Jesus reigns from heaven with God.

Thursday 13 May

Ascension Day

First: Daniel 7:9–14

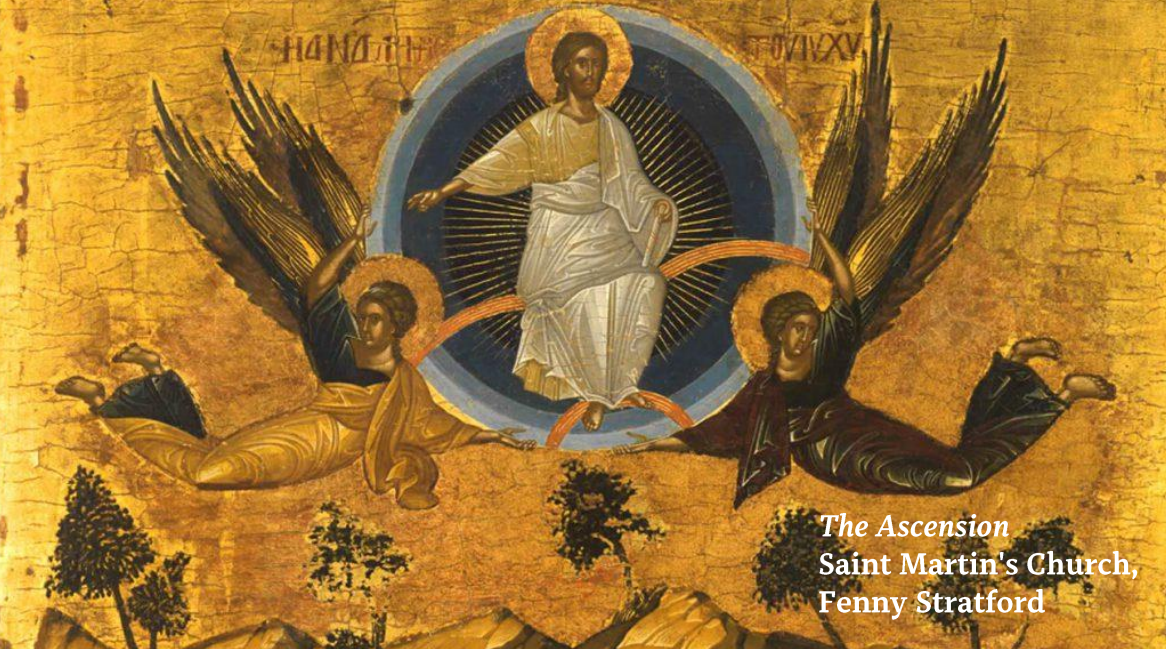
Epistle: Acts 1:1–11

Gospel: Luke 24:44–end

Ascension Day

This image shows Jesus' feet peeping through the cloud that took him back to heaven. It comes from the chapel at Walsingham in Norfolk. When we try to understand a spiritual truth using a visual image, we sometimes end up with something unintentionally odd!





The Ascension
Saint Martin's Church,
Fenny Stratford

Collect for Ascension Day

Spirit of truth:
guide us into all truth;
consume the lies
that shroud the world in hate;
pray in us
with sighs too deep for words;
and let the victim's voice ring out
with hope for a new world;
through Jesus Christ
who goes to the right hand of God.
Amen

Prayers for an Inclusive Church
Steven Shakespeare, Canterbury Press, 2008



The Ascension by Alix Beaujour

This year, we celebrate Pentecost on Sunday 23 May. As usual, it occurs exactly 50 days after Easter Sunday. That number helps explain the name we give the festival because 'Pent-' always means five.

The account of Pentecost in Acts 2 describes a 'gathering of people' in Jerusalem. It would have comprised pilgrims and tourists assembling for a special feast. But a great many layers of background combine to give Pentecost a particularly rich meaning.

In many Jewish traditions seven is a perfect number, so seven times seven is even more special. That's why they celebrated harvest on the day after seven weeks (7 x 7) had elapsed following the Feast of Unleavened Bread. They called it the 'Festival of Weeks' because that's the way they calculated its date, following the instruction in Deuteronomy 16:9. And they were in Jerusalem celebrating the harvest which enabled them to make that bread.

