



SAINT Barnabas CLARKSFIELD

June 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 July 2020 magazine by 15 June.
Please e-mail files to paulmonk111@gmail.com**

People at St Barnabas' Church

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Parish Hall bookings	The Vicar	(0161) 624 7708

Letter from the Vicar

At the end of May, the Church calendar celebrated the great festival of Trinity Sunday. We then entered the Church's longest season of Trinity.

Each of the Church's seasons has its own focus. The Bible readings during Trinity season teach us about God. They start with the nature of God Himself—He is holy; He is a Trinity—and then move toward responses to Him. We learn what faith and its commitments entail. We learn how to be a disciple. Trinity season is therefore a bit like a syllabus of how to be a Christian.

The Church sometimes calls the Sundays of Trinity 'ordinary time.' This odd name suggests that while some days in the calendar are special (obvious examples include Christmas, Easter, and Trinity itself), our worship on other days of the year can be simpler.

Worship always means giving worth to an infinite God. That's why worship that is genuine can never operate in 'maintenance mode.' While the nature and style of our worship can vary, 'simple' can never be allowed to mean 'cheap'.

True worship must centre on God, but during ordinary time we are also encouraged to look more at ourselves than at other times of the Church year. We do so in order to work out how to do things better and discover what is holding us back.

Pure worship with God at its centre evokes responses. If we get it right, we think of God's love, power, and transcendence. We need to ask questions whenever our worship does *not* evoke these qualities. Ordinary time is therefore a good opportunity to look at ordinary people—us—to uncover the ways in which our interactions with God help us to become extraordinary, to become holy.

Wishing you every blessing as we learn to worship God:

PAUL

2021 dates for your diary

Sunday 13 June

9:30 am: **Patronal festival**, including the
Annual Gift Day (as below).

Annual Gift Day

Each year, at the patronal festival, we hold our annual Gift Day during the 9:30 am Eucharist. We do so to demonstrate our love of God by giving a gift of money to His Church. This year, we will do so on the nearest Sunday to St Barnabas Day, so Sunday 13 June.

It would be wrong to suggest the amount a person should give because everyone's circumstances differ. Most of us have had a hard year. But if the amount of our gift means that we don't even notice the difference, then we are not honouring God. **Whatever you feel able to give at Gift Day can increase by 25% if you Gift Aid it.**



Due to a misreading of Scripture,
Widow Harris put termites in the collection plate.
(with apologies to Mark 12:41-44)

Bible readings for June

Sunday 30 May

Trinity

First: Isaiah 6:1-8
Epistle: Romans 8:12-17
Gospel: John 3:1-17

Sunday 13 June

Trinity 2

First: Ezekiel 17:22-24
Epistle: 2 Corinthians 5:6-10; 14-17
Gospel: Mark 4:26-34

Sunday 27 June

Trinity 4

First: Wisdom 1:13-15; 2:23-24
Epistle: 2 Corinthians 8:7-15
Gospel: Mark 5:21-43

Sunday 6 June

Trinity 1

First: Genesis 3:8-15
Epistle: 2 Cor 4:13-5:1
Gospel: Mark 3:20-end

Sunday 20 June

Trinity 3

First: Job 38:1-11
Epistle: 2 Corinthians 6:1-13
Gospel: Mark 4:35-41

Sunday 4 July

Trinity 5

First: Ezekiel 2:1-5
Epistle: 2 Corinthians 12:2-10
Gospel: Mark 6:1-13

Love one another
because love is of God.

