SAINT Barnabas CLARKSFIELD

March 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 April magazine by 15 March.
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.dowen@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

We kickstart the season of Lent on Wednesday 6 March, with Ash Wednesday.

Parts of me revel in the imagery of ash and sackcloth, and its uncompromising message: 'dust thou art and unto dust shalt thou return'. The problem is that when I look closer at my own mortality, I realise that I'm not ready for death. It's not just that my affairs are not in order — my desk is a tip and my accounts need explanation. Rather, it's the deeper realisation that my soul is immature and it does not know God as intimately as I like to pretend.

The season of Lent is intended to put things right.

Lent acts a bit like the children's party game of pass-the-parcel. As each successive aspect of the season proceeds, so God strips away yet another layer of self-deception and delusion. To be sure, I wince each time He removes another layer of pretence and the parcel that represents my life gets smaller but (to change the analogy) I also feel like a person removing layer after layer of ill-fitting clothing and can suddenly feel genuine fresh air on my skin. My movement becomes free and unrestricted. The stripping away has been worth it. I am more 'me' than I have been for a long time.

Wishing everyone the gentleness and love that comes from serving God:

PAUL

Ronald Kotinsky PHOTOGRAPHY

Church and Parish News

From the registers

Funerals John Wynn, at Greenacres Cemetery on Thursday 21 February.

'Ash Tuesday'

We start Lent with a service of ashing and penitence on Tuesday 5 March, during our usual Tuesday Eucharist. The service starts at 10:00 am. All are very welcome.

Mothering Sunday

Because Easter is late this year, Mothering Sunday occurs on Sunday 31 March. We start at 9:30 am.

Fairtrade

On Sunday 10 March, straight after the service (so around 10:30 am), we will be hosting a cake sale to celebrate the closest Sunday to Traidcraft's 40th Anniversary. Stuart will be there as usual with his stall, alongside a variety of homemade cakes baked with fairly traded ingredients.

All the proceeds from selling these cakes will go to *Traidcraft Exchange*, which works with producers in poorer countries to help people work their way out of poverty. Recently, Traidcraft was under threat of going into administration, and had to cut their product range. This means they need to help some suppliers find new markets, and these donations will help to keep Traidcraft thriving.

Mothering Sunday

At last, in spite of all, a recognition,
For those who loved and laboured for so long,
Who brought us, through that labour, to fruition
To flourish in the place where we belong.

A thanks to those who stayed and did the raising,
Who buckled down and did the work of two,
Whom governments have mocked instead of praising,
Who hid their heart-break and still struggled through,

The single mothers forced onto the edge
Whose work the world has overlooked, neglected,
Invisible to wealth and privilege,
But in whose lives the kingdom is reflected.

Now into Christ our mother Church we bring them,
Who shares with them the birth-pangs of His Kingdom.

