Barnabas Clarksfield

September 2022

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Services at St Barnabas' Church

Sunday 9:30 am Parish Worship Thursday 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 October magazine by 15 September. Please e-mail files to paulmonk111@gmail.com

People at St Barnabas' Church

Vicar

The Revd Dr Paul Monk

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

Assistant Curates

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

| Lay Reader | Mr Peter Haslam | (0161) 345 0215 | | | |
|--------------------------------|--|------------------------------------|--|--|--|
| Wardens | Mr Peter Haslam Mrs Nicola Williams | (0161) 345 0215 (07549) 630 943 | | | |
| Administrator | Miss Sarah Gura | (07708) 714 813 | | | |
| Community Worker | MaryAnne Oduntan | (07908) 004 682 | | | |
| Treasurer | Mrs Vicky Heaton | (07468) 463 753 | | | |
| Parish Hall bookings The Vicar | | | | | |

letter from the Vicar

I've spent a lovely few days away with my family in Shrewsbury, in rural Shropshire. It was a lovely time of long walks, exploring, relaxation, and talking.

I always return from a holiday, however short, with a sense of surprise that my relationships feel fresher and renewed—'surprised' because it should be obvious that all types of friendship require time, *and that I'd somehow not made the effort for those relationships that matter:* I'd not achieved a good work–life balance.

Every life requires relationships. Those relationships lie on a spectrum from those which are less substantial through to those which are vitally important and lifeenhancing. All require effort but, if we are wise, we will work hardest at the important relationships, such as family, neighbours, close colleagues, and so on.

It's therefore surprising that many of us don't work at our relationship with God. Part of the comfort underpinning the Christian faith is the idea of eternal life with God, which we often call 'Heaven'. So it seems wise to get to know God now, by spending time with Him.

Spending time with God requires us to apportion Him our attention time each day, carving out a regular time of appropriate duration, and (like other relationships) listening as well as speaking, giving, and receiving.

Which is where the analogy with a holiday becomes more important. If our earthly relationships improve when we have a holiday, perhaps we ought to plan ahead, scheduling a special time with God, say, two or three times a year. (The church often gives the name 'retreat' to such times of greater interaction with God.)

Now I've returned from holiday, I am determined to maintain the relationships with those I value in my life, so today—before I let the busyness of life take over again— I'm putting aside times when work must take second place to relationships: people and God are more important.

Wishing you joy and love as your relationships grow:

PAUL

Alma Kelly

With great sadness, we mourn the death of Alma Kelly. She was a devout and devoted member of St Barnabas from the mid-1960s until 2011, when she moved away to live with her daughter.

Alma was born in Oldham on 28 March 1929. She died as she lived—quietly and without a fuss on Tuesday 19 July 2022. We extend our sincere condolences and prayers to her family.



Bible readings for September

Sunday 4 September Trinity 12 First: Deuteronomy 30:15-end Epistle: Philemon Gospel: Luke 14:25-33

Sunday 18 September Trinity 13 First: Amos 8:4–7 Epistle: 1 Timothy 2:1–7 Gospel: Luke 16:1–13

Sunday 2 October Harvest festival First: Deuteronomy 26:1–11 Epistle: Philippians 4:5–9

Gospel: John 6:25-35

Sunday 11 September Trinity 13 First: Exodus 32:7–14 Epistle: 1 Timothy 1:12–17 Gospel: Luke 15:1–10

Sunday 25 September Trinity 14

First: Amos 6:1a, 4–7 Epistle: 1 Timothy 6:6–19 Gospel: Luke 16:19–end

The task of Christianity to not provide easy answers to every question, but to make us progressively aware of a mystery. God is not so much the object of our knowledge as the cause of our wonder. Kallistos Ware



'You built and staffed an entire factory just so you could make the "Match made in heaven" joke?'

The word generally translated as 'angel' in the New Testament literally means 'messenger', so God sends angels to announce, explain, and interpret. For example, angels explain the resurrection to Mary and her friends in Matthew 28:5–7 or instruct the Apostle Philip in Acts 8:26. In most instances, these heavenly messengers look much like human beings, though they are clearly different, for example they dress in white. Sometimes the 'angel' is in fact God Himself and many references in Genesis can be read this way.

The Jewish religion did not always have angels. Heavenly messengers appeared about 600 BC, perhaps after the chosen people were exposed to foreign influences while in exile. Suddenly, their scriptures abound with a whole series of intermediaries between Heaven and earth.

The most powerful and most perfect was Lucifer, who fell after his sin of pride (Isaiah 14:12). Before his fall, he was beautiful and wise, and a protector in the Garden of Eden. As it says in Ezekiel 28:12, 'This is what the Sovereign Lord says: "You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God".'