1 John 4:7



The symbols of the saints



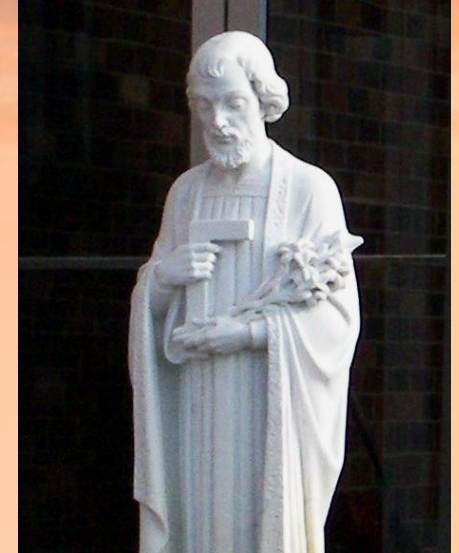
St Peter and his keys
Matt. 16:18-19



St Martha and
her cooking spoons
Luke 10:38-42



St Hilda of Whitby and
a model of the Abbey
she founded



St Joseph and
a carpentry set-square
Matthew 13:55

In past ages, very few people could read and even fewer could write. The people attending Church therefore learnt the stories in the Bible from the scenes in the stained-glass windows, paintings decorating the walls such as frescoes, and statues.

The craftsmen who created these paintings and windows developed a code which helped unlock the stories they wished to describe. In this code, all the major saints had their own unique symbol—it was usually something they held in their hands or wore as clothing. Some seem obvious and some are quite quirky.

In this mindset, angels and saints usually appear with a halo—a wide, brightly-lit circle of light around their heads. Some of the more common saints are shown here with their symbols, some with a Bible verse to explain why the symbol arose.

**In this space, draw the symbol you would like
people to put beside an image of you.**

Being an eco-Church in June

- Instead of using insecticide on your roses and other annuals in the garden, use dilute washing-up liquid to remove bugs.
- Instead of running more water, use the leftover washing-up water to water the plants outside.
- Rather than using a dryer for the clothes, put them outside (when the weather is good!)

Did you know?

Jesus said, 'You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.' (Matthew 5:13)

Table salt is a simple chemical called sodium chloride. It's responsible for the salty taste of, for example, the sea. No other chemical tastes quite like salt: other, similar, compounds formed from sodium chloride can never taste as salt does. So how can salt lose its saltiness?

Salt was a valuable commodity in Palestine during Roman times, so we know a lot about its production: salt came from two sources, either from salt mines or by evaporating salt-containing water. Rock salt is quite pure and in Roman times was more precious than salt from the evaporators. It was ground into small lumps 1–3 mm across. Most of the salt used, however, was the cheaper evaporated material. Production of evaporated salt was as follows: the water at the edge of a lake was sectioned off, leaving a wide but shallow pool. The water would soon evaporate in the warmth of the sun to leave an off-white powdery solid. This 'salt' was very impure and contained many other substances such as chalk and sand. Water from the dead sea also contains gypsum. The crude material could be used as produced, or it could be purified by dissolving it in a small quantity of pure water. Impurities being less soluble, would remain solid while the salt dissolved. The second stage of purification was thus a simple process of filtration followed by a second evaporation. This purified salt was almost as pure as rock salt.

Most poor people (and therefore most of Jesus' audience) would have used the cheaper, impure salt. If this salt was stored in a damp place then the soluble (real) salt would leach from the powder leaving behind the less-soluble impurities. Although looking like the real thing, this salt-free 'salt' would thus have lost its saltiness. This white powdery impurity was not very soluble, had no taste and only a slight preservative ability, and would have to be thrown away.





Saints Peter and Paul

The Church remembers Saints Peter and Paul on 29 June.

Peter has often been called the 'Prince of the Apostles' because of Jesus' words when re-naming him, changing his name from Simon to Cephas—'on *you* I will build my Church'. When saying these words, Jesus used an Aramaic form of the Greek word Peter, which means 'rock'.

Paul's name also changed when he became a disciple: he was Saul but became Paul.

Both Peter and Paul came to be seen as having different roles to play within the leadership of the Church: Peter in witnessing to the Lordship of Christ and Paul in developing an understanding of its meaning for Christ's followers.

In some histories, Paul and Peter were martyred on the same day in Rome in about the year 64 AD. Since the very early days of the Church, Peter and Paul have been remembered together.