Malcolm Guite

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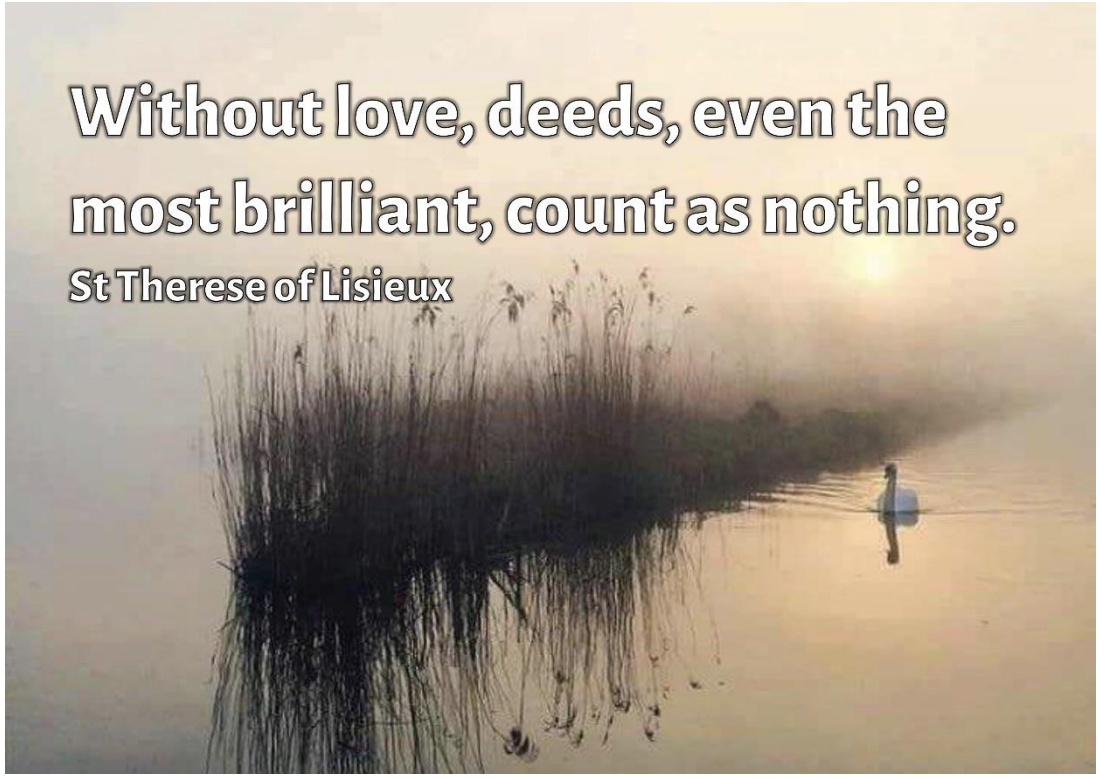
https://malcolmguite.wordpress.com

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	10:00 am: 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	7:30 pm: **Archdeacon's Visitation** at Waterhead Church.
Sunday 9 June	9:30 am: Service for **Pentecost** and later the **Whit Walk**.
Friday 14 June	7:00 pm: annual **Confirmation service**.



Bible readings for March

Sunday 3 March

Sunday next before Lent

First: Exodus 34:29–35
Epistle: Corinthians 3:2–4:2
Gospel: Luke 9:28–36

Sunday 10 March

First Sunday of Lent

First: Deuteronomy 26:1–11
Epistle: Romans 10:8b–13
Gospel: Luke 4:1–13

Sunday 17 March

Second Sunday of Lent

First: Genesis 15:1–12,17–18
Epistle: Philippians 3:17–4.1
Gospel: Luke 13:31–35

Sunday 24 March

Third Sunday of Lent

First: Isaiah 55:1–9
Epistle: 1 Corinthians 10:1–13
Gospel: Luke 13:1–9

Sunday 31 March

Mothering Sunday

First: Exodus 2.1:–10
Epistle: Colossians 3:12–17
Gospel: John 19:25–27

'Perhaps' thought Pastor Smith, 'The congregation aren't ready for this type of sermon yet?'

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

WORDSEARCH

BIBLE STORIES AND EVENTS OCCURRING IN MARCH: ASH, ANNUNCIATION, MOTHERING SUNDAY

SAINTS AND SPECIAL PEOPLE WE REMEMBER IN MARCH: CEDD, CHAD, CUTHBERT, DAVID, EDWARD KING, GREGORY, JOSEPH OFNAZARETH, PATRICK, PERPETUA

Curate's Corner

Lent is upon us, and thoughts turn towards preparing ourselves, as we journey towards Holy Week and Easter.

As well as reading and praying, we are encouraged to 'give something up'... but I never seem to manage it myself... I much prefer taking something on. Perhaps this year, I could do both by donating my 'chocolate money' *(and there's a lot of it!)* to WaterAid's *Jars of Change* Lent Appeal.

WaterAid is an international non-profit organisation that was set up in 1981 as a response to the UN International 'Drinking Water and Sanitation decade'. In the years they have been up and running, they have made an enormous difference to the lives of people living in rural areas of Africa, and the Indian sub-continent.