The Jewish Scriptures use several names for this harvest festival. Exodus 23:16 calls it the 'Feast of harvest', Numbers 28:26 calls it 'the day of first fruits' and Exodus 34:22 calls it the 'First fruits of the wheat harvest.'

The idea behind 'first fruits' was giving to God the first-picked portion of a harvest, which they considered to be the very best. God deserved nothing less. They therefore employed the very best wheat when making bread for this festival.

Many Jews used the ancient Festival of Harvest to renew the covenant between God and Noah described in Genesis 9:8-17, which God made with 'all flesh upon the earth.' That's probably why Acts 2:5-11 notes there were Jews staying in Jerusalem 'from every nation under heaven.' It seems likely they were celebrating their acceptance into Judaism because Acts 2 specifically lists these visitors then adds 'both Jews and 'proselytes' (often translated as 'converts'). It means all had been accepted regardless of their background, lineage, or pedigree. God accepted them all.

Taken together, these themes say that we should give the very best of ourselves to God. God wants us to renew our covenant with Him and, to show he also wishes to renew it, He gives His Spirit to anyone regardless of race and background: anyone can become His spiritual child.

The Cenacle in Jerusalem is often regarded as the site of the Last Supper and of Pentecost.



Pentecost!

**Unless the eye catch fire,
the God will not be seen.
Unless the ear catch fire
the God will not be heard.
Unless the tongue catch fire
the God will not be named.
Unless the heart catch fire,
the God will not be loved.
Unless the mind catch fire,
the God will not be known.**

William Blake (1757-1827)
from *Pentecost*

Pentecost

Spirit of God
put love in my life.
Spirit of God
put joy in my life.
Spirit of God
put peace in my life.
Spirit of God
make me patient.
Spirit of God
make me kind.
Spirit of God
make me good.
Spirit of God
give me faithfulness.
Spirit of God
give me humility.
Spirit of God
give me self-control.

Rephrased version of Galatians 5:22–23



Colour this Pentecost picture

William Barclay was born on 5 December 1907 in Wick, Scotland. He attended Dalziel High School in Motherwell and then studied classics at the University of Glasgow from 1925 to 1929, before going on to study divinity. He was a student at Marburg University, 1932–33.

After ordination into the Church of Scotland in 1933, he became minister at Trinity Church Renfrew from 1933 to 1946. He returned to the University of Glasgow as a lecturer in New Testament from 1947, and became Professor of Divinity and Biblical Criticism from 1963.

As a professor, he decided to dedicate his life to ‘making the best biblical scholarship available to the average reader’. The result was the Daily Study Bible—a set of seventeen commentaries on the New Testament, published by the Church of Scotland. Each commentary comprises William’s own translation of the New Testament then offers a verse-by-verse exploration of the text. The aim was to provide the background information he considered could be relevant. He then lists and examines every possible interpretation.

William wrote many other popular books, always drawing on scholarship but penned in an easy, accessible style. A second set of book giving a similar treatment to the Old Testament was endorsed but he never wrote them. (In recent years, these commentaries were fully updated with the help of William’s son, Ronnie Barclay; they are now known as the *New Daily Study Bible* series.)

Though William’s background was humble—his father was a bank manager—he became a theological celebrity. His influence grew and he became a frequent presenter on both radio and television. His popularity was remarkable. He would appear in his academic gown on a rostrum with a blackboard at his side, and then proceed to lecture. Even people who normally avoided religious programmes watched him. And all the time he was an avid writer. In addition, he wrote a full page in the *British Weekly* every week for over ten years, and a full page in the *Expository Times* every month for over thirty years.

