

A black and white photograph of a rocky coastline. In the foreground, there are large, dark, layered rock formations. To the right, a hill covered in dense evergreen trees rises. In the background, a body of water is visible under a cloudy sky.

# <sup>SAINT</sup> Barnabas CLARKSFIELD

**February 2022**

**[medlockhead.co.uk](http://medlockhead.co.uk)**

## Services at St Barnabas' Church

**Sunday 9:30 am Parish Worship**

**When the pandemic is over:**

**Tuesday 10:00 am Holy Communion (said)**

**The 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 March magazine by 15 February.**

**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 Curate

**The Revd Denise Owen (and Vicar of St Thomas' Church Moorside)**

**Tel: (0161) 652 0292 and E: therevd.dowen@yahoo.co.uk**

### 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**

**Treasurer Mrs Vicky Heaton (07468) 463 753**

**Parish Hall bookings The Vicar (0161) 624 7708**

## Letter from the Vicar

The seasons of the Church move forward. Christmas and Epiphany are past with their outward trappings of white and gold. From now until the beginning of Lent we've changed these trappings to green.

These colours have symbolic meaning. Like all festivals of our Lord, the vestments and altar cloth are white to symbolise purity and new life. The green of so-called 'Ordinary Time' reflects the world of nature, ecology, the environment and by extension everything that God has made.

The transition from white to green illustrates the wider truth that all Christians are called to take the purity and new life that comes from God coming to birth in human lives out into the world. God shares His purity and new life with us because He intends us to share them ever wider, taking the love of God we learn in Church and taking it out into the world.

We need to take God with us into the world because so much of the world is spiritually and morally in need of His new life and purity. We 'take God into the world' insofar as He lives within us, His children. And God accompanies us insofar as we can go to places and attend meetings, etc., in an attitude of prayer.

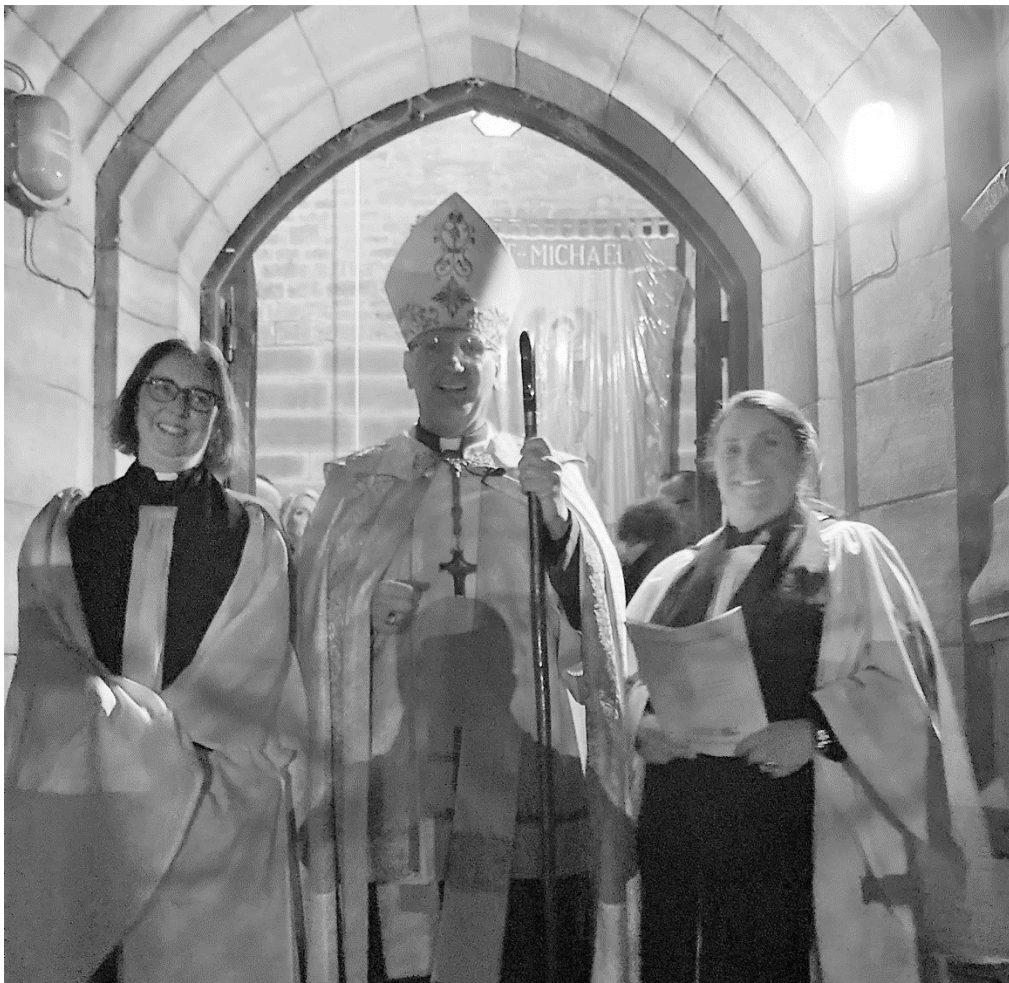
We need to actually have God within ourselves if we are to genuinely take Him with us into the wider world. No one can share what they do not first have for themselves.