This year, the focus of the campaign is 11-year old Maliya who lives in a small village in Malawi. (Look out for her on the posters.) Her first task of the day is to take a bucket to the river to collect all the water her family needs for drinking, cooking and washing. The long daily trek, to the steep-sided river, is difficult and dangerous, particularly during the rainy season, and because the area is plagued by thugs and robbers. The water itself is contaminated by algae, plankton, the animals that feed there, and by the washing soap that people use to clean their clothes.

Maliya is often late for school, and misses out on lessons that could help her to a better future. She tries her best to catch up in her own time, but this is difficult, and means she has little time for play and socialising.

If WaterAid could build a water kiosk', providing, clean water close to her village, Maliya could divide her time between going to school, studying, playing with her friends, and helping her mother. Her whole life would change overnight and, as well as having safe water to drink, she would have a better chance of achieving her ambition to train as a teacher, so she can 'give back' to her community.

It's amazing to think that, if we collect the money we might have spent on 'little luxuries' during Lent, we can help to transform the lives of people like Maliya.

So ... by popping a 'jar sleeve' into an empty jam jar, you can create your very own 'Jar of Change' for WaterAid. A jar for loose *change* that will *change* peoples' lives in truly wonderful and profound ways.

Revd Jane

P.S. I find my Steve's abandoned pocket 'shrapnel' to be a source of rich pickings too!

Therese of Lisieux

Therese was born in 1873 in France. Her family were loving and intensely spiritual. Her mother died when she was very young, so an older sister took on the role of bringing up this sensitive and precocious child.

When Therese was 14, on Christmas Eve in 1886 she experienced a profound spiritual awakening that transformed her life. Thereafter (to use her own words), 'I lost my inclination to please myself with my own desires. Instead, I felt a burning desire to pray for the souls of others and forget myself'. On that same day, she began to feel a strong calling to enter the same convent as her sister.

She did later enter the convent at the unparalleled early age of 15 in order to give her whole life to God. The convent in Lisieux followed the Carmelite order: each of these convents was called a 'Carmel' (see 1 Kings 18 for the inspiration). On entering the Carmel of Lisieux, she took the new, religious name of Sister Therese of the Child Jesus and the Holy Face.

Being a Carmelite convent, Lisieux was 'enclosed', meaning that its members lived a hidden life designed to strip away everything that stops a person from leading a simple life centred on prayer. In practice, life in the convent was austere and hard: it was always cold and the accommodation was grim. Some of the sisters warmed to the 15-year-old Therese, but she soon became the subject of vicious gossip, and one of the superiors took an instant dislike to the girl. Therese always sought to respond with an attitude of love and tried even harder to deny her own sense of ego. Eventually, the nun who had criticised Therese so much said. 'Why do you always smile at me; why are you always so kind, even when I treat you badly?' Through trials such as these, Therese discovered a gift for great intimacy with God and become a mortal enemy of spiritual mediocrity and the lukewarm.

Despite sickness and dark nights of doubt and fear, Therese remained faithful to God and rooted her prayer in His merciful love. She lived each day with an unshakable confidence in God's love. 'What matters in life', she wrote, 'is not great deeds, but great love'. Therese lived and taught a spirituality of attending to everyone and everything with as much love as she could. Her spirituality is of doing the ordinary but with extraordinary love. She called it her 'little way'.

Therese loved flowers and sometimes saw herself as the 'little flower of Jesus' who gave glory to God by 'just being her beautiful little self among all the other flowers in God's garden'. Because of this beautiful analogy, the title 'little flower' remained with her, even after death.

Actually, this 'little flower' image does Therese a great disservice. There is no sentimentality or saccharine in her message about serving God, nor is her legacy about ornament. She showed that the secret of profound spiritual growth is that we do nothing *because God does all the work* — if we trust Him. So, while many thought Therese's way so simple that even a child could do it; the paradox is that her way is so simple that only a child can do it. In this way, Therese became one of the first modern people to demonstrate a route to sanctity and holiness that absolutely everyone can live.

