

A black and white photograph of a hare, likely a European hare, in a field of low-lying vegetation. The hare is positioned in the center-right of the frame, facing left, with its long ears upright. The vegetation consists of many small, dark, rounded leaves, possibly groundcover plants. The background is a continuation of this field, slightly out of focus.

**SAINT
Barnabas
CLARKSFIELD**

August 2021

medlockhead.co.uk

Services at St Barnabas' Church

Sunday 9:30 am Parish Worship
Tuesday 10:00 am Holy Communion (said)

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the September 2020 magazine by 15 August. 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 0292 and E: therevd.dowen@yahoo.co.uk
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Lay Reader

Mr Peter Haslam (0161) 345 0215

Wardens

Mr Peter Haslam (0161) 345 0215
Mrs Nicola Williams (07549) 630 943

Administrator Miss Sarah Gura (07708) 714 813
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Parish Hall bookings The Vicar (0161) 624 7708

Letter from the Vicar

How was 'Freedom day' for you? On 21 July, the Government removed many of the Covid restrictions. While the Coronavirus that causes Covid is still with us, most of the ways of dealing with it are now a matter of choice. The law no longer dictates our responses. Wearing a face covering and using hand gel both remain advisable but the choice is ours—yours or mine.

In fact, every day is a kind of Freedom Day. I can use my own freedom for good or bad, big or small, but most of those freedoms are not covered by the law. It's my choice, my freedom, my option. But what I do will affect other people.

The scope of these acts is greater than whether to wear a face covering and risk spread infection. Every single action involves a choice. Each of those choices can be made with pleasing God at its core or pleasing only myself. My freedom can increase or decrease the freedoms of others. How I use my freedom says a lot about me and how I regard other people and God.

Sometimes what I do can affect a lot of people in a big way: driving dangerously is an obvious example. Sometimes my actions are so small that even close friends will not be aware in any conscious way.

But my actions—how I use my freedom—*will* affect other people even if they do not know of it, because all Christians are interconnected in a spiritual way. St Paul calls this idea 'the Body of Christ.' My positive exercise of my freedoms makes everything better and affects all other Christians. My negative exercise of my freedoms adversely affects all other Christians.

How was 'Freedom day' (21 July) for you? But how was the 22nd, or the 23rd? And how do we intend to use our freedom today and tomorrow?

Wishing everyone the love, joy and peace of serving God:

PAUL

Church and Parish news

Doreen Byron

With very great sadness we note the death of Doreen on 12 July. She was 84 years of age.

Doreen married in the Church in 1958 and was a prominent member of the Church for many, many decades.

Her funeral occurs in the Church on Thursday 29 July at 10:00 pm.



Matthew Haslam

Congratulations to Matthew and Debbie on your recent engagement. Love and best wishes for your future lives together:

Mum Dad Tom and all the families both in the UK and Australia.

XXXXXXXXXXXXXXXX



Recent grants

The Church received two grants during July:

£5,000 from the Community Champions Fund, to help fund our Covid response

£1,000 from the *Arnold Clark Foundation*, for the Church Food co-operative.

Bible readings for August

Sunday 25 July

St James the Apostle

First: Jeremiah 45:1-5

Epistle: Acts 11:27-12:2

Gospel: Mark 20:20-28

Sunday 8 August

Trinity 10

First: 1 Kings 19:4-8

Epistle: Ephesians 4:25-5:2

Gospel: John 6:35, 41-51

Sunday 22 August

Trinity 12

First: Joshua 24:1-2a, 14-18

Epistle: Ephesians 6:10-20

Gospel: John 6:56-69

Sunday 1 August

Trinity 9

First: Exodus 16:2-4, 9-15

Epistle: Ephesians 4:1-16

Gospel: John 6:24-35

Sunday 15 August

Trinity 11

First: Proverbs 9:1-6

Epistle: Ephesians 5:15-20

Gospel: John 6:15-20

Sunday 29 August

Trinity 13

First: Deuteronomy 4:1-2, 6-9

Epistle: James 1:17-end

Gospel: Mark 7:1-8, 114-15, 21-23

**Anyone in Christ is a new creation.
The old has passed away;
behold, the new has come.
2 Corinthians 5:17**

Coronavirus (Covid-19)