The central theme of Christmas is incarnation, when God came to birth in the baby Jesus. Epiphany widens that theme as Jesus is recognised by the Magi who were Gentiles and therefore outsiders. It's now our turn to share Jesus with everyone in our own land, culture, setting, language, and context.

Therefore, as we move from white in Church to green, remember the transition it invites us to.

Wishing everyone the joy of knowing and sharing the new life that comes from knowing Jesus:

PAUL



Our former curate, the Revd Jane Hyde at her licensing service on Wednesday 5 January. She is now an Associate Priest in Middleton working with the Revd Jenni Beaumont (left).

## Answers to the Bible quiz on page 12

### Old Testament

There are 39 books  
The longest book is Psalms

Approximately 1100–1300 years  
The shortest book is Obadiah

### New Testament

There are 27 books  
The Third Letter of John is the shortest

The longest book is Acts

# Bible readings for February

## Sunday 30 January

### Fourth Sunday of Epiphany

First: Ezekiel 43:27 — 44:4  
Epistle: 1 Corinthians 13:1–13  
Gospel: Luke 2:22–40

## Sunday 13 February

### Third Sunday before Lent

First: Jeremiah 17:5–10  
Epistle: 1 Corinthians 15:12–20  
Gospel: Luke 6:17–26

## Sunday 27 February

### Sunday next before Lent

First: Exodus 34:29–end  
Epistle: 2 Corinthians 3:1—4:2  
Gospel: Luke 9:28–36

## Sunday 6 February

### Fourth Sunday before Lent

First: Isaiah 6:1–8  
Epistle: 1 Corinthians 15:1–11  
Gospel: Luke 5:1–11

## Sunday 20 February

### Second Sunday before Lent

First: Genesis 2:4b–9, 15–25  
Epistle: Revelation 4  
Gospel: Luke 8:22–25

## Wednesday 2 March

### Ash Wednesday

First: Joel 2:1–2, 12–17  
Epistle: 2 Corinthians 5:20b—6:10  
Gospel: Matthew 6:1–6, 16–21



‘I blame this on manna-made climate change!’  
(with apologies to Numbers 14)



# Joyce Booth

With enormous sadness, we must announce the sad death of Joyce Booth on 31 December 2021. She was a few days from her 92nd birthday.

Joyce joined the Church in 1956 and remained a faithful member ever since. She was at one time the and supported a vast array of church groups and societies. She was super-intendent of the Infant School. She encouraged her husband Bill to join the Church and became a Warden.

Joyce's health had been deteriorating for some time. The start of the pandemic coincided with her stopping attending Church in person. But she read with great enthusiasm the service transcripts posted each week, and eagerly awaited Holy Communion at home.

Joyce died peacefully on Friday 31 December last year. She will be very greatly missed. Her funeral occurred in the church she loved on Monday 24 January. Please click [here](#) to see a recording of the service.

May she rest in peace and rise in glory.



# From the Parish Registers

## Christian Funeral

Thursday 6 January

Barry Harvey, at Oldham Crematorium.