Therese died in obscurity on 30 September 1897 after a long struggle with tuberculosis. She was aged only 24; her last words were the story of her life, 'My God, I love You!'

Toward the end of her life, when she was clearly dying, some of the nuns encouraged Therese to write her spiritual path of love and selflessness. She eventually wrote three short books that explained her 'little way' and included her personal spiritual autobiography. Her autobiography *Story of a Soul* was based on these and was published a year after her death. It was soon a best-seller around the world.

For more information, go to:

https://www.littleflower.org

https://www.biographyonline.net/spiritual/st_therese_lisieux.html

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

https://aleteia.org/2017/09/27/therese-of-lisieux-is-the-little-flower-the-most-dangerous-of-saints

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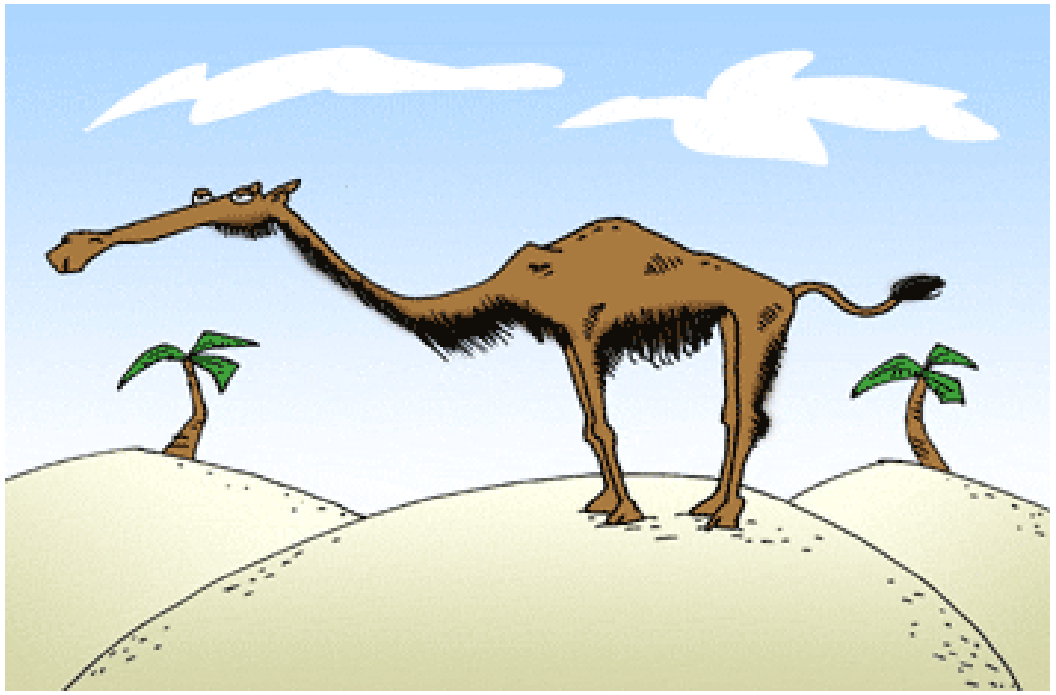

Strict diets and dehydration are used by many camels who aspire to be the first through the eye of a needle.
(with apologies to Mark 10:25)

The Song of Songs

The Song of Songs is also called 'the Song of Solomon' and (in some Christian traditions, 'The Canticle of Canticles').

Authorship and title Its first verse names King Solomon as its author, though the text we have today may include much later material. Its title of 'song of songs' is a simple, Hebrew way of saying 'the most excellent of all songs', just as Scripture calls Jesus the 'King of kings' and 'Lord of lords'.

Type of literature The text is not technically a book but a love song between two lovers. Today we generally class it alongside the other Wisdom texts of Psalms, Job, Proverbs, and Ecclesiastes. The Greek Septuagint Old Testament also includes the Books of Wisdom and Sirach.