More information

<https://www.christiancourier.com/articles/681-the-enigmatic-william-barclay>

<https://www.lifeandwork.org/features/looking-back-this-man-barclay>

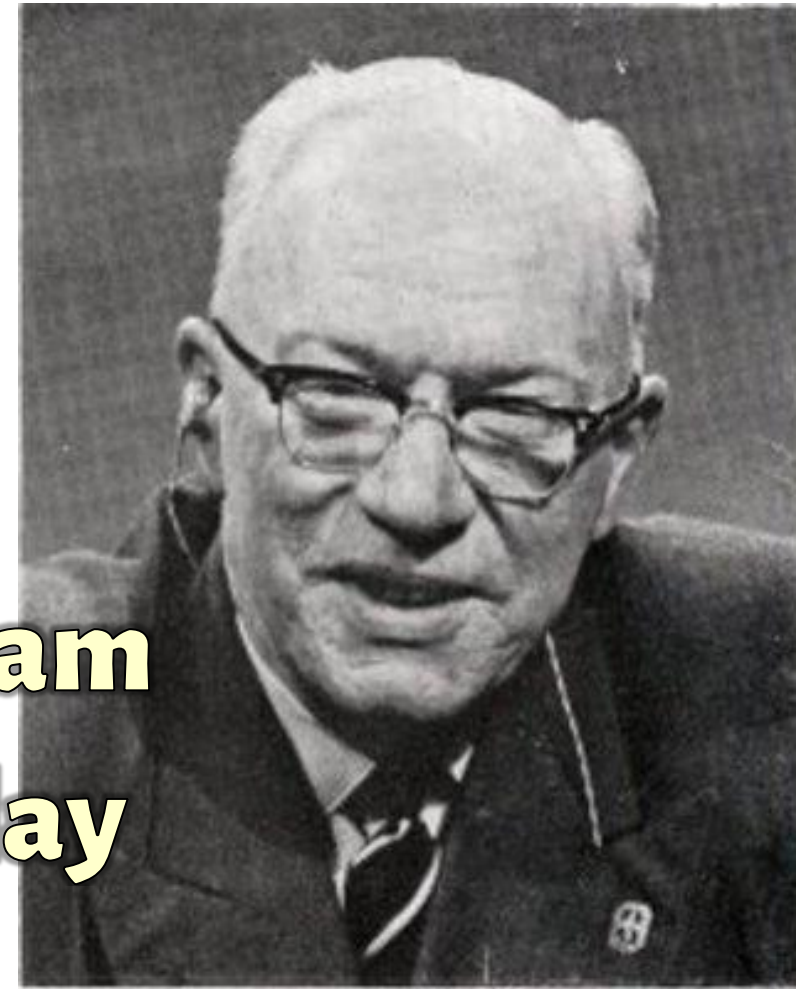
[https://en.wikipedia.org/wiki/William_Barclay_\(theologian\)](https://en.wikipedia.org/wiki/William_Barclay_(theologian))

William’s focus was love of his Lord. He said in his 1960 book *The Mind of Jesus* that his aim was ‘to make the figure of Jesus more vividly alive, so that we may know him better and love him more.’

William was a shy man but he did explain something of himself in his *A Spiritual Autobiography* (1977) which was elaborated in the biography *William Barclay: Prophet of Goodwill* by Clive Rawlins (1998). Both works suggest a complex workaholic. He was a ‘theological modernist’ who used every opportunity to preach the resurrection and the message of the Cross yet sought to explain away many other of Jesus’ miracles.

William Barclay died in January 1978. His many books were one of the first systematic attempts that made modern Bible scholarship accessible to everyone regardless of Church background or denomination. He was certainly the most successful. His use of language helped convey complicated concepts in simple lay terms and helped enrich the faith of an entire generation of Christians.

William Barclay



Name Genesis is named after the first word of the Greek translation of this, the first book of the Bible. It means 'origins'.

Author For many thousands of years, Genesis has been ascribed to Moses. Most scholars now accept that Genesis is not the work of a single author but of a later editor who collected stories from a wide array of older sources. For example, the story of Cain and Abel shows the author had knowledge of Jewish sacrificial laws that only a later writer could possess. Then again, the writer introduces stories with phrases such as, 'This is the list of Adam's descendants' (5:1) or 'These are Noah's descendants' (6:9) which again suggest they existed before the current writer collected them into their present form.

Background and genre The first five books of the Bible are known as the Pentateuch (meaning 'five-volumed book'), Genesis serves to introduce the Pentateuch (the first five books of the Old Testament) and, from there, the entire Bible. It begins the Bible and sets the stage for its redemptive storyline.