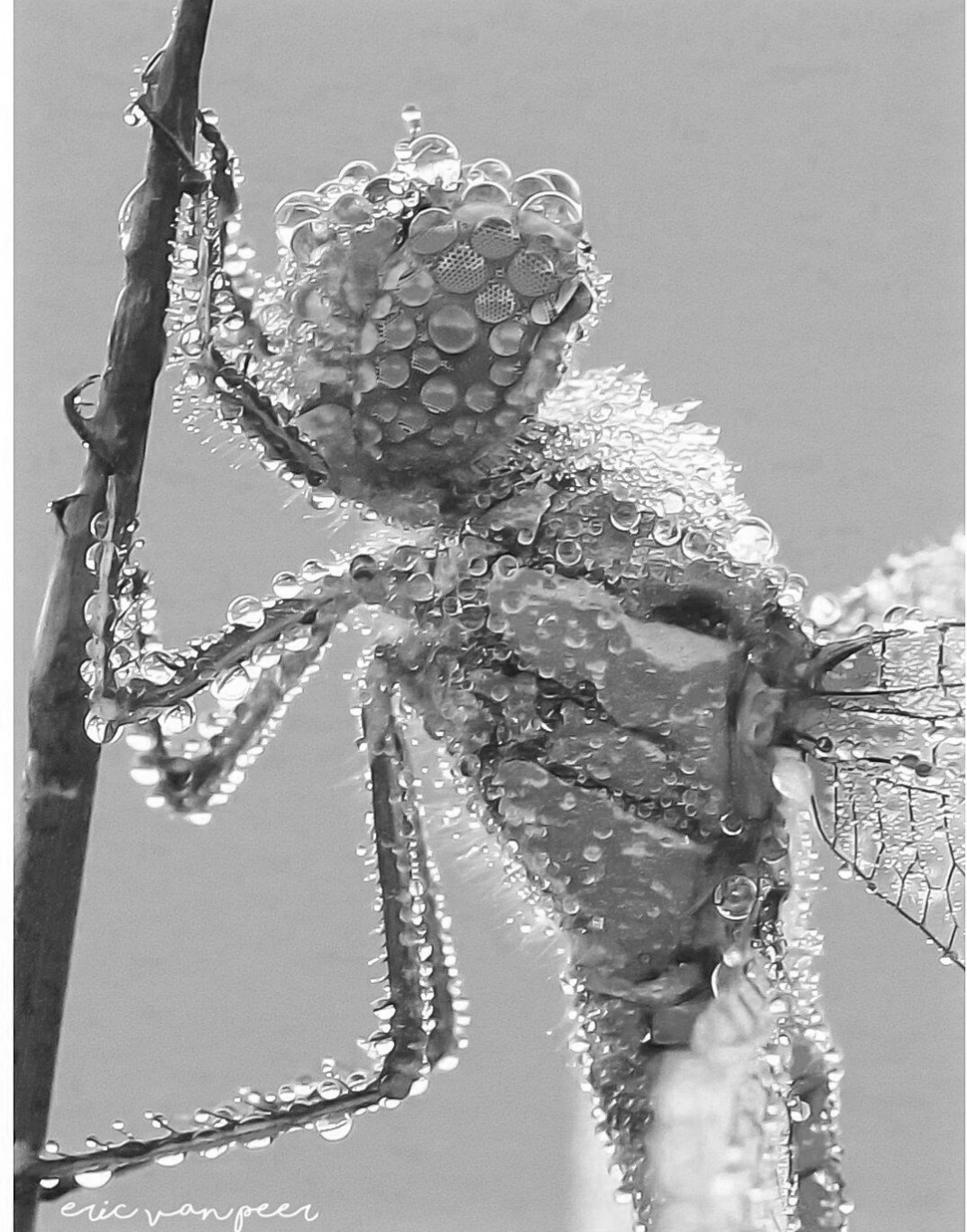
Advice and resources

The Church of England issued its pre-opening advice on Friday 16 July, before England moved to Step 4 of the Government's 'roadmap' on Monday 19 July. Our Churches will operate as follows:

- We request that everyone entering our building practises social distancing. We also recommend that everyone wears a face covering (and properly, please—over both mouth and nose). Please bring your own.
- Hand gel will be offered when you enter the building.
- Services will not include live singing.
- We operate a system of 'track and trace' and will ask for valid contact details. We will keep the data on file for 28 days. We will not be use these data for school-attendance purposes.
- We ask everyone who should be isolating not to attend. For example, anyone with an underlying health condition, or lives in a 'bubble' with someone who should be isolating. If you are unable to come to Church because you are isolating, please let Paul know so you are included as much as possible from home.



She was very literal when she 'kept someone in her prayers'.



This amazing image is by Eric Van Peer. It shows a dragonfly encrusted with 'pearls' of dew. The dragonfly probably stopped flying because of the weather, which then allowed the mist to condense. Try resting in God's presence for a while and see His glory start forming around your time of praise.

'Enough is enough!' I told myself ...

When the first Covid restrictions began in March 2020, I was hardly in the best physical shape of my life and, when the gym re-opened a couple of months ago and I'd been double jabbed, I decided there really was no excuse not to sort myself out!

I re-assembled the contents of my gym bag and even booked sessions with a PT (personal trainer) to keep me on the straight and narrow. Helen takes me through a programme of aerobic and weight-training exercises and, every week, gives me a different 'at home' regime to complete. I'm aware that the quest for fitness, in my case, will be a marathon not a sprint, but I'm already seeing steady results in terms of fitness and weight loss.

It occurred to me that a determination to become more physically fit, could also apply, in some respects, to becoming spiritually fit. Firstly, one has to make the effort to 'turn up'—to set time aside for regular prayer and worship. There's not much 'kit' to assemble—you don't have to wear special clothes (or have a shower afterwards!)—but a quiet place, perhaps a few written prayers or even some prayer beads might help. We even have the best PT in Jesus, as he left us with detailed instructions on how to get spiritually fit in the pages of the New Testament. He also trained up a few 'experts' in the lives of the Saints and the writings of the great spiritual teachers down the ages (see previous editions of this magazine).

