

A close-up photograph of a blue tit bird perched on a moss-covered branch. The bird is facing downwards, with its head tilted. Its plumage is a mix of bright blue and yellow. The background is a soft-focus green, suggesting a natural outdoor setting. The text 'SAINT Barnabas CLARKSFIELD' is overlaid in the top right corner.

**SAINT
Barnabas
CLARKSFIELD**

May 2022

medlockhead.co.uk

Services at St Barnabas' Church

Sunday 9:30 am Parish Worship

Baptisms and marriages by arrangement with the Vicar.

Please submit items for the June magazine to paulmonk111@gmail.com by 15 May. Thank you.

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 Curate

The Revd Denise Owen (and Vicar of St Thomas' Church Moorside)
Tel: (0161) 652 0292 and E: therevd.dowen@yahoo.co.uk

Lay Reader

Mr Peter Haslam (0161) 345 0215

Wardens

Mr Peter Haslam (0161) 345 0215
Mrs Nicola Williams (07549) 630 943

Administrator

Miss Sarah Gura (07708) 714 813

Treasurer

Mrs Vicky Heaton (07468) 463 753

Parish Hall bookings

The Vicar (0161) 624 7708

Letter from the Vicar

Throughout May, the Church celebrates 'Easter season' with life lived in the risen Christ at its core. Rightly, we reflect and rejoice. We sing praises and we kneel in silent adoration.

It's often difficult, so our responding to His Resurrection will grow through many stages, which mirror the themes of the Easter readings throughout the month. We start May on a 'high' as we remember the Resurrection itself. We recall our Lord walking beside the disciples and comforting them. And, like them, we feel our 'hearts burning within us' with love.

The Bible readings at the start of May mention Jesus appearing to the disciples but later we celebrate Jesus' Glorious Ascension. Indeed, the Scriptures relate only a small number of resurrection appearances. The Gospels seem to suggest they become progressively rarer until, at the Ascension, His physical appearances stop altogether when He leaves us then resides in Heaven.

The separation caused by Jesus' Ascension requires a different relationship, for with Jesus safely returned to Heaven he cannot be seen in the same way as when he was still on earth. Our following Jesus after the Ascension need greater trust and a purer faith.

As we progress through the Easter season, the readings and liturgy therefore ask us to change our spiritual focus in ways that help our faith develop and grow. They are designed to suggest a faith that can cope with a Jesus who lives in Heaven and cannot be seen here on earth.

Wishing all of you a profound and delightful growth in faith as we explore our relationship with God through the Risen Christ:

PAUL

From the parish registers

Christian baptism

Isabella Rose Briscall Sunday 10 April at Waterhead Church
Alexis Johnson Sunday 17 April at St Barnabas Church
Edare Cadette Saturday 23 April at St Barnabas Church

Christian wedding

Melissa Evans and Tony Pole on Saturday 23 April at Waterhead Church.

Burial of ashes

John and Murial Heap, on Sunday 3 April in the ashes garden at Waterhead Church.

Dates for your diary

Thursday 26 May 10:00 am: service for **Ascension Day** at Waterhead Church.

Saturday 21 May 7:00 pm: **Quiz** in Waterhead Hall. See the advert on page 30.

Friday 27 May 7:00 pm: The **Delph Band play in Moorside Church**. Tickets cost £5.

Sunday 12 June 11:00 am: **Trinity Sunday**. The Bishop of Manchester will lead a special service to celebrate the 175th anniversary of consecration at our sister Church, Holy Trinity, Waterhead.

Sunday 10 July 3:00 pm: **Lay Reader licensing**. Lucy Reilly will be licenced at a special service in Manchester Cathedral.

