

A scenic landscape at sunrise or sunset over a body of water, with a spiderweb in the foreground. The sun is low on the horizon, casting a warm, golden glow over the scene. The water is calm, reflecting the light. In the foreground, there is a large, intricate spiderweb. The background shows a line of trees, including pines, and a small structure on the water's edge.

**SAINT  
Barnabas  
CLARKSFIELD**

**October 2019**

**[medlockhead.co.uk](http://medlockhead.co.uk)**

## 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 November 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

### 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**

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### Lay Reader

#### and Warden

**Mr Peter Haslam** (0161) 345 0215

**Administrator** Miss Sarah Gura (07708) 714 813

**Treasurer** Ms Gisele Onwumere

**Parish Hall bookings** The Vicar (0161) 624 7708

# Letter

## from the Vicar

It sometimes feels like the year is slipping past at a terrifying speed. I paused for breath and it was March. I looked again and the month was June. I paused some more and we're now in October.

The biggest Church festival during October is Harvest Festival when we think about the Lord's goodness in creation: we thank God for the food we eat and the beauty of the world He created. And, if we remember, we re-commit ourselves to the stewardship of the earth.

Our stewardship involves remembering the corn and wheat, fish and meat, fruit and flowers that God made. But we can also thank God for the less tangible parts of His creation like time and space, love and friendship. If we thank God for *everything* (and mean it), we will begin to live in a bigger world of harvest and creation. We will see God everywhere and want to see more. We will actively look for things that speak of God in order to thank Him and ask His blessing. In short, we will find ourselves growing into a bigger existence of thankfulness.

This harvest, then, let's re-commit ourselves to move from merely existing (and watching as the months fly past) and start living in the love and wonder of God.

Wishing everyone a superb harvest and a life filled with God:

PAUL

# Church and Parish news

## **Pet service**

On Saturday 5 October (the day after St Francis' day), the RSPCA in Strinesdale will hold a pet service and open day. It starts at 11:30 am. All are welcome.

## **Harvest**

Our Harvest Festival occurs on Sunday 6 October during our usual Eucharist. If you'd like to bring food, we will give it to the Lord during the first hymn, then bless it. We follow the service with a faith lunch. All are very welcome.

## **All Souls' Day**

This year's service for All Souls' Day occurs on Sunday 3 November at 4:00 pm in our sister Church of Holy Trinity, Waterhead. During this service, we read aloud the names of all those who have made a difference to our lives. Please add as many names as you like on the list at the back of the Church.

# Second Commandment

**Love your neighbour as yourself.**

**The trouble is, we do.**

**And since we do not love ourselves,**

**Our neighbours suffer from our handicap.**

**Strange feelings come from depths we don't**

**Control, causing us to react, and not respond.**

**How can we learn to love our dark unknown,**

**Embrace, accept, forgive what lies within?**

**Can we believe it is already done?**

**We are profoundly loved, both in our depths**

**And to the limit of his love, which has not end.**

**A starting place, with time and then eternity**

**To learn its truth. And, in the meantime,**

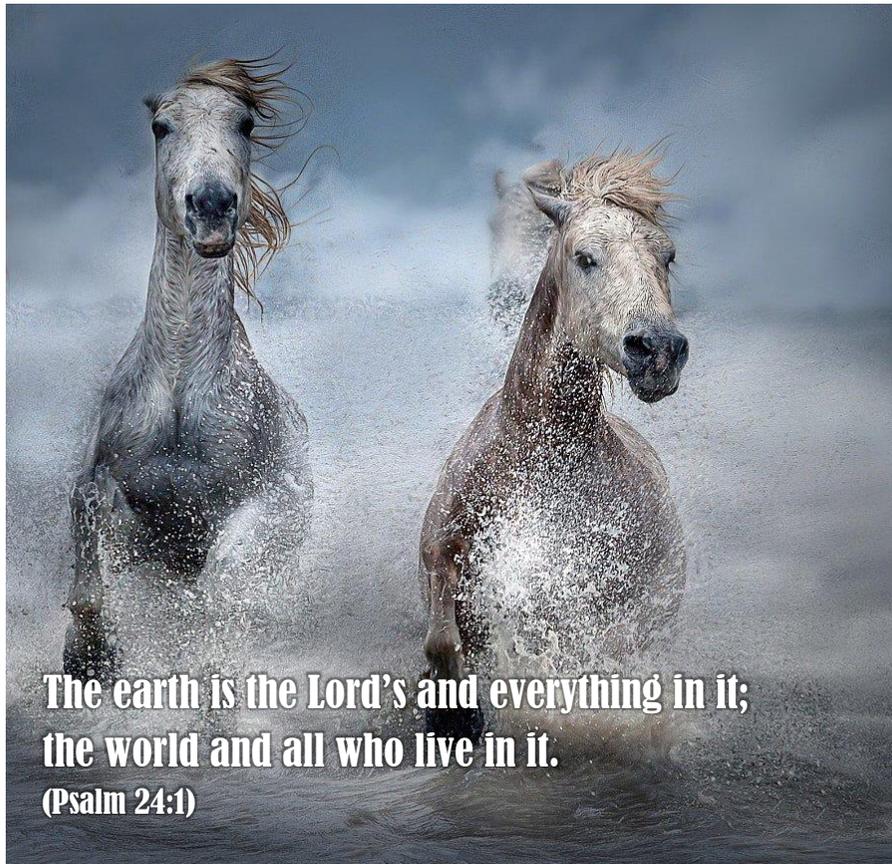
**What a blessing for our neighbour, to be**

