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February 2019

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Services at St Barnabas' Church

Sunday	9:30 am	Parish Worship
Monday	2:30 pm	Prayers in the vestry
Tuesday	10:00 am	Holy Communion (said)

First Tuesday of each month Service of Holy Communion at Moor Haven Nursing Home on Ripponden Road, starting at 2:00 pm.

Baptisms and marriages by arrangement with the Vicar.

**Please submit items for the March magazine by 15 February.
You can 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 0292 and E: therevd.down@yahoo.co.uk

The Revd Jane Hyde

Tel: (07734) 886 893 and E: janehyde10@hotmail.com

Lay Reader

Mr Peter Haslam (0161) 345 0215

Wardens

Mr Ian Hulse (0161) 622 1124

Mr Peter Haslam (0161) 345 0215

Administrator Miss Sarah Gura (07843) 178 762

Treasurer Ms Gisele Onwumere

Parish Hall bookings The Vicar (0161) 624 7708

Sacristan Mrs Marion Partington

Letter from the Vicar

February is always an 'in between' sort of a month. Christmas and New Year lie behind us and we await Easter ahead. We've celebrated, know we're just about to change gear for Lent, and then a different kind of celebration occurs afterward.

Christians do not live their faith in a simple linear fashion. We experience a diet of slow and fast, high excitement and muted expectation. We have services of music and colour but the periods between can seem almost dull by comparison.

This continual sense of change can be disorientating, so we need something constant on which to lay hold. For that reason, we think about God continually, and use the knowledge of His love and faithfulness as a kind of bedrock. The Bible tells us the steadfast love of God never ceases and his mercies never come to an end (Lam 3:22). If we lay hold of this truth, and think about it often, then the day-to-day changes in the Church calendar add flavour to our devotion rather than the changes disorientating our lives of faith.

So as we move into the new Church year, we need to think about God and his ever-constant love. It's a life changer.

Wishing you deep satisfaction as you think about God and His love:

PAUL

Church and parish news

From the registers

Funerals Violet Whittle, at Oldham Crematorium on Wednesday 2 January.
Margaret Rycroft, at Oldham Crematorium on Friday 25 January.

Community café

We reopen the Community Cafe on Monday 4 February. Sincere apologies that it shut for so long. The delay caused by building work and changes in personnel has been remedied

New address

Phil and Kath Coomb have moved. Their new address is 33 Bramble Hill, Beverley, East Yorkshire HU17 8UZ.



The large-print edition was working out quite well.

Unless we look at a person and see the beauty there is in this person, we can contribute nothing to him. One does not help a person by discerning what is wrong, what is ugly, what is distorted. Christ looked at everyone he met, at the prostitute, at the thief, and saw the beauty hidden there. Perhaps it was distorted, perhaps damaged, but it was beauty none the less, and what he did was to call out this beauty.

Anthony Bloom

2019 dates for your diary

Saturday 2 March	10:00 am: Quiet day in Waterhead Church.
Tuesday 5 March	10:00 am: Service for Ash Wednesday .
Monday 25 March	2:45 pm: service for Lady Day , at Waterhead Church.
Friday 29 March	10:00 am: Quiet Day at Mirfield .
Sunday 31 March	9:30 am: Service for Mothering Sunday .
Sunday 14 April	9:30 am: Service for Palm Sunday .
Thursday 18 April	Service for Maundy Thursday .
Friday 19 April	9:30 am: Service for Good Friday .
Sunday 21 April	9:30 am: Service for Easter Day .
Monday 20 May	7:00 pm: Archdeacon's Visitation .
Sunday 9 June	9:30 am: Service for Pentecost and later the Whit Walk .
Friday 14 June	7:00 pm: annual Confirmation service .
Sunday 10 November	9:15 am: Service of Remembrance .