God's time is always near. He set the
North Star in the heavens; He gave us
the strength in our limbs; He meant we
should be free.
Harriet Tubman

Bible readings for May

Sunday 1 May

Third Sunday of Easter

First: Acts 9:1-6
Epistle: Revelation 5:11-14
Gospel: John 21:1-19

Sunday 15 May

Fifth Sunday of Easter

First: Acts 11:1-18
Epistle: Revelation 21:1-6
Gospel: John 13:31-35

Thursday 26 May

Ascension Day

First: Acts 1:1-11
Epistle: Ephesians 1:15-end
Gospel: Luke 24:44-end

Sunday 8 May

Fourth Sunday of Easter

First: Acts 9:36-end
Epistle: Revelation 7:9-end
Gospel: John 10:22-30

Sunday 22 May

Sixth Sunday of Easter

First: Acts 16:9-15
Epistle: Revelation 21:10, 22-22:5
Gospel: John 5:1-9

Sunday 29 May

Seventh Sunday of Easter

First: Acts 16:16-34
Epistle: Revelation 22:12-14
Gospel: John 17:20-end



Later in life, Jonah took up boating.
(with apologies to Jonah 1-4)

Prayer of the month

A holy people

Not just the lampstands but the dustpans
Are holy;
Not just the bold but the bashful
Are his.
Not just the generous giver,
But the mean miser
Wanting to follow
Belongs in the kingdom,
Learning to grow.

The saints are all sinners
Bought at a price,
In this new temple
Given a place:
Living stones
Of flesh and bone,
Coming home.

Sarah Wilding

Asking for faith

'I believe; help my unbelief!'

This short prayer was said by a man who approached Jesus, asking him to heal his son. The boy probably had a medical condition such as epilepsy which put the boy in danger and caused the family great distress. St Mark tells the full story in his Gospel (Mark 9:11–29).

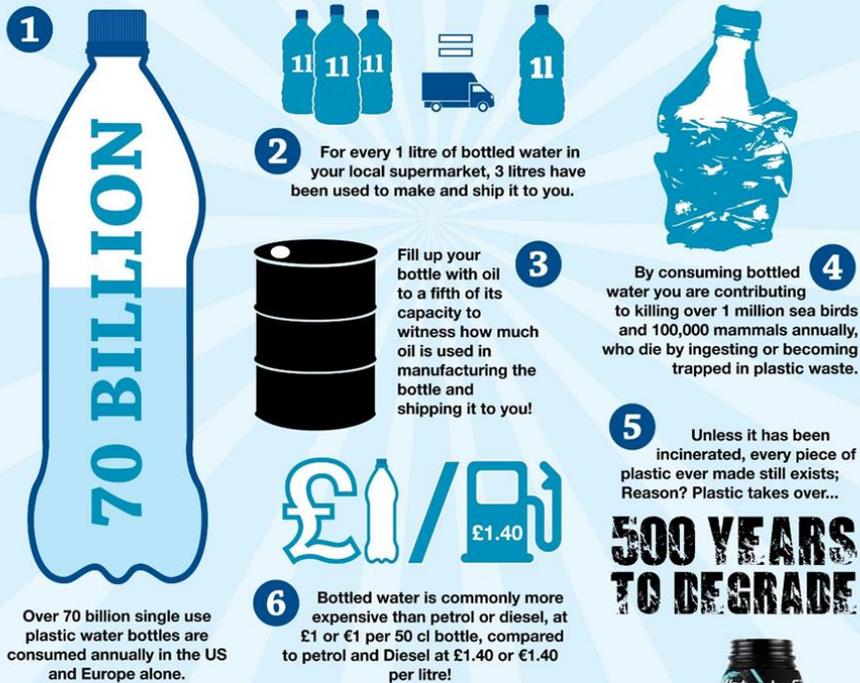
It may be significant that St Mark places it in this part of his Gospel because a great many other stories occur around the same position, and all of them are designed to help us develop a more realistic view of who Jesus is.

The man who prayed these words had approached Jesus asking for a miracle—in effect, he was asking Jesus to intervene and change things. In seeking Jesus' help, the man was saying that he found the situation difficult and could not cope. He was therefore starting from a position of truth. He also had faith because he was saying that Jesus was able to cause the change he wanted.

The key to understanding the story is to realise that the man already had faith but he wanted that faith to grow and develop. We can pray this same pray for the same reason. Our faith, however weak or strong, can always grow, develop, and mature.

Being an eco-Church in May

WHAT IMPACT DOES DRINKING BOTTLED WATER HAVE ON THE ENVIRONMENT?



*Source: National Geographic

Help reduce plastic waste and preserve natural resources by using a Water-to-Go reusable bottle and filter!

