



**SAINT
Barnabas
CLARKSFIELD**

September 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 October 2024 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

Lay Readers

Peter Haslam (0161) 345 0215

Lucie Reilly (07880) 861 751

Wardens

Peter Haslam (0161) 345 0215

Administrator Sarah Gura (07708) 714 813

Community Worker MaryAnne Oduntan (07908) 004 682

Treasurer Mrs Vicky Heaton (07468) 463 753

Parish Hall bookings The Vicar (0161) 624 7708

Image on front cover © Tim Scanlon on Twitter / X

Letter from the Vicar

You will find on pages 5 and 7 the text of an announcement made in our churches on Sunday 11 August: I am and my family will leave Oldham and move to Ashton. Please be assured that this decision was difficult and not made lightly.

Change is always difficult. Over the past few months, I have come to believe that God was calling me to change. In one sense, that statement is not surprising because He continually invites us to change: we must repent of past sins, aspire to become more Christ-like, and in every way become the people He desires. That should be obvious.

But sometimes the changes that God desires come with different reasoning. Sometimes we change to accommodate the needs of others—ask anyone caring for a sick relative; and, similarly, we must sometimes make way for others because our remaining as we are prevents other changes—this time, think of retirement making way for the leaders of tomorrow to grow and develop. Sometimes God asks us to change as a means of demonstrating our obedience. And sometimes He hides His reasoning until later so, maybe years later, His divine plane becomes apparent. But in all these ways He requires our obedience: I believe He wants me to move so, in obedience, I shall.

As a consequence, changes will also occur in our parishes. It is clear that our congregations include some amazingly talented people. It will do them good to grow and develop in new ways. Please love them.

I do not know the duration of the so-called 'interregnum'—the length of time our churches will have no Vicar—but a year seems a likely minimum. In that time, you will see a large number of new faces such as priests and those assisting in services. Please love them.

During this time, the churches will continue worshipping, which includes love of God and loving service to our neighbours. That worship may look and feel different. Please continue to worship.

Please also continue to pray for me and my family at this time of transition. And please be assured of my continuing prayers for all of you.

PAUL

News

From the church and parish

The church has been awarded two grants this month:

- £7,500 by the Council for Social Action, to underpin the Food Co-operative.
- £3,000 by Action Together, to underwrite our healthcare outreach.

On 27 July, the Mayor of Oldham (centre) awarded nine prestigious *Appreciation of Oldham* awards to local people in recognition of their outstanding contribution to the life of the Borough. Our own John Marshall (second from left) was one of them. Huge congratulations.



Bible readings for September

Sunday 1 September

Trinity 14

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

Epistle: James 1:17-end

Gospel: Mark 7:1-8, 14-15, 21-23

Sunday 8 September

Trinity 15

First: Isaiah 35:4-7a

Epistle: James 2:1-10, 14-17

Gospel: Mark 7:24-end

Sunday 15 September

Trinity 16

First: Isaiah 50:4-9a

Epistle: James 3:1-12

Gospel: Mark 8:27-end

Sunday 22 September

Trinity 17

First: Jeremiah 11:18-20

Epistle: James 3:13-4:3, 7-8a

Gospel: Mark 9:30-37

Sunday 29 September

St Michael and All Angels

First: Genesis 28:10-17

Epistle: Revelation 23:7-12

Gospel: John 1:47-end

Church diary

- Sunday 1 September 3:00 pm: **Concert at Oldham Parish Church.** Please see the advert on page 23.
- Sunday 6 October 9:30 am: **Harvest Festival.**
- 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.
- Tuesday 24 December 4:00 pm: **Christingle service** in Waterhead Church.
11:30 pm: **Midnight Mass** in Waterhead Church.
- Weds 25 December 9:30 am: **Christmas Service** in St Barnabas.
- Sunday 5 January 9:30 am: annual **Covenant Service.**

After consultation with the Bishop of Middleton and the Area Dean of Oldham and Ashton, I'm announcing that I'm moving to Ashton-under-Lyne. My new position will comprise two elements: I will be the Vicar of Ashton. The post going back to at least the twelfth century comprises the roles of Borough Dean of Ashton and civic elements of Anglican church life in Ashton. I will also be Team Rector in the Parish of the Good Shepherd which currently comprises five churches: in alphabetical order, Holy Trinity, St Gabriel, St James, St Michael and All Angels, and St Peter's.

