



**SAINT
Barnabas
CLARKSFIELD**

July 2024

barnabas-oldham.co.uk

Services at St Barnabas' Church

Sunday 9:30 am Parish Worship

Wednesday 10:00 am Bible study

Thursday 10:00 am Holy Communion (said)

First Tuesday of each month:

Holy Communion at Nursing Homes in Glodwick, starting at 10:15 am.

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the August 2024 magazine by 15 July. Please e-mail files to paulmonk111@gmail.com

People at St Barnabas' Church

Vicar

The Revd Dr Paul Monk

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Community Worker MaryAnne Oduntan (07908) 004 682

Treasurer Mrs Vicky Heaton (07468) 463 753

Parish Hall bookings The Vicar (0161) 624 7708

Letter from the Vicar

Britain goes to the polls in early July—the first general election since 2019, so a referendum of sorts.

There is an urban myth that says politics and religion do not mix. This idea was most forcibly stated by Queen Elizabeth I in the early 1600s, but the Bible says the exact opposite: it demands that we must love God and neighbour in every possible way. That 'every way' will therefore include voting. After all, every day of our lives (hopefully) we pray Jesus' trademark prayer with its clause, 'Your Kingdom come, on earth as it is in Heaven', which means we are praying for the correct use of power in the places in which we live.

Jesus prayed that his disciples would be in the world but not of the world (John 15:19). This statement simply means that we are part of our host society—we live here, consume and spend, and are called to love our local neighbours. Jesus is therefore saying that we cannot escape being ambassadors for Christ here in Oldham: we are not mere, passive residents but are called to make everything we touch better (see, for example, John 5:13, 14, which is phrased in terms of 'salt and light'). To that end, as Christians, we are called to respond to every choice by asking, 'What would Jesus do?' ... and then ding it.

And we must ask this important question of Jesus in the run up to an election.

Firstly, we *must* vote because refusing to make a choice is, in fact, making a choice but a lazy one: we are probably giving our choice to the loudest and most insistent in our society, letting them have their way rather than Jesus. In fact, Jesus had a lot to say about people knowing the difference between right and wrong but doing nothing about it.

We cannot refuse to vote, saying, 'All politicians are the same' because that statement is simply not true.

So we need to use our God-given intellect and decide which local candidate is most closely aligned to the ideals of Jesus: who will work best for Oldham? To that end, we must pray then vote.

Wishing everyone my prayers as they make difficult decisions on election day—may the Lord bless you and keep you:

PAUL

News from the church and parish

Huge thanks to Shirlene Bailey and Leyton for sanding and renovating the floor of the Main Hall. It looks amazingly better, and the surface is now much stronger.

The Church will run a holiday activity club during the first four weeks of the summer holidays. All the dates and times appear on the poster below. Just turn up to attend. It is open to all children and their parents and carers.

Funded by the Department for Education and administered by Oldham Council.

Booking is essential. Please scan the QR code, or text (07492) 849 158, giving your child's name, age, contact number, session date, and HAF code. Thank you.

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COMMUNITY

Family activity club

Food • Friendship • Fun • Free

Monday–Thursday, 22 July–15 August: 10:00 am—2:00 pm

All children must always be accompanied by an adult.

barnabas-thrive-oldham.co.uk



Praise God, from whom all blessings flow;
praise Him, all creatures here below;
praise Him above, ye heav'nly host;
praise Father, Son, and Holy Ghost!

All people that on earth do dwell

William Kethe (1561),
much updated by J M Neale

Bible readings for July

Sunday 7 July

Sixth Sunday of Trinity

First: Ezekiel 2:1–5

Epistle: 2 Corinthians 12:210

Gospel: Mark 6:1–13

Sunday 14 July

Seventh Sunday of Trinity

First: Amos 7:7–15

Epistle: Ephesians 1:3–14

Gospel: Mark 6:14–29

Sunday 21 July

Eighth Sunday of Trinity

First: Jeremiah 23:1–6

Epistle: Ephesians 2:11–end

Gospel: Mark 6:30–34, 53–end

Sunday 28 July

Ninth Sunday of Trinity

First: 2 Kings 4:42–end

Epistle: Ephesians 3:14–end

Gospel: John 6:1–21



'Dear diary, today I created the earth. And diaries.'