Get the taste and convenience of bottled water at a fraction of the costs, where you are certain of the quality by filtering it yourself.



Whenever we think of the Genesis account of creation, we tend to forget our connection to the earth and our environment. Perhaps it's a natural reaction; or perhaps it's a sign of our arrogance, that we tend to overemphasise our creation 'in the image and likeness of God' (Genesis 1:26) and overlook our creation from the dirt and 'the dust of the ground' (Genesis 2:7). Our 'heavenliness' should not overshadow our 'earthliness.'

Light through darkness
John Chryssavgis



'Sorry! I know it's been a while since my last offering ...'

The Didache

This sentence is sometimes said when the bread and wine are presented at the altar, half way through a service of Holy Communion.

As the grain once scattered in the fields
and the grapes once dispersed on the hillside
are now reunited on this table in bread and wine,
so, Lord, may your whole Church soon be gathered together
from the corners of the earth
into your kingdom.

All Amen.



This prayer comes from an ancient book called the Didache (which is Greek for ‘teaching’). Its name is pronounced something between *did-a-key* or *did-a-kay*.

The Didache probably dates from about the year 100 AD and is therefore older than some parts of the New Testament. Many early Church writers thought the Didache should have been included in our New Testament, maybe because a tiny number of Jesus’ disciples were still alive when it was written and because the Didache preserves otherwise unknown traditions about Jesus.

The Didache gives a series of instructions on how to live the Christian life and was probably written by Jewish Christians to teach converts. Blessing before sharing a meal of bread and wine among its members was central to the Christian tradition when Christianity was only just beginning. Perhaps that’s why, in the middle in what today we call the Didache’s Chapters 9 and 10, is a short liturgy for blessing a meal celebrated by a Christian community.

This liturgical meal was probably celebrated in much the same way as our Eucharist, but it would have occurred as a liturgy among believers assembled outside or in a house—perhaps in a similar manner to celebrating a ‘home communion’ today when someone is poorly or housebound. But distinctions between churches and house services were slight: all worship occurred in private homes or open air at that time because Christians were usually excluded from the Jewish Synagogues and no purpose-built churches then existed.

The liturgy in the Didache looks very similar to the blessings of a Sabbath meal celebrated by Jewish people, which helps emphasise that Jesus was Jewish and Christianity came from within a Jewish tradition.

This prayer uses poetry to explain how Christian believers are interconnected in a spiritual sense. It also helps explain why we call this special meal *Holy Communion*—we commune together by eating together.

St Paul uses the phrase ‘body of Christ’ for the bread that is consecrated and distributed during a service of Holy Communion, but he uses the same words more often when he means a collection of Christians. We come together much as a human body combines arms and legs, glands and organs. And eating and drinking at a service of Holy Communion is one way by which God helps us as Christians to express that unity.

These two Jewish prayers are interconnected and pre-date Christianity by several hundred years.

It was an ancient Jewish practice to thank God all through the day using a formula known as the *Berakah*—a word meaning ‘blessing’. A devout Jew was expected to say at least a hundred Berakah prayers each day.

A Berakah prayer typically began, ‘Blessed are You, Lord God, King of the universe’. The person praying the Berakah then went on to thank God for something specific. For example, before a meal the person praying would say something like, ‘... who brings forth bread from the earth’. After the meal, they would say something like, ‘... who feeds us all’.

At the feeding of the five thousand, Scripture tells us that Jesus took the bread and blessed it. The words we use today would be the same blessing Jesus spoke before that miracle and, at the Last Supper. Likewise, the priest often says the same blessing before the Eucharist.

Similarly, Jesus prayed over wine. He could have used exactly these same words of blessing at both the Last Supper and before the miracle when he multiplied wine at a wedding in Cana (as described in John chapter 2). And the priest repeats this same kind of blessing that Jesus used when lifting the chalice of wine.

By rehearsing these ancient prayers, we start to live inside their sacred words and they live inside us. In this way, they link our Eucharist with the daily lives of Jesus and his disciples.

Blessings at the table

Blessed are you, Lord God of all creation:
through your goodness we have this bread to set before you,
which earth has given and human hands have made.
It will become for us the bread of life.