Some slight uncertainty exists concerning the exact timescales. I hereby give three-month's notice of my leaving which, having taken account of much remaining holiday entitlement, suggests a final service in October. The bishop has asked me to start in Ashton in late November, so in time for the start of Advent. I will advise you of the date of my licensing service when I know it myself.

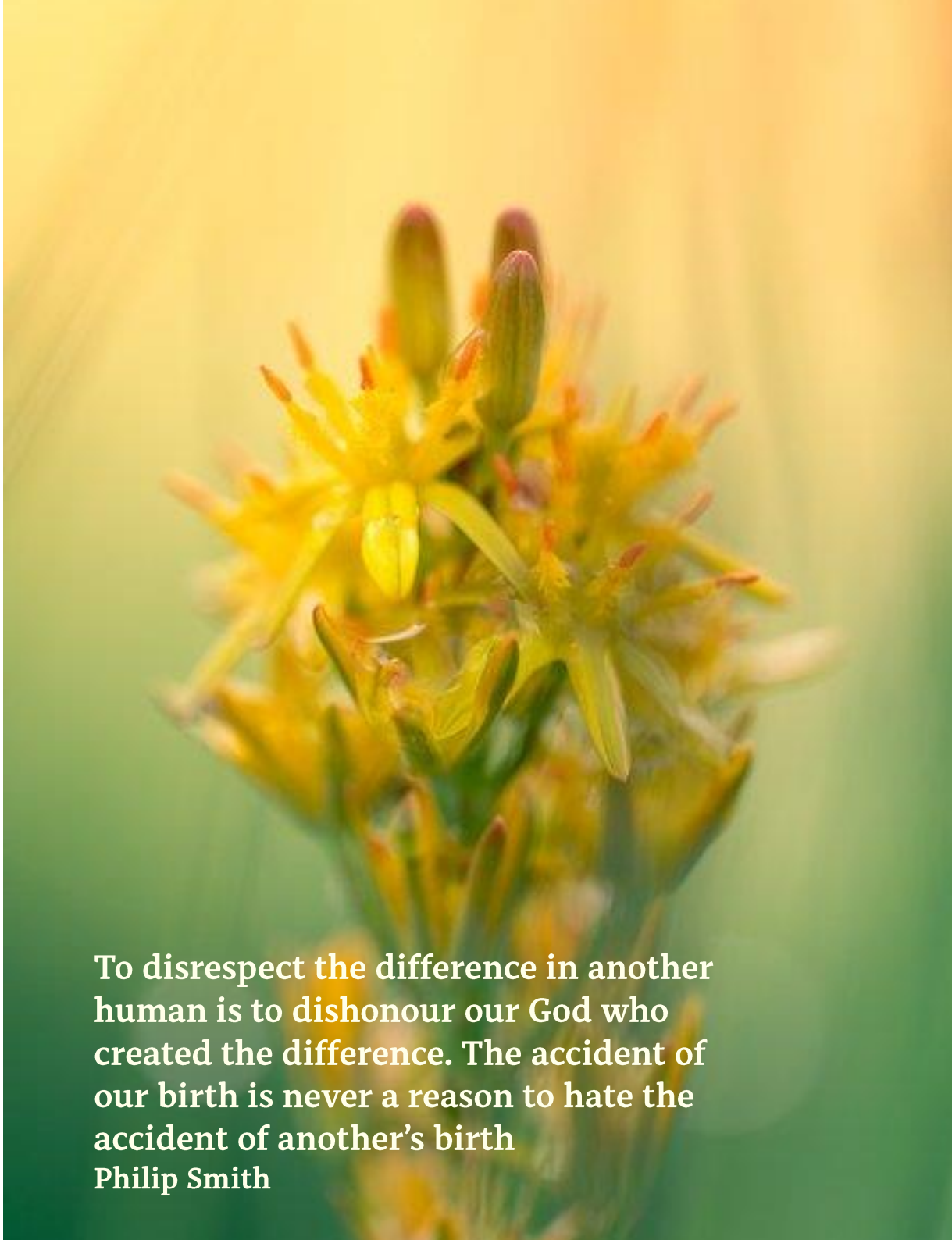
During the resulting interregnum, I ask everyone, please, to support the Wardens and Church Council as they take up a great many additional responsibilities. Please support them as you have always supported me. Their learning curve will be steep.