Friday 14 January

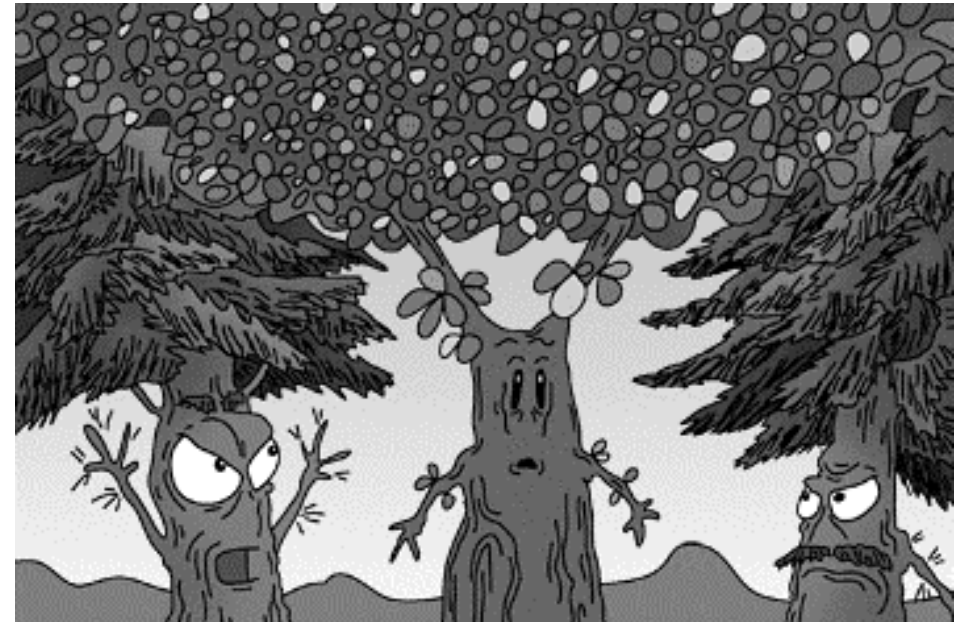
Dorothy Fletcher, in Waterhead Church followed by a committal at Oldham Crematorium.

Monday 24 January

Joyce Booth, at St Barnabas Church followed by a committal at Oldham Crematorium.

Thursday 27 January

Joan Patrician Bradley at St Barnabas Church followed by a committal at Greenacres Cemetery.



'Look at the fancy Joseph tree!'  
(with apologies to Genesis 37:3-36)

## Background to climate science

Science proceeds through a combination of experimentation to collect information (which we might call ‘data’ and ‘evidence’) and comparing this information with ideas that help explain these observations (which we usually call ‘theories’ and ‘models’).

The scientific models describing climate change are evolving with time because scientists continually collect ever more information. Scientists continually adjust and improve their models, refining them until the model can better explain the information. It’s likely the model is essentially correct when it can explain the information. Climate science is close to reaching this state of understanding climate change.

The information on climate change describes a model in which pollution is damaging the climate at an ever-increasing rate. Climate scientists believe it is possible to halt climate change, but they also believe the necessary timescale is urgently short — probably only a few years. None of the current models allows any doubt about these consequences. The only serious doubt concerns the timescales at which these events will occur.

If the changes to the amounts of pollution entering the atmosphere do not decrease drastically during this short timescale, climate scientists believe that the earth’s climate may never recover, or it may require thousands of years after humankind has become extinct.

## The climate-change model and ecology

Many kinds of pollution exist such as light-pollution, plastic, litter, and gas-based emissions. This discussion concentrates on the gases that enter the environment and cause it damage.

Pollution can occur naturally, but most of it is a result of human activity. The amount of natural pollution has not changed much over time, but the amount of human-made pollution has increased considerably since the Industrial Revolution about 250 years ago. The observed large increases in pollution are therefore the result of human activity.

The amount of human-made pollution in the world shows no sign of decreasing. It might even be increasing.

Pollution has increased the average temperature of the world’s atmosphere. This rise in temperature has itself changed the world’s climate. That is why the world is experiencing storms of greater violence and more hurricanes, and disturbed patterns of rainfall (more / less rain per annum in different parts of the world, in different seasons, etc.). These changes in climate affect all living things that live on the earth.

This conversion of ice to form water is causing the level of the sea to rise. Millions of people living in low-lying islands and coastal regions are at risk of becoming homeless as their homes become submerged. Stated differently, millions of people will have to migrate elsewhere, to higher ground.

The change in global climate is causing the extinction of many species. The resulting changes to the earth’s biodiversity is itself changing habitats and threatening the food chain we all depend on. Millions of people will starve or must migrate in search of enough food.

Scientists believe that reversing the changes caused by the rise in average global temperature is unlikely within a viable timescale. Permanent damage to the world’s ecology seems increasingly likely.

## Responding to climate change

Humans create the pollution that is causing climate change. The only solution is to decrease the amounts of pollution that humans create. No other option will make a big enough change.

Governments and organisations such as schools and churches often set emission targets. These goals help measure the amounts of pollution they produce and help when quantifying their success in decreasing the amount of pollution they create. Many organisations want a target of ‘net-zero’ which means the amount of pollution generated is the same as the amount of pollution removed. All targets require that an emitter knows how much pollution they create and will take into consideration many factors. Commonly, the measurable factors will include buildings, travel, diet, etc.

Humans have many ways of decreasing the amounts of pollution they cause. The simplest way to decrease the amounts of pollution we create is to stop those processes that involve burning. To that end, almost all forms of travel must decrease very significantly — in particular, all forms of air travel and, to a lesser extent, the use of petrol or diesel-consuming vehicles. Those vehicles remaining will need to be small and powered by electricity. The energy we consume for heat must stop using gas. Householders and organisations must switch their energy supplier to a source that is renewable.