Context The love poems preserved within the Song of Songs are an ancient collection of Israelite verses that celebrate the beauty and power of God's gifts of love and sexual desire. It's an unashamedly sensuous and at times erotic ode to love. Throughout its eight short chapters, an unnamed young man and young woman pursue one another through fields and valleys lush with flowers. It also seems to describe the courtship and marriage customs of the time. Many think they were written to be sung aloud at a wedding; today, Chapter 8:6–7 is one of the most famous passages of Hebrew Scripture and often read aloud at Christian weddings.

But the book is unique in the Hebrew Bible in that it shows no interest in The Law or the Covenant between God and of Israel. Indeed, God is never even mentioned. Neither does it teach or explore wisdom as books like Proverbs or Ecclesiastes do (although it does have some affinities to wisdom literature, as the ascription to Solomon indicates). It gives 'the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy'. The two are in harmony, each desiring the other and rejoicing in sexual intimacy; the women of Jerusalem form a chorus to the lovers, functioning as an audience whose participation in the lovers' erotic encounters facilitates the participation of the reader.

Beyond an elementary level, the book has very little structure. It first introduces two lovers who are either betrothed or attending their own wedding. They declare their love for each other, expressing the meaning behind with a series of allegories and imagery. Throughout the text, they continually search for each other and reunite in the song, further demonstrating the great power and mystery of the love they feel. While both the lovers are clearly engrossed by each other, the woman periodically reminds the reader/listener to wait for this special passion at the right time. For this reason, and much like the two lovers, God's love for His people is powerful and unending. This symbolism has translated into both Jewish and Christian biblical interpretations. So, in the Judaism of today, the Song of Songs is read on the Sabbath during the Passover, which marks the beginning of the grain harvest as well as commemorating the Exodus from Egypt. Jewish traditions read it as an allegory of the relationship between God and Israel. Similarly, many Christians see it as an allegory of Christ and his 'bride', the Church (cf. Ephesians 5:23).

To summarise, allegories of God's love for His people are woven through the poem's tapestry, and create a beautiful picture of what God always intended love to be.

For more information, please visit:

https://thebibleproject.com/explore/song-of-songs
http://biblescripture.net/Song.html
https://www.myjewishlearning.com/article/song-of-songs
https://en.wikipedia.org/wiki/Song_of_Songs

Song of Songs fact file

Author King Solomon has been described as author from very ancient times.

Date If Solomon, then about 1000 BC.

Main purpose of writing Probably written as a series of poems to be sung or recited at a wedding.