Bible readings for February

Sunday 3 February

Candlemas

First: Malachi 3:1-5

Epistle: Hebrews 2:14-18

Gospel: Luke 2:22-40

Sunday 10 February

Fourth Sunday before Lent

First: Isaiah 6:1-8

Epistle: 1 Corinthians 15:1-11

Gospel: Luke 5:1-11

Sunday 17 February

Third Sunday before Lent

First: Jeremiah 17:5-10

Epistle: 1 Corinthians 15:12-20

Gospel: Luke 6:17-26

Sunday 24 February

Second Sunday of Lent

First: Genesis 2:4b-9,15-25

Epistle: Revelation 4

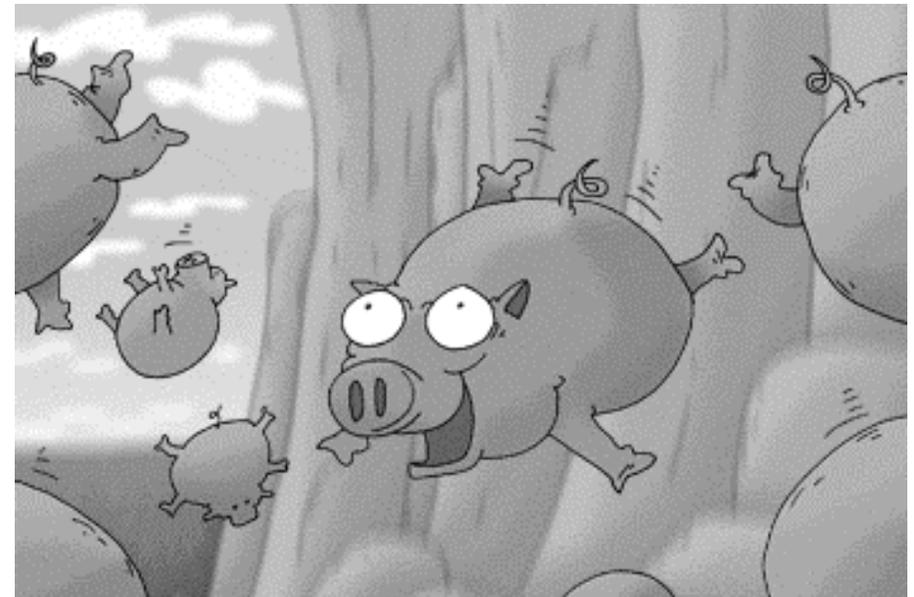
Gospel: Luke 8:22-25

These readings come from the Revised Common Lectionary.



A prayer makes sense only if it is lived.

Anthony Bloom



'I've never felt so alive!'

(with apologies to Mark 5:1-19)

George Herbert was born on 3 April 1593. He received a good education and was admitted to Trinity College, Cambridge, in 1609. He attracted the attention of King James I and was soon the University's Public Orator. After the king died, Herbert turned his back on courtly life, took holy orders, and spent the rest of his life as rector of the tiny parish of St Andrew's, Lower Bemerton, Salisbury. This poem is one of his most famous.

**Love bade me welcome. Yet my soul drew back
Guilty of dust and sin.
But quick-eyed Love, observing me grow slack
From my first entrance in,
Drew nearer to me, sweetly questioning
If I lacked anything.**

**'A guest,' I answered, 'worthy to be here.'
Love said, 'You shall be he.'
'I the unkind, ungrateful? Ah my dear,
I cannot look on thee.'
Love took my hand, and smiling did reply,
'Who made the eyes but I?'**

**'Truth Lord; but I have marred them; let my shame
Go where it doth deserve.'
'And know you not,' says Love, 'who bore the blame?'
'My dear, then I will serve.'
'You must sit down,' says Love, 'and taste my meat:'
So I did sit and eat.**

The Church remembers George Herbert on 25 February. He died in 1633.

Curate's Corner

My sister is an expert knitter. When she offered to make me a lovely Aran cardigan for Christmas, I was eager to see if I could find a suitable pattern in any of the knitting magazines which nestle on the shelves that cater for those of a 'Crafty' disposition.

As I was browsing I noticed the usual adult 'colouring books', but was curious to see new magazines with titles such as 'Breathe' ... 'Flow' ... 'The Simple Things' ... 'In the Moment' and 'Happiful Magazine'. My curiosity was peeked so I had a quick look.

In the words of some of these magazines, they are 'all about taking time to live well ... enjoying what you have ... slowing down'.

In a 21st century world, beset with busyness, stress, worry, isolation and poor mental health, these titles aim to help their readers to rest ... live ... escape ... think ... be calmer ... more creative and mindful.

It struck me that those who are buying these magazines (interestingly, they are aimed at women) are awakening to the fact that they are looking for a more spiritual and satisfying dimension to their lives; they are reaching out for wisdom that we know is in plentiful supply in the teachings of Jesus.