Few have heard of John Mason Neale and yet everyone benefits from his genius. Neale was an Anglican priest, scholar, and hymnwriter who wrote and translated hundreds of Christian texts including previously unknown medieval hymns, both Western and Eastern. Among his most famous hymns is the 1853 favourite 'Good King Wenceslas'.

Neale was born in London on 24 January 1818. His father Cornelius Neale was a clergyman and his mother Susanna was the daughter of John Mason Good, a writer on medical, religious, and classical subjects. His parents named him after the Puritan cleric and hymn writer John Mason (1645–94), of whom his mother Susanna was a proud descendant. His younger sister Elizabeth Neale (1822–1901) founded the *Community of the Holy Cross*.

Neale was educated at Sherborne School in Dorset then Trinity College, Cambridge, where (despite being the best classical scholar for years) his lack of ability in mathematics prevented him taking an honours degree.

At the age of 22 Neale was made chaplain of Downing College, Cambridge. While there, he became greatly influenced by the Oxford Movement and particularly interested in church architecture.

Neale helped found the *Cambridge Camden Society* (afterwards known as the 'Ecclesiological Society') which sought to introduce more ritual and religious decoration into Anglican churches, and was closely associated with the so-called 'Gothic Revival'.

Neale was ordained in 1842 and was briefly Vicar of Crawley in West Sussex but felt compelled to resign owing to a chronic lung disease. The following winter he lived in the Madeira Islands, where he was able to research for his first book *History of the Eastern Church*. He returned and, in 1846, became warden of Sackville College, an alms-house at East Grinstead; he held this appointment until his death.

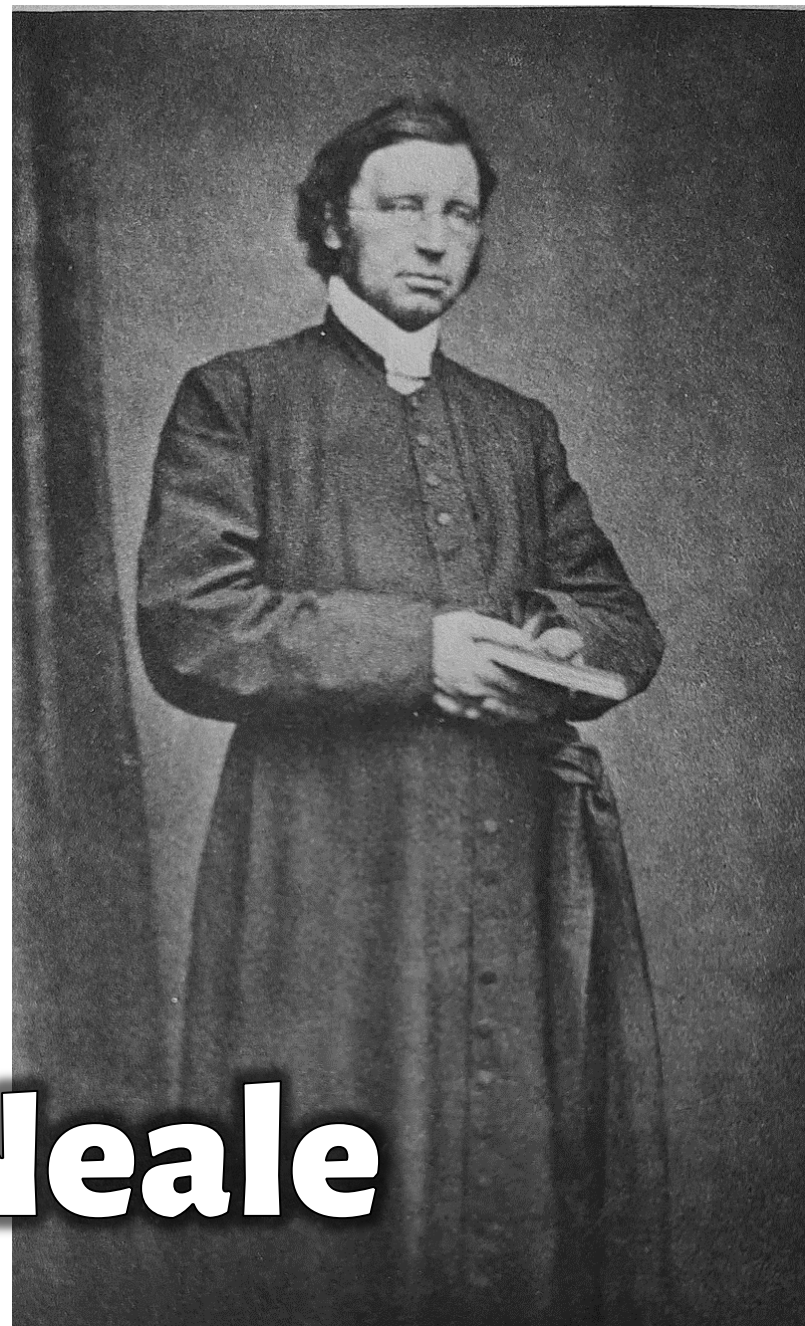
In 1854 Neale helped found the *Society of Saint Margaret*, an order of women dedicated to nursing the sick. Many contemporary people were deeply suspicious of religious orders returning to the Church of England and, in 1857, he was attacked and mauled at a funeral of one of the Sisters. Crowds threatened to stone him or to burn his house. Thereafter he received no honour or preferment in England and his only subsequent award was a doctorate from a College in Connecticut.