If you really want to improve in your spiritual fitness, you could even ask one of the ministry team to conduct a first 'weigh in' (a sort of spiritual MoT) to make a base-line assessment and suggest a simple 'spiritual training routine' tailored to your needs. Whatever you decide, as we take our first cautious steps into a post-lockdown world, perhaps the time is right to make changes for good in all aspects of our earthly lives.

John the Baptist tells his disciples 'He must increase, but I must decrease' (John 3:30, NRSV). I certainly don't think John is talking about losing weight here but, by becoming closer to God—committing to a spiritual training regime, we might become less self-absorbed (something we've perhaps had to be over the last several months) and even fitter to serve our Lord, master and friend—Jesus Christ.

Revd Jane

From the Parish Registers

Christian Baptism

Sunday 4 July

Thursday 23 July

Sunday 25 July

Ava Grace Snow

Georgia Rea Smith

Kayla Belle

Tyler James Daniel Howard

Callum James Percy Manley

All baptisms were in Waterhead Church.

Christian wedding

Saturday 10 July

Saturday 24 July

Ramon Logan and Charlotte Mercer

Mark Bland and Jodie Seymour

Both occurred in Waterhead Church.

Christian funerals

Friday 2 July

Thursday 29 July

Alan Gerrard at Middleton Crematorium

Doreen Byron, at St Barnabas Church

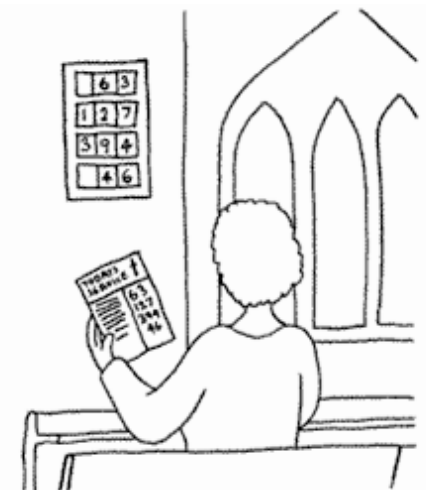
followed by a committal at
Oldham Crematorium.

Ordination as a Deacon

Monday 4 July

Kathreen Shahbaz

at Manchester Cathedral



She could hardly believe
that she had won on her
first visit to church

The Gospel according to John is different in content and tone from the other three gospels. It is highly literary and symbolic. It does not follow the same order or reproduce the same stories as the so-called Synoptic Gospels. To a much greater degree, it is the product of a developed theological reflection and grows out of a different circle and tradition.

Author The probable author is the apostle John but he never identifies himself explicitly.

Date The Gospel recounts its stories in a different sequence to the other Gospels, and the final chapter sounds like a later addition. These considerations suggest the text was compiled from many sources and therefore later than the other Gospels. Many commentators think it was written in the 90s of the first century.

Purpose Many commentators think the Gospel was written at Ephesus, to communicate truths about Jesus to Christian converts with a Greek background.

John's Gospel differs greatly from the Synoptic Gospels: it covers a different time span; it locates much of Jesus' ministry in Judaea; and it portrays Jesus discoursing at length on theological matters.

The major difference, however, lies in John's overall purpose. His Gospel says he chose not to record many of the symbolic acts of Jesus but instead included those episodes that would help his audience to

understand and share in the mystical union of Christ's church. He wants them to, 'believe that Jesus is the Christ, the Son of God and, that believing, you may have life in his name' (20:30). This motive pervades the narrative, as do a kind of mystic symbolism and repeated emphasis on the incarnation. The author begins his account with a pronouncement on the incarnation that clearly points toward Genesis ('In the beginning was the Word, and the Word was with God, and the Word was God'). The author continually adds interpretative comments of his own to clarify Jesus' motives.

Some events appear in all four Gospels but John explains them as symbolising deeper spiritual truths. For example, after feeding the 5,000 (6:1–15) Jesus says, 'I am the bread of life ...' And all through John's Gospel, Jesus openly presents himself as the divine Son of God: he does not hide his identity as he does in Mark's Gospel. Thus, the author of John's Gospel does not merely narrate a series of events but singles out details that support an ordered theological interpretation of those events.

In fact, a prime narrative device is a series of 'signs'—the gospel's word for Jesus' greater miracles. John is primarily interested in these deeds' wider significance. He therefore interprets them through reflection, narrative, and discourse. The first sign is the transformation of water into wine at Cana (Jn 2:1–11); this represents the replacement of the Jewish ceremonial washings and symbolises the entire creative and transforming work of Jesus.

For more information, go to:

<https://www.biblegateway.com/passage/intro/?search=John&version=NABRE>

<https://www.britannica.com/topic/Gospel-According-to-John>

<https://bible.usccb.org/bible/john/0>

The Gospel of St John

Jesus did not directly create the Church. Rather, he came to bring about 'The Kingdom.' His concept is very simple: if God is King — a sort of divine and therefore perfect ruler — then we live under Him and must obey His rule and obey only Him. When all humanity does obey God as King, life on earth will be transformed, leading to an earthly paradise: 'The Kingdom'.