After much discussion, discernment, and prayer, I believe this move is the will of Almighty God. Nevertheless, as you can imagine, this decision has been extremely difficult and leaving will be excruciatingly painful.

Before I accepted this new post, I made sure that I will be replaced with a full-time priest. I have received that reassurance although, again, I do not know timescales: a good guess suggests a year before that person takes up this position. Once licensed, that person will live in the Vicarage in Arundel Street. I hope you will support them as you have supported me.

Finally, I will take this opportunity to offer my sincerest and heartfelt thanks to the vast number of people who have enriched my time as a Vicar and Priest in Oldham. I hope I have also been your friend. You will probably know that much has changed for me and my family over the fifteen long years since I arrived, but they have been good and happy years and I would like to express my enormous gratitude for all of you for all your love. Thank you.

Announcement from Paul Monk



To disrespect the difference in another human is to dishonour our God who created the difference. The accident of our birth is never a reason to hate the accident of another's birth
Philip Smith

For those who have never visited Barbados, the island is one of the smallest in the Caribbean.

It was discovered by Christopher Columbus, then was under British rule for over three hundred years. It obtained independence from the British Government over thirty years ago and has since become a republic.

The island is small: fourteen by twenty miles. The capital, Bridgetown, is situated in the Parish of Saint Michael, which is one of the eleven parishes that forms the Directive Location of Barbados.

In the past, the economy of Barbados was very much supported by the sugar industry, which provided most of the employment for the people of the island. Although the island is small, it has a population of about 230,000 people, which varies owing to immigration and mortality rates.

Before Britain joined the Common Market, the island of Barbados used to export over three hundred tonnes of sugar and molasses every year, mostly to the UK. This has now drastically reduced, as Britain and most of the EU countries now use home-grown beet sugar. This made the islanders resort to different ways of raising income. Since the decline of the sugar industry, tourism has grown in importance. The island's beautiful beaches have attracted many holiday-makers: many British people come to Barbados to enjoy the sea and the sun.

The Anglican faith, which was introduced to the island many years ago, still attracts large congregations to the churches on Sundays. The island also has a smaller number of Roman Catholic, Methodist and Free churches, such as the Pentecostal church. The majority of worshipping communities are Anglican, however.

Many Barbadians have emigrated to places such as the UK, Canada and America, but the Anglican churches still have strong congregations, and most still sing the Ancient and Modern Hymns, chant the Psalms and enjoy the preaching of the Gospel, which remains at a very high standard. Music is very important, and the church choirs, assisted by the organ are very popular and maintain high standards.

The climate encourages people to show off their Sunday-best outfits when attending services and even funerals are big events, where people make a big effort to dress in their best. If you go into a church in Barbados and you don't sing, people want to know if you're not well! Everyone sings out lustily! So the church is very important to the people of Barbados. Every morning, the local radio station opens the broadcast with a religious service. The advent of women priests has been very much welcomed.

Modern technology has, of course, arrived in the land of my birth: young people are very reliant on the internet and enjoy modern culture to the full.