**Loved as we (are learning) to love ourselves.**

**Ann Lewin**

# 2019 dates for your diary

Saturday 5 October	11:30 am: <b>Pet service at the RSPCA centre</b> in Strinesdale. (Please see the poster on page 18.)
Sunday 6 October	9:30 am: Annual <b>Harvest Festival</b> , followed by a faith lunch in the Hall.
Saturday 26 October	7:00 for 7:30 pm: <b>Quiz</b> at Waterhead Parish Hall.
Sunday 3 November	4:00 pm: <b>Commemoration of the Faithful Departed</b> (often called All Souls' Day) at Waterhead Church.
Sunday 10 November	9:30 am: <b>Remembrance Service</b> .
Sunday 15 December	6:00 pm: <b>Annual Carol Service</b> in the Church.
Tuesday 24 December	4:00 pm: <b>Christingle Service</b> at Waterhead Church.
Tuesday 24 December	11:30 pm: <b>Midnight Mass</b> at Waterhead Church.
Wednesday 25 December	9:30 pm: Eucharist for <b>Christmas Day</b> .



The earth is the Lord's and everything in it;  
the world and all who live in it.  
(Psalm 24:1)

# Bible readings for October

**Sunday 6 October**

**Fifteenth Sunday of Trinity**

**First: Amos 6:1a,4-7**

**Epistle: 1 Timothy 6:6-19**

**Gospel: Luke 16:19-31**

**Sunday 13 October**

**Sixteenth Sunday of Trinity**

**First: Habakkuk 1:1-4**

**Epistle: Timothy 1:3-14**

**Gospel: Luke 17:5-10**

**Sunday 20 October**

**Seventeenth Sunday of Trinity**

**First: 2 Kings 5:1-3, 7-15c**

**Epistle: 2 Timothy 2:8-15**

**Gospel: Luke 17:11-19**

**Sunday 27 October**

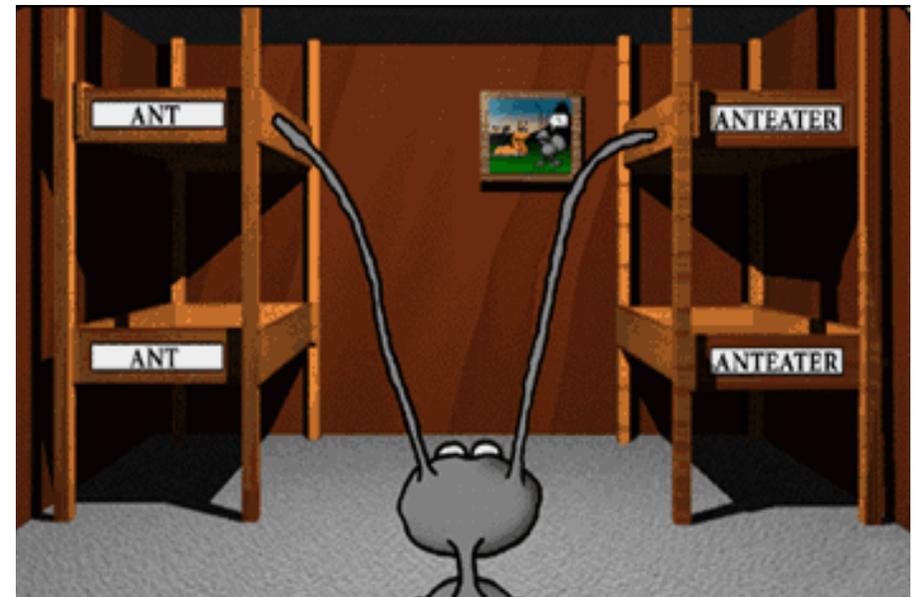
**Eighteenth Sunday of Trinity**

**First: Jeremiah 31:31-34**

**Epistle: 2 Timothy 3:14-4:5**

**Gospel: Luke 18:1-8**

These readings come from the Revised Common Lectionary.



