



SAINT
Barnabas
CLARKSFIELD

October 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)**

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the November 2024 magazine by 15 October. 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**

I formally joined the Medlock Head Team of Churches on 28 October 2009. My last service in Oldham occurs at the end of this month, on Sunday 27 October so, in total, I will have been here exactly fifteen years. This tenure makes me St Barnabas Church's longest-serving Vicar but only the fourth-longest serving Vicar at Holy Trinity; it's longest serving minister was 'Daddy French' who was in post for 48½ years!

Much has happened during my years here. For example, we've sourced £2 million in grants to rebuild the fabric of both Churches and the Parish Centres.

But we need to remember that our church buildings are only a means to an end—while beautiful, each was created as a vehicle for seeking the Kingdom of God. These buildings were renovated as a sacred space in which to offer services of comfort and joy, worship and love. This is the fuller, greater work of God.

But, again, these occasions need to point beyond themselves toward the God we service. During my 15 years here, I've grown to realise that speaking about God and taking part in services of worship are useless unless underpinned by a life that is lived for God and for neighbour.

Jesus' summary of the Law (to love God and neighbour with all our heart, mind, soul, and strength) is not just for priests and Vicars, nor is it just for Sundays or times of formal worship: that's what the 'all' in Jesus commandment is all about.

Shortly, I will leave Oldham for Ashton. It will feel very strange leaving people I have grown to love and respect. I will continue my work in a different town, in different churches, and with different people in different situations. But all of it will be done for the same God. And if our Christian lives seem to differ, please remember that we still serve the same wonderful God with the same God-inspired love and work for the same spiritual Kingdom.

Wishing you love and profound gratitude for fifteen wonderful years.

PAUL

Letter from the Vicar

News

From the parish registers

Holy Baptism

Sunday 1 September Opie Reuben Taylor-Hall, at Waterhead Church

Grants

The Diocese of Manchester's has awarded the Church £6,000 from its 'stitch in time' grant stream, for replacing the kitchen door and fire doors in the Main Hall.

From the church and parish

John Marshall and family after the concert in Oldham Parish Church on Sunday 1 September. The concert raised about £5,000 for Dr Kershaw's Hospice.



Bible readings for October

Sunday 6 October

Harvest

First: Joel:2:21-27

Epistle: 1 Timothy 6:6-10

Gospel: Matthew 6:25-33

Sunday 13 October

Trinity 20

First: Amos 5:6,7-10-15

Epistle: Hebrews 4:12-end

Gospel: Mark 10:17-31

Sunday 20 October

Trinity 20

First: Isaiah 53:4-end

Epistle: Hebrews 5:1-10

Gospel: Mark 10:35-45

Sunday 27 October

Last Sunday of Trinity (a.m.)

First: Isaiah 55:1-11

Epistle: 2 Timothy 3:14-4:5

Gospel: John 5:36b-end

Church diary

Sunday 6 October

9:30 am: **Harvest Festival.**

Sunday 27 October

9:30 am: **Paul Monk's last service, at St Barnabas**
3:00 pm: **Paul Monk's leaving service, at Waterhead Church, followed by a party in the Hall.**

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 om: **Christingle service** in Waterhead Church.
11:30 pm ? : **Midnight Mass** in Waterhead Church.

Weds 25 December

9:30 am: **Christmas Day Service** in St Barnabas.