Next in power were the Cherubim, who usually function as guardian spirits in both the Old Testament and ancient Near East. They are impossible to describe but are 'covered in eyes'. The first Cherubim in Scripture appear early in Genesis: after God drove Adam and Eve out of Eden, 'he placed on the east side of the Garden of Eden Cherubim and a flaming sword flashing back and forth to guard the way to the tree of life' (Genesis 3:24) in effect protecting Heaven from sinful humanity. Perhaps for that reason, two gold figurines of Cherubim were made and placed on the Ark of the Covenant. In fact, most of the references to 'Cherubim' in the scriptures refer to these gold figures. The only exceptions appear in the prophecy of Ezekiel, for example when he heard, 'the sound of the wings of the Cherubim' (Ezekiel 10:5).

Next in importance were the Seraphim, who lead the eternal worship in Heaven, ever circling the throne of God with their wonderful praise. The only description in scripture appears in the famous passage known as 'the call of Isaiah', in Isaiah 6:3, 'Above [God] were Seraphim, each with six wings: with two wings they covered their faces, with two they covered their feet, and with two they were flying.' Incidentally, this is the only description in scripture of an angel having wings.

Archangels are next in this series. In fact, the word 'archangel' appears only twice in scripture: in 1 Thessalonians 4:16, which describes the second coming, and in Jude 9, which describes Michael whose role was to protect Israel. Ancient traditions say that Raphael and Gabriel were also archangels, and later mythologies name even more.

Finally, come 'mere' angels. In the New Testament, they usually appear as a human-looking being dressed in white. None has wings. They rarely speak but they clearly possess special powers. For example, it was an angel who removed the stone sealing Jesus' tomb (see Luke 24:4).

The Bible sometimes describes guardian angels, though the idea is not particularly well developed. For example, Psalm 91:11 says, '[God] will command His angels concerning you to guard you in all your ways', and Jesus says that every child has an angel whose role is protection (Matthew 18:10). Later church teaching supplies a great many non-scriptural additions to these ideas.

I believe in angels!

For more information, please read the following:

https://www.christianity.com/wiki/holidays/what-was-the-purpose-of-the-angels-at-jesus-tomb.html

https://www.christianity.com/wiki/angels-and-demons/what-are-all-the-names-of-angels-in-the-

bible.htmlhttps://en.wikipedia.org/wiki/Guardian_angel



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Find these words in the wordsearch above

Created, Gabriel, Heaven, Immortal, Michael, Protectors, Seraphim, Servants, Subject to God, Super strength, Sword, Ten thousands, Trumpets, Uncover Angels, Wings, Worshippers

Colour this page



Food for thought

You often hear someone being described as a 'Godfearing person'. Less usual, however, if not altogether rare, is to hear someone described as a 'God-loving person'. One wonders how the majority of us approach the notion of God for us to articulate our ideas in these terms.



Did you know?

As the disciples were watching, Jesus was lifted up and a cloud took him out of their sight. While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. They said, 'Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.' Acts 1:9–11

Jesus was taken up to Heaven on what we now call 'Ascension Day'.

Palestinian Christians retain an ancient tradition that Jesus and his disciples were grouped together during a night of intense prayer on the top of the mountain now known as the 'Mount of the Ascension'. As dawn approached, a thick ground mist rose and hid the hand of God as He took His Son up to Heaven. It was this mist which the Scriptures describe as 'a cloud that took him out of their sight.'

At dawn, the hot morning sun quickly burnt away the mist to reveal two angels, described as 'two men in white robes', who had been there all along. The angels conveyed a message from God, explaining what had happened.

This passage then says that Jesus will return. In fact, this text is the main source of our most popular image of the 'Second Coming' with Jesus appearing in the sky then descending to the earth—essentially the opposite of what happens here, and maybe coming to somewhere in the Holy Land. Other Bible passages differ significantly. For example 1 Thessalonians 4 describes the faithful meeting Jesus 'in the air.'

Two new Church websites

barnabas-oldham.co.uk

This new site displays much of the content of our original site, medlockhead.co.uk/barnabas but is being updated substantially. Please take a look and let us know if you have suggestions or spot any errors. All suggestions for improvement will be gratefully received.



barnabas-thrive-oldham.co.uk

This website describes the Barnabas Community Project. Again, please take a look and let us know if you spot any errors.

Barnabas Thrive!