In summary, all humans must stop consuming and wasting the resources of the world. All of us must therefore learn to reduce and therefore adapt what we do; reuse and therefore mend rather than buying new; and recycle.

*All these statements can be fact checked from reputable sources.*

Rosa Louise McCauley was born in Tuskegee, Alabama, on 4 February 1913. Her parents separated shortly after her younger brother was born.

Her mother was a teacher so the family valued education. Rosa moved to Montgomery, Alabama, and eventually attended high school there. Schooling was segregated, so her school was only for non-white students. She left at 16 to care for her dying grandmother and, soon thereafter, her chronically ill mother.

In 1932, at 19, she married Raymond Parks, an older, self-educated man who worked as a barber and was a life-long member of the *National Association for the Advancement of Coloured People* (NAACP). He supported Rosa in her efforts to earn a diploma. Rosa began work as a seamstress.

The couple were respected members of Montgomery's large African-American community which fought the local segregation laws that made daily life so difficult. For example, coloured people could only attend prescribed schools, drink from specified water fountains, and borrow books from a 'Black Library.'

Rosa joined the Montgomery chapter of the NAACP in 1943 and became its secretary. Her husband feared for her safety and discouraged her.

Rosa became famous on Thursday 1 December 1955. She was 42 and was taking the bus home. Non-white residents often avoided public transport because the 'Negroes-in-the-Back' policy was demeaning. Nonetheless, 70 percent or more riders on a typical day were African-Americans. Rosa was one of them.

Montgomery laws were contradictory: one promoted segregation while another said no person (white or black) could be asked to give up a seat even if there were no other seat on the bus available.

At some point during the journey, a white man entered the bus and found there was no seat in the designated 'white-only'. The driver told the riders in the four seats of the first row of the 'coloured' section to stand, in effect adding another row to the 'white' section. Three people obeyed and Rosa did not. A stand-off ensued and two police officers arrested her.

Rosa was not the first non-white person to be arrested for refusing to yield her seat on a Montgomery bus. Nine months previously, a 15-year-old named Claudette Colvin was also arrested for the same offence.

'People always say that I didn't give up my seat because I was tired,' Rosa wrote later in her autobiography 'but that isn't true. I was not tired physically ... No, the only tired I was, was tired of giving in.'

News of Rosa's arrest spread fast. Many in Montgomery's non-white population boycotted public transport on the day of Rosa's trial. She was found guilty, given a suspended sentence, and fined.

The boycott was larger than even optimists anticipated. Local Church ministers used the momentum to form the *Montgomery Improvement Association*. Its leader was a newly appointed Baptist minister named Martin Luther King Jr.

Legal action went through the courts all the way to the US Supreme Court and, a year after the incident, the Court ruled that bus segregation was not constitutional. Rosa was soon known as 'the mother of the civil rights movement.'

Over the next half-century, Parks became a nationally recognised symbol of dignity and strength in the struggle to end entrenched racial segregation. In fact, she experienced continuing harassment and eventually had to move.

In the years following her retirement, Rosa travelled widely to support civil-rights events. She wrote an autobiography *My Story*.

Rosa was a life-long member of the African Methodist Episcopal Church, which said that faith requires people to act in the world. Her 1995 book *Quiet Strength* focuses on the role that her Christian faith played throughout her life and the way her strength came from God.

She died in October 2005 aged 92 and was the first woman in US history to lie in state in the US Capitol.

### More information

<https://www.history.com/topics/black-history/rosa-parks>  
<https://www.pbs.org/wnet/religionandethics/2013/02/01/february-1-2013-the-rosa-parks-papers/14627/>  
<https://www.latimes.com/archives/la-xpm-1995-01-21-me-22523-story.html>

# Rosa Parks



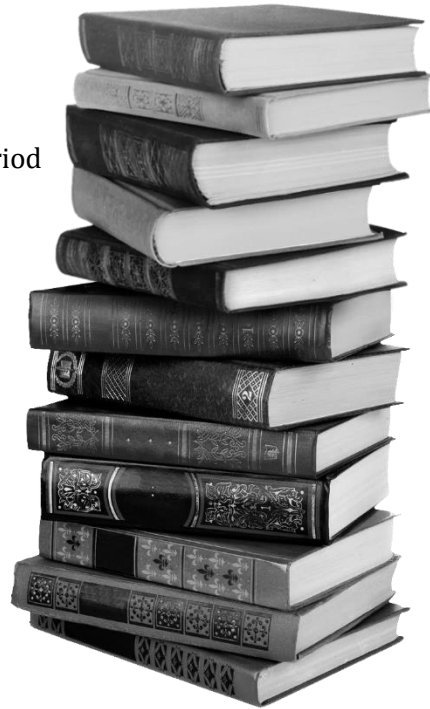
# Introducing the Bible

Bible means 'books' because it not a single work, but a library of 66 books. The Bible is sub-divided into two long sections that we call 'testaments.' This word is best translated as 'a promise with a guarantee.'