Neale was the principal founder of the Anglican *and Eastern Churches Association*, a religious organisation founded as the Anglican *and Eastern Orthodox Churches Union* in 1864. This organisation resulted in

Hymns of the Eastern Church which Neale edited and published in 1865.

Neale translated a great many Eastern liturgies into English, but is chiefly known as a hymnwriter and, especially, translator, having enriched English hymnody with many ancient and mediaeval hymns translated from Latin and Greek. For example, the melody of Good King Wenceslas originates from a medieval Latin spring-time poem. More than anyone else, he made English-speaking congregations aware of the centuries-old tradition of Latin, Greek, Russian, and Syrian hymns. The 1875 edition of the *Hymns Ancient and Modern* contains 58 of his translated hymns; *The English Hymnal* (1906) contains 63 of his translated hymns and 6 original hymns by Neale. They include 'All Glory, Laud and Honour', 'All people that on earth do dwell', 'Of the Father's Heart Begotten', 'O come, O come, Emmanuel', and 'Sing, My Tongue, the Glorious Battle'.

Aged only 54, Neale died on 6 August 1866, the Feast of the Transfiguration, so the Anglican church commemorates him the following day, 7 August.



J M Neale

From the parish registers

Holy Baptism

Sunday 2 June Archie MAYALL
Sunday 9 June Alfie, Ivy and Phoebe KELLY
Sunday 23 June Bodhi SANDERSON
all occurred at Waterhead Church.

Confirmation

Sunday 16 June Jake HACKING
by the Bishop of Middleton in Leesfield Church.

Blessing of Holy Matrimony

Saturday 22 June Robert SHAW and Leanne CARPENTER
at St John the Baptist Church, Hey or Lees.

Christian funeral

Wednesday 26 June Michael BARDSLEY
at Waterhead Church
then Greenacres Cemetery.



**'I don't want to break the rules ...
... but I do want to keep that doctor away.'**

Parish diary

Monday 22 July— 10:00 am–2:00 pm **Summer Holiday** club for local children,
Thursday 15 August convening at St Barnabas.
Sunday 3 November 6:00 pm: **All Souls' service** ('commemoration of the faithful
departed'), at Waterhead Church.
Sunday 10 November 9:30 am: **Remembrance Service** in St Barnabas.
10:50 am: **Remembrance service** at Waterhead War
Memorial.
11:30 am: **Remembrance Service** in Waterhead Church.
Sunday 15 December 6:00 pm: **Annual Carol service**, in the Church.



The Bishop of Middleton, the Rt Revd Mark Davies, at St Thomas Church, Leesfield for the annual Confirmation Service on Sunday 16 June. The Bishop confirmed candidates from six churches.