I would recommend anyone who has the chance to go to Barbados, where the Church, the sun and the sea are so wonderful—and don't forget the very open and friendly Barbadian people, who will welcome you to their lovely island.

A trip to Barbados

The land of my birth: John Marshall



Bridgetown, Barbados

Singing in St Cyprian's Church, Barbados



Gregory Dix was born George Eglinton Alston Dix on 4 October 1901 in Woolwich in south London, the son of Mary Jane Dix, a Methodist, and George Henry Dix, a schoolmaster and Anglo-Catholic priest who was also the first principal of the College of St Mark and St John, Chelsea.

Dix was a scholar of great ability. After education at Westminster School and Merton College, Oxford, he was appointed lecturer in modern history at Keble College, Oxford, while also studying at Wells Theological College (1924–1926).

Dix was made deacon in 1924 and ordained as a priest on the following year. He immediately entered the Anglican, Benedictine, monastery of Nashdom in 1927 and took the name 'Gregory' on becoming a monk. The prior sent him to the Gold Coast as a novice until his health broke down in 1929. He returned to Nashdom as a probationer (an 'oblate') and only in 1940 took his final vows as a Benedictine monk: therefore, his designation was 'Dom'—'master'.

During the Second World War, Dix lived for a while in Beaconsfield, Buckinghamshire, and looked after the Anglo-Catholic daughter church of St Michael while his brother Ronald, who was its priest, served as a military chaplain. He returned to the Abbey of Nashdom after the war and was elected prior in 1948.

Dix is best remembered as a scholar and worked primarily in the field of liturgy, and his work greatly influenced the reforms of Anglican liturgy in the mid-20th century. His principal work, *The Shape of the Liturgy*, was first published in 1945. In it, he argued that it was not so much the words of the liturgy but its 'shape' which mattered: it was permissible to translate and update the prayers and prose, but its traditional shape had to be maintained. His study of the liturgy's historical development led him to formulate what is today called the four-action shape of the liturgy: offertory, prayer, breaking, distribution.

While sounding technical, it caused uproar because he was turning from

Gregory Dix

Further reading

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

<https://northamanglican.com/cranmer-versus-dix-on-the-eucharist>

<https://www.earthaltar.org/post/an-addendum-on-dom-gregory-dix>

<https://livingchurch.org/covenant/no-end-to-sacrifice-the-legacy-of-gregory-dix>

the pattern in the centuries-old *Book of Common Prayer* in favour of far older liturgies from the first years of the Church, and was accused of favouring the Roman Catholic Church which, then, was regarded with deep suspicion.

Worse, as a fruit of his scholarship, Dix advocated the resumption of dialogue between the Church of England and the Roman Catholic Church, asking for each to recognise the holy orders of the other. This view was years ahead of its time and led directly to the ecumenical movement with its desire to move beyond denominations and, instead, concentrate on living the life of the Gospel. Ironically, Dix was aghast at the idea of the Church of England collaborating with the free churches (such as Methodist, Baptist, or Presbyterian) because these denominations sometimes dispensed with liturgy altogether.

In fact, Dix often emphasised the *shape* of liturgy over its *text*—this choice overshadowed the growth of the ecumenical movement.

Dix had a strong sense of humour: for example, he described the Anglican system of bishops as being 'Edwardian', adding 'It is strictly Edward VI [1547–1553] in its theology; strictly Edward VII [1901–1910] in its mental equipment and strictly Edward VIII [1938] in their views on marriage'.

Dix died on 12 May 1952. At his funeral, the Bishop of Oxford described him as 'My closest and oldest friend and the most brilliant man in the Church of England'. He was buried at Nashdom Abbey.



Saint Ignatius Loyola is best known as the founder of the Jesuits. But, in many ways, his greatest gift to the Church is his method of prayerful meditation.