In the Bible, Jesus gives a wealth of advice on how to "live well" and develop a deeper understanding of what really matters in life: *'I came that they may have life, and have it abundantly'* (John 10:10b) *'... do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food and the body more than clothing?'* (Matt 6:25) *'... they are choked by the cares and riches and pleasures of life'* (Luke 8:14b)

The way to live the kind of life that God intends for all of us, can rarely be found in the pages of a glossy magazine...God isn't about the "latest research" or tips and quick fixes. Whilst not wanting to criticise those who are searching, we have a book (or more correctly, a whole collection of books) that provides us with all the advice we need to help us with what we find difficult or troubling.

A reviewer of 'Breathe' writes *'... it is the light at the end of the tunnel ... it makes me calm after reading it.'* As followers of Christ, we know where to look for reassurance and the true "light". *'I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.'* (John 8.12)

Revd Jane

Andrei Bloom was born in Lausanne, Switzerland on 6 June 1914. He spent his early childhood in Russia and Persia because his father was a member of the Russian Imperial Diplomatic Corps. His mother was the sister of Alexander Scriabin, the composer.

His family left Persia during the Bolshevik Revolution and, in 1923, settled in Paris, where Andrei was educated. He graduated in physics, chemistry and biology, then took a doctorate in medicine.

In his own words, he met Christ when he was a teenager:

'I met Christ as a Person at a moment when I needed him in order to live, and at a moment when I was not in search of him. I was found; I did not find him.

'I was a teenager then. Life had been difficult in the early years and now it had of a sudden become easier. All the years when life had been hard I had found it natural, if not easy, to fight; but when life became easy and happy I was faced quite unexpectedly with a problem: I could not accept aimless happiness. Hardships and suffering had to be overcome, there was something beyond them. Happiness seemed to be stale if it had no further meaning.

'As it often happens when you are young and when you act with passion, bent to possess either everything or nothing, I decided that I would give myself a year to see whether life had a meaning, and if I discovered it had none I would not live beyond the year.

At the start of war in 1939, he secretly professed monastic vows in the Russian Orthodox Church, then left for the front as a surgeon in the French army. He was tonsured later (in 1943) and received the name of Anthony. He worked as a doctor during the German occupation of France and took part in the French Resistance.

For more information, go to:

[https://orthodoxwiki.org/Anthony_\(Bloom\)_of_Sourozh](https://orthodoxwiki.org/Anthony_(Bloom)_of_Sourozh)

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

<http://www.mitras.ru/eng>

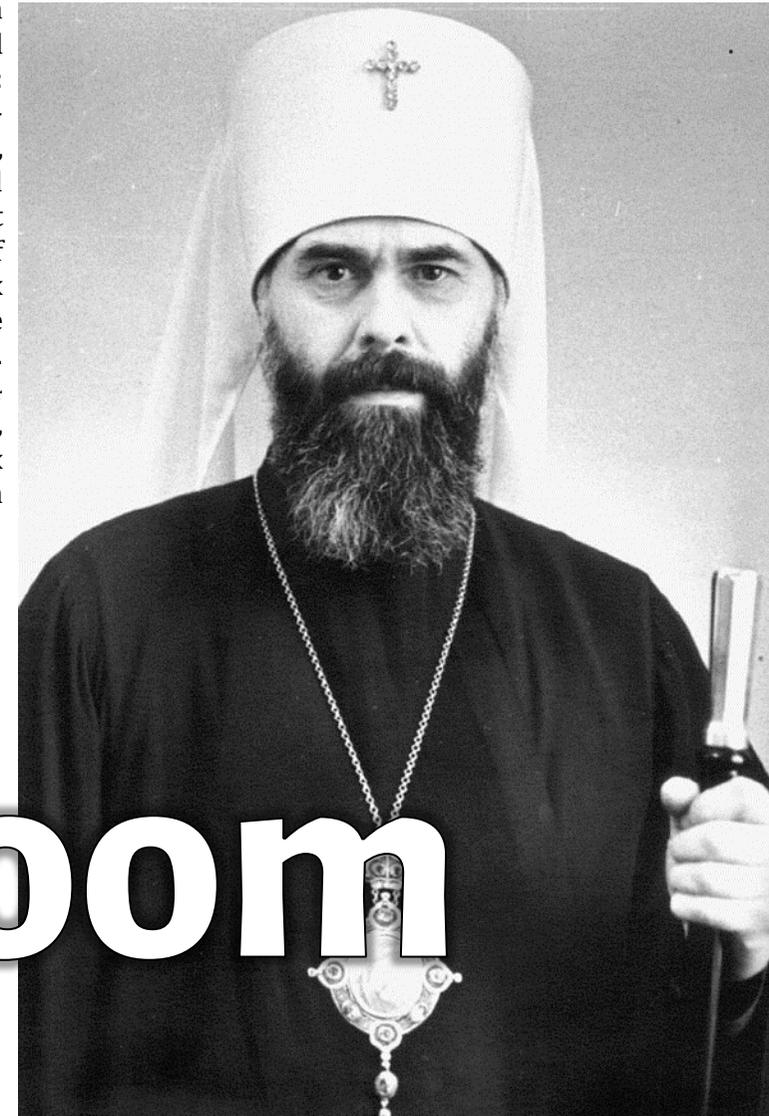
<http://www.orthodoxa.org/GB/orthodoxy/spirituality/JesusprayerGB.htm>