Genesis is the second-longest book of the Bible (after Jeremiah). On its own, the book of Genesis reads like a string of epic stories: a semi-tragic saga of a world that keeps going wrong, despite its Creator's intentions. But Genesis is theological history rather than chronological history, which is why it's so often framed in figurative language. It's an Israelite author's account of God's creative acts communicated to an Israelite audience. This author is never interested in telling us how God created or how long it took. Rather, he employs a language rich in poetry, metaphor, analogy, and liturgy. This approach is particularly true of chapters 1–11 which are best regarded as myth (which is not the same thing as fiction).

The story Genesis starts with an account of God confronting chaos and disorder to bring order and beauty into creation. God forms human beings and appoints them to participate in His divine rule. They are God's representatives. God wants them to trust Him, resulting in blessing for the entire world.

But these people choose to define good and evil on their own, which begins a destructive cycle that reintroduces chaos and disorder back into God's good world. The first eleven chapters of Genesis show a repeated theme of rebellion, from the garden to Cain and Abel, the 'sons of God,' the flood, then Babylon.

Influence Genesis influenced much of the later Scriptures: it is quoted explicitly thirty-five times in the New Testament and many hundreds of allusions appear in both Testaments. For example, chapters 21 and 22 of Revelation (at the end of the New Testament) self-consciously conclude the story of salvation that began in Genesis 3.

Visit the following sites for more information:

<https://bibleproject.com/learn/genesis-1-11>

<https://overviewbible.com/genesis>

<https://biologos.org/common-questions/is-genesis-real-history>

<https://www.sparknotes.com/lit/oldtestament/section1>

The Book of Genesis

Explaining the Bible

The white stone

*To the one who is victorious, I will give some of the hidden manna.
I will also give that person a white stone with a new name written
on it, known only to the one who receives it.*

Revelation 2:17.

Revelation is the last book in the Bible. Its early chapters include a series of short letters to a collection of Churches in the Middle East. In them, Jesus speaks in turn to the leaders of those Churches. The verse above concludes Jesus' letter to the Church at Pergamum.

The verse refers to a criminal trial. During the time that the book of Revelation was written, a white stone was equivalent to a statement of innocence. Like today, the members of a jury in a trial were asked to decide the innocence or guilt of the person being tried. But instead of stating a decision verbally, each jury member was given two stones—one white and one black. Jury members used the white stone to signifying acquittal and a black stone to signify guilt. Each juror placed one stone in a jar, doing so anonymously. In trials involving more than one person being tried, each juror was given a white and a black stone for each defendant, with the names of each juror written on each.

To receive a white stone therefore means the defendant was tried and declared innocent. He or she was free from condemnation.

The last portion of the text refers to giving a new name. It relates to a prophecy in Isaiah 62:2, 'The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the Lord will give.' It's a way of saying that those forgiven have a new identity in Christ.

**Anyone in Christ is a new creation;
the old things have passed away;
behold, all things have become new.**
2 Corinthians 5:17



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

Right Judgement	Wonder	Reverence	Courage
Wisdom	Understanding	Knowledge	Self-Control
Peace	Patience	Gentleness	Modesty
Love	Kindness	Joy	Goodness
Generosity	Faithfulness	Chastity	

Gifts and fruits of the Spirit

Can you find these words in the grid above?

Being an eco-Church in May

St Barnabas has been awarded a prestigious silver eco-Church award.

Our Vicar holding the plaque celebrating this wonderful achievement.

Many people like to clean their home in the late spring.

- Remember to use cleaning materials that use natural ingredients.
- Try to avoid cleaning materials in spray cans—the propane gas used as a propellant is almost twenty times more potent as a greenhouse gas than carbon dioxide.
- Many cleaning products can be obtained in refillable containers, which minimises the use of plastic.



Mitres and fires



The shape of the mitre worn by a bishop or abbot is suggested by the story of Pentecost in Acts 2. Verse 3 says, 'Divided tongues, as of fire, appeared among them. A tongue rested on each of them.' That's why a mitre is designed to look like a candle flame!