Íñigo Oñaz López de Loyola was born in 1491 in what we today call the Basque region of Northern Spain. His name was later Latinised as 'Ignatius.' He was a soldier and was injured at the Battle of Pamplona in 1521 and forced to recuperate. He was a nobleman by birth and so, during his time of enforced sick-rest, he took to reading from the vast library he'd inherited. He read voraciously, but mainly about knightly exploits and spirituality. He was a romantic at heart and tried to imagine himself acting a part in the stories he read. He noticed a pattern: reading about knightly chivalry caused in him a sense of lethargy—even depression; but reading about Jesus and the saints inspired him deeply, which led to a sense of elation and peace.

Ignatius explored these findings and devised a series of exercises. We now call them 'the Spiritual Exercises.' At root, in each exercise readers take a straightforward scene, for example from the Gospels, and imagine themselves in it. They may take the role of one of the disciples or a by-stander at the crucifixion. They will then analyse their response to being in the presence of Jesus.

After imagining ourselves 'into' a Bible story in this way, Ignatius teaches us to analyse carefully our response(s) to the story. We must ask at each stage, 'How do I feel?' This use of the imagination is more a form of meditation followed by reflection than other, more traditional, forms of prayer. But it represents an enormously powerful way of understanding our spirituality.

There will always be an emotional response to meditations of this sort. Ignatius taught that emotional responses usually follow one of two

opposite extremes. Some aspects of a story or meditation will make us feel uplifted and inspired, making us want more. He called these aspects **consolations**. By contrast, other aspects of the same meditation may lead to boredom or even depression. They may inspire some sort of revulsion at our present ways of living. Ignatius called this latter kind **desolations**.

The idea that consolations are God-given is at the heart of Ignatian spirituality. In a sense, so are the spiritual desolations. Therefore, we are in reality following God if we follow a consolation. If we follow those aspects of a meditation that result in a sense of consolation, we are also following the promptings of the Holy Spirit. In effect, by following a consolation, we are seeking to grow in our Christian faith.

Similarly, desolations point to those aspects of our spiritual life that are not of God. We should avoid them if we want to grow spiritually.

The methods of Ignatian spirituality are easily learnt—absolutely everyone has at least some ability to imagine themselves into a story with Jesus. It is best to start with simple narrative stories from the Gospels. Later and with greater experience and confidence, it's possible to imagine ourselves in scenes with Jesus but in a contemporary situation. But a word of warning: it is wise to explore these exercises with an experienced Christian or, better, with a spiritual director.

Read Mark 14:3–9 reverently as an act of devotion. It describes a woman anointing Jesus' feet with costly perfume. Then, try and imagine yourself inside the scene, either as a disciple or onlooker.

Read it several times then ask, 'what do I feel?' and 'why?' Try to imagine yourself as one of the disciples. If you can, make the story as realistic as possible: involve all the senses, sight and hearing, smell and touch in the process. All the time, notice how you feel in the presence of Jesus.

Many other narrative passages about Jesus are useful. Note that Jesus' parables may not be so useful as their meaning is metaphoric.



Ignatian Prayer

Michaelmas gales assail the waning year,
And Michael's scale is true, his blade is bright.
He strips dead leaves; and leaves the living clear
To flourish in the touch and reach of light.

Archangel bring your balance, help me turn
Upon this turning world with you and dance
In the Great Dance. Draw near, help me discern,
And trace the hidden grace in change and chance.

Angel of fire, Love's fierce radiance,
Drive through the deep until the steep waves part,
Undo the dragon's sinuous influence
And pierce the clotted darkness in my heart.

Unchain the child you find there, break the spell
And overthrow the tyrannies of Hell.

St Michael and All Angels

Sonnet by the Revd Dr Malcolm

Five Angels Playing Musical Instruments

left hand panel from a triptych from the Church of Santa Maria la Real, Najera, 1490

The Collect for St Michael and all Angels

Everlasting God,
you have ordained and constituted the ministries
of angels and mortals in a wonderful order:
grant that as your holy angels
always serve you in heaven,
so, at your command,
they may help and defend us on earth;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
All Amen.