Sedgewick the ant did not really appreciate the alphabetical sleeping arrangements on the ark.

*Apocalyptic* is a common word. In today's language, it usually means catastrophic, destructive, final. The word comes from a Greek word meaning 'revelation' or 'an unveiling or unfolding of things not previously known and which could not be known apart from the unveiling.' Apocalyptic material in the Bible therefore describes things that were hidden but are now revealed.

Apocalyptic literature was tremendously popular from the second century BC to about the second century AD. The Bible has two substantial examples: the Old Testament prophecy of Daniel, and the Revelation of St John the Divine in the New. The Gospels also contain a few snippets such as Matthew 24.

There are extra books in some versions of the Old Testament that are not considered to be 'scripture' in the same sense, but which are nevertheless important. We call them 'Apocrypha', which comes from the same linguistic root. The Apocrypha

contains some impressive examples of apocalyptic literature, especially in 2 Esdras, which was probably written in the first century AD, and contains a few chapters written by Christians 'predicting' the rejection of the Jews by the church.

Apocalyptic writings are usually difficult to read, because

the indescribable is always difficult to describe. That's why so much apocalyptic literature reads a bit like a drug-induced 'trip' with fantastic imagery and sudden changes of topic. We may get the impression of writers scribbling as fast as possible, trying to get everything down—but not quite succeeding, causing big gaps in the logic.

As a literary movement, apocalypse generally displays a strong *dualism*: it shows the forces of good and evil in complete opposition, which is itself expressed in a language of God and the devil, light and dark, heaven and hell. In each case, the present world order is shown as being enslaved by the powers of evil, and with a final battle to be fought between good and evil. In each case, the final battle is a close call, with God shown as only just succeeding.

Most Jewish apocalyptic writings were attributed to famous figures from the past, such as Enoch, Moses, Elijah or the scribe Ezra. This magpie practice was meant to add authenticity; it was never viewed as dishonest. We do not know the names of the actual authors. The book of Daniel is typical in this respect. The book of Revelation does not follow this general rule, for its author tells us his own name: he was called John.

For more information on the apocalyptic Scriptures, please see

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

<http://www.newadvent.org/cathen/01594b.htm>

[https://en.wikipedia.org/wiki/Apocalyptic\\_literature](https://en.wikipedia.org/wiki/Apocalyptic_literature)

# Apocalyptic writings

Hugh of Avalon (in Burgundy) was born around 1135. His father William was Lord of Avalon and came from one of the noblest of Burgundian houses. Of his mother Anna we know essentially nothing.

Hugh was clearly very devout as a young man and decided to follow the life of an enclosed monk. He travelled widely to find the right monastery and, in 1153, joined the strictest of the medieval monastic orders, the Carthusians. He was ordained a deacon at the age of nineteen and was ordained a priest at the age of 30.

Hugh was entrusted with many prestigious and important offices in the Church until 1180, when he left to become prior of the first Carthusian house in England, at Witham, 12 miles east of Wells in Somerset. Witham was one of the three monasteries founded by King Henry II as penance for the brutal murder of Thomas à Becket in 1170. Hugh was Witham's third prior and remained there for many years. Only under his rule was the priory finally built. Indeed, it flourished under his godly rule.

Hugh was fearless in reproving Henry II, especially the king's violation of the rights of the Church. Hugh was especially severe in condemning the King for keeping bishoprics vacant in order to appropriate their revenue. In consequence, in May 1180, the king summoned a large council to determine who should be the next Bishop of Lincoln; the see had been vacant without a bishop for 16 years. Hugh was elected unanimously but refused the post. He only accepted when the head of the Carthusian order invoked monastic obedience and commanded Hugh to accept. He was enthroned as Bishop of Lincoln on 29 September.