He continued to practise as a physician after the war until his ordination as a priest in 1948. He was sent to England as Orthodox Chaplain to the Fellowship of St Alban and St Sergius, a society established to foster understanding and friendship between the Russian Orthodox and Anglican churches. He was appointed vicar of the Russian patriarchal parish in London in 1950, consecrated its Bishop in 1957 and Archbishop in 1962, when he assumed charge of the Russian Orthodox Church in Great Britain and Ireland (the Diocese of Sourozh). In fact, he founded the Diocese of Sourozh.

Anthony was best known as a writer and broadcaster on prayer and the Christian life, but was also widely honoured by the academic world. For example, Aberdeen University gave him a doctorate of divinity 'for preaching the Word of God and renewing the spiritual life of this country'.

His best-known books on prayer and the spiritual life are: *Living Prayer, Meditations on a Theme*, and *God and Man*, and were among the first to bring the riches of Russian Orthodox spirituality into the Christian mainstream.

Anthony died on 4 August 2003. Today, many Orthodox Christians think of him as a saint.



Anthony Bloom

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Mirfield Quiet Day

Friday 29 March

We plan to spend a quiet day at The Community of the Resurrection in Mirfield. The Community is a group of Anglican monks who live the religious life. We will share their worship, including a simple Eucharist, and perhaps have a chance to hear from one of the Community. The grounds are lovely in good weather.

We leave Oldham at 10:30 am to arrive for 11:00 am. Lifts will be available. Please bring a packed lunch. The cost is £8. If interested in coming or wanting more information, please contact Revd Denise on (0161) 652 0292 or therevd.downen@yahoo.co.uk



Churches Together in East Oldham

Lent quiet day

Saturday 2 March

10:30 am in Holy Trinity Church, Waterhead

Concludes with a simple Eucharist

All are welcome



When God stopped communicating through burning bushes.

The book of Jude is the last of the seven ‘catholic’ (or ‘universal’) letters of the New Testament. It is also one of the shortest books in the Bible and comprises a single chapter of only 25 verses.

Authorship The author identifies himself as Jude (v. 1), which is a form of the common Hebrew name Judah (or, in Greek, ‘Judas’).

Of those named Jude in the NT, those most likely to be author of this letter are:

1. The apostle Jude Thaddeus, one of the twelve Apostles and the brother of James the Less (see Lk 6:16; Ac 1:13 and note). It was this Jude who asked Jesus at the Last Supper, ‘Lord, how is it that you will manifest yourself to us, and not to the world?’ (John 14:22).

2. Judas the brother of the Lord (Mt 13:55; Mk 6:3).

3. He is definitely not Judas Iscariot because he died before the resurrection. The second-named is the more likely. For example, the author does not claim to be an apostle and even seems to separate himself from the apostles (v. 17). Furthermore, he describes himself as a “brother of James” (v. 1). Ordinarily a person in Jude’s day would describe himself as someone’s son rather than as someone’s brother. The reason for the exception here may have been James’s prominence in the church at Jerusalem.

Neither Jude nor James sought special privileges from being brothers of Jesus. Indeed, neither describes himself as a brother, but others always spoke of them in that way (see Mt 13:55; Jn 7:3–10; Ac 1:14; 1Co 9:5; Gal 1:19).

Date There is nothing in the letter that requires a date beyond the lifetime of Jude the brother (or stepbrother) of the Lord. The question of the relationship between the books of Jude and 2 Peter has a bearing on the date of Jude. If 2 Peter makes use of Jude—which is a commonly accepted view—then Jude needs to be dated before 64 AD when Peter was martyred. It

For more information, please visit

<https://thebibleproject.com/explore/jude>

<https://www.biblica.com/resources/scholar-notes/niv-study-bible/intro-to-jude>

<http://biblescripture.net/Jude.html>

<https://en.wikipedia.org/wiki/Gnosticism>

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

certainly appears that Jude’s readers were first-hand witnesses of the apostles (see vv. 17–18).