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Service in preparation for the observance of a holy Lent
Eucharist and ashing
Tuesday 5 March, at 10:00 am
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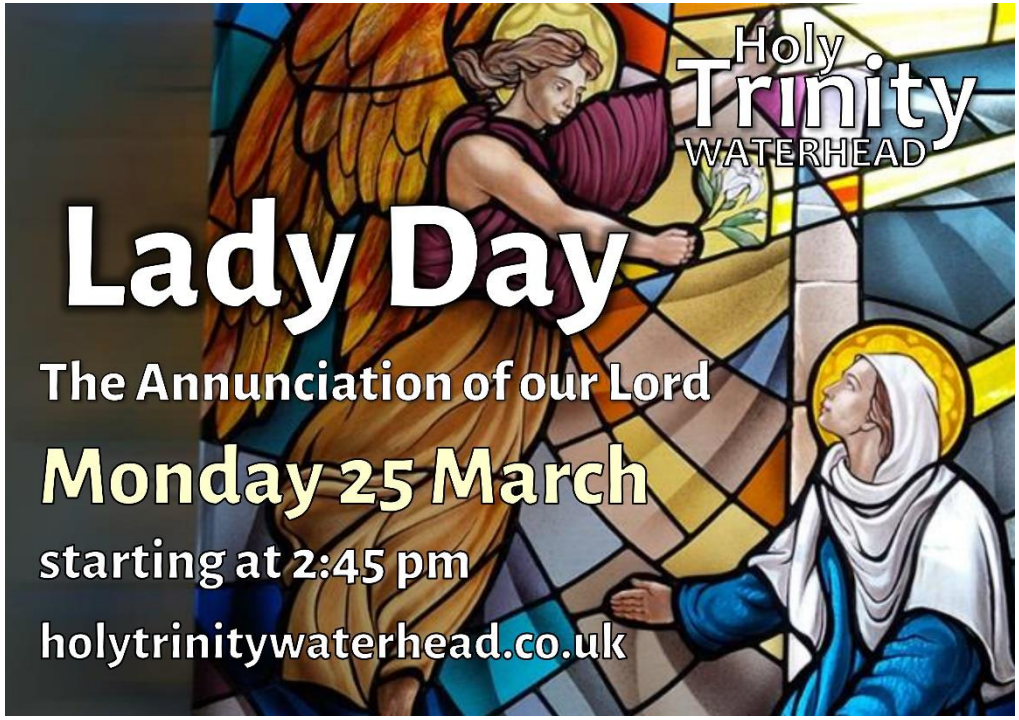
Holy
Trinity
WATERHEAD
Lady Day
The Annunciation of our Lord
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starting at 2:45 pm
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SAINT
Barnabas
CLARKSFIELD
Mothering Sunday
Sunday 31 March
Service starts at 9:30 am
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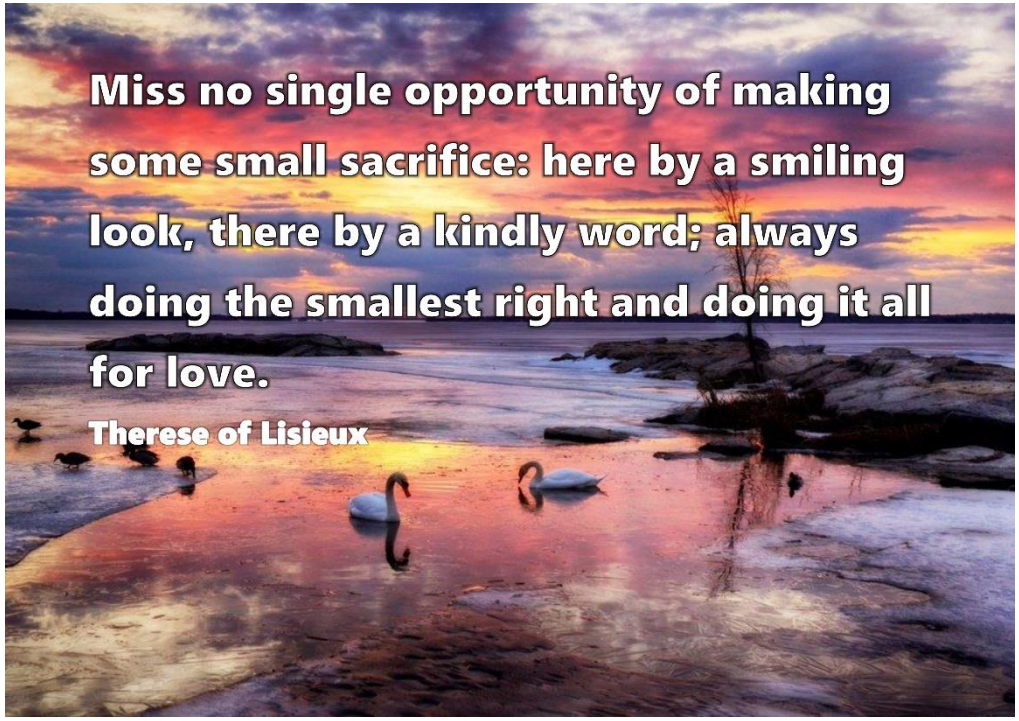
Miss no single opportunity of making some small sacrifice: here by a smiling look, there by a kindly word; always doing the smallest right and doing it all for love.
Therese of Lisieux

The theology of Holy Communion seems to be changing all the time.