Sunday 5 January

9:30 am: annual **Covenant Service.**

Holy
Trinity
WATERHEAD



SAINT
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CLARKSFIELD

Leaving services

Sunday 27 October

9:30 am at St Barnabas Church

3:00 pm at Waterhead Church

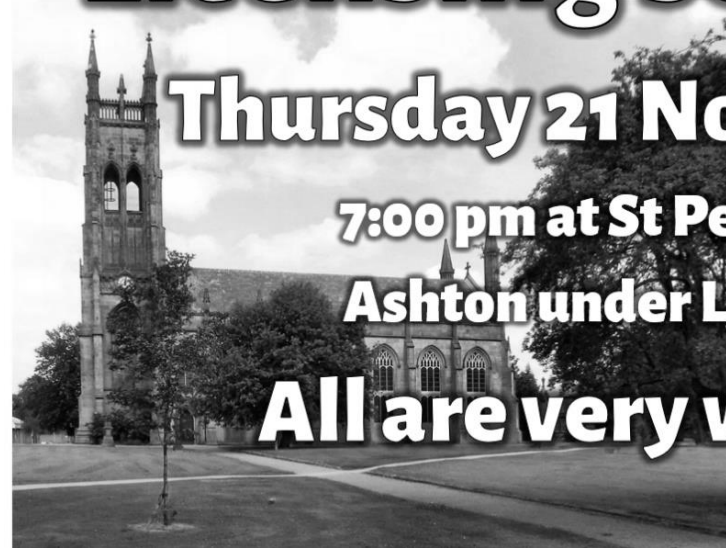
Licensing service

Thursday 21 November

7:00 pm at St Peter's Church

Ashton under Lyne OL7 0BA

All are very welcome



My new address will be

**The Rectory
2a Hutton Avenue
Cockbrook
Ashton under Lyne OL6 6YQ**

Mobile (07854) 776 410 (as before)
Email vicar.of.ashton@gmail.com

I do not yet know the landline number.

I thought to compile some statistics to describe my fifteen years with you. Across the two churches of St Barnabas and Holy Trinity, and their parishes:

Baptisms	540	
Weddings	60	
Funerals	337	(including at the crematorium)
Preached sermons	3,000	(approx.)
E-mailed transcripts	562	
Grants obtained	£879,000	St Barnabas Church
	£896,000	Holy Trinity Church
	£110,000	Waterhead Parish Hall

I give thanks for everyone's help and support in delivering these offerings of comfort and joy.