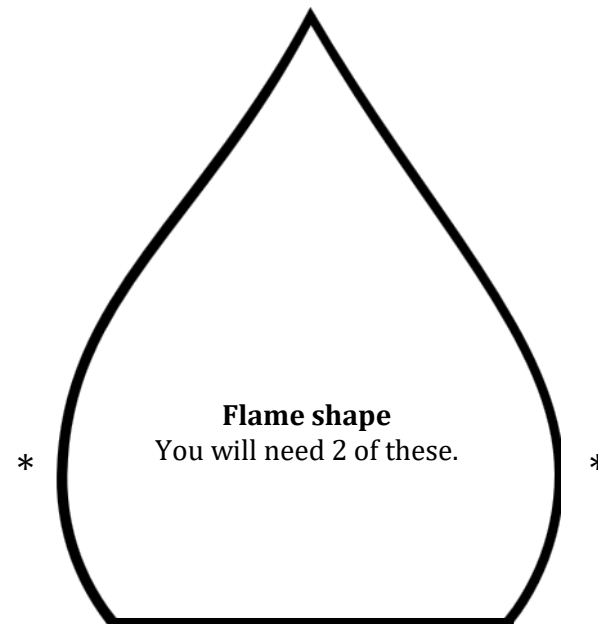
George Carey wore a mitre showing flames made with embroidery when he was Archbishop of Canterbury.

The dove on this mitre is a commonly used image and is used to suggest the Holy Spirit. A mitre is usually made of silk that is reinforced to help make it stand upright.



Make your own mitre

- Take a narrow strip of paper or card, and make a circle around your forehead. Tape together the ends to make a strong loop.
- Make two large flame shapes, like the one below. Stick their flat ends to the paper loop, so the flames point upwards.
- If your paper flames are wide enough, stick them together at their widest points (where they are labelled with star shapes *).
- Colour the flame-shaped pieces to look like fire.
- Mitres often have two bands with tassels that hang behind the head. Make two bands, colour them and stick them to your mitre.



Headband You will need one that is long can go all around your forehead, with enough spare to stick the ends together.



Strips
These hang behind your head. You will need two. Cut tassels into one end of each.

The Trinity

The Trinity lies at the centre of Christianity but almost no other concept is more widely avoided or misunderstood.

At its core lies the idea of a God who is simultaneously one but has three aspects so profoundly different we call them 'persons'. These three are Father, Son, and Holy Spirit.

God the Father is the aspect of God who resides in Heaven. He is entirely almighty, completely all-knowing, utterly holy.

God the Son is Jesus. He is the aspect of God who lived on earth about 2000 years ago as a human who was also divine.

God the Holy Spirit is the aspect of God who operates here on earth in our real lives in everyday time.