Can you fill in the blanks? The answers appear on page 4.

## The Old Testament

- It includes \_\_ books.
- It was written by a many people over a period of about \_\_\_\_ years.
- We do not know the names of most of its authors.
- It was completed about 200 BC so two centuries before Jesus was born.
- The longest book is P \_\_\_\_\_, with 150 chapters — one of which is 176 verses long and one is only 4 verses long.
- The shortest book is O \_\_\_\_\_, which is less than 600 words long.



## The New Testament

- It includes \_\_ books.
- It was written by a small number of people over a period of about 45–80 years.
- We know the names of most of its authors, but not all.
- It was probably completed in about 110 AD, so about 75 years after Jesus died.
- Its longest book is the \_\_\_\_ at 28 chapters.
- Its shortest book is the \_\_\_\_\_ Letter of \_\_\_\_ at just over 300 words.

# Books of the Bible

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

## Find the following books

Books in *italic font* are in the **New** Testament

Books in upright font are in the **Old** Testament

<i>ACTS</i>	AMOS	<i>EPHESIANS</i>	EXODUS
GENESIS	ISAIAH	<i>JOHN</i>	LEVITICUS
<i>LUKE</i>	MALACHI	<i>MARK</i>	<i>MATTHEW</i>
MICAH	NAHUM	NUMBERS	PSALM
<i>ROMANS</i>	<i>TITUS</i>		

# Literature type

When reading a verse or passage in the Bible, one of the most important questions we should always ask is: 'What *type* of writing is this?' We speak of the kind of **literature type** (which is also called **genre**).

## Type

**Rules and regulations:** the **Law**. This class of literature can also include *liturgy*.

**Biographies**  
Mainly the four books concerning Jesus' life, which we call the *Gospels*.

**Prophecy** (e.g. the works of Isaiah) which record the times when God spoke directly to his chosen people, the Hebrews. Much of the prophecy in the Old Testament is written in the form of poetry, so its images are highly metaphorical and can be very difficult to understand.

**Poetry** Psalms is a good example. Hebrew poetry is beautiful, but is written in a heavily stylised form. It is sometimes difficult to understand wordplay in translation.

**Narrative and history** A fact-based use of language.

**Metaphor and parable:** exploring reality with pictures and images. 'The kingdom of heaven is like ...'

**Letters** to people or to groups of people in local churches:

- To named individuals such as Titus,
- To churches e.g. Romans.
- To all Christian believers e.g. the letter of James.

### Psalms 23

Type =

- <sup>1</sup> The LORD is my shepherd, I lack nothing.
- <sup>2</sup> He makes me lie down in green pastures, he leads me beside quiet waters,
- <sup>3</sup> he refreshes my soul. He guides me along the right paths for his name's sake.
- <sup>4</sup> Even though I walk through the darkest valley, I will fear no evil, for you are with me; your rod and your staff, they comfort me.

### Exodus 20

Type =

- <sup>1</sup> God spoke all these words ...
- <sup>3</sup> "You shall have no other gods before me.
- <sup>4</sup> "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. <sup>5</sup> You shall not bow down to them or worship them ...
- <sup>7</sup> "You shall not misuse the name of the Lord your God. <sup>8</sup> "Remember the Sabbath day by keeping it holy. <sup>12</sup> "Honour your father and your mother, so that you may live long in the land the Lord your God is giving you. <sup>13</sup> "You shall not murder.
- <sup>14</sup> "You shall not commit adultery. <sup>15</sup> "You shall not steal. <sup>16</sup> "You shall not give false testimony against your neighbour. <sup>17</sup> "You shall not covet.

### Luke 19

Type =

- <sup>1</sup> Jesus entered Jericho and was passing through. <sup>2</sup> A man was there by the name of Zacchaeus; he was a chief tax collector and very wealthy. <sup>3</sup> He wanted to see who Jesus was, but because he was short he could not see over the crowd. <sup>4</sup> So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. <sup>5</sup> When Jesus reached the spot, he looked up and said to him, 'Zacchaeus, come down immediately. I must stay at your house today.' <sup>6</sup> So he came down at once and welcomed him gladly.
- <sup>7</sup> All the people saw this and began to mutter, 'He has gone to be the guest of a sinner.'
- <sup>8</sup> But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount."