The Church is one of Jesus' principal means of bringing about the Kingdom. The word 'church' has three separate meanings:

- A building in which Christian services are held.
- A Christian group or denomination, such as the '*Church of England*' or '*Baptist Church*.'
- All the people of God; the group of all baptised believers.

The third definition is usually the best. To distinguish this model from the other two, it is common to talk about the Church *Universal* which means all believers of all denominations, wherever they worship God.

It's often useful to use models and metaphors of the Church to help explain how it works. One of the first is St Paul's idea of the body.

The 'body' model of the Church says that each Christian member acts like an individual limb; and, so, like a human body, the Church relies on all Christians working together in harmony. St Paul sometimes calls it 'the *mystical body*'.

The mystical body is St Paul's favourite way of describing the way a group of Christians work when bonded together, spiritually, in a congregation. He says the true Church comprises all believers, past present and future.

The Holy Spirit of God lives in the soul of each member. Therefore, all members of the Church are interlinked. This fact explains why (for example) the Collect for All Saints' Day talks of how '[God] has *knit together* his elect in one *communion* ...' where the phrase 'knit together' recognises that a link exists, but without trying to define it. It is unclear how this 'linking' occurs, but it certainly operates in a spiritual way.

St Paul's most detailed description of the body occurs in 1 Corinthians 12:1–12. In it, he explains, systematically and in a sometimes witty way, the possible errors we cause if we ignore this aspect of the Church. If one person in the Church body sins, then all others become spiritually 'polluted.' Conversely, all acts of love and spiritual goodness help cleanse all other members of the body.

Just before distributing the bread and wine of Holy Communion, the priest takes a wafer of bread, breaks it symbolically, and says

We break this bread to share in the body of Christ.

Everyone responds, saying,

Though we are many, we are one body, because we all share in the one bread.

The body imagery occurs in many Collects. Probably the best known is the Collect for All Saints' Day:

Almighty God, you have knit together your elect in one communion and fellowship in *the mystical body* of your Son Christ our Lord ...

For more information, read:

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

<http://www.catholicapologetics.info/apologetics/general/mystica.htm>

<http://www.newadvent.org/cathen/10663a.htm>



The Body of Christ

Elizabeth Fry was born in Norwich in 1780, into a family of prominent Quakers. Her mother died when Elizabeth was twelve years old, so she was partly responsible for the care and education of the younger children.

Her remarkable family helped found Barclays Bank, her brother was a prominent philanthropist, and a younger sister wrote widely on education.

In 1800, when Elizabeth was 20 years of age, she married Joseph Fry. He was a banker and a cousin of the Bristol part of the Fry family. He was also a Quaker. They moved to London and had eleven children.

Elizabeth came from a devout family. Her diary suggests she was often moved by the preaching of local ministers. By 1811, Elizabeth had become a Quaker minister herself—173 years before a woman could become a minister in the Church of England!

Elizabeth's faith always had a practical emphasis. In 1813, she made her first visit to Newgate Prison where she observed women and children held in terrible conditions. Some had not even received a trial. Elizabeth began working for prison reform. She first worked for female matrons for female prisoners, then segregation of the sexes to prevent rape and sexual exploitation. In 1816, she also funded a prison school for children who were imprisoned with their mothers.

Elizabeth worked tirelessly. In 1817, she created the lobby group *Association for the Improvement of Female Prisoners*. Its message was accepted, but only slowly. Legislation to reform prisons was finally introduced in Parliament in 1823.

While Elizabeth is best known for her prison reforms, she was also involved in a wide array of other social projects. One early success established a 'nightly shelter' in London for homeless people. She said her motivation was seeing the body of a young boy who froze to death in the winter of 1819/1820. Later in 1824, during a visit to [Brighton](#), she founded the *Brighton District Visiting Society*. Its volunteers visited the local poor and provided 'help and comfort.' The plan was duplicated fairly widely across Britain.

Elizabeth used her influential network and worked with other prominent Quakers to campaign for the abolition of the slave trade. The work was slow and bankrupted her husband in 1828. Her rich brother took over as benefactor.

In addition, for more than 25 years, Elizabeth visited every convict ship leaving for Australia and promoted reform of the convict ship system. She worked to improve nursing standards and, in 1840, opened a training school for nurses. It was this programme which inspired her distant relative Florence Nightingale to take a team of Elizabeth's nurses to assist wounded soldiers in the Crimean War. Elizabeth herself continued to work for the education of working women, and for better housing for the poor, and she was responsible for the establishment of soup kitchens. Furthermore, she worked tirelessly to reform mental asylums.

Elizabeth died in 1845 at the age of 65. The Lord Mayor of London created the *Elizabeth Fry Refuge* in her memory as an institute for ex-prisoners. It still exists but now operates from Reading in Berkshire.