The Church celebrates
St Michael and All Angels
on Sunday 29 September





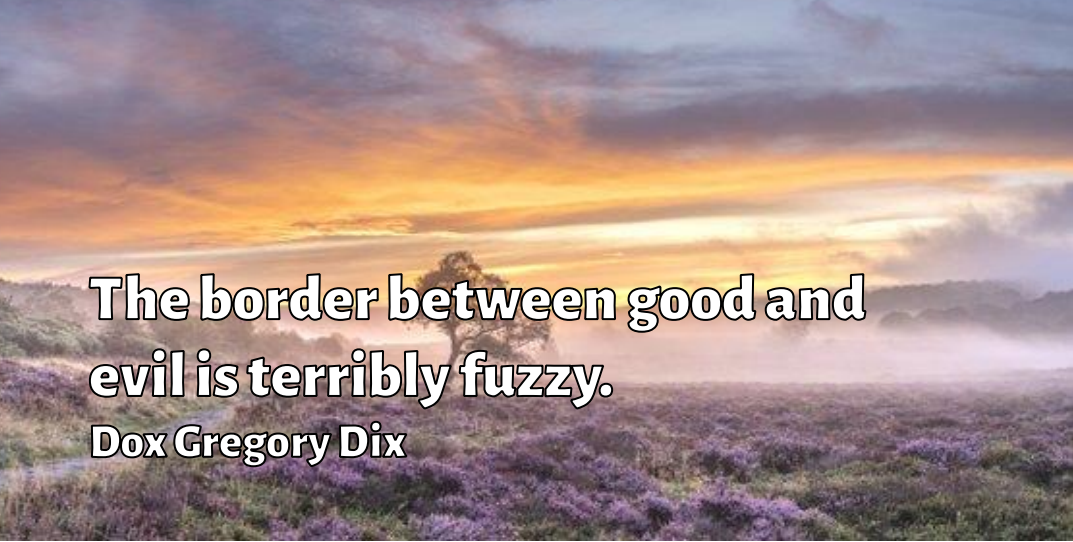
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Find these words in the wordsearch above

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

Angel wordsearch



The border between good and evil is terribly fuzzy.

Dox Gregory Dix

From the parish registers

Holy Baptism

Sunday 4 August

Sunday 18 August

Sunday 25 August

Mason Bradbury

Millie Makin

Leon Borland

All at Waterhead Church

Thursday 8 August

Asher Oyas

at St Barnabas Church

Christian funeral

Tuesday 13 August

Trevor Jones

at St Thomas' Church, Leesfield
then Hollinwood cemetery.

Wednesday 14 August

Aileen Wolstencroft

at St Thomas' Church, Moorside
then Oldham Crematorium.

Wednesday 21 August

Marion Shaw

at Oldham Crematorium.