PAUL

SAINT
Barnabas
CLARKSFIELD

Harvest Festival

Sunday 6 October

Service at 9:30 am

All are welcome

barnabas-oldham.co.uk

Holy
Trinity
WATERHEAD

Commemoration of the Faithful Departed

Sunday 3 November at 4:00 pm

holytrinitywaterhead.co.uk

Waterhead Parish Centre
Waterworks Road
Oldham OL4 2JQ

Holy
Trinity
WATERHEAD

Quiz

Saturday 12 October 7:00 for 7:30 pm

Includes cash prize, raffle, and bar

www.holytrinitywaterhead.co.uk

£5

including
cheese supper

SAINT
Barnabas
CLARKSFIELD

Holy
Trinity
WATERHEAD

Remembrance Sunday

Sunday 10 November

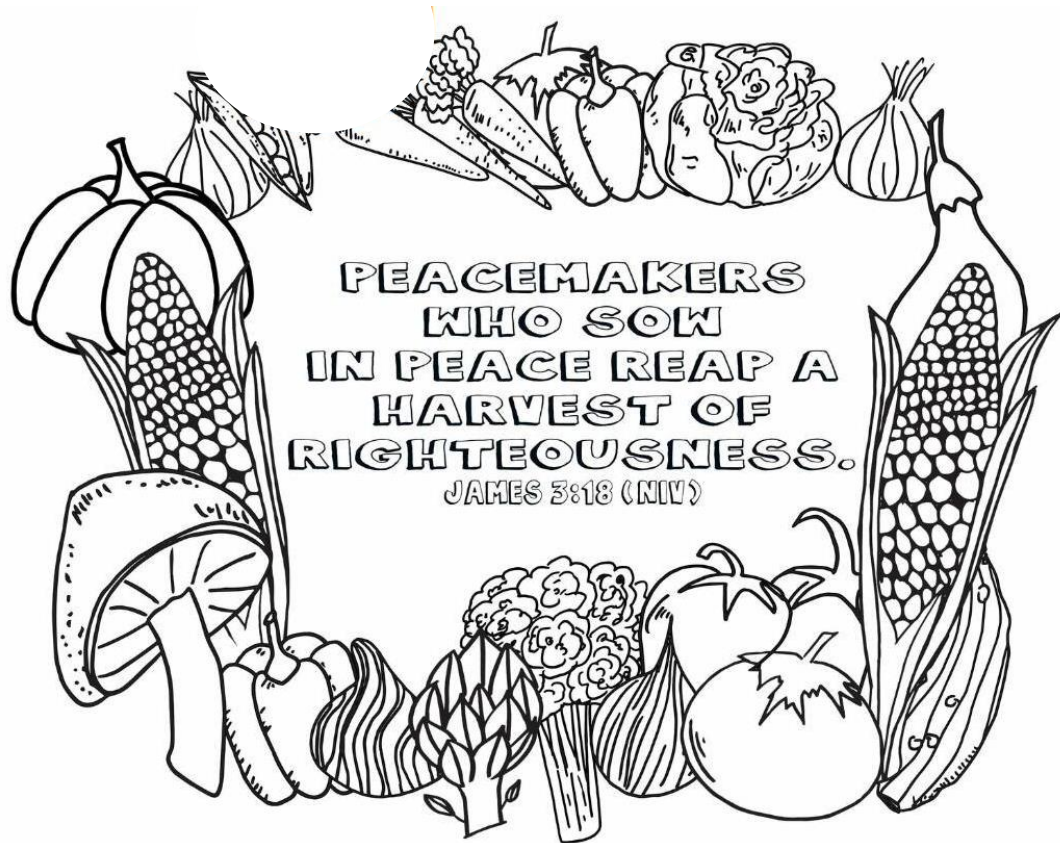
9:30 am at St Barnabas Church

10:50 am at Waterhead War Memorial

11:30 am at Waterhead Church

Harvest festival

We celebrate our Harvest Festival on Sunday 6 October



If your prayer is selfish, the answer will be something that will rebuke your selfishness. You may not recognise it as having come at all, but it is sure to be there.

William Temple

Books of the Bible

(the Church celebrates Bible Sunday on 27 October)

U S E T S A I S E L C C E S N A S 2 A K T X G I
 P E I Z M H U M 2 Z 1 E 2 A V L E S I U P R R V
 Y Z I P T G P Z E K E X U A 1 L M A T L H F F C
 L C C C B B T C I R S O G I M L R M L A E S C Y
 A K H H 1 N H N B O T D N K A R U U L E Z O O B
 M D G U F A G G H R H U I S M L M E U S B T J J
 E L G L R S E S C A E S P U C A Z L D O Y Z D M
 N G V I D N L A I 2 R J H C H V J S X H G J I 2
 T B A T E V F N P 2 B A 1 B D A N I E L 2 C E D
 A H T S 1 P A V O X N I I R J E R E M I A H R E
 T L I G O H E H A B A K K U K H H U H H O C N U
 I S P Y P D A B B F X Z S 2 T A M X G 1 C F U T
 O X R E M Z Z O D R E A C 2 2 I P B M C G F M E
 N F Z K S L C G H Z 2 H V A K A X P A H D U B R
 S M 2 K I N G S E U R L E H H S T C L R Y U E O
 1 I S F J Y C K N O H E E B X I O X A O N K R N
 A S J B F L I X N O A V H A N O J G C N I I S O
 R X A S R E 2 I H F I I P L N A S A H I A S I M
 Z L I M L E C R A J D T N U D L R M I C V E A Y
 E L P C U L V J K Y A I L U S F L O L L T G G R
 A G K D E E L O 2 M B C 2 I T Z I S 2 E U D G J
 I S I S N O L D R X O U B B S L P A C S R U A O
 H A I M E H E N E P G S A S R U T H J K M J H B
 X T Y 1 2 X H S O N G O F S O L O M O N N C H G

Song of Solomon
 Lamentations
 Ecclesiastes
 2 Chronicles
 1 Chronicles
 Deuteronomy
 Zechariah
 Zephaniah
 Leviticus
 Habakkuk

Jeremiah
 Proverbs
 Nehemiah
 2 Samuel
 1 Samuel
 Malachi
 Obadiah
 Ezekiel
 2 Kings
 1 Kings