Collect for Saints Peter and Paul

Lord of the broken Church,
whose chosen foundations
are marked by faultlines:
we thank you for the grace
that took the denier and the persecutor
and made them witnesses
to your liberating gifts;
through Jesus Christ, who sets the prisoner free.
Amen.

Collect from *Prayers for the Inclusive Church*
by Steven Shakespeare

From the Parish Registers

Christian wedding

Saturday 29 May

Jason Highway and Leah Bramwell
at Waterhead Church.

Christian funerals

Friday 14 May

Jean Sellers

Tuesday 25 May

Margaret Smith

Both funeral services occurred in
Oldham Crematorium.

From the earliest days, the Church has sung the Sanctus and Benedictus together, one after the other during a service of Holy Communion. They appear after the so-called Eucharistic Preface when the priest encourages the congregation to, 'Lift up your hearts!'

The **Sanctus** comprises the first four lines of this ancient hymn. It starts with the words, 'holy, holy, holy', where the Latin word for 'holy' is *Sanctus*. This part of the hymn re-expresses the song of the Seraphim witnessed by the Prophet Isaiah (Isaiah 6:1–3):

I saw the Lord sitting on a throne, high and lofty ... Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said:

**'Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory.'**

The Sanctus therefore reiterates the holiness of God,

The Sanctus is best regarded as a continuation of the Eucharistic Preface which refers to singing angels and archangels. Placing the Sanctus after these words suggest that angelic voices accompany our singing at this point in the service.

We call the last two lines of this hymn the **Benedictus**. The word *Benedictus* is Latin for 'blessed'. This second part echoes the song of the crowds who welcomed Jesus into Jerusalem on Palm Sunday, as recorded in Mark 11:9–10. They also form part of a prophecy from Psalm 118:26a.

Placing the Benedictus straight after the Sanctus implies our singing with the angels leads seamlessly into the congregation welcoming Jesus. In a sacramental sense, Jesus does indeed arrive because the prayer invoking God the Spirit occurs after singing this hymn.

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the
Lord.**

Sanctus and Benedictus

The Book of Obadiah

The Book of Obadiah is the shortest book in the Hebrew Bible and comprises a mere 21 verses.

The prophet's name means 'Worshipper of God', and is pronounced in ancient Hebrew as *'Ovadyahu* and in Modern Hebrew as *Ovadyah* 'Slave of God'.

Christians and Jews both attribute the book to a prophet who named himself in the first verse as 'Obadiah'. We know almost nothing about Obadiah the man. He may be the same Obadiah who was the servant of Ahab (1 Kings 18:3,4), but few modern scholars hold this view. Historical ambiguities in the text makes it difficult to date his ministry, but the prophecy itself implies a time after the Exile, so 586 BC seems a good guess. An ancient Jewish tradition said Obadiah was a convert to Judaism from Edom. He chose to prophesy against Edom because he had himself been an Edomite.

In the book of Obadiah, the prophet describes an encounter with God concerning the mountain-dwelling nation of Edom. (This nation was located south east of Israel and includes Petra, a city hewn from rocks; its southern boundary was on the Gulf of Aqaba.)

In this encounter, God criticises Edom's pride and arrogance, then lists its violent actions against the sister nation of Israel: Edom refused to help Israel in its time of need, sold the Israelites as slaves, and even abused them while they were exiled to Babylon. The prophecy says that God will destroy Edom so completely that no remnant will remain. Egypt will take the Edomites' land and the people will lose their racial identity. Its name will disappear. The children of Israel will eventually return from their exile and possess the land of Edom. And, in fact, Babylon did overtake Edom 100 years later. It never recovered.

In some Christian traditions, Obadiah was born in 'Sychem', and was one of the soldiers sent out by Ahaziah against Elijah. According to one very old tradition, he was buried in the Palestinian village of Sebastia (near the West Bank), close to the site where Elisha and, later, John the Baptist were also buried.