### Philippians

Type =

- <sup>1</sup> From Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus at Philippi, together with the overseers and deacons: <sup>2</sup> Grace and peace to you from God our Father and the Lord Jesus Christ.

## Examples of Literature type





**Colour this page**

This picture shows Simeon and Anna and the baby Jesus. You can find the story in the Bible, in Luke 2:22-40.

## February wordsearch



**Find the following words in the wordsearch above**

Blessings, Candlemas, Candles, Christian, Church, Feast, February, Forty days, Holy Day, Jesus, Light, Mary, Presentation, Ritual, Second, Temple, Traditions, Winter.

# Thank you...

As we approach Candlemas, and after my first few weeks of ministry in a new place, I send you all greetings from Middleton.

I am pleased to have this opportunity to thank you again for your gifts, cards and messages of love and support and especially for the truly beautiful white designer stole that both churches presented to me at my last service.

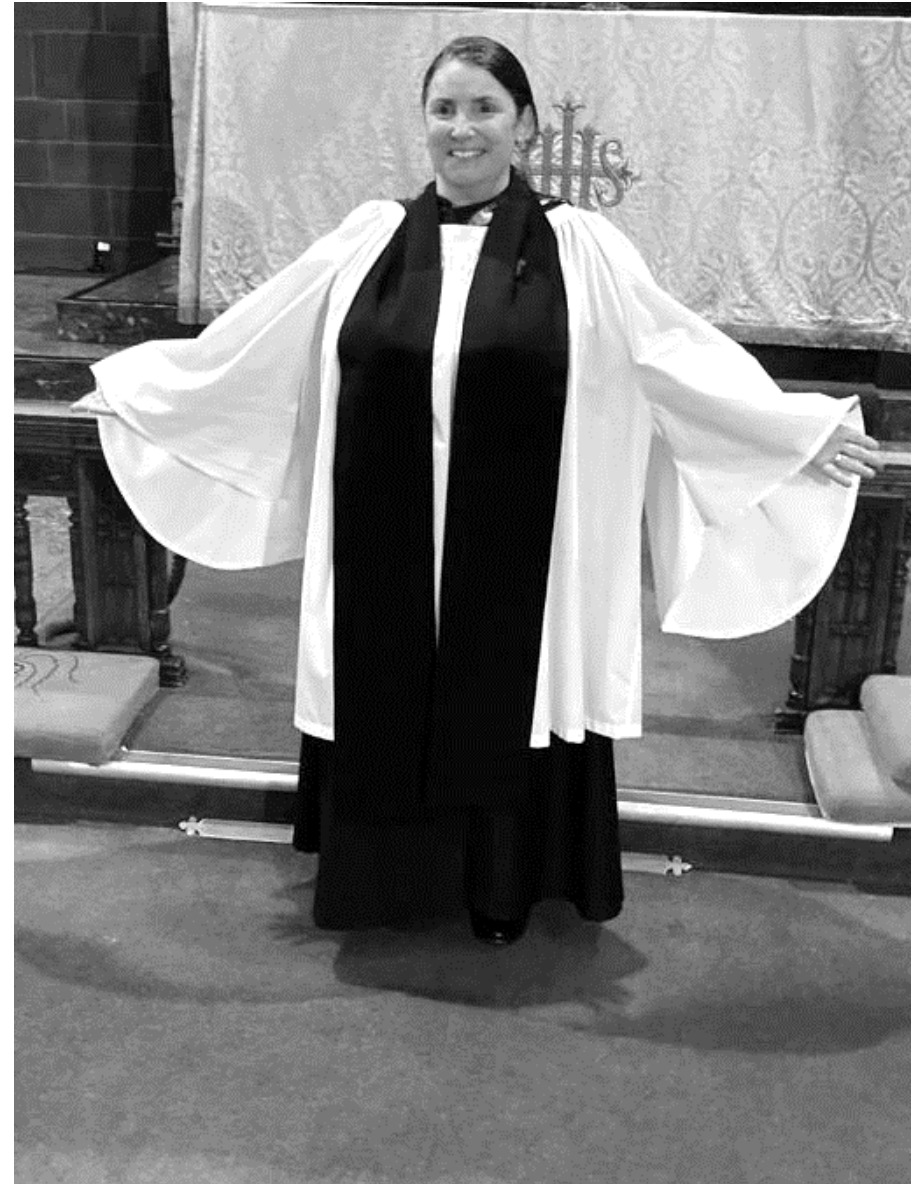
As some of you will have heard me say on that occasion, it will be perfect to wear as I baptise new disciples into the Christian family to which we all belong. It was blessed by Paul at Holy Trinity and I was able to wear it most fittingly the Sunday after on the Feast of the Baptism of Christ as I presided at a Eucharist in Rochdale. Its first 'proper' outing will be at a Christening towards the end of January and I am sure to remember you all as I administer this most important Christian Sacrament.