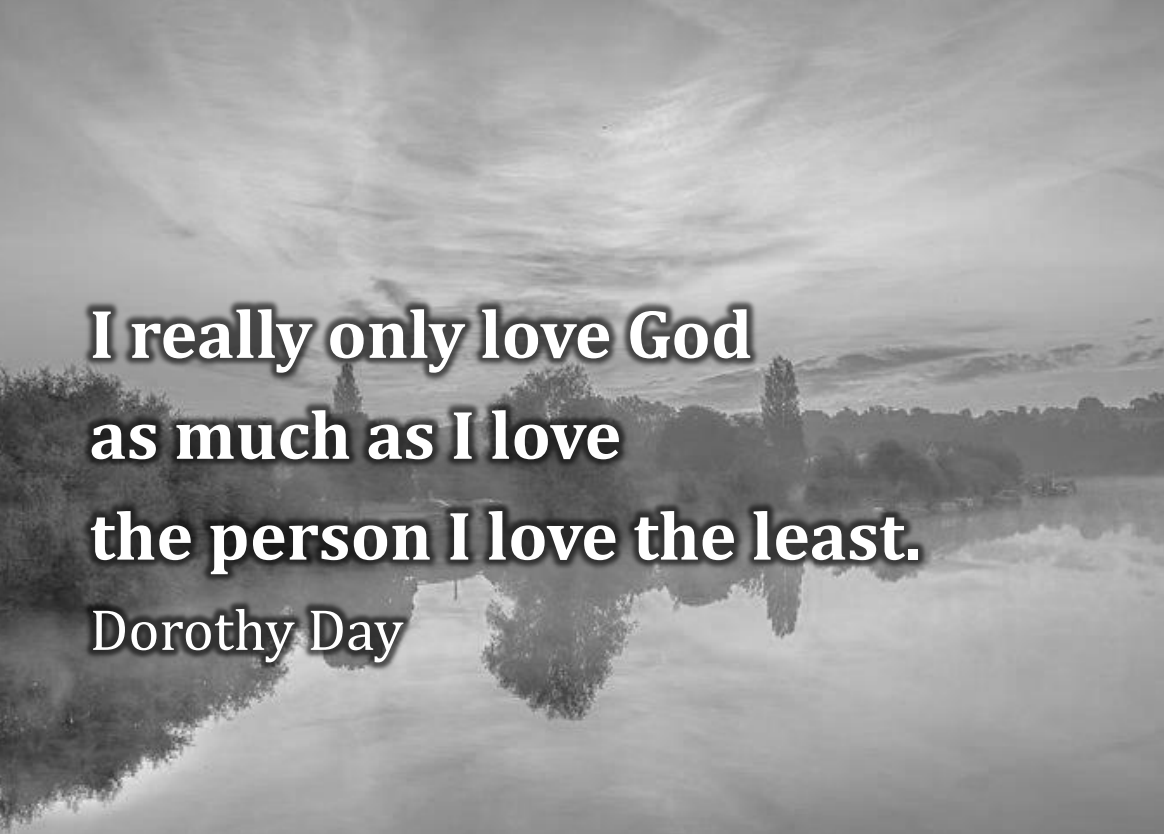
Numbers
 Genesis
 Haggai
 Daniel
 Isaiah
 Psalms
 Esther
 Judges
 Joshua
 Exodus

Nahum
 Micah
 Jonah
 Hosea
 Amos
 Joel
 Ezra
 Ruth
 Job

Quiz night

The next quiz night will take place in Waterhead Parish Centre on Saturday 12 October. The quiz will start at 7:30 pm so please take your places as soon after 7pm as possible so that we can start promptly. Getting there early will give you a head start on one of the picture rounds so bring your friends to make up your team (maximum of 6 people per team). Tickets are £5 for adults and that includes nibbles and a (mostly) cheese buffet supper. Children under 12 are free and for those between 12 and 16 years of age tickets are £3.

The bar will be open and there will be a raffle as well as a cash prize of £30 for the winning team. If anyone would like to donate a raffle prize please contact Lynne Schofield on (07804) 094 457. The money raised will go towards the new kitchen in the Centre. We are still a way off achieving the amount needed to cover the full cost so come along for a fun evening and help us to make the new kitchen a reality.



**I really only love God
as much as I love
the person I love the least.**
Dorothy Day

My daughter
wouldn't hurt a spider
That had nested
Between her bicycle handles
For two weeks
She waited
Until it left of its own accord

If you tear down the web I said
It will simply know
This isn't a place to call home
And you'd get to go biking

She said that's how others
Become refugees isn't it?

—Fady Joudah

Mimesis

May we raise children
who love the unloved things—
the dandelion, the
worms and spiderlings.
Children who sense
the rose needs the thorn

and run into rainswept days
the same way they
turn towards sun ...