Marie Magdalene

When blessed Marie wip'd her Saviours feet,
(Whose precepts she had trampled on before)
And wore them for a jewell on her head,
 Shewing his steps should be the street,
 Wherein she thenceforth evermore
With pensive humbleness would live and tread:

She being stain'd her self, why did she strive
To make him clean, who could not be defil'd?
Why kept she not her tears for her own faults,
 And not his feet? Though we could dive
 In tears like seas, our sinnes are pil'd
Deeper then they, in words, and works, and thoughts.

Deare soul, she knew who did vouchsafe and deigne
To bear her filth; and that her sinnes did dash
Ev'n God himself: wherefore she was not loth,
 As she had brought wherewith to stain,
 So to bring in wherewith to wash:
And yet in washing one, she washed both.

George Herbert (1593–1633) from *The Temple* (1633)

The Church remembers Mary Magdalene on 22 July.

**The company of angels, is praising you on high;
and we with all creation in chorus make reply.
The people of the Hebrews with palms before you went;
our praise and prayer and anthems before you we present.**

All glory laud and honour

Theodulf, Bishop of Orléans (ca. 820), translated by J M Neale

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

Alexander	Augustine	Elizabeth	JoanofArc	Valentine	Wenceslas
Ignatius	Nicholas	Anthony	Charles	Francis	Matthew
Michael	Patrick	Stephen	Therese	Joseph	Robert
Teresa	Thomas	Aaron	Clare	James	John
Lucy	Luke	Mark	Paul	Amy	Ann



Wordsearch of saints' names

Colour this page

This page illustrates the story of Mary and Martha.
 You can read it in Luke's Gospel, chapter 10, verses 38-42.

Georg Niede (1525–1588), sometimes cited as Georg Nigidius, was a German hymn writer. Born in the town of Allendorf in the German state of Hesse, at the age of nine he moved to the city of Kassel to receive a well-grounded education in music from the cantor Georg Kern. From 1542 he attended the University of Marburg, graduating with a degree in the liberal arts in 1546. He then joined the military, serving in the short Schmalkaldic War (between Emperor Charles V and the Lutheran Schmalkaldic League) from 1546 to 1547. After this, he took part in numerous campaigns: first as a simple mercenary, then as an army official involved in the review of recruited or levied troops and, finally, as a captain from 1564, leading him to acquire the nickname ‘the pious captain’—all of which took him not only to various parts of Germany but also to Scotland and Sweden. In 1567, he obtained the office of a ‘syndic’ in the diocesan town of Minden, while from 1569 to 1576 he administered in nearby Hausberge, though not particularly successfully. In 1578 he re-entered army life, becoming involved in the Dutch campaign. He spent the remainder of his active life engaged in civil duties, first, as an administrator near Osnabrück and, then, as a steward in Herford, before settling down in Rinteln, Lower Saxony in 1587, where he died of a stroke a year later.

In between his military and civil activities, Niede wrote German and Latin verses, setting some of them to music. He also wrote a rhyming autobiography (!). Few of his works, however, made it to print during his lifetime. Only the morning hymn ‘Aus meines Herzens Grunde’ (My inmost heart now raises), based on Psalm 118:1, written around 1586 and published in 1587, achieved any popularity, though really only after Niede’s death: Gustavus Adolphus, the King of Sweden from 1611 to 1632, is reported to have loved it and had his troops singing it at matins, and the work was ultimately included in the *Evangelisches Gesangbuch* (Protestant Songbook: EG 443). By and large, though, Georg Niede remained unknown and for the most part unpublished until 1918, when the manuscript for several volumes of his work was discovered in the state library in Berlin. Despite Niede’s contemporary, hymn writer Nikolaus Selnecker (1532–1592), being of the opinion ‘Those beautiful songs are full of comfort and would refresh many Christians’, he too was unable to help Niede find a publisher and thus obtain greater prominence. Hence, Georg Niede passed more or less into obscurity for over three centuries. Today, however, his work has been finally recognised.

Many years before J.S. Bach adapted ‘Aus meines Herzens Grunde’ (BWV 269), the seventeenth-century Danish composer Dieterich Buxtehude incorporated verses 6 and 7 of Niede’s famous hymn as the chorale section of his famous cantata ‘Alles, was ihr tut’ (‘And whatever you do’) based on Colossians 3:17.* These verses have been translated as:

And so to Thy good pleasure
My all I now commend,
And most, what most I treasure;
O Thou Almighty Friend,
Order my course for me,
And bless whate’er I undertake,
Since I in all my choice would make
As seemeth best to Thee.