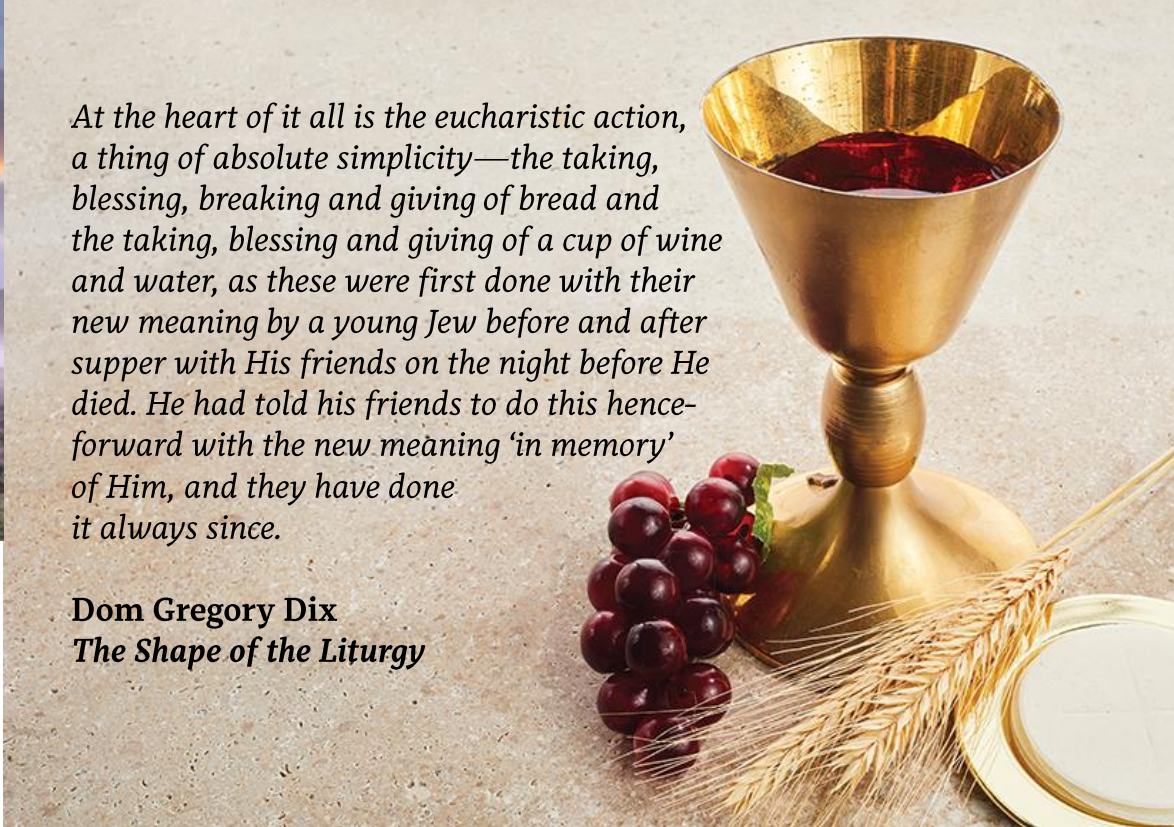
Holy Matrimony

Saturday 17 August

Anthony Pickering and Natasha Stewart
at Holy Trinity Church, Waterhead.

Sunday 25 August

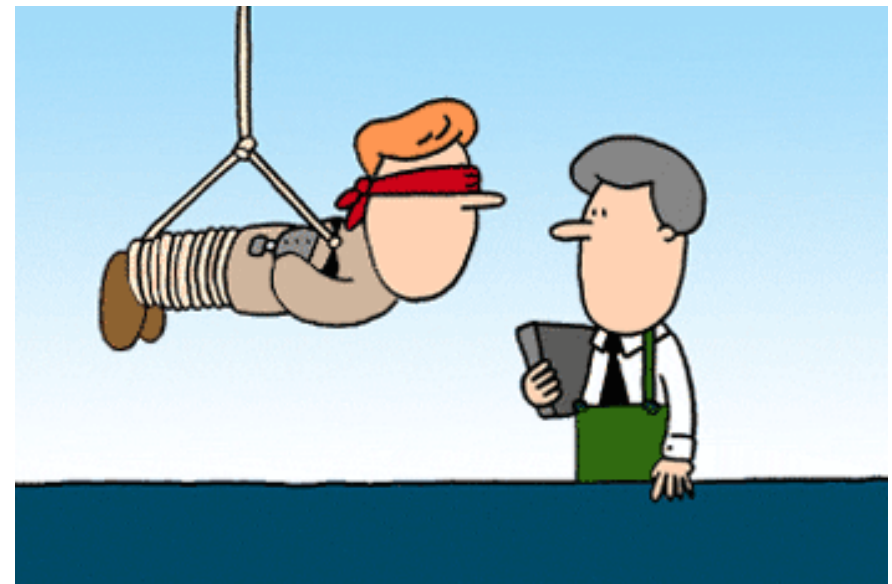
Adam Woodley and Alice Cocker-Slater
at St John the Baptist Church, Hey.