And when they're grown and
someone has to speak to those
who have no voice

may they draw upon that
wider bond,
those days of tending tender things

and be the ones.

Nicolette Sowder

Exploring the liturgy: the collect

A collect is a short (often general) prayer of a particular structure used in Christian liturgy. These prayers were grouped together, either according to subject matter or, later, following the sequence of the liturgical year. By the fifth century, the Church in Rome was referring to books of these prayers as *collectio*—‘a collection’.

Most of the collects in the *Book of Common Prayer* come from the Latin prayers for each Sunday of the year, and were translated into English by Archbishop Thomas Cranmer (d. 1556).

In more modern Anglican versions of the Communion service, such as *Common Worship* used in the Church of England, the Collect follows the Gloria and precedes readings from the Bible. It usually occurs after an invitation to prayer such as, ‘Let us pray.’

The collect represents a dialogue between the people and God, and always has the same liturgical structure:

1. The **address**: Collects are addressed to a person of the Trinity, most commonly to God the Father.
2. An **attribute** or quality of God: this bit relates to the petition (below), such as ‘who is ...’
3. The **petition**: this is the request part of the prayer and introduces the matter being asked about or requested.
4. The **reason** or result expected from the prayer.
5. A **conclusion**, such as ‘through Christ our Lord’ or another longer statement giving glory to God (a ‘doxology’). The most common Trinitarian conclusion is ‘Glory be 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.’
6. General affirmation ‘Amen.’

In some contemporary liturgical texts, this structure has been obscured by sentence constructions that depart from the Latin flowing style of a single sentence.

Look now at a real Collect—that for Bible Sunday. It includes each of the six elements above, and in the correct order, as indicated by square brackets:

- [1] **Blessed Lord,**
- [2] **who caused all holy Scriptures to be written for our learning:**
- [3] **help us so to hear them,
to read, mark, learn and inwardly digest them
that, through patience, and the comfort of your holy word,**
- [4] **that we may embrace and for ever hold fast
the hope of everlasting life,
which you have given us in our Saviour Jesus Christ,**
- [5] **who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.**
- [6] **Amen.**

Dorothy Day was born in New York in 1897. Her father was Irish and her mother was English. Dorothy's parents were nominal Christians who rarely attended church. By contrast, Dorothy displayed a strong religious streak as a young child. When she was ten she went to an Episcopalian church and was captivated by its liturgy and its music.

Dorothy first worked as a journalist but is better known for her social activism. For example, she was imprisoned in 1917 as a member of the non-violent suffragist movement, the 'Silent Sentinels'.

She converted to Roman Catholicism, which she described movingly in her autobiography, *The Long Loneliness*, and later became a Dominican 'tertiary', adopting many aspects of their life of prayer and devotion. Being a Catholic brought her into contact with a wide array of activists so, in 1932, she helped found the Catholic Worker Movement. It was a pacifist society, combining direct aid for the poor and the homeless with nonviolent direct action on their behalf. Its vision was a form of social justice and a connection with the poor that was strongly inspired by Francis of Assisi.

She later worked very closely with the Trappist monk and writer Thomas Merton, whose writings many consider to supply the spiritual justification and underpinning of Dorothy's work.

To supplement the Catholic Worker Movement, she founded *The Catholic Worker* newspaper in 1933 and was its editor until her death. The paper said it was aimed at those suffering the most in the depths of the Great Depression, 'those who think there is no hope for the future', and announced to them that 'The Church has a social program ... there are men of God who are working not only for their spiritual but for their material welfare'.

Love and ever more love is the only solution to every problem that comes up. If we love each other enough, we will bear with each other's faults and burdens. If we love enough, we are going to light a fire in the hearts of others. And it is love that will burn out the sins and hatreds that sadden us. It is love that will make us want to do great things for each other. No sacrifice and no suffering will then seem too much.

The Long Loneliness

Using the newspaper as her mouthpiece, Dorothy advocated the economic theory called 'distributism', which she considered a third way between capitalism and socialism. From the publishing enterprise came a 'house of hospitality'—a shelter providing food and clothing to the poor of New York's Lower East Side and then a series of farms for communal living. The movement quickly spread across the United States, and to Canada and Britain.