The community programme of St Barnabas Church











First of the four, Saint Matthew is the Man; A gospel that begins with generation, Family lines entwine around the Son Born in Judea, born for every nation, Born under Law that all the Law of Moses Might be fulfilled and flower into Grace As every word and deed in time discloses Eternal love within a human face. This is the gospel of the great reversal A wayside weed is Solomon in glory; The smallest sparrow's fall is universal, And Christ the heart of every human story 'I will be with you, though you may not see And all you do, you do it unto me' Malcolm Guite

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St Matthew's Day occurs on Wednesday 21 September



Symbolising The four evangelists

The four authors of the Gospels, Matthew, Mark, Luke and John, are known as the 'evangelists'. They are often represented with a symbol (itself sometimes called 'an attribute' or 'tetramorph'). These symbols sometimes stand in for the Evangelists as a kind of visual shorthand. Sometimes they appear in a very stylised manner.



Matthew the Evangelist wrote the first gospel in the Bible. He is symbolised by a winged man (or angel). He represents Jesus' Incarnation and so Christ's human nature, and implies that we should use our power of reason to achieve salvation.



Mark the Evangelist wrote the second gospel account. He is symbolised by a winged lion—a figure of courage and monarchy. This symbol implies that Christians must be courageous. Mark is also often shown with a book representing his Gospel, which was the first to be written.



Luke the Evangelist wrote the third gospel (and the Acts of the Apostles). He is symbolised by a winged ox or bull—a figure of sacrifice. This symbol suggests that Christians should be prepared to live sacrificially as believers. By ancient tradition, Luke was a painter so is also sometimes shown painting. **John the Evangelist** wrote the fourth gospel. He is symbolised by an eagle in all creation the creature with the best eyesight, who is reputed to be able to look straight into the sun. This symbol suggests that Christians should be able to look on eternity without fear or flinching. Josephine Bakhita was born in about 1869 in Darfur in western Sudan. Her father was brother to the village chief.

In 1877, when she was 7–8 years old, she was seized by Arab slave traders. She was forced to walk barefoot the 600 miles to El-Obeid and was sold and bought twice before she arrived. She was sold three more times in the period 1877–1889.

'Bakhita' was not her birth name. Rather, *bakhīta* (which is Arabic for 'lucky' or 'fortunate') was given by the slavers when she was forcibly converted to Islam. Indeed, the trauma of her abduction caused her to forget her original name.

Her experiences as a slave varied from fair treatment to cruel. Her first owner, a wealthy Arab, gave her to his daughters as a maid. Life was relatively easy until she offended her owner's son, possibly for the 'crime' of breaking a vase. As punishment, she was beaten so severely she was incapacitated for a month. After that, she was sold.

Her fourth owner was a Turkish general. She served his mother-in-law and his wife, who were both cruel to their slaves. Bakhita said later, 'During the years I stayed in that house, I do not recall a day that passed without some wound or other. When a wound from the whip began to heal, other blows would pour down on me.'

In 1882, the El-Obeid region was threatened <u>by</u> revolutionaries so the Turkish general sold his slaves. Bakhita was bought by the Italian Vice Consul. He was a kinder master and he did not beat her, so when it was his time to return to Italy, she begged to be taken with him, and he agreed.

They left for Italy in 1885. On arrival, she was given away to another family as a gift and she served them as a nanny. When her new mistress decided to travel to Sudan, Bakhita was placed in the custody of the Canossian nuns in Venice.

She first encountered Christianity with these nuns. In fact, she refused to leave them when her owner returned and appealed to both the King of Italy and the Patriarch of Venice.

In 1889, an Italian court ruled that because the British had outlawed

For more information, please read:

https://www.catholic.org/saints/saint.php?saint_id=5601 https://en.wikipedia.org/wiki/Josephine_Bakhita slavery in Sudan before Bakhita's birth and because Italian law had never recognised slavery as legal, Bakhita had never legally been a slave. She was therefore free: she chose to remain with the Canossian nuns. In early 1890, Bakhita was baptised with the names of 'Josephine Margaret' and 'Fortunata' (Latin translations of the Arabic *Bakhita*). On the same day, she was also confirmed and received Holy Communion for the first time.

Josephine became a novice with the Canossian nuns in 1893. She was eventually assigned to a convent in Schio, Vicenza, north of Verona, where her gentleness, calming voice, and her ever-present smile became well known. She was loved alike by the children attending the sisters' school and by local citizens. She was charismatic and often referred to lovingly as the 'little brown sister'. It was said that, 'her mind was always on God, and her heart in Africa.'

Bakhita proved that forgiveness after suffering is possible. For example, when a young student asked her, 'What would you do if you were to meet your captors?' she replied, 'If I were to meet those who kidnapped me, and even those who tortured me, I would kneel and kiss their hands. For, if these things had not happened, I would not have been a Christian today.'

Bakhita died in 1947 and was canonised in 2000—the first black woman in modern times to become a formal saint. She is now the patron saint of those who survive human trafficking.