Amen! I say, not fearing
That God rejects my prayer,
I doubt not He is hearing
And granting me His care;
And so I go my way,
And joyfully put forth my hands
To do the work that He commands,
And serve Him through the day.**

It is perhaps hard for us with our twenty-first century mindset to fully comprehend how a person like George Niede could be both poet and mercenary at the same time. The fact remains, though, that, throughout his life, he remained a devout Christian who was able to publicly articulate his belief in verse—perhaps not to his own satisfaction at the time, but, certainly, for posterity’s sake.

John Booth

Georg Niede

* For a beautiful rendition of this piece, see
<https://www.youtube.com/watch?v=zoavG7sRTRc>

** Translated by Catherine Winkworth, herself an interesting figure:
https://hymnary.org/person/Winkworth_C

God speaks to each of us as he makes us,
then walks with us silently out of the night.

These are the words we dimly hear:

You, sent out beyond your recall,
go to the limits of your longing.
Embody me.

Flame up like a flame
and make big shadows I can move in.

Let everything happen to you: beauty and terror.
Just keep going. No feeling is final.
Don't let yourself lose me.

Nearby is the country they call life.
You will know it by its seriousness.

Give me your hand.

Rainer Maria Rilke

translated by Joanna May
from *Books of Hours, I 59*.

**Sing, ye heights of heaven, his praises;
Angels and Archangels, sing!
wheresoe'er ye be, ye faithful,
let your joyous anthems ring,
every tongue his name confessing,
countless voices answering,
evermore and evermore.**

Of the Father's heart begotten

Aurelius Clemens Prudentius and translated by J M Neale

It best to prepare before praying. But sometimes a situation arises and we need to pray straightaway. Perhaps we are in danger or scared; perhaps we fear for someone we love.

God created in us the instinct to seek His help, and a short prayer escapes our lips unbidden. It's usually an unconscious thought rather than a thought-through sentiment. Perhaps it remains secret in our heart but if said aloud, it will probably sound something like, 'Thank you!' or 'Help!' or 'Lord save me /him / her!' or 'Do something!'

The prayer flies from our lips and heart just like an arrow winging from a bow that points heavenward. And like a bow, the force of the prayer comes from the tension behind a bow: the prayer is sincere in proportion to the emotion of the situation causing the prayer.

Scripture reports many arrow prayers. Probably the most famous is vocalised by St Peter when he tried walking on water

Early in the morning Jesus came walking towards them on the lake. But when the disciples saw him walking on the lake, they were terrified, saying, 'It is a ghost!' And they cried out in fear. But immediately Jesus spoke to them and said, 'Take heart, it is I; do not be afraid.'

Peter answered him, 'Lord, if it is you, command me to come to you on the water.' He said, 'Come.' So Peter got out of the boat, started walking on the water, and came towards Jesus. When Peter noticed the strong wind, he became frightened and, beginning to sink, he cried out, 'Lord, save me!'

Matthew 14:25-30

Peter's 'Lord save me!' here is a perfect example of an arrow prayer. Scripture also records Jesus praying arrow prayers. Two examples from the Cross include, 'I thirst!' (John 19:28) or 'My God, my God, why have you forsaken me?' (Matthew 28:46).

These arrow prayers all seek help, but they could offer praise or thanks instead. They reflect the underlying mind set of the person praying at the moment when they prayed. Perhaps this observation explains why arrow prayers are rarely scripted because so often they arise from the unconscious.

Arrow prayers



Try to notice more as you go around during a normal day. These items could be ordinary or extraordinary, big or small, personal or affecting others.

Aim to offer *three* arrow prayers each day.

On each occasion, say a single sentiment to God as you see it. It could be a simple expression of thanks or the desire for God to change something or help someone (it could be you).

After about a month, aim to offer *four* arrow prayers each day.

Did you know?