All Blessed be God for ever.

Blessed are you, Lord God of all creation:
through your goodness we have this wine to set before you,
fruit of the vine and work of human hands.
It will become for us the cup of salvation.

All Blessed be God for ever.





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

risen christ	forgiveness	repentance	lifted his hands
disciples	bethany	scriptures	worshipped
witnesses	Jerusalem	carried to heaven	blessed them
mountain	jesus	looked up	Sky
Cloud	Ascension		

Colour this page

Ascension wordsearch

The author Jeremiah was one of the four major prophets of the Old Testament. The historical parts of his book give detailed accounts of his external life and probably derive from an eye witness—maybe his pupil Baruch.

The meaning of the name 'Jeremiah' is uncertain: suggestions include 'The Lord establishes' and 'The Lord exalts.' His prophecies give an insight into his inner life and, by reason of their subjective quality explain his character and inward struggles. He was a gentle man and longed for the peace and happiness of his people; instead, he was told to prophesy its destruction and then witness it.

Jeremiah was often considered a prophet of doom, which is why he attracted so few friends. He was also timid by nature (1:6), and over-prone to self-analysis and self-criticism (10:24). God told him not to marry or have children because He, God, would do away with the next generation (16:1–4). Jeremiah was scorned by the people to whom he preached: he was arrested, beaten, and left in a pit. He was eventually exiled to Egypt, where he died: an old Jewish tradition says he was stoned to death there (Hebrews 11:37).

Jeremiah was a member of the priestly household of Hilkiah and his hometown was Anathoth (1:1). His prophetic ministry began in 626 BC and ended after 586 BC. His ministry was immediately preceded by the prophet Zephaniah. Habakkuk was a contemporary, and Obadiah may also have been. Ezekiel might have been a late contemporary.

According to other Jewish traditions, Jeremiah was also the author of the Book of Lamentations, a sorrowful account of the destruction of Jerusalem.

Historical background Jeremiah lived at a time of deep upheaval in Jewish history, most significantly the destruction of the First Temple in 586 BC and the exile of the Jewish people to Babylonia.



Jeremiah began prophesying in Judah halfway through the reign of Josiah (640–609 BC) and continued throughout the reigns of Jehoahaz (609), Jehoiakim (609–598), Jehoiachin (598–597) and Zedekiah (597–586). It was a stressful, stormy period as the smaller states of western Asia were often used as pawns in the power plays of the imperial giants Egypt, Assyria, and Babylon.

God commissioned Jeremiah to be a prophet in the same year that Nabopolassar (the founder of the Babylonian empire) began his rule in 626 BC. Soon after Assyria's capital Nineveh fell under a coalition of Babylonians and Medes in 612, King Josiah of Judah made the mistake of intervening and was killed (2 Chronicles 35:20–24). Jeremiah, who had found a kindred spirit in this godly king, lamented Josiah's death (see 2 Ch 35:25).

Jeremiah's vision The book's vision is often characterised by hope. It repeatedly promises that returning to God would lead to divine blessings and that God will ultimately honour his covenant with the Jewish people. In one of its most famous passages, the prophet buys a field as the armies of Babylon are laying siege to Jerusalem, a gesture that has come to represent hope in God's faithfulness to his people. The later chapters of the Book of Jeremiah repeatedly reiterate God's promise to redeem the people of Israel and restore them to their ancient land.

Jeremiah also seems to predict Pentecost, and says, 'This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. No longer shall they teach one another, or say to each other, 'Know the Lord', for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more' (31:31–34).

For more information, please go to:

<https://www.biblestudytools.com/jeremiah/>

<https://www.myjewishlearning.com/article/jeremiah-prophet-of-judgment-and-of-hope/>

<https://www.jewishencyclopedia.com/articles/8586-jeremiah>

The book of Jeremiah

Naming Christian festivals

We often give the name 'festival' to the major occasions in the church year. In the past, the Church called them 'Feast Days' because people ate meat when it was otherwise too expensive.