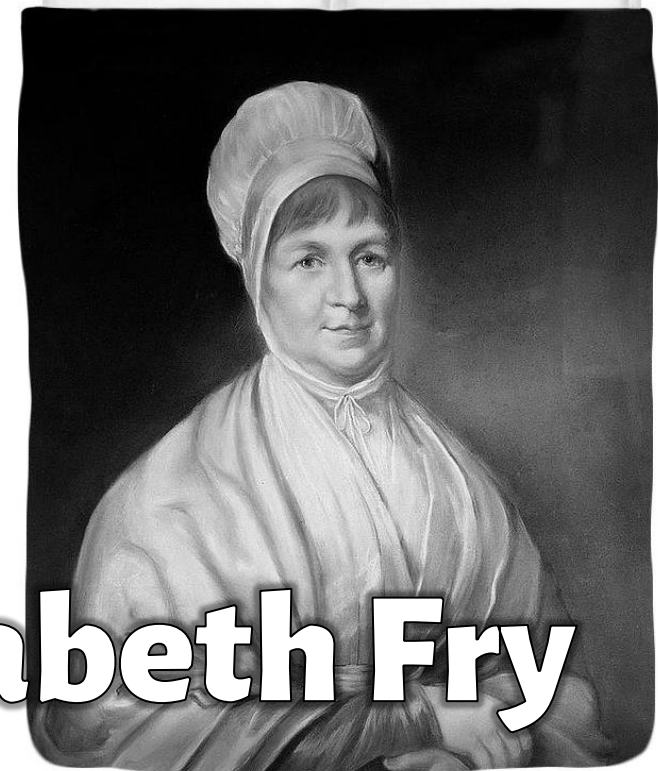
Elizabeth was inspired by the Quaker expression of her Christian faith. At that time, the Quakers—the Religious Society of Friends—were an influential group within the English Church known for their commitment to social justice. Despite persecution, the Quaker movement under Elizabeth's intelligent and passionate direction was able to change the ways the Government treated a great many of England's poorest and most marginalised members.

More information

<https://www.elizabethfry.co.uk/History>

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

Elizabeth Fry



The Greek word *mustērion* was a technical term meaning, 'the unknown things of God.' We get the everyday word 'mystery' from this same root. The Latin word *sacramentum* translates *mustērion* to give us the word 'sacrament'. The shared root also helps explain why we often refer to the sacraments as 'divine mysteries'.

The word sacrament acts like a shorthand code. The Anglican *Book of Common Prayer*, in its catechism, seeks to unpack the term by defining a sacrament as, 'an outward and visible sign of an inward and spiritual grace in us'.

A sign always points beyond itself to something that will happen. For example, a driver uses the indicator to warn other drivers, 'I'm just about to turn!' Other signs tell us to do something, like 'Stop!' A sacrament does much the same: 'God will do something.' Sacraments often don't act in a logical way, so we may need to explore their meaning to make more sense of them.

A sacrament always comprises two parts, which operate together:

- Someone performs a visible and symbolic action—maybe they eat bread in the Eucharist or perhaps they wash a child with water during a baptism. This is the 'outward and visible sign' of the sacrament.
- Next, God the Holy Spirit performs an invisible change in the lives of those involved. This is the 'inward and spiritual grace' of the sacrament. It explains why we want to perform the sacrament, and who supplies the power to enable it to happen.

In theology, a sign points beyond itself, to show something symbolic about the actions. They seek to give some sense of how God works: for example, pouring water during a baptism points to the way that baptism involves God washing away our sin. Eating bread during a service of Holy Communion points to the way that God feeds us in a spiritual sense.

Grace is another technical term. It refers to the way God gives us the power to become Christlike. In other words, God enables us to progress and grow in faith; without God's grace, we would retain

many of our limitations, weaknesses and flaws. God's grace always conveys something that makes our salvation more certain.

For more information, read:

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

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

<http://www.jesuschristsavior.net/Sacraments.html>

<http://www.catholic.org/prayers/sacrament.php>

Because you're worth it!

Because the Eucharist is central to most Christian acts of worship, the way we take part in the service is also important.

We need to approach the service with reverence and close attention. It also means the bread and the wine are of the very highest qualities possible.

The communion bread is generally used in the form of circular wafers. It normally contains no yeast, so it is similar to pitta bread. Once cooked, the bread is dried and then pressed in a mould. A cross or an image of Jesus on the cross is usually impressed into the surface of the wafer.

In practice, the wine is usually sweeter than normal table wine. In many churches, the communion wine is a normal wine that has been fortified (so extra alcohol has been added) to ensure it does not go

sour. Other Churches use non-alcoholic wine as a way of including everyone, including anyone who do not want to drink alcohol, children, etc.

And because we consider the Eucharist to be holy, the chalice we use when giving communion is usually made of solid silver and its inside surface lined with a thin layer of the purest gold possible.



What is a sacrament?

The Transfiguration

There are many special days during August, but the Feast of the Transfiguration on 6 August is the greatest.

The Transfiguration is one of the miracles of Jesus in the Gospels, when he ascended the Mount of Transfiguration and shone brightly. This miracle is one of the five major milestones in the gospel narrative of the life of Jesus—the others being Baptism, Crucifixion, Resurrection and Ascension.

The three Synoptic Gospels each describe the Transfiguration (see Matthew 17:1–9, Mark 9:2–8, Luke 9:28–36); and 2 Peter 1:16–18 also refers to it. In each case, Jesus and three of his apostles climb the mountain. Jesus then shines with rays of light. Next, the prophets Moses and Elijah appear beside him, and he speaks with them. Jesus is then called 'Son' by the voice of God the Father from heaven, with very similar words to those spoken at Jesus' Baptism.