Holy Communion is a sacrament, and the word 'sacrament' translates a New Testament word that always means 'mystery'. The early church welcomed all baptised members into that mystery, regardless of age, status, gender, etc., meaning that at Communion *all* children present received both the bread and the wine.

In the Fourth Century, the newly-formed Eastern Orthodox Church advertised its policy in the document *The Apostolic Constitutions,* that *all children must* receive communion. Incidentally they decreed that children should do so after the clergy and before the adults.

This practice changed soon after the Roman Catholic Church came into being when, in 1215, the Fourth Lateran Council said that baptism, admission to communion, and confirmation were three separate events. And a little later still, in the late 1400s, the idea began that only those who had been confirmed could receive Holy Communion.

By the later 1500s, the Reformation had changed these ideas further and taught that a person needed to *understand* the Scriptures before they could receive communion. This test hardened yet further in the nineteenth century when the Church said that Communion could only follow confirmation ... and that confirmation requires a series of lengthy lessons and classes.

By the twentieth century, most Anglican Churches taught this model of 'the gateway to communion is confirmation' as though it went back to Jesus.

To summarise, over a great many centuries, the process occurred whereby the Church (first local, then Eastern Orthodox, then Roman Catholic, then Protestant, then Anglican, etc.) had revised the definition of a sacrament from a mystery into its very opposite: Communion had moved from a form of spiritual nourishment that operated at a spiritual level beyond language to become a dogma that can be taught and used as a means of control.

Having recognised that error, today's Anglican Church is consciously moving away from previous ideas and wants to move back to the earliest ideas of the Christian era. It seeks to re-examine all aspects of what it does to ensure it's more in tune with the Lord Jesus. For that reason, **the Diocese of Manchester is asking its Churches to admit children to Holy Communion before they are confirmed.**

Who may join us at the Lord's Table?

Our own Church Council has discussed these ideas in very great detail over many months, and now wants to reintroduce the same ideas that the Lord Jesus himself seems to have taught — that the Lord's table is open to all regardless of age, intellect, gender, or prior understanding. It will become again a *comm-union* of the faithful.

If you have any views on this subject, there will be an opportunity for further discussion at the APCM (details below).

For more information, please visit:

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

https://ministrythroughthelens.wordpress.com/2013/10/09/compel-them-to-come-children-and-communion-pt-2

Annual Parochial Church Meeting

The APCM occurs on Sunday 7 April after the main service. During the meeting, all Church members have a chance to elect Wardens, sidespeople and other Church officials.

During the meeting, we have a chance to discuss the past and explore the future. This year, the Church Council would like to discuss the admission of Children to Holy Communion.