Dorothy denounced sins against the poor. Using similar language to the Epistle of James, she said that 'depriving the labourer' was a deadly sin. And one of the major roots of sin, she said, was to deny that we are all inter-

connected spiritually. Using words that St Paul could have written, she said,

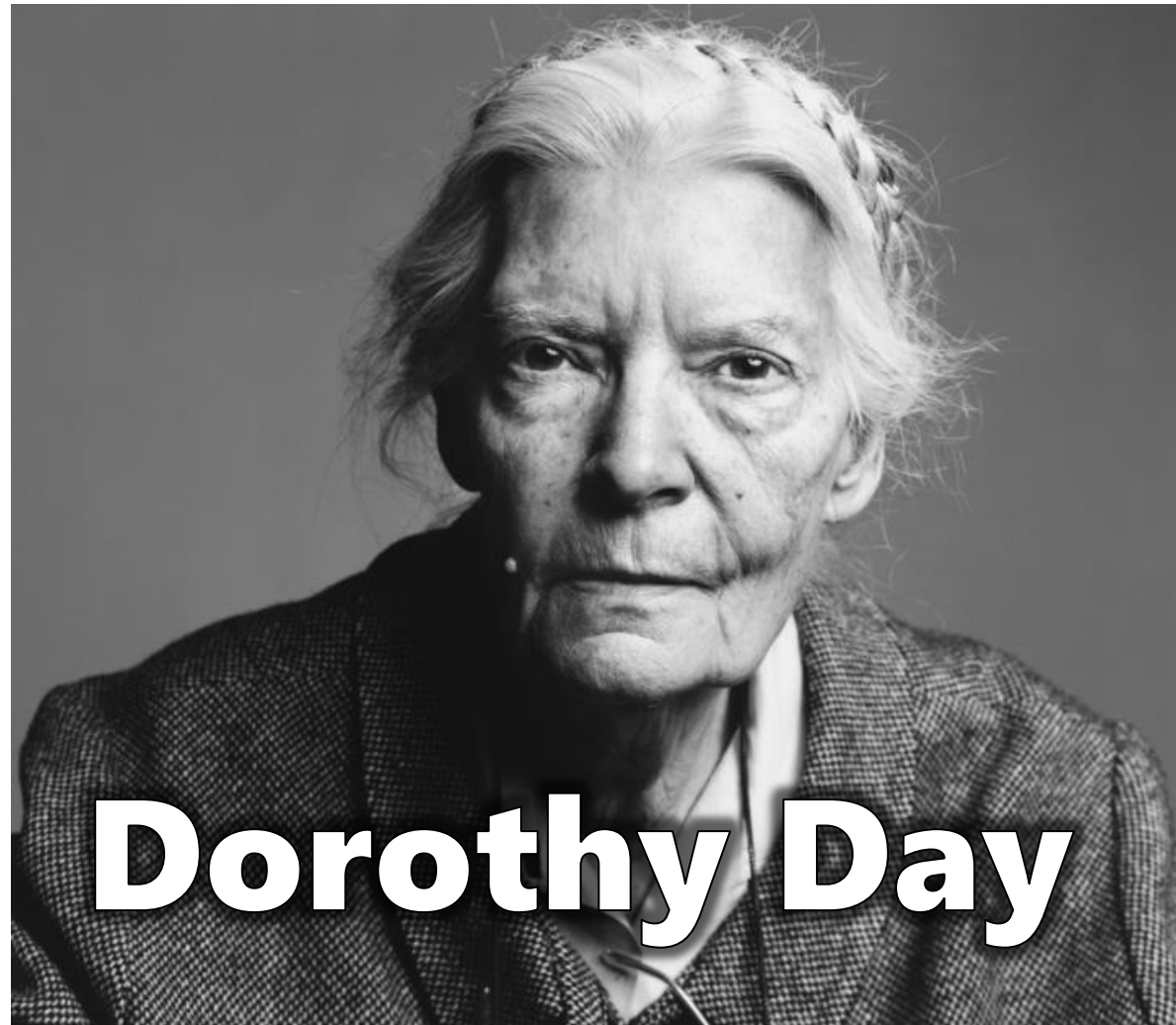
True love is delicate and kind, full of gentle perception and understanding, full of beauty and grace, full of joy unutterable. There should be some flavour of this in all our love for others.