Petra was probably first settled in about 9,000 BC. This city in modern-day Jordan was hewn from the rocks of the cliffs in about 300 BC.

For more information, go to:

<https://thebibleproject.com/explore/obadiah>

<https://en.wikipedia.org/wiki/Obadiah>

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

The *Gloria* is sung during the Eucharistic service each Sunday except during Advent and Lent. It is more properly called the *Gloria in Excelsis Deo* from the Latin translation of its introductory words meaning 'Glory to God in the highest'. We pronounce this phrase as *glor-ee-ah in ex-chel-sis day-oh*.

The *Gloria* is an ancient hymn of praise addressed to each person of the Holy Trinity in turn, although the clause about the Holy Spirit is so short that it seems like an afterthought. The song also ends with a Trinitarian statement.

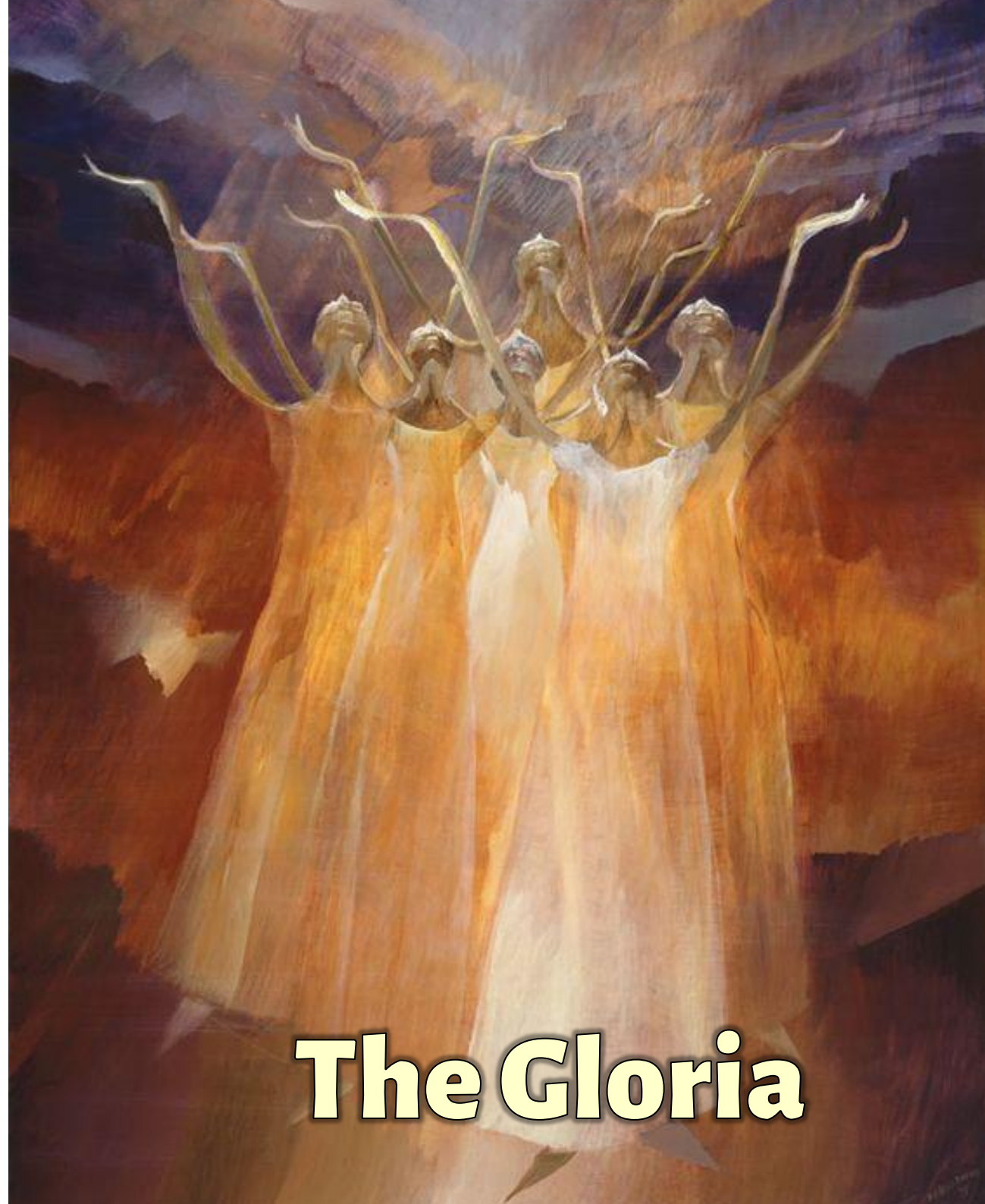
The text starts by recalling the words sung to God by the angels when they appeared to the shepherds in Luke's narrative of Jesus' birth:

In that region there were shepherds living in the fields, keeping watch over their flocks by night. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified ... And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, 'Glory to God in the highest, and on earth peace to people of good will'. *Luke 2:8-9; 13-14*

The *Gloria* is non-biblical apart from the content about the angels. The rest of the hymn comprises various acclamations of praise and supplications for mercy.

The *Gloria* was composed over a considerable length of time but its present form undoubtedly goes back to at least the third century AD. It may be earlier still. It became an integral part of most morning services (known at the time as 'Matins' or 'Lauds').

Unlike other liturgical hymns, the *Gloria* is sung to a very wide variety of tunes. Modern scholars have catalogued well over two hundred of them. The various styles employed for *Gloria* melodies may reflect different worship situations. Sometimes the entire congregation sang the *Gloria*, sometimes a choir, sometimes a soloist.



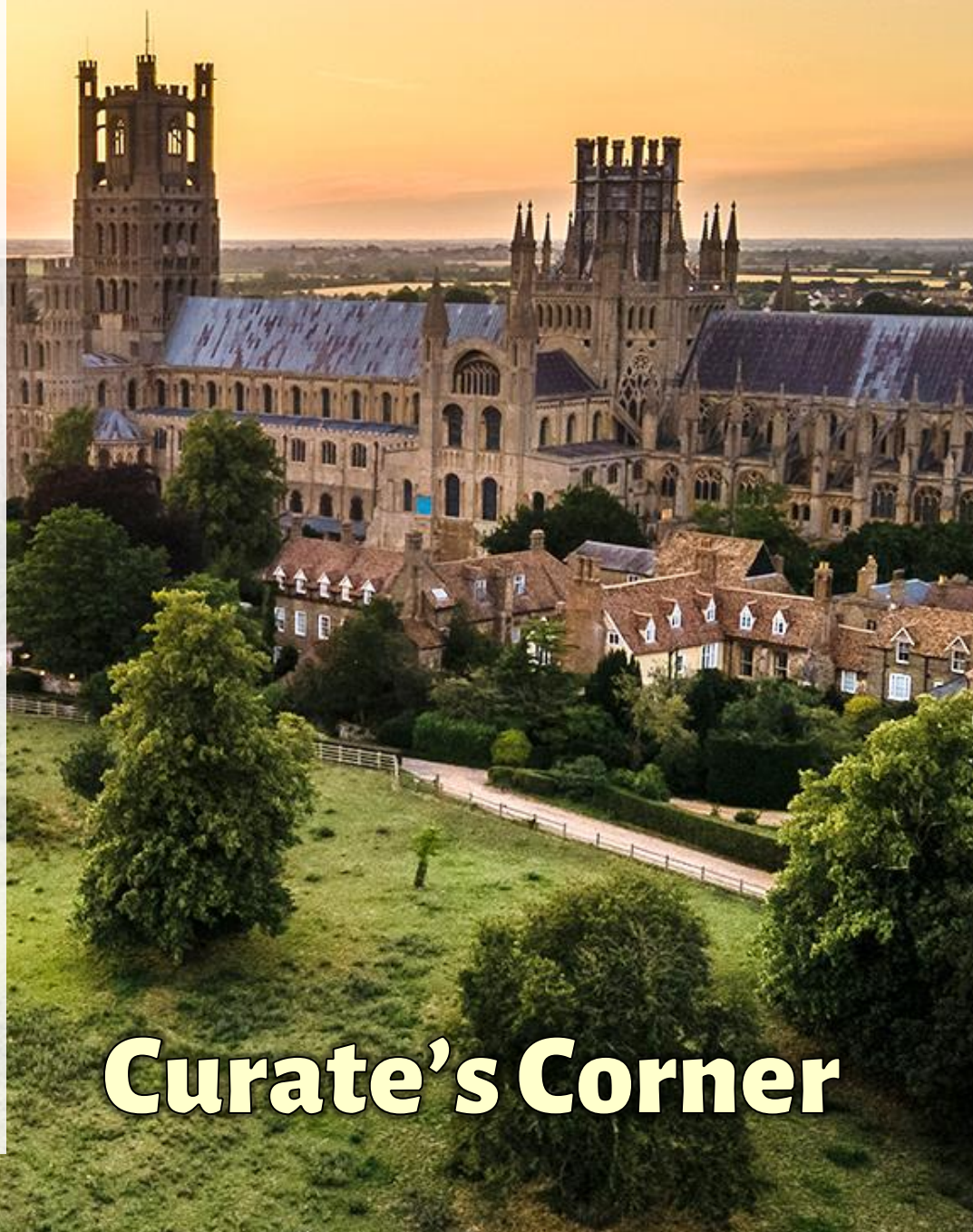
The Gloria

One of the reasons I chose Norfolk as my recent holiday destination was to visit Ely Cathedral—something I had long wanted to do. Unfortunately, due to Covid restrictions, the Cathedral was closed to visitors so my friend and I decided to attend one of the daily Evensong services to, at least, catch a glimpse of the interior of this magnificent house of prayer.

You can see Ely Cathedral from miles away across the flat fenland; the sight is awesome. No less breathtaking is being able to worship within its ancient walls. Socially distanced chairs within, and the silence, seemed to magnify the sacredness of the place ... time to gaze at the beautiful vaulted ceilings and reflect on the hands that built it, and the thousands upon thousands of hands folded in prayer over the centuries.