It is very common to add the syllable '-tide' to the name of a season named after a Christian festival. For example,

- **Christmastide** is the time between Christmas Day and Epiphany.
- **Eastertide** is the period of forty days between Easter and Ascension Day.
- **Petertide** is the weekend immediately following St Peter's Day (on 29 June). Many people are ordained as a deacon or as a priest during Petertide.

The Church is continually adding new events and therefore '-tides' to its calendar. The most recent addition is 'creationtide', when we consider and respond to matters of ecology.

In the context of church festivals and holy days, it is also common to speak of an 'octave', which means the eight days that start with a particular holy day. For example, the *octave* of Easter are the eight days bounded by Easter Day and the following Sunday.

Updates

From the Church and parish

Congratulations to the following the Annual Parochial Church meeting on Sunday 24 April:

Church Wardens	Pete Haslam and Nicola Williams
Church Secretary	Jo Monk
Church Treasurer	Vicky Heaton

£5
including
cheese supper

Holy
Trinity
WATERHEAD

Quiz

Saturday 21 May @ 7:00 for 7:30 pm

Includes supper

www.holytrinitywaterhead.co.uk



The wise (but, today, confused) man builds his rock upon a house.
(with apologies to Matthew 7:24-27)

Harriet Tubman was born to enslaved parents, probably in March 1822, in Maryland in the southern United States. Her family were slaves and 'owned' by Mary Pattison Brodess (and, later, her son Edward). She was first hired out to work at the age of five, initially serving as a nursemaid and later as a field hand, a cook, and a woodcutter. When she was about 12 years old, she refused to help an overseer punish another enslaved person and she suffered a severe head injury. It affected her health for the rest of her life, often in the form of seizures. She also received permanent emotional and physical scars.

Harriet's family was large—she was one of nine children—but three siblings were sold when she was young, so she never knew them. When a trader from Georgia returned to buy the youngest child, Harriet's mother hid the young boy for a month and the sale was abandoned. It was this event that started her belief in the possibilities of resistance.

Harriet began experiencing visions and vivid dreams, which she saw as [coming](#) from God, and soon developed a deeply-held faith. The family were strong Methodists. Harriet was illiterate and learnt Bible stories from her mother, but rejected the New Testament teaching that told slaves to be obedient. Instead, she sought guidance in the Old Testament tales of deliverance.

In about 1844, Harriett married a free African-American man, John Tubman. The marriage was complicated by her status as a slave and did not work.

Her owner began selling the estate and so Harriet herself escaped. She returned to lead her brothers to freedom. They made their way to Philadelphia in the north which by then did not permit slavery.

Having shown that freedom was possible, she became the effective leader of the 'Underground Railroad'—a secret movement to help slaves escape to freedom. She usually travelled at night and usually in the spring or autumn when the days were shorter. It was dangerous. She carried a gun and often drugged babies and young children to prevent slave catchers from hearing their cries.

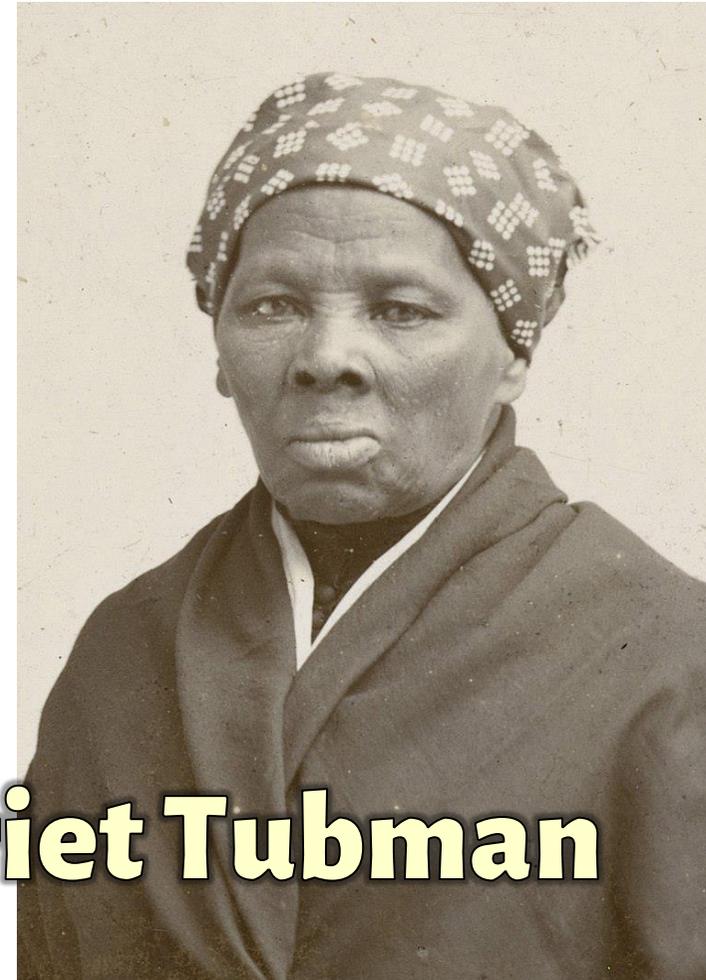
Harriet found new ways to fight slavery when the American Civil War broke