Jesus said, 'There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them ... The younger son returned. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.' *Luke 15:11-32*

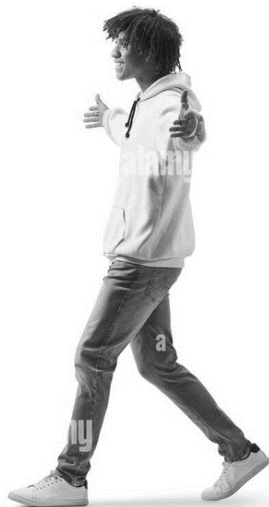
Jesus' 'parable of the prodigal son' is one of his longest in the Gospels, but possibly also the easiest to misunderstand.

The word 'prodigal' means the younger son was prodigiously wasteful. The parable's old title of 'prodigal' son is therefore misleading because the real force of the story centres around the father figure.

The story starts when one son asks to receive his portion of the inheritance early, before his father had died. To a Middle-Eastern audience, this son was saying that he wished his father was already dead.

Near the end of the same parable, Jesus describes the father running toward the son when he decided to return. In fact, any respectable first-century man would never even think of running in public: it showed a state of being unprepared, fright, or merely poor morals. It meant shame. That the father ran toward his son therefore emphasises the father's complete and urgent desire to re-establish the bond of love.

Jesus told the parable to ordinary people, and it's quite likely it could apply to us. Its message is that we, too, can behave and live as though God was dead, not wanting to wait for Heaven but preferring to living in a state of 'here and now'. But, Jesus assures us, even if we do live that way, God desires us, yearns for us, and looks for us. At the first hint of our returning to Him, He will meet us more than half-way: He will do anything to demonstrate His overwhelming love.



**Faithful cross, true sign of triumph,
be for all the noblest tree;
none in foliage, none in blossom,
none in fruit your equal be;
symbol of the world's redemption,
for the weight that hung on thee!**

Sing, my tongue, the glorious battle

Venantius Honorius Clementianus Fortunatus (d. 620),
and translated by J M Neale

The Jewish people loved playing with words. Unfortunately, it's often not easy to see this in modern translations because the text has been rendered into straightforward English.

The vocabulary of the Hebrew language is limited, so words have to be stretched and arranged in calculated ways if any precision or colour is to be gained.

For these reasons, the ancient Jews loved poetry, and delighted in sophisticated word play. The Bible, and particularly the Old Testament, abound in clever puns and alliteration, and colourful metaphors. In this way, the meaning of the words comes alive.

The Bible also abounds in poetry. Most of the prophets used poetry extensively; or, at the least, their speeches readily lent themselves to written preservation in poetic form. This use of poetry is sometimes indicated in modern Bibles by the typesetter's layout.

One of the most powerful techniques in Hebrew poetry is parallelism. Here, a sentence states a fact. The very next sentence says exactly the same thing but in different words and images. Consider Psalm 19:1 'The heavens are telling the glory of God; and the firmament proclaims his handiwork.' The two halves of the verse say the same but in wholly different ways.

At other times, though, the second sentence manages to expand the first, which helps explain the meaning. Consider Psalm 23:2, 'He makes me lie down in green pastures; he leads me beside still waters.' The second half tells us why the pastures are green: the grass is irrigated by water! Incidentally, the creation of men and women in Genesis 1:27 is best understood when read in this light. It says, 'God created man in his own image ... male and female he created them.' By recognising that Hebrew poetry employs parallelism, we are to understand that God's image in humankind is made complete when there are both male and female. To address God as 'he' is simplistic.

Some books of the Bible not only *use* poetic language but are *collections* of poetry and song. In the Old Testament, these books are located after the histories and before the prophets. They comprise: Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs.

Job is probably the oldest book in the bible. It comprises a philosophical study on the age-old question of suffering. Some of its poetry is gemlike: try Job 19.

Psalms is the longest book of the bible at 150 chapters. Perhaps as many as half were penned by King David. Other writers include King

Poetry in the Bible

Solomon and the shadowy King Lemuel. The psalms describe every possible human emotion from blinding anger, via contrition and pain, to bliss.

Proverbs is traditionally regarded as the work of King Solomon, but the actual book itself suggests several other additional authors. The book is philosophical by nature and filled with short, pithy sayings. Its aim is to educate its readers, guarding them against moral error.

Finally come **Ecclesiastes** and **Song of Songs**, which are also ascribed to King Solomon, although Song of Songs is anonymous, and Ecclesiastes only mentions 'the teacher' and 'son of David, king of Jerusalem.'