With the pure voices of the girls' choir resounding in response, psalm, hymn and anthem, and the familiar words of the service from *The 1662 Book of Common Prayer*, the experience became, for me, one of being in a 'thin place'.

People talk about 'thin places'—a Celtic term for an ancient idea of places where the distance between heaven and earth



Curate's Corner

collapses and connection to the divine or to the past becomes profoundly close. I had a similar experience visiting the Sistine Chapel in Rome many years ago, where gazing on Michelangelo's frescoed ceiling brought such a rush of emotion and detachment from the world despite the din of voices around me.

Thin places can be found anywhere, not just in holy buildings—often unexpectedly. On a country walk, gazing at the ocean, hearing and seeing the crashing waters of a waterfall, watching birds feeding, observing the perfect detail of a flower in bloom, lying in long grass looking at a cloudless sky. Jesus found his thin places on mountains, by the sea, in a garden, and in the wilderness; thin places where the conditions were perfect for conversations with his Father.

I imagine that we have all had moments ... maybe a few seconds, or many minutes ... where we have felt particularly close to God—our own experiences of being in a thin place.

These last words belong to that great Lakeland wanderer Alfred Wainwright ... 'The fleeting hour of life of those who love the hills is quickly spent, but the hills are eternal. Always there will be the lonely ridge, the dancing beck, the silent forest; always there will be the exhilaration of the summits. These are for the seeking, and those who seek and find while there is still time will be blessed both in mind and body.'

Revd Jane

Catherine of Alexandria is also known as Saint Catherine of the Wheel and Holy Catherine the Great Martyr. Since the earliest days of the Church, she has been venerated at the monastery on Mount Sinai in Palestine.