Content Jude wrote his letter to Messianic believers who were familiar with Old Testament scriptures and Jewish literature. He uses these texts intelligently. Although Jude was eager to teach his readers about salvation, his main teaching is a warning against men who were perverting the grace of God (see v. 4). He refutes these corrupt teachers who he thought were leading his flock astray, and describes them in vivid terms as apostates.

Both Jude and 2 Peter sought to combat a heresy that was common at the time of Peter’s death (cf. Ac 20:29–30; Rom 6:1; 1 Cor 5:1–11; 2 Cor 12:21; Gal 5:13; Eph 5:3–17; 1 Thess 4:6).

These false teachers seem to have tried to convince believers that being saved by grace gave them licence to sin since their sins would no longer be held against them. The teachers believed their own teaching and therefore lived immoral lives. (It is generally thought that these false teachers were Gnostics — they taught that matter is evil, so Jesus can’t have been a real flesh-and-blood human.) Jude taught his readers against such men and told them to be prepared to oppose them using the truth about God’s saving grace.

Finally, Jude is unique in containing the only verse in the Bible that refers to Michael being an Archangel (verse 9). It also quotes extensively from books in the so-called apocrypha, such as Enoch.

Jude fact file

Author Jude the brother of James. He is probably the same Jude who was the brother / stepbrother of Jesus.

Date Soon before the martyrdom of St Peter, which occurred in 64 AD.

Main purpose of writing Jude wrote to warn the Church against immoral teachers who taught alarming heresies which endangered the faith of the believers.

Key verse Beloved, while eagerly preparing to write to you about the salvation we share, I find it necessary to write and appeal to you to contend for the faith that was once for all entrusted to the saints. For certain intruders have stolen in among you, people who long ago were designated for this condemnation as ungodly, who pervert the grace of our God into licentiousness and deny our only Master and Lord, Jesus Christ. (Jude 3–4, NIV)

The Book of Jude

Have you ever wondered what God is calling you to do? I used to think that I was called to teach and so I qualified as a Secondary School teacher and enjoyed my job. However, I often had the thought that I should be doing something 'more'.

Several people remarked over the years that God seems to be calling me to 'do something' but, rather unhelpfully, they never told me what exactly. I had the feeling that I needed to become more involved in church and so I found myself on more committees than I can remember but this simply took up a lot of my time, and was not very fulfilling if I am honest, and it did not stop the nagging feeling that was growing within me.

I tried my best to ignore this feeling. I have a good job and my children have left home leaving my husband and I with lots of free time to spend however we want. Why then would I want to change things and listen to that voice within me? I put off any thoughts of change and tried to pretend that they were just my imagination.

And then I moved to St Barnabas. I reached a point where I had to tell someone about my 'imagination' and so I met with Paul. Asking for that meeting was one of the hardest things that I have ever done. What if Paul thought that I was mad? What if people would think that I do not have what it takes to work within the church? What if I have got this wrong? However, I came out of that meeting a different person. It seems that I am probably not imagining the nagging feeling and that perhaps God is calling me to his Church.

Within weeks I had met with vocation advisors and had been given a Spiritual Director. I am officially on a new and sometimes scary path exploring what I am being called to do.

As part of this exploration, I have been on placement at St Thomas' Church in Delph. I have known Revd John Rosedale for several years but I had never visited his church. When I met with him, he described St Thomas' as being 'Happy Clappy, but not Happy Clappy enough for me'. I have spent the last six weeks immersing myself in this 'Happy Clappy' church and I have learnt a lot about who I am and what I might be called to be.

The road ahead might well prove that I am not after all called to work

What does God want of me?

within that church, but it will prove that I do have a calling for something. God knows us all and knows what we are capable of if we just listen to Him. That is the hardest part for me — listening to Him. I am not very good at it but I am improving. I am looking forward to the next few years, whatever they bring, because that nagging feeling has gone! I might not be on the right path, but I am walking and moving towards what God has called me to be.

All it took was one conversation with someone who was willing to listen. I am starting this new year knowing that my life is changing as I walk this new path. What about you? What might God be calling you to do? Take a deep breath ... and talk to someone who will listen!

Nicola Williams

One of the dangers in prayer is to try to find words that will be somehow on the level of God. Unfortunately, as none of us are on a level with God, we fall short and waste a great deal of time in trying to find the right words.