Josephine Bakhita

Beingan eco-Church in

September

- When the evenings draw in, wear a jumper rather than putting on the heating, or only heat the room you're using.
- Turn the thermostat down by one degree—it won't feel very different but if everyone did this one small act, it would cut your energy usage significantly.
- When tidying the garden, put all the refuse in a green recycle bin rather than a black dustbin.

From the parish registers

Holy baptism

| Sunday 7 August | Jayden Rees-Bradbury |
|------------------|-------------------------------|
| Sunday 21 August | Tallulah Belle Grenfell-Gates |
| | Matilda Beatrice Wimbush |
| | all at Waterhead Church |
| | |

Holy matrimony

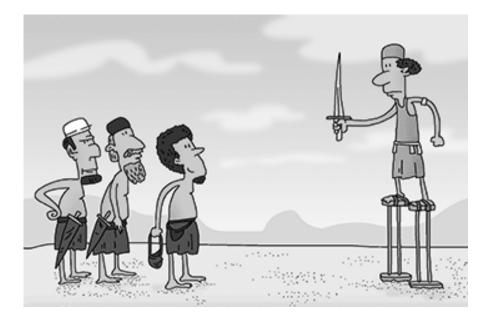
Sunday 28 August

James Osborne and Alison Matthews at Waterhead Church

Christian funeral

Friday 4 August

Alma Kelly, at Oldham Crematorium



Goliath's replacement was even less effective. (with apologies to 1 Samuel 17)



12–17 years olds half price Children are free Tickets at the door or Tel: (07724) 763 980 Full bar and refreshments available www.holytrinitywaterhead.co.uk

Barnaba CLARKSFIELD Songs of praise

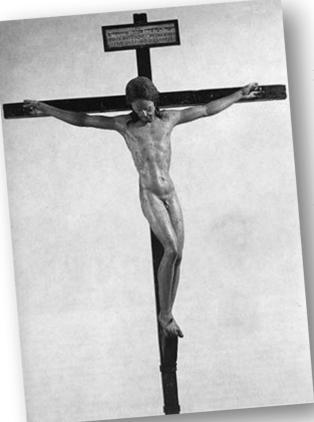
Celebrating harvest and renovation of the nave, with Melanie Marshall and Louise Marshall Sunday 2 October at 3:30 pm

barnabas-oldham.co.uk

°Cross° or °crucifix°?

Both the cross and the crucifix are sacred to Christians.

- We call a representation of the crucifixion a **crucifix** if the cross also depicts the figure of Jesus.
- We call a representation of the crucifixion a **cross** if the cross does not include a figure of Jesus.



Some churches prefer to depict an empty cross because it emphasises the resurrection—Jesus is no longer crucified but has risen from the dead.

Other Christians prefer to depict a crucifix, because it emphasises the Passion and the cost of our salvation.

This crucifix was painted by Michelangelo and finished in 1492. Today, it's located at the high altar of the church of Santa Maria del Santo Spirito in Florence, Italy. The image is more accurate than many insofar as it represents a *naked* Jesus: out of reverence, most artists chose to (incorrectly) portray him wearing a loin cross.



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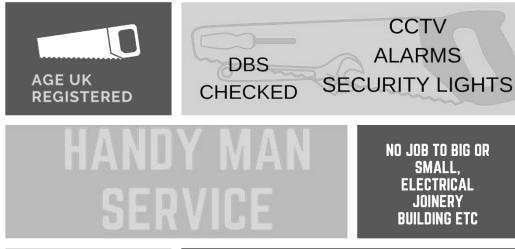
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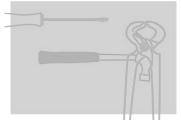
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Another time when Jesus had food to eat that they knew nothing about. (with apologies to John 4:27–38)

Updates

News from the church and parish

Children's activities

Thank you to everyone who facilitated the children's holiday clubs during the six-weeks holiday. They were all a great success. We are already planning similar activities in the Christmas holidays, and therefore seeking the appropriate funding, volunteers, etc.

Building work

The Church has received a grant of £5,000 from the *Bernard Sunley Foundation* toward the cost of renovating and reimaging the Parish Room. Thank you! It will pay for new flooring, a brew bar, simple sound system, and storage.



The schedule for work in the nave and Parish Room has not yet been finalised. The actual resurfacing work will take about a fortnight, so we may worship in the Hall on one Sunday morning.

New services

We stopped our Tuesday-morning Eucharist during the pandemic and did not re-start it, largely owing to the work patterns of those attending. We will re-start the mid-week services on **Thursday 1 September** at 10:00 am *(please note the change of day).* The venue, format and, style will not change.

We will start an evening service in September. It will follow a

different format from Sunday and Thursday services, looking more like a **praise night**. Please look out for publicity.