According to an extremely old tradition, she was the daughter of Constus, governor of Alexandria in Egypt. She received a vision of the Virgin Mary with the baby Jesus that persuaded her to become a Christian.

Catherine became a Christian at around the age of 14 and, as a result of her piety, many hundreds of people converted to Christianity. When the Emperor Maxentius began a persecution of Christians, she went to him and rebuked him for his cruelty. The emperor summoned fifty pagan philosophers and orators to dispute with her, hoping to refute her pro-Christian arguments, but Catherine won the debate. They were amazed at her wisdom and debating skills. Many were converted by her eloquence so, in revenge, the emperor executed them all.

Catherine herself was then tortured and imprisoned. During her imprisonment more than two hundred people came to see her, including the emperor's wife Valeria Maximilla. Again, all of them converted to Christianity and were subsequently martyred by the emperor. One legend suggests that when Maxentius failed to force Catherine to yield by way of torture, he tried to win her over by proposing marriage. Yet again she refused, saying her spouse was Jesus Christ to whom she had consecrated her life.

The emperor was furious and condemned Catherine to death on a spiked 'breaking wheel': here, the victim was tied to the spokes of a large cartwheel (later called a 'Catherine wheel', and the inspiration for the firework of the same name). In her case, however, the machine broke apart, injuring many bystanders. She was then beheaded on 24 November 305. She was 18 years of age. The Orthodox Church today venerates her as a 'Great Martyr'.

There is much doubt about the truth in this story. The earliest surviving account of Catherine's life comes around 600 years after the traditional date of

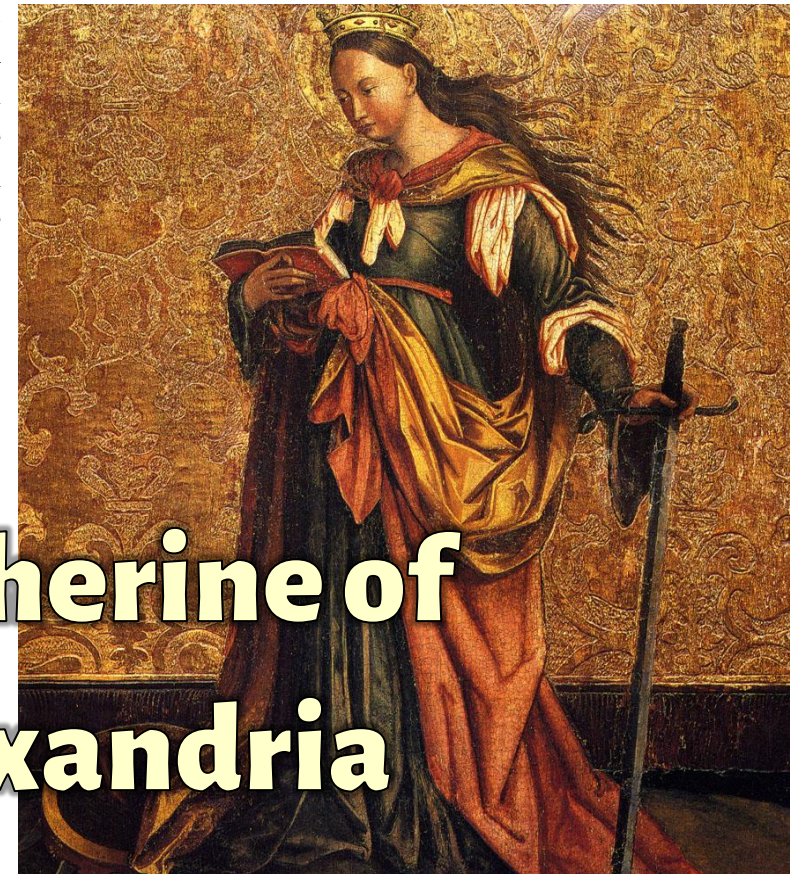
her martyrdom. Nevertheless, she was one of the most important saints in the religious culture of the late Middle Ages and arguably considered the most important of the virgin martyrs.