I'd also like to thank those of you who were able to attend and support me at the joint licensing of myself and my new 'boss' Jenni. It was a keenly anticipated occasion by those who had been waiting for a new ministry team for many months, indeed, so excited was one of the Churchwardens that he had been counting down the 'sleeps' until we arrived ... rather like a child at Christmas!

The service itself was very special, and thank you Paul (who 'gave me away') for your generous and complimentary words as you introduced me to the Bishop and the congregation.

I hope and pray that St Barnabas and Holy Trinity and the other churches in the Oldham and Ashton Deanery—specifically Mission Community 4 (that's you!) will flourish as new and exciting Holy-Spirit-inspired initiatives are developed. May God be with you as you journey on ...

Revd Jane





God, the source  
of all insight, whose coming  
was revealed to the nations  
not among men of power but on a  
woman's lap: give us grace  
to seek you where you  
may be found, that the wisdom  
of this world may be humbled  
and discover your unexpected joy.

*Candlemas*  
by Janet Morley

## Candlemas

The Church celebrates Candlemas forty days after Christmas Day. It therefore occurs on 2 February which, this year, falls on a Wednesday.

Candlemas remembers the story of Anna and Simeon in Luke 2:22–35. It's often called the Feast of the Presentation, because it describes Jesus' parents taking their first-born son to the Temple in Jerusalem to be dedicated to the service of God while still a very young baby.

The Feast of the Presentation is one of the oldest festivals in the Christian church. We know it's been celebrated in Jerusalem since the fourth century but it may have been celebrated elsewhere before then.

The feast is often called 'Candlemas' from the Song of Simeon (which we also call the *Nunc Dimittis*) which forms a central part of the story. It describes Simeon describing Jesus as 'a light to lighten the gentiles and a light to reveal you to the nations and the glory of your people Israel.' Gentiles and Israel together represent *everyone*. And God's Glory in the Old Testament, and often the New, is manifested as visible light—think of the Transfiguration. This hymn therefore describes Jesus as a source of spiritual light to all people of faith.

When the name was coined, the simplest source of light was the common candle, so candles because a visual metaphor for the way the light of Christ banishes spiritual darkness.

The name 'Candlemas' actually means 'celebration of candles.' As well as remembering Jesus as the light of the world, Candlemas was the occasion when candles were blessed. Worshippers took all their candles for the coming year to their Church where they were blessed.

Often Christians would say a simple prayer to 'Jesus, light of the world' each time they lit one of their blessed candles, asking God to protect their lives and homes, and banish the darkness they feared.

**Now, Lord, you let your servant go in peace:  
your word has been fulfilled.  
My own eyes have seen the salvation  
which you have prepared in the sight of every people;  
A light to reveal you to the nations  
and the glory of your people Israel. Luke 2.29–32**

**Glory to the Father and to the Son  
and to the Holy Spirit;  
as it was in the beginning is now  
and shall be for ever.  
Amen.**



Lent starts on Ash Wednesday. This year, it occurs on Wednesday 2 March. It therefore makes sense to think even now about our Lenten observances.

Lent is an opportunity for solemn self examination. Each question needs to be framed in terms of our Christ-like-ness, or lack of it. That is why the central image of the Ash Wednesday service is drawing a cross on each worshipper's forehead. It acts like a filter between the world as we perceive it and our mind.

A common practice during Lent is giving up something we usually take for granted. For example, we eat less or eat more plainly. There are three good reasons to do so:

1. We express our solidarity with the poor and marginalised—those who cannot eat well or enjoy luxuries because they cannot afford to.
2. Practising self-denial helps build spiritual resilience and self discipline. Those habits can then be applied to all other aspects of the spiritual life.
3. We may save money, for example by buying simpler food we spend less at the shops. The money we save can go toward a cause that helps spread Godliness.

Therefore, a month before Lent formally starts, please start thinking about how you intend to grow spiritually this year. How do *you* intend to live a holy Lent?

**Please join us as we celebrate Ash Wednesday  
at St Barnabas at 2:00 pm.**

## How can I live a holy Lent?



## Did you know?

But now, this is what the Lord says— he who created you, Jacob, he who formed you, Israel: 'Do not fear, for I have redeemed you; I have called you by name; you are mine.' Isaiah 43:1

The Angel said, 'Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John.' Luke 1:13

Gabriel said [to Joseph], 'Mary will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.' Matthew 1:21

The Jewish people took great care when choosing a name when a child was born. They asked God what traits they thought He wanted their child to grow into. The chosen name was considered to be prophetic and predictive, so they named a child 'Wisdom' if they wanted it to grow up to be wise. They might call a child 'Mercy' or 'Merciful' to illustrate the concept of mercy. Some African countries still use this idea.