This miracle is unique among others that appear in the Canonical gospels, in that the miracle happens to Jesus himself rather than being performed by him.

The Transfiguration not only supports the identity of Jesus as the Son of God, but the additional statement 'listen to him' identifies him as the messenger and mouth-piece of God.

The theology of the Transfiguration has received the attention of the Church Fathers since the earliest days. Today, the Greek and Russian Orthodox Churches centre much of their teachings on it. To them, it is a

pivotal moment, with the mountain setting presented as the point where human nature meets God. It is a place where the temporal meets with the eternal, with Jesus himself as the connecting point. So Jesus himself is the bridge between heaven and earth.



**For that one moment, 'in and out of time',
On that one mountain where all moments meet,
The daily veil that covers the sublime
In darkling glass fell dazzled at his feet.**

**There were no angels full of eyes and wings
Just living glory full of truth and grace.
The Love that dances at the heart of things
Shone out upon us from a human face**

**And to that light the light in us leaped up,
We felt it quicken somewhere deep within,
A sudden blaze of long-extinguished hope
Trembled and tingled through the tender skin.**

**Nor can this blackened sky, this darkened scar
Eclipse that glimpse of how things really are.**

Malcolm Guite

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<https://malcolmguite.wordpress.com/2017/08/03/transfiguration-3>

The Church celebrates the Transfiguration on Friday 6 August. For an account of the Transfiguration, read Matthew 17:1–8, Mark 9:2–8, Luke 9:28–36, and St Peter refers to it in 2 Peter 1:16–18.



Sam Eccleston

Sam was ordained a deacon on Sunday 4 July.

Sam was the community worker at St Barnabas Church between 2012 and 2018.



Kathreen Shahbaz

Kathreen was ordained a deacon on Sunday 4 July.

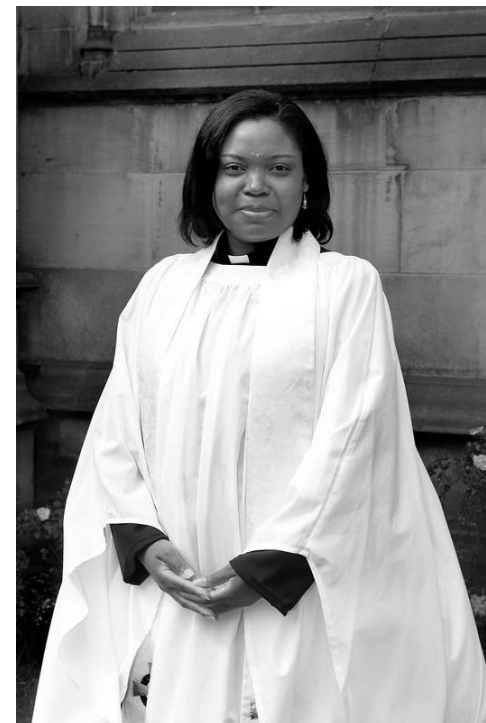
Kathreen and her family worshipped at St Barnabas Church from 2014.



Darren Quinlan

Darren was ordained a deacon on Sunday 4 July.

Darren was a placement student at St Barnabas in 2020.



Layfetta Masih

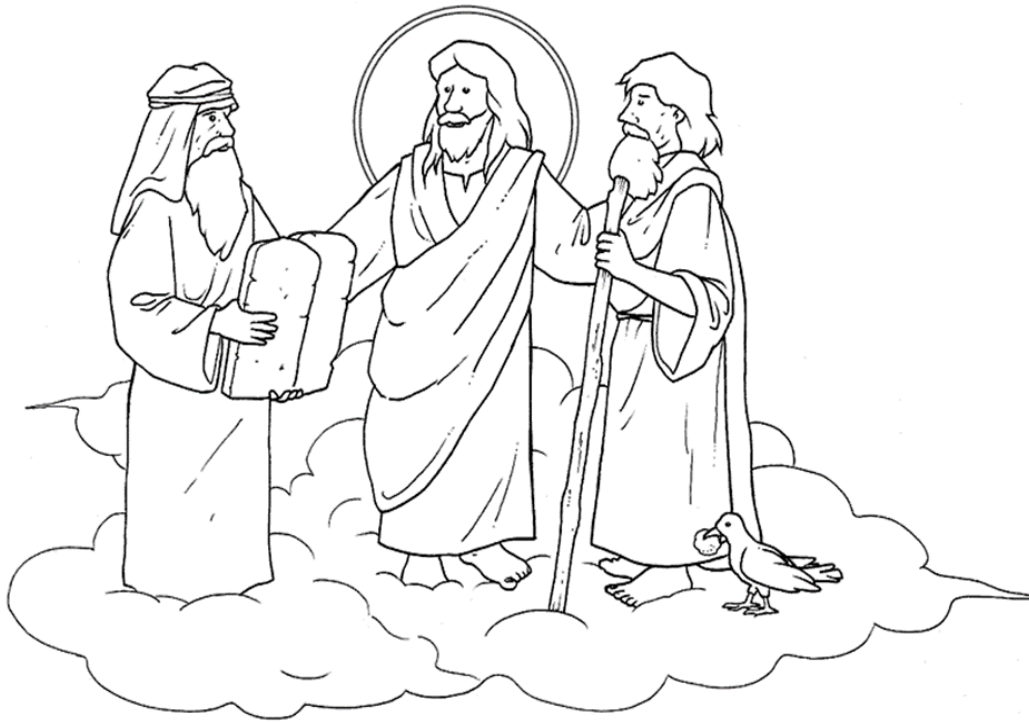
Layfetta was ordained a priest on Saturday 3 July.