We are all one. We are one flesh in the Mystical Body as man and woman are said to be one flesh in marriage. With such a love, one would see all things new; we would begin to see people as they really are, as God sees them.

Throughout the 1960s, Dorothy Day was one of the most vocal advocates of nuclear disarmament and pacifism, demanding American withdrawal from Korea and Vietnam.

Dorothy Day's life continues to inspire many Christians. For example, Pope Francis compares her to Abraham Lincoln and to Martin Luther King.

She died in 1980.



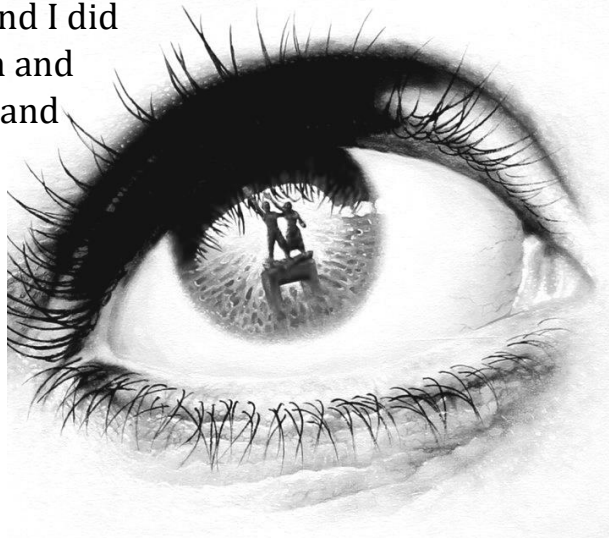
Dorothy Day

Once upon a time there was a marble throne at the eastern gate of a great city. On this throne sat a thousand kings, blind in the right eye, a thousand kings who were blind in the left eye, and a thousand kings who had sight in both eyes. All of them called on God to appear so that they might see him, but all went to their graves with their wishes unfulfilled.

When the kings had died, a pauper, barefooted and hungry, came and sat upon the throne. 'God', he whispered, 'the eyes of human beings cannot bear to look directly at the sun, for they are blinded. How then, Omnipotent, can they look directly at you? Have pity, Lord; temper your strength, turn down your splendour so that I, who am poor and afflicted, may see you! Then—listen, old man!—God became a piece of bread, a cup of cool water, a warm tunic, a hut and, in front of the hut, a woman giving suck to an infant.'

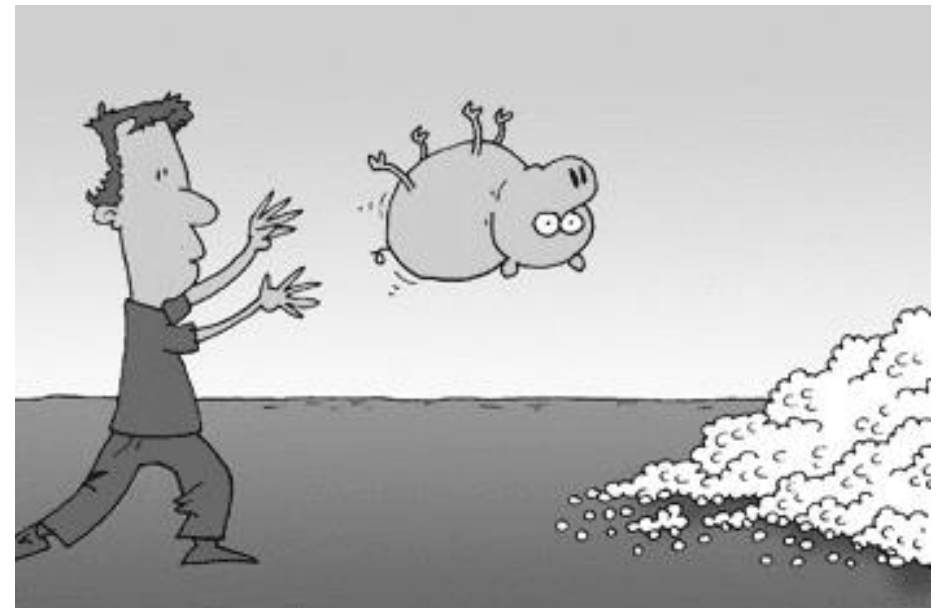
The pauper stretched forth his arms and smiled happily. 'Thank you, Lord,' he whispered, 'You humbled yourself for my sake. You became bread, water, a warm sun and my wife and child in order that I might see you. And I did see you. I bowed down and worship your beloved and many-faced face!'