The development of her medieval cult was spurred by the alleged rediscovery of her body around the year 800 at Mount Sinai in Egypt on the Arabian Peninsula. St Catherine's Monastery today remains one of the most important in the entire area.

Her cult was first popularised in the West after crusaders returned to Europe. A prominent pilgrim was King Edward the Confessor who apparently went there on pilgrimage in the eleventh century.

Whatever the truth of her story, by the Middle Ages her influence grew to immense proportions. The Church pronounced her the patron saint of philosophical learning and, for example, soon afterwards St Catherine's College was founded in Cambridge University on St Catherine's feast day in 1473.

Her symbol is the spiked wheel, which has since become known as a 'Catherine wheel.'



Catherine of Alexandria

More information

<https://www.chch.ox.ac.uk/blog/st-catherine-alexandria>

https://kids.kiddle.co/Catherine_of_Alexandria

<http://www.stcatherineofalexandriachurch.com/history-of-st-catherine.html>

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

June is a tune

June is a tune
that jumps on a stair.
June is a rose
in a girl's hair.
June is a bumble
of one small bee
June is a hug
from the sunshine to me!

by Sarah Wilson



Colour in this page

Jesus said, 'When he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you.' *John 16:13-15*

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

Can you find all the words below in this wordsearch grid?

BELONGS	COMES	FATHER	GLORIFY	GUIDE
HEARS	KNOWN	MAKE	MINE	RECEIVE
SPEAK	SPIRIT	TELL	TRUTH	

Trinity wordsearch

Members' news

Kathreen Shahbaz is ordained a Deacon in Manchester Cathedral on Sunday 4 July. Please keep her in your prayers.



Annual Parochial Church Meeting

The following elections occurred at the meeting on Sunday 16 May:

Church Wardens	Pete Haslam and Nicola Williams
Church Secretary	Jo Monk
Church Treasurer	Vicky Heaton



'I was parting the water just like Moses did, but suddenly my rod just stopped working ...'



The thrush's nest

Within a thick and spreading hawthorn bush
That overhung a molehill large and round,
I heard from morn to morn a merry thrush
Sing hymns to sunrise, and I drank the sound
With joy; and often, an intruding guest,
I watched her secret toil from day to day—
How true she warped the moss to form a nest,
And modelled it within with wood and clay;

And by and by, like heath-bells gilt with dew,
There lay her shining eggs, as bright as flowers,
Ink-spotted over shells of greeny blue;
And there I witnessed, in the sunny hours,
A brood of nature's minstrels chirp and fly,
Glad as the sunshine and the laughing sky.

John Clare



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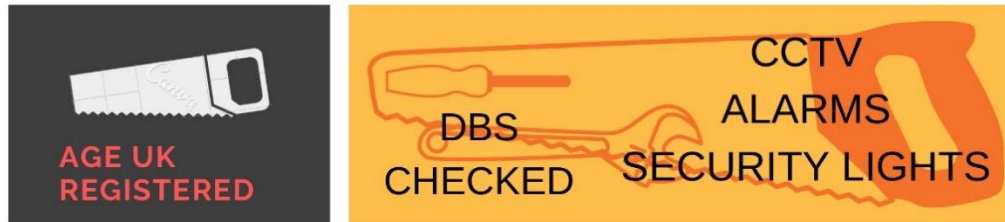
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The Angel was painted in 1903 by the American Abbott H Thayer (1849–1921).

Thayer was an intensely religious man. He painted a great many images of angels. The model here was probably one of his daughters.

This modern-looking figure invites us to look differently at angels. For example, there is no halo and the wings are implied rather than drawn. As a painter, Thayer emphasises that she is feminine. She looks vulnerable. In fact, when the Bible describes angels it generally uses phrases like 'men dressed in white clothing' and never mentions their having wings; the famous passage in Isaiah 6 describes *seraphim* not angels as flying.



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