Layfetta was a placement student at St Barnabas in 2019.

Four of this year's ordinands have close links with St Barnabas Church! All were ordained at Manchester Cathedral. Massive congratulations to all these four wonderful people. We send our sincere prayers and best wishes to each.

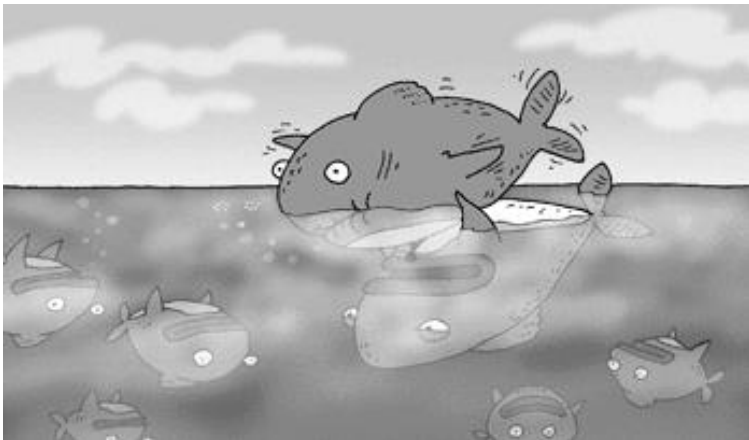
Please speak to Vicar Paul if you feel that God is calling you to any form of vocation in the Church of England.

Congratulations!



On Saturday 6 August, we celebrate the Feast of the Transfiguration. For a description of this wonderful event, please read Matthew 17:1–9.

Colour this page



**When fish
get baptised**

For a new beginning

In out-of-the-way places of the heart,
Where your thoughts never think to wander,
This beginning has been quietly forming,
Waiting until you were ready to emerge.

For a long time it has watched your desire,
Feeling the emptiness growing inside you,
Noticing how you willed yourself on,
Still unable to leave what you had outgrown.

It watched you play with the seduction of safety
And the grey promises that sameness whispered,
Heard the waves of turmoil rise and relent,
Wondered would you always live like this.

Then the delight, when your courage kindled,
And out you stepped onto new ground,
Your eyes young again with energy and dream,
A path of plenitude opening before you.

Though your destination is not yet clear
You can trust the promise of this opening;
Unfurl yourself into the grace of beginning
That is at one with your life's desire.

Awaken your spirit to adventure;
Hold nothing back, learn to find ease in risk;
Soon you will home in a new rhythm,
For your soul senses the world that awaits you.

John O'Donohue

A prayer for those ordained recently (see pages 20 and 21)



Being an eco-Church in August

- Try out new recipes that are more ecologically friendly than before (see the article on page 26–27).
- When on holiday or taking time off, read something (anything!) about ecology. Good websites include *Friends of the Earth*: <https://friendsoftheearth.uk> or *Greenpeace* <https://www.greenpeace.org.uk>

Did you know?

St Paul said, 'It seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings. (1 Corinthians 4:9)

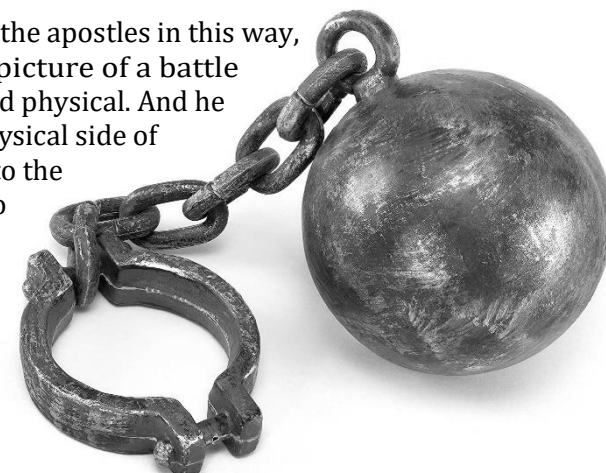
In the ancient world, a general would ride in triumph through his home city after winning any kind of military battle.

Like so many things in the ancient world, the victory parade was organised under a strict series of guidelines. Each was intended to maximise the visual impact of the triumph, and thereby make the general's achievement seem bigger. And he might need people to remember it later when he ran for political office as a senator or even emperor.

The general and his troops entered the city separately. It made the procession longer and therefore grander. Any ransacked treasure was heaped into open-top carts and again entered the city under separate guard. The general used the sight of stolen treasure to demonstrate that his campaign was more than self-financing: he was making his home city richer than before. He was suggesting that the people who saw the procession were lucky: he was making their lives better.

At the end of the procession came the prisoners of war. Again, the sight of these prisoners served a political purpose. They would soon suffer appalling executions as enemies of the state. The general was saying, 'Look what happens if you oppose me.' The prisoners were therefore bound in chains. All conceivable humiliations were used and exploited. And the prisoners at the end of the line would suffer the worst death.