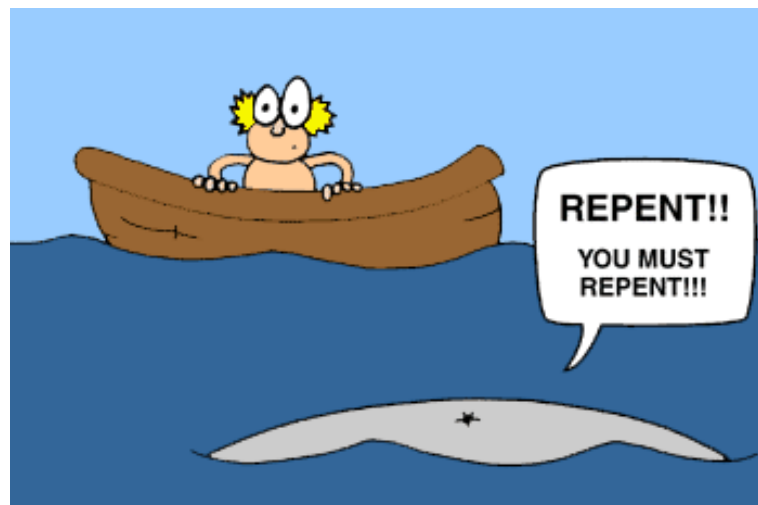
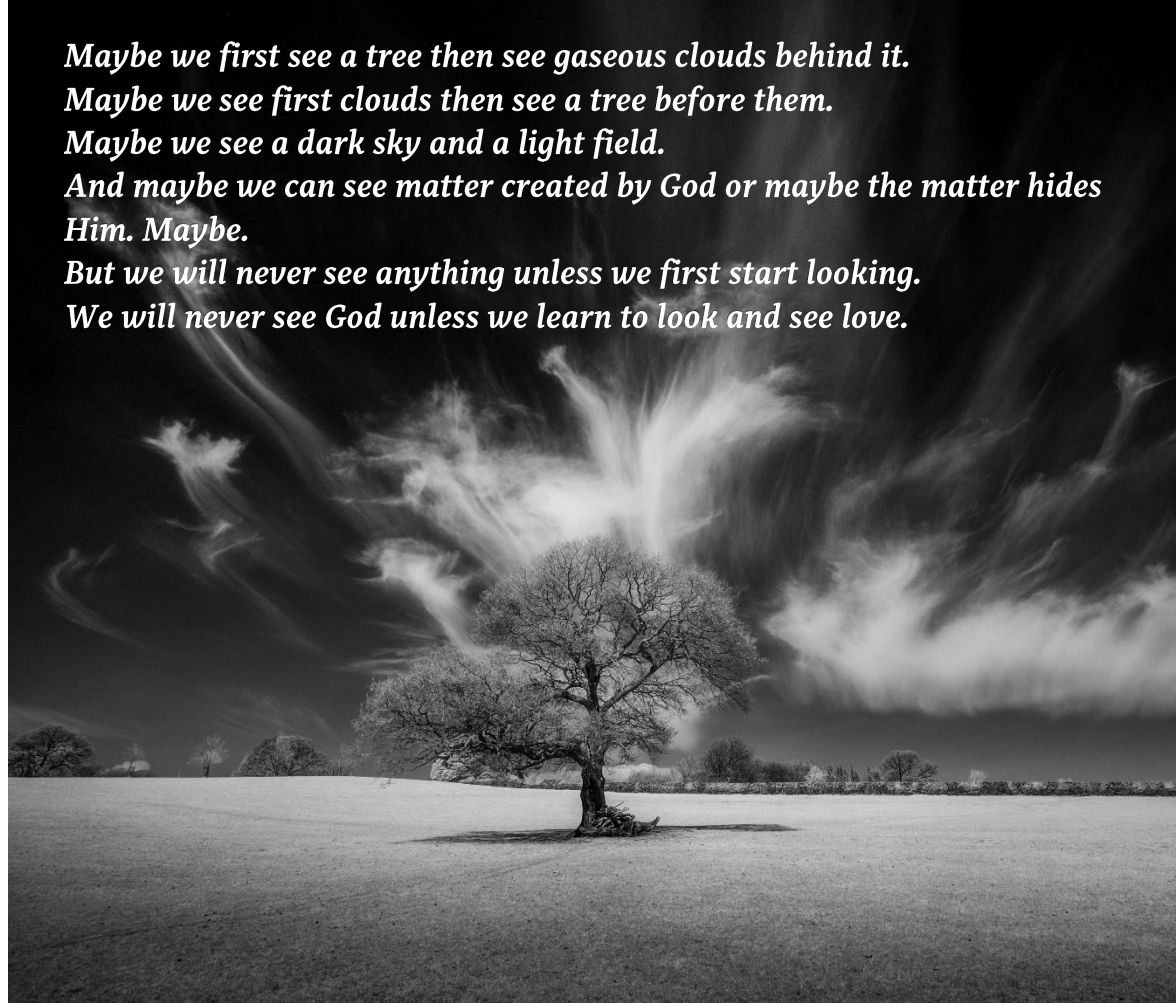
All three are completely God. Christians worship only one God: these three are separate only insofar as we perceive and experience them in different ways in different parts of our soul.

God is infinite so explaining Him is difficult. The Trinity is always difficult. Many analogies complicate rather than simplify and many are technically untrue. For example:

- Unitarianism says that God is not a Trinity. It implies that Jesus is not divine.
- Tri-theism says the Trinity consists of three separate God who somehow co-operate.
- Modalism says there is but one God who simply reveals Himself through three different modes, or roles.