Anthony Bloom



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Church diary

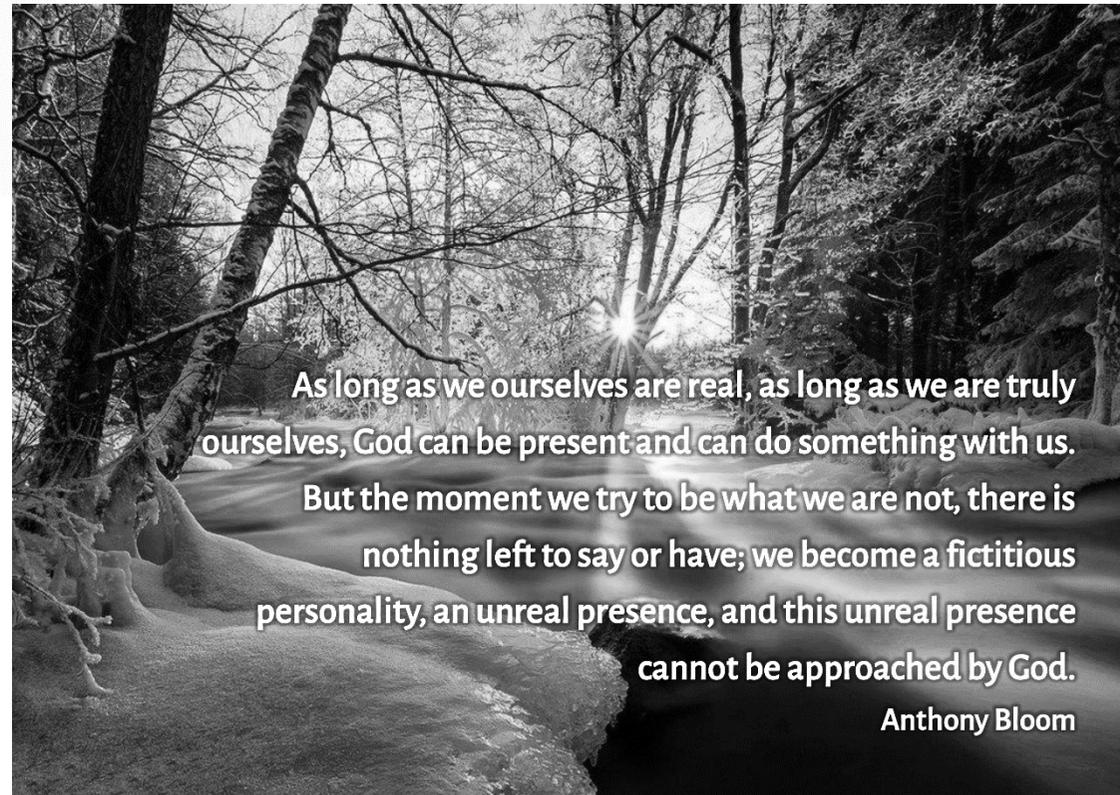
February 2019

- Sunday 3 9:30 am: Parish Eucharist for **Candlemas**.
- Monday 4 10:00 am: Reopening of the **Community Café** in the Hall.
2:30 pm: **Prayers** in the vestry.
- Tuesday 5 10:00 am: **Holy Communion** in Church.
2:00 pm: **Holy Communion** at Moor Haven Nursing Home.
- Weds 6 9:00–10:00 am: **Scripture breakfast**.
- Sunday 10 9:30 am: Family Eucharist for **the Fourth Sunday before Lent**.
- Monday 11 10:00 am: **Community Café**.
2:30 pm: **Prayers** in the vestry.
- Tuesday 12 10:00 am: **Holy Communion** in Church.
- Weds 13 9:00–10:00 am: **Scripture breakfast**.
- Sunday 17 9:30 am: Service for **the Third Sunday before Lent**.
- Monday 18 10:00 am: **Community Café**.

- Tuesday 19 10:00 am: **Holy Communion** in Church.
- Weds 20 9:00–10:00 am: **Scripture breakfast**.
- Sunday 24 9:30 am: Parish Eucharist for **the Second Sunday before Lent**.
- Monday 25 10:00 am: **Community Café**.
2:30 pm: **Prayers** in the vestry.
- Tuesday 26 10:00 am: **Holy Communion** in Church.
- Weds 27 9:00–10:00 am: **Scripture breakfast**.

March 2019

- Saturday 2 10:00 am: **Quiet day** in Waterhead Church.
- Sunday 3 9:30 am: Parish Eucharist for **Sunday next before Lent**.





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