When St Paul talks of the apostles in this way, he is trying to paint a picture of a battle between the spiritual and physical. And he is suggesting that the physical side of his own nature has lost to the spiritual side. In being so spiritual, his listeners should therefore pay more attention to what he is saying. He knows what he is talking about.



The ecological impact of what we eat

Climate Change and the Church: What we can do

Talking to people about their diet often leads to controversy, but it's now clearly established that what we eat has an effect on climate change.

The world's food system is responsible for about one-quarter of the planet-warming greenhouse gases that humans generate each year. That includes raising and harvesting all the plants, animals and animal products we eat—beef, chicken, fish, milk, lentils, kale, corn and more — as well as processing, packaging and shipping food to markets all over the world. If you eat food, you're part of this system.

Which foods have the largest impact?

Meat and dairy foods, particularly from cows, have an outsize impact, with livestock accounting for around 14.5 percent of the world's greenhouse gases each year. That's roughly the same amount as the emissions from all the cars, trucks, airplanes and ships combined in the world today.

In general, beef and lamb have the biggest climate footprint per gram of protein, while plant-based foods tend to have the smallest impact. Pork and chicken are somewhere in the middle. A major study published last year in the journal *Science* calculated the average greenhouse gas emissions associated with different foods. The bar graph opposite offers a basic summary.

These figures are only averages. Beef raised in the United States generally produces fewer emissions than beef raised in Brazil or Argentina. Certain cheeses can have a larger greenhouse gas impact than a lamb chop. Some experts think these numbers may actually underestimate the impact of deforestation associated with farming and ranching.

But most studies agree with this general hierarchy: plant-based foods usually have a lower impact than meat, and beef and lamb tend to be the worst offenders by a considerable margin.

Is there a simple food choice I can make that would reduce my climate footprint?

Consuming less red meat and dairy products will typically have the biggest impact for most people in wealthy countries. That doesn't necessarily mean going vegan. You might just eat less of the foods with the biggest climate footprints, like beef, lamb and cheese. If you're looking for substitutes, pork, chicken, eggs and molluscs have a smaller footprint. But plant-based foods like beans, pulses, grains and soy tend to be the most climate-friendly options of all.

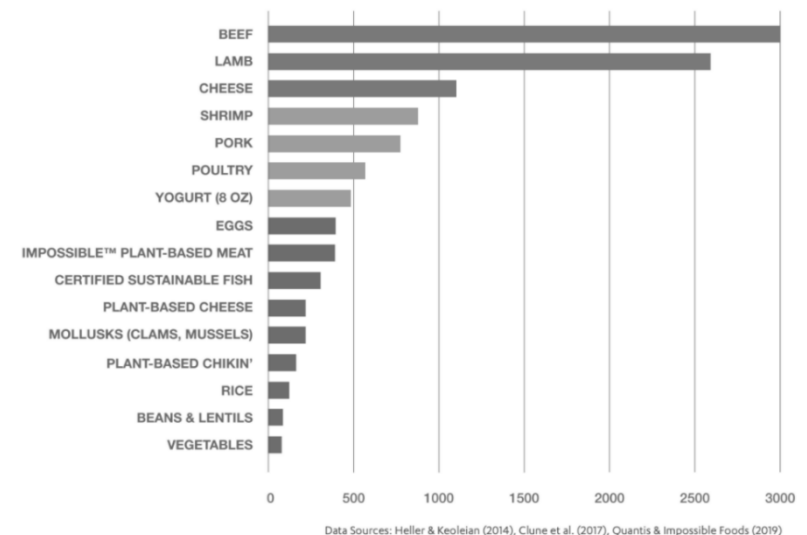
Diet varies from person to person. But a number of studies conclude that people who currently eat a meat-heavy diet—including much of the population of the United States and Europe—could shrink their food-related footprint by one-third or more by moving to a vegetarian diet. Giving up dairy would reduce those emissions even further.

If we don't want to go that far, there are still ways to shrink your individual footprint. Just eating less meat and dairy, and more plants, can reduce emissions. Cutting back on red meat in particular can make a surprisingly large difference: according to an analysis by the *World Resources Institute*, if the average American replaced a third of the beef they eat with pork, poultry or legumes, their food-related emissions would still fall by around 13 percent.

Keep in mind that food consumption is often only a small fraction of a person's total carbon footprint: There's also driving, flying and home energy use to consider. But dietary changes are often one of the quickest ways for many people to lighten their impact on the planet.

CARBON FOOTPRINT SCORECARD

Greenhouse Gas Emissions per 4 oz. Serving



The average greenhouse gas impact (in kilograms of CO₂) of getting 50 grams of protein from the foodstuffs listed. Reproduced from *New York Times*, 'How to shop, cook and eat in a warming world'. April 30, 2019, by Julia Moskin, Brad Plumer, Rebecca Lieberman and Eden Weingart



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Wordsearch for August

Jesus said, 'My command is this: love one another as I have loved you' (John 15:12)

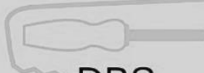
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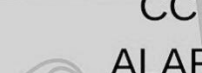
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