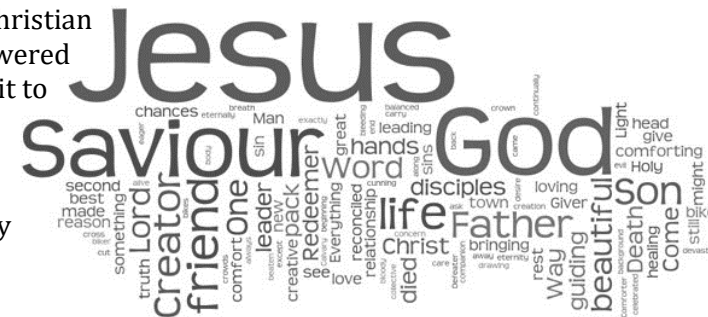
The name 'Jesus' is a Greek translation of a Jewish name: Joshua, which means 'The Lord saves.' And John is a Greek translation of 'Johanan' which means 'God is gracious' (or 'God gives grace'). Jesus did literally bring salvation through the Cross; and John the Baptist did truly demonstrate the grace of God through the promise of forgiveness, as symbolised by washing sins away at baptism.

Christians have adopted some of these ideas about names. For example, until quite recently, a person took a new name when they were baptised, hence the concept of a 'Christian name.' We see this in the baptism liturgy when a priest first names the person before baptising them. saying: 'X—, I baptise you ...'

Christian names were usually chosen with the hope that a person would be like one of the saints or a friend known to be a good Christian.

Second, all of us have a new name following baptism. We are 'Christian.' That name points to Jesus whom we follow. He saves us through the Cross. We seek to copy him in the way we choose to live.

Thirdly, being a Christian means we are empowered by God the Holy Spirit to be more truly ourselves—the person God wants us to be. That's what 'called by name' really means.





# Prayer

## for February

### Giving Glory to God the Trinity The Doxology

Glory be to the Father,  
and to the Son,  
and to the Holy Spirit:  
as it was in the beginning,  
is now, and ever shall be,  
world without end.  
Amen.

The word *doxology* come from a Greek word meaning 'glory.'

We say these words at the end of a psalm or other holy songs from the Bible. Saying the doxology reminds us to give glory to God rather than to ourselves or other people. It also tells us that God is a Trinity. Giving each of them glory in turn tells us that each of the three persons is equal. That reminder is particularly important if we generally prefer to think of God as Father, or as Son, or as Holy Spirit rather than as a Trinity of three persons.

Some Christians say the doxology after other prayers, after reading a passage from the Bible, and at other times in the day. And some Christians pray the doxology on its own.

# Church diary

## for February

Sunday 6 February	9:30 am: <b>The Bishop of Middleton</b> , the Rt Revd Mark Davies, will lead our service.
Wednesday 2 March	2:00 pm: <b>Ash Wednesday</b> service (which includes ashing)

# Women Thrive!

## Coffee morning

involving different activities

Every Monday and Friday 10:00 am – 1:00 pm

at St Barnabas Church, Clarksfield

To combat Covid, you must book through MaryAnne, on (07908) 004 682

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save the people.

Jesus turned water into wine,  
and then turned that wine into his  
own blood to save the people.

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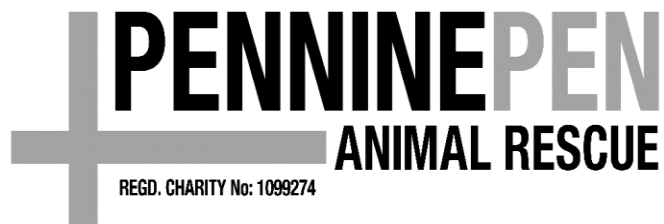
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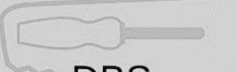
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There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. Indeed, if you are Christ's, then you are Abraham's offspring, heirs according to the promise.

Galatians 3:28-29




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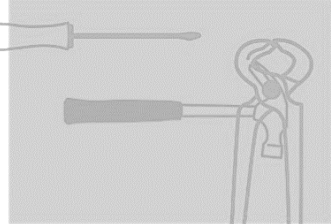


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News of the success of Moses' mother's 'basket plan' sparked what would later become known as 'The great baby rush.'  
(with apologies to Exodus 2:1-9)





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