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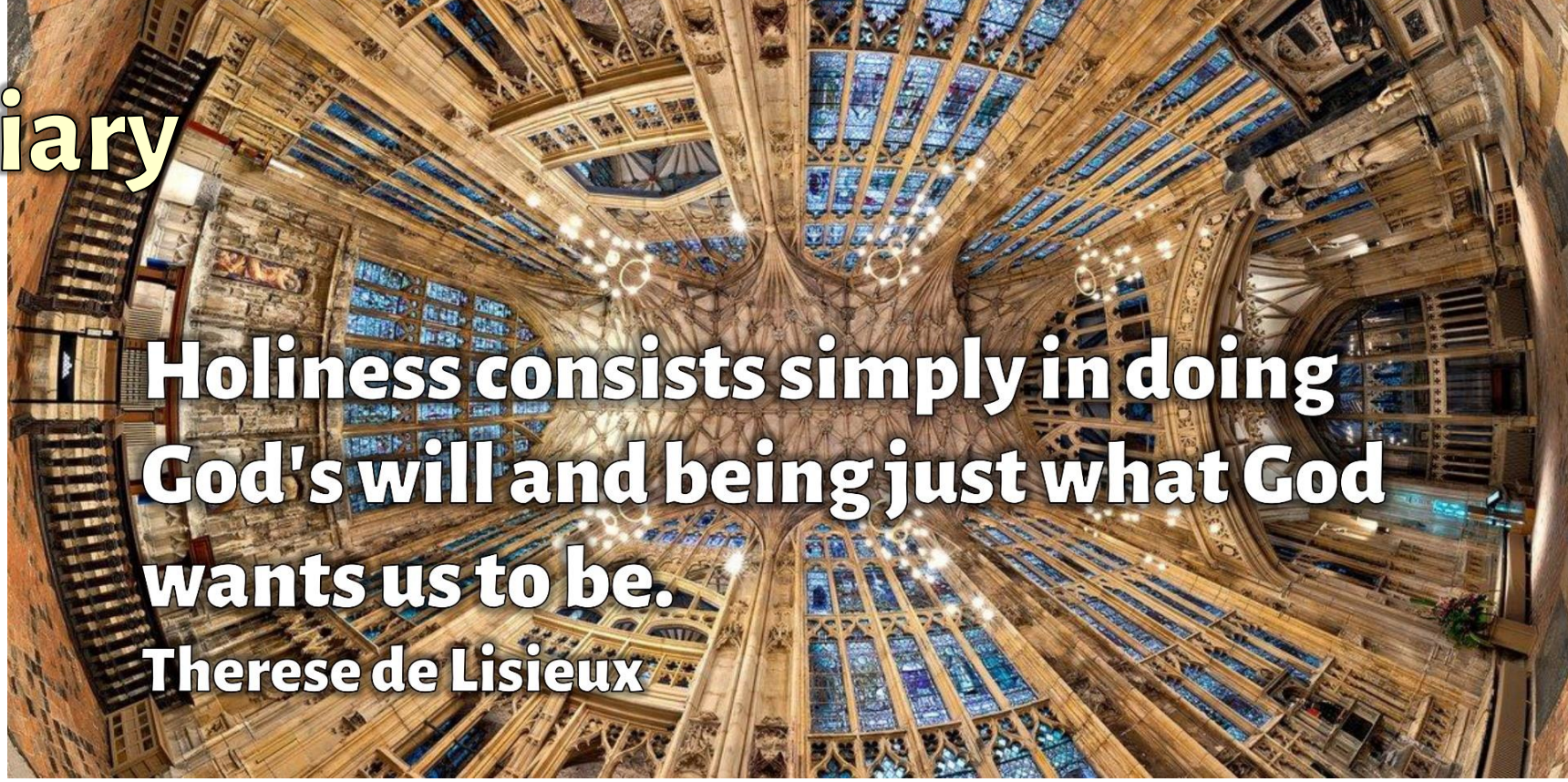
Church diary



March 2019

Saturday 2	10:00 am: **Quiet day** at Holy Trinity, Waterhead.
Sunday 3	9:30 am: Parish Eucharist for **Sunday next before Lent**.
Monday 4	10:00 am: **Community Café**. 2:30 pm: **Prayers** in the vestry.
Tuesday 5	10:00 am: Service for **Ash Wednesday**. 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 First Sunday of 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 Second Sunday of Lent**.
Monday 18	10:00 am: **Community Café** in the Hall. 2:30 pm: **Prayers** in the vestry.
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 Third Sunday of Lent**.
Monday 25	10:00 am: **Community Café** in the Hall. 2:30 pm: **Prayers** in the vestry. 2:45 pm: **The Annunciation of our Lord** ('Lady Day'): a said Eucharist at Holy Trinity Church, Waterhead. 2:45 pm: service for Lady Day, at Waterhead Church.
Tuesday 26	10:00 am: **Holy Communion** in Church.
Weds 27	9:00–10:00 am: **Scripture breakfast**.
Friday 29	10:00 am: Quiet Day at Mirfield (see page 13).
Sunday 31	9:30 am: Family Eucharist for **Mothering Sunday**.

April 2019

Monday 1	10:00 am: **Community Café** in the Hall. 2:30 pm: **Prayers** in the vestry.

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