As Bishop of Lincoln, Hugh is remembered as a saintly organiser. A recent biographer describes him as 'an amazing amalgam of energy, sanctity and austerity to which he added humanity, a boundless charity and a sense of humour.' He was responsible for rebuilding the minster after its ruin by a great earthquake of 1185. The project continued long after his death. He is said to have had remarkable concern for lepers, tending them with his own hands and often sharing a meal from the same dish. And he condemned the persecution of the Jews which spread throughout England in 1190-1. Once a year he retired back to Witham 'as to a haven of grace and consolation' to give himself to prayer,

To read more about Hugh of Lincoln, please explore the following:

<https://www.encyclopedia.com/people/philosophy-and-religion/saints/saint-hugh-lincoln>

[http://users.ox.ac.uk/~robin/st\\_hugh/StHughofLincoln.htm](http://users.ox.ac.uk/~robin/st_hugh/StHughofLincoln.htm)

<http://www.newadvent.org/cathen/07519c.htm>

far from the work and turmoil of his great diocese.

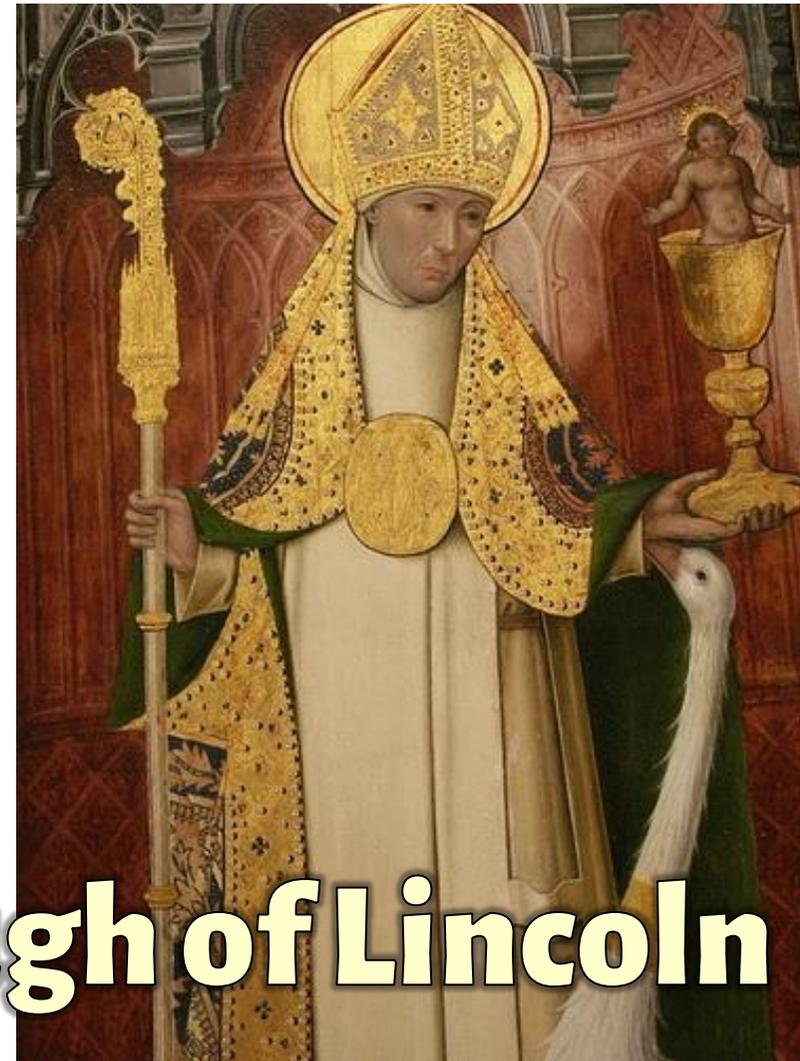
Many stories tell of Hugh's love of animals. The most famous was written by his chaplain and biographer, Adam of Eynsham, and concerns a whooper swan that arrived at Stowe, near Lincoln, on the day of Hugh's enthronement as bishop. It became tame so Hugh adopted it as a pet. It even guarded him as he slept, perhaps explaining why he later chose the emblem of a white swan for his coat of arms. Adam says, 'On Hugh's last visit the swan was melancholy and, after the saint's death, it was realised that it had been "sadly taking leave of its master for the last time". It survived him many years.'

Hugh died in 1200 soon after undertaking a diplomatic mission for King John. His funeral procession was vast: it was attended by 2 archbishops, 14 bishops, 100 abbots, and too large a number of lords to count.

Hugh was canonised 20 years after his death, the first Carthusian saint.

By the Reformation, he was the best-loved of all the English saints after Thomas à Becket.

The Church keeps his feast day on 17 November.



# Hugh of Lincoln

People in Britain have given thanks for a successful harvest since pre-Christian times.