out in 1861. She became a secret agent and she was known as the 'black ghost.' She used spirituals and songs as coded messages for her followers. She was also inventive, devising various strategies to better ensure success. It has been said that she never lost a fugitive she was leading to freedom and became known as the 'Moses of her people'. She was the first black woman to ever lead an American mission during the American Civil War. In all, she helped release about 700 slaves, usually showing remarkable physical bravery. All was covered in prayer: she said, 'I ask of my Heavenly Father, that when the last trump sounds, and my name is called, I may stand close by your side, to answer to the call.'

After the American Civil War, when slavery was abolished, Harriet settled. At the turn of the twentieth century, she became involved with the African Methodist Episcopal Zion Church in Auburn, New York, taking

in orphans and the elderly, a practice that resulted in the *Harriet Tubman Home for Indigent Aged Negroes*. She also became involved in causes such as women's suffrage—all of it motivated by her love of God.

Harriet died on 10 March 1913.



Harriet Tubman

More information

<https://www.history.com/news/harriet-tubman-combahee-ferry-raid-civil-war>

<https://www.britannica.com/biography/Harriet-Tubman>

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

https://kids.kiddle.co/Harriet_Tubman

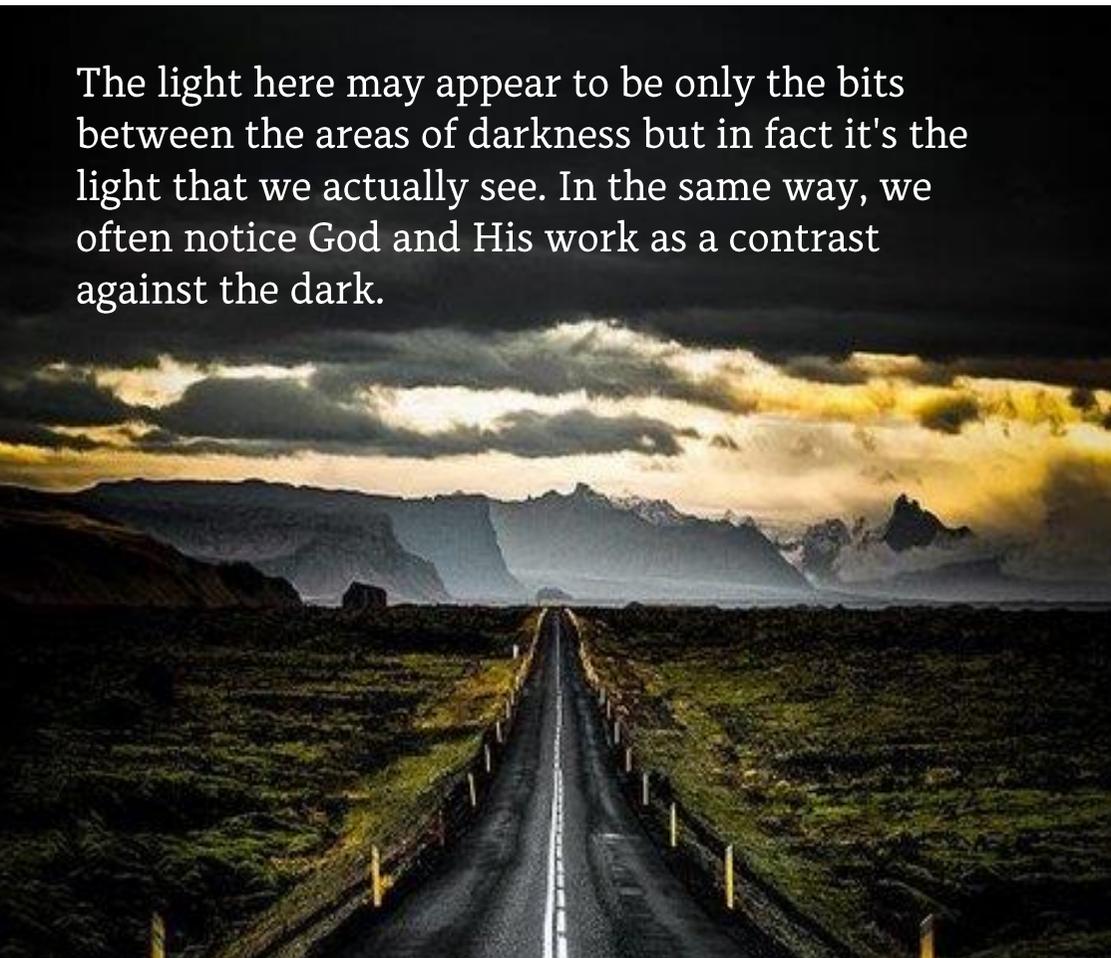
To say that I am made in the image of God is to say that love is the reason for my existence, for God is love. Love is my true identity. Selflessness is my true self. Love is my true character. Love is my name.