But there is one simple, fail-safe way of talking about God which never fails. Scripture tells us that **God is love** (1 John 4:16). We *can* explore God from within the context of infinite love. Love helps us understand His essence. The three persons of the Trinity co-exist through love; it's love that holds them together; our concepts are framed in love; and it's through love that He ignites into life every different part of our lives.

*Maybe we first see a tree then see gaseous clouds behind it.
Maybe we see first clouds then see a tree before them.
Maybe we see a dark sky and a light field.
And maybe we can see matter created by God or maybe the matter hides Him. Maybe.
But we will never see anything unless we first start looking.
We will never see God unless we learn to look and see love.*



Although he didn't know it at the time, while inside the whale Jonah had a profound effect on a few whale watchers while practising for his future ministry in Ninevah.

(with apologies to Jonah 1-4)



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A child in a coloured top sliding down a polished metal helter-skelter.

This image looks like a kaleidoscope in primary colours until you see the child at its centre. It then becomes a combination of reflection and re-reflection.

Seeing God in action is similar. Once we can discern His primary action, seeing beyond the reflections and re-reflections will soon follow.

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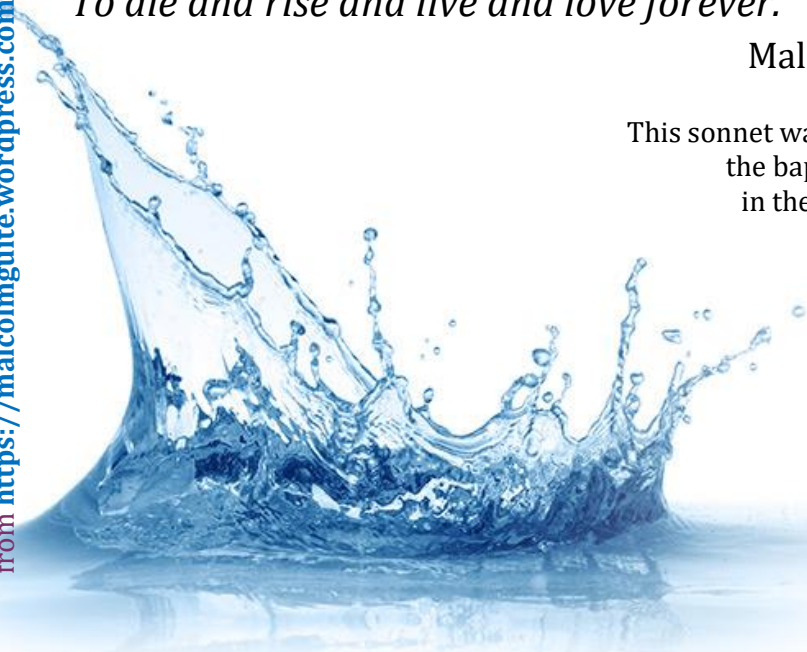
*Beginning here we glimpse the Three-in-one;
The river runs, the clouds are torn apart,
The Father speaks, the Sprit and the Son
Reveal to us the single loving heart
That beats behind the being of all things
And calls and keeps and kindles us to light.
The dove descends, the spirit soars and sings
'You are belovèd, you are my delight!'*

*In that quick light and life, as water spills
And streams around the Man like quickening rain,
The voice that made the universe reveals
The God in Man who makes it new again.
He calls us too, to step into that river
To die and rise and live and love forever.*

Malcolm Guite

This sonnet was inspired by
the baptism of Jesus
in the River Jordan

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from <https://malcolmguite.wordpress.com/tag/trinity>





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A swan rising in readiness for flight:

You need to look closely in order to find the swan and, in that looking, we see everything else—perhaps we see these other features before the swan comes into focus.

The thought then arises: perhaps the searching yields more fruit than the finding. Perhaps by learning to look for swans, we have also learnt to see, to appreciate, to discern, analyse ... and these additional gifts somehow combine to make life better.

Seeking a benevolent God can act in much the same way. He has hotwired us with instincts to become nicer, kinder, better people—more loving, more holy—as a means of finding Him. And we find Him in proportion that we let that love and holiness develop.



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