The word 'harvest' comes from an Anglo-Saxon word *hærfest*, which means 'Autumn.' With time, the word came to refer to the season for reaping and gathering grain and other produce. We call the full moon nearest the autumnal equinox 'the Harvest Moon' so, in ancient traditions, Harvest Festivals were held on, or near, the Sunday of the Harvest Moon. That moon is the full moon falling during the month of September.

Many of our ancestors celebrated an early Harvest Festival at the beginning of the Harvest season on 1 August. Part of their observance involved farmers making bread from the fresh wheat crop and giving it to the local Church for use as Communion bread. They did so during a service thanking God for the harvest which they called *Lammass* which means 'Loaf Mass' — a celebration with Holy Communion of the harvest. Similarly, farmers and communities celebrated the end of the harvest with a meal they called 'harvest supper'.

By the sixteenth century, many customs had gathered around the final harvest. They include the reapers accompanying a fully laden cart with one of the reapers dressing extravagantly, acting as 'lord of the harvest' and asking for money from the onlookers.

Some harvesters felt it was bad luck to cut the last corn standing, so farmers would race to finish first and shout when they'd done it. Sometimes reapers threw their sickles at the last stalks of corn until they were cut. Or they'd take turns to be blindfolded and sweep a scythe to and fro in order to finish.

The modern British tradition of celebrating harvest festival in a Church began in 1843 when the Revd Robert Hawker invited his parishioners to a special thanksgiving at his church at Morwenstow in Cornwall. Victorian hymns such as 'We plough the fields and scatter', 'Come ye thankful people, come' and 'All things bright and beautiful' popularised his idea of harvest festival, and helped spread the custom of decorating the local church with home-grown produce.

As British people have come to rely less heavily on home-grown produce, there has been a shift in emphasis in many Harvest Festival celebrations. Increasingly, churches have linked Harvest with an awareness of and concern for people in the developing world for whom growing crops of sufficient quality and quantity remains a struggle. Development and Relief organisations often produce resources for use in churches at harvest time which promote their own concerns for those in need around the world.

**For more information, please visit the following sites:**

[https://www.faithandworship.com/Harvest\\_Thanksgiving\\_Resources\\_and\\_Prayers.htm](https://www.faithandworship.com/Harvest_Thanksgiving_Resources_and_Prayers.htm)

<https://www.telegraph.co.uk/only-in-britain/8-things-never-knew-about-harvest-festival>

[https://en.wikipedia.org/wiki/Harvest\\_festival](https://en.wikipedia.org/wiki/Harvest_festival)

# Harvest festival

# Letter from St Thomas'

## Dear Brothers and Sisters

I wonder if you have a favourite story from the Bible? One you remember from Sunday School, or have heard in church, or have read for yourself? I have one Bible story that I particularly enjoy reading and which I find very moving. It is the story of the woman who touches Jesus' cloak and is immediately healed, as found in the Gospels of Matthew, Mark and Luke. We don't know her name as we do with some other people that Jesus healed, we only know that she touched a piece of his clothing. She doesn't dare ask for Jesus' help: she only believes and trusts that if she touches him, she will be healed, and of course, she is healed. In fact, we're told she doesn't dare to touch him directly, she only wants to touch the hem of his cloak.

This is to me such a beautiful image of trust, hope and humility, attitudes that we should all share as we look to Jesus and to what Jesus offers to us.

You may have your own favourite parable or miracle or psalm. Words that seem to speak to you and your experience directly. Words that reflect how you are feeling at that moment or words that challenge you.

The Bible is a rich source of reflection, prayer and thought. I hope you all have a Bible somewhere at home. Please don't just let it gather dust. Open it now and again. Let God speak to you through it. Or even try the regular Bible study to find out what others are thinking and how they understand the Bible, their faith and the world around us.

Yours in Christ,

Revd Denise

Vicar of St Thomas and assistant curate at St Barnabas  
Clarksfield and Holy Trinity Waterhead

*Jesus said, 'If you have faith as small as a mustard seed, you can say to this mountain, "Move from here to there," and it will move. Nothing will be impossible for you' (Mathew 17 : 20)*

**I have a mustard seed and I'm not afraid to use it!**

# Curate's Corner

A few Sundays ago, I went straight from Church to catch a train to Oxford. A friend and I had been 'early bird' bookers for a Festival of Preaching organised bi-annually by *The Church Times*. We were anticipating a fruitful couple of days as the speakers and seminar leaders were authorities on the subject; many of them published authors whose books we had read at college or since, and regular contributors to the *Church Times*.