***The Last Temptation
of Christ***



**The moment God is figured out
with nice neat lines and definitions,
we are no longer dealing with God.**

Rob Bell, *Velvet Elvis: Repainting the Christian Faith*



**In an effort to change things, he threw his swine before pearls
(with apologies to Matthew 19)**

Did you know?

The cherubim were standing on the south side of the temple ... the sound of their could be heard as far away as the outer court, like the voice of God Almighty when he speaks. *Ezekiel 10:3, 6*

The Bible suggests many different kinds, or classes, of angel.

The greatest was Lucifer, the mighty angel of light, who rebelled against God and is often today called Satan or the devil. Very little of his story appears in the Bible, but we do see brief glimpses: consider the fragment in Revelation 12:7, 'War broke out in heaven; Michael and his angels fought against the dragon' where 'the dragon' is Lucifer.

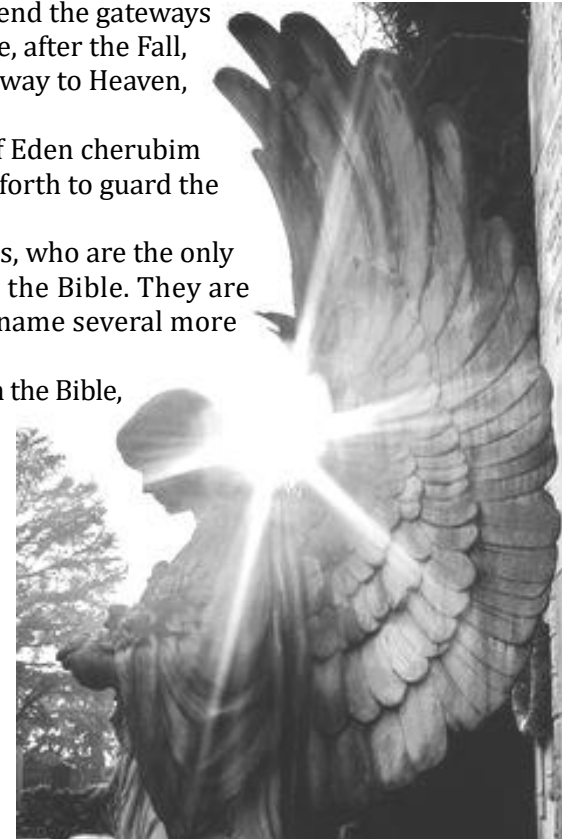
Next in importance were the seraphim whose entire existence involves eternal praise around the throne of God in Heaven, described most vividly in Isaiah 6, 'Above God were seraphim, each with six wings: with two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory"'

The cherubim (singular 'cherub') defend the gateways between earth and heaven. For example, after the Fall, God posted cherubim to guard the gateway to Heaven, 'After he drove the man out, God 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).

Next in importance are the archangels, who are the only Angels, except Lucifer, to be named in the Bible. They are Michael, Gabriel, and (Jewish legends name several more such as Raphael and Uriel).

The angel of death is again unnamed in the Bible, but legends call him Azrael.

Then come 'mere' angels. They appear in human form and dress entirely in white. They do not speak often but generally start by saying, 'Do not be afraid' which implies they are in fact so scary that fear is a very natural response.



Love for our neighbour can be expressed in treading very softly and carefully in our choice of food. A wise choice will mean fewer 'food miles', 'Fair Traded' imports and a fair return for the primary producer wherever they may be. An unwise choice can cause irreversible damage to God's world and farmers everywhere.

Harvest wisdom

In buying food: 'Tread softly for you tread on farmers' dreams!'

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Although he had stood strongly against the other six deadly sins, Jake was overcome by sloth.



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*There is no such thing as 'my' bread.
All bread is ours and is given to me,
to others through me,
and to me through others.
For not only bread,
but all things necessary for sustenance in this life, are
given on loan to us with others and,
because of others and for others,
and to others through us.*

Meister Eckhart (1290-1329)



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