Hebrew does not have the word 'very,' so biblical Hebrew repeats itself for emphasis: the most holy place in the temple is 'the holy of holies' and Jesus is 'King of kings and Lord of lords.' It's a very Jewish way of emphasising the biggest, best, or most important. As 1 Kings 4:32 describes King Solomon writing five thousand and five songs, it was perhaps natural to name the best of them, 'The song of songs.' Similarly, the book of Ecclesiastes explores the 'vanity of vanities.'

Ecclesiastes is one of the more surprising books in the Bible. It is difficult to judge whether the book contains the views of a man so used to pleasure he has become cynical and bored, or whether it is intended as a philosophical treatise. At first sight, its dismissal of life seems to come from someone who's seen it all—and then rejected it. Indeed, it's a dark reflection on the apparent futility of existence: as the author says repeatedly, 'everything is meaningless.' But Ecclesiastes also includes moments of humour, lightness, and passages of startling and startling beauty.

The book begins with a bang: ' "nothing makes sense!" cries the teacher "Everything is nonsense"'. It's saying life seems pointless and can be boring (1:8).

The Song of Songs says that humankind can reach satisfaction through love. As a further example of parallelism, Ecclesiastes then tells us that we cannot obtain satisfaction through knowledge alone.

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Our Church Warden Pete Haslam (centre) straight after being sworn into office at the Archdeacon's visitation in June. The background shows Oldham Parish Church. Pete is also a Lay Reader in our team of churches. Also shown are Val Crane (left) and John Wolstencroft (right) who are the Church Wardens of our sister Church, Holy Trinity, in Waterhead.



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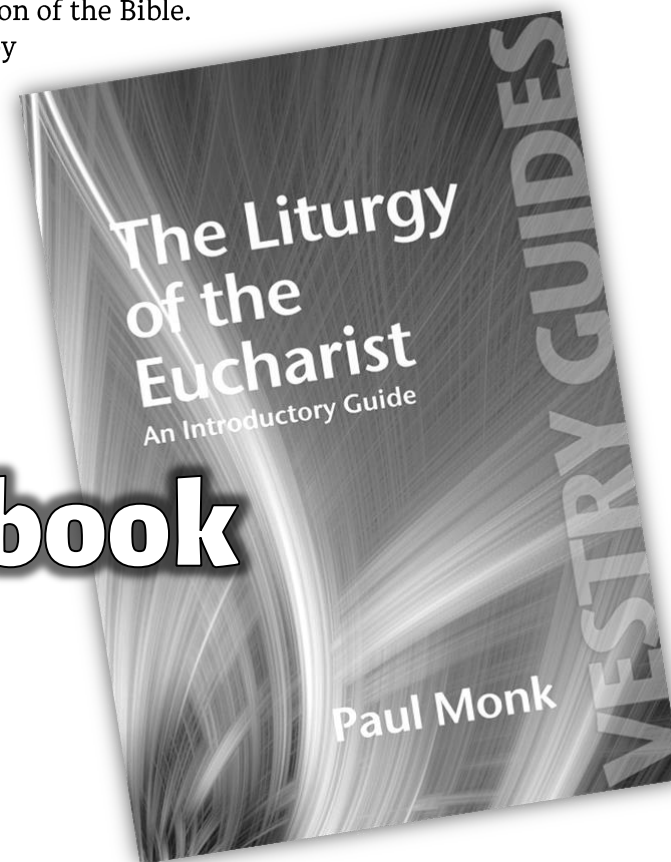
The vast theology and enormous depth of the Eucharist explains why it has been central to Christian worship since the time of the apostles. This modern guide to the Liturgy explores the Church of England's Common Worship form of service. It explains and demystifies everything about the words, actions, traditions and meaning within the Eucharist service, both implicit and explicit. Throughout, the explanations are printed facing the respective text of the service, allowing the reader to follow through 'in real time' as a service proceeds and thereby appreciate better the various parts and gain a fuller understanding of the liturgy.

The approach here is conceived for any adult who is interested, candidates for confirmation. It is also an ideal introduction for anyone interested in learning more about the Anglican liturgy, as well as an excellent resource for teaching and discussing its meaning.

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