Our first session looked on preaching the parables. It was a relief to discover that even the distinguished speaker found some of the parables difficult or even contradictory. Sometimes, she suggested, 'well worn' interpretations of these features of Jesus' teaching were not always definitive, so to arrive at a fixed view of these stories might render them dead with nothing new or surprising to say.

Another lecture concerned striving to find one's 'own voice' in preaching, and to be brave enough to take risks and to challenge, while being aware that what is said from the pulpit or lectern is not necessarily what will be heard by those listening in the pews. This is certainly true and points to the need for a willingness to seek feedback. It is helpful for a preacher (particularly one hoping to improve) to find people willing to comment honestly on and ask questions about what has been preached.

The Bishop of Oxford, Steven Croft, led a seminar on 'Preaching as Catechesis,' looking at ways a sermon might be opportunities to teach the faith and bring folk to a more mature understanding of what it means to be a disciple.

It was a tough couple of days because we needed immense stamina and concentration. But the festival was fulfilling, giving food for thought and, of course, necessitating the purchase of a few select books in order to pursue subjects further.

At the root of all this is the way clergy are required to continue to learn and develop their understanding and expertise in order to fulfil one of the requirements outlined at ordination that: 'Priests are ordained to ... sustain the community of the faithful by the ministry of word and sacrament that ... all may grow into the fullness of Christ and be a living sacrifice acceptable to God.' After all, in preaching the word, we are actually preaching 'the Word' i.e. Christ himself.

Please feel free to let me know how my preaching is measuring up ... good, bad, indifferent ... it all helps me to continue to develop.

Revd Jane

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

All the following words in the grid relate to saints days and holy days in October.

**Crispin, Denys, Francis of Assisi, Harvest Festival, Ignatius, Jude, Luke, Paulinus, Remigius, Simon, Teresa of Avila, Wilfred of York,**



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# Pet Blessing

**Saturday 5 October at 11:40 am**

The Strinesdale Centre  
Holgate Street  
Waterhead  
Oldham OL4 2JW

**All are welcome**

The Vicar of Waterhead will lead the service



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# Harvest Festival

**Sunday 6 October**

**Service at 9:30 am**

**followed by a good harvest meal**

**All are welcome**

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# Quiz

**Saturday 26 October @ 7:00 for 7:30 pm**

**Includes supper**

**www.holytrinitywaterhead.co.uk**

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# Commemoration of the Faithful Departed

**Sunday 3 November at 4:00 pm**

**holytrinitywaterhead.co.uk**



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[www.penninepen.org.uk](http://www.penninepen.org.uk)

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# Church diary

## October 2019

- Tuesday 1 10:00 am: **Holy Communion** in the Church.  
2:00 pm: **Holy Communion** at Moor Haven Nursing Home.
- Weds 2 9:00-10:00 am: **Scripture breakfast.**
- Saturday 5 11:30 am: **Pet service** at the RSPCA centre at Strinesdale.
- Sunday 6 9:30 am: Annual **Harvest Festival**, followed by a faith lunch.
- Monday 7 2:30 pm: **Prayers** in the vestry.
- Tuesday 8 10:00 am: **Holy Communion** in the Church.
- Weds 9 9:00-10:00 am: **Scripture breakfast.**
- Sunday 13 9:30 am: Service for the **Sixteenth Sunday of Trinity.**
- Monday 14 2:30 pm: **Prayers** in the vestry.
- Tuesday 15 10:00 am: **Holy Communion** in the Church.
- Weds 16 9:00-10:00 am: **Scripture breakfast.**
- Sunday 20 9:30 am: Service for the **Seventeenth Sunday of Trinity.**
- Monday 21 2:30 pm: **Prayers** in the vestry.
- Tuesday 22 10:00 am: **Holy Communion** in the Church.
- Weds 23 9:00-10:00 am: **Scripture breakfast.**
- Saturday 26 7:00 for 7:30 pm: **Quiz** at Waterhead Parish Hall.
- Sunday 27 9:30 am: Service for the **Last Sunday of Trinity.**
- Monday 28 2:30 pm: **Prayers** in the vestry.
- Tuesday 29 10:00 am: **Holy Communion** in the Church.
- Weds 30 9:00-10:00 am: **Scripture breakfast.**

## November 2019

- Sunday 3 9:30 am: Service for the **All Saints' Day.**  
4:00 pm: **Commemoration of the Faithful Departed** (also called All Souls' Day) at Waterhead Church.



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