At the heart of it all is the eucharistic action, a thing of absolute simplicity—the taking, blessing, breaking and giving of bread and the taking, blessing and giving of a cup of wine and water, as these were first done with their new meaning by a young Jew before and after supper with His friends on the night before He died. He had told his friends to do this henceforward with the new meaning 'in memory' of Him, and they have done it always since.

Dom Gregory Dix

The Shape of the Liturgy



Onlookers were amazed when it took escape artist Dave less than 15 minutes to escape from his baptism.

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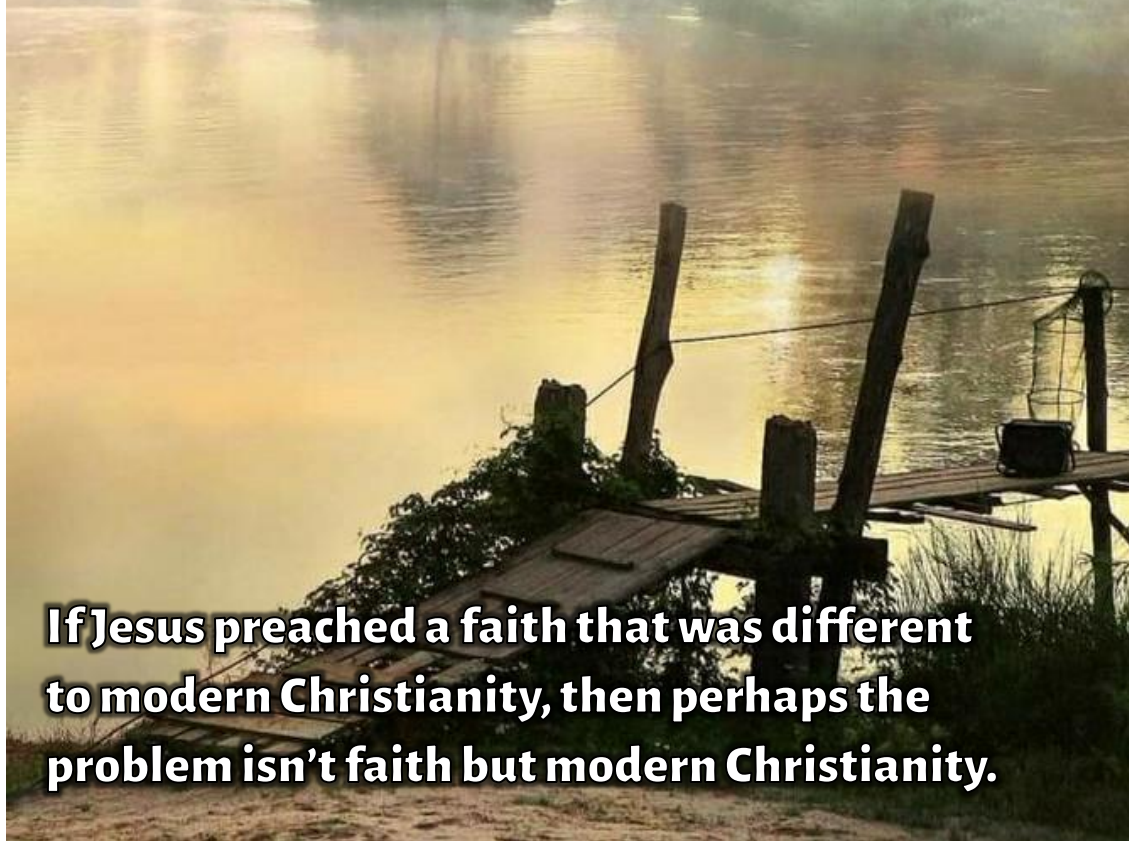
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If Jesus preached a faith that was different to modern Christianity, then perhaps the problem isn't faith but modern Christianity.



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