If, therefore, I do anything or think anything or say anything of know anything that is not purely for the love of God, I cannot give me peace, or rest, or fulfilment, or joy.

To find love I must enter the sanctuary where it is hidden, which is the mystery of God.

Thomas Merton

The light here may appear to be only the bits between the areas of darkness but in fact it's the light that we actually see. In the same way, we often notice God and His work as a contrast against the dark.



**We saw his light break through the cloud of glory
Whilst we were rooted still in time and place
As earth became a part of Heaven's story
And heaven opened to his human face.**

**We saw him go and yet we were not parted
He took us with him to the heart of things
The heart that broke for all the broken-hearted
Is whole and Heaven-centred now, and sings,**

**Sings in the strength that rises out of weakness,
Sings through the clouds that veil him from our sight,
Whilst we our selves become his clouds of witness
And sing the waning darkness into light,**

**His light in us, and ours in him concealed,
Which all creation waits to see revealed.**

Malcolm Guite

Ascension

**The Church celebrates
Ascension Day on
Thursday 26 May.**

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Did you know?

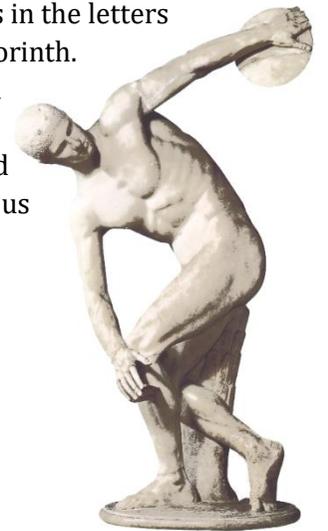
Do you not know that in a race the runners all compete, but only one receives the prize? Run in such a way that you may win it. Athletes exercise self-control in all things; they do it to receive a perishable garland, but we an imperishable one. *1 Corinthians 9:24–5*

St Paul lived in the Greek city of Corinth during the years 50 and 51 AD (Acts 18:12 allows us to date his time there). He earned his living there as a tentmaker (Acts 18:1–3), which would have allowed him much trade because Corinth was a major seaport.

Those taking passage on a ship would buy or hire a small tent to protect them from the sun and sea spray while on board, and to shelter them when they camped at night on a lonely beach. Making tents with leather required skill if they were to be draughtproof and watertight.

Corinth was also the host site for the Isthmus Games, which were second in importance only to the Olympic Games. All visitors to the Isthmus Games lived in tents surrounding the gaming arena while shopkeepers sold their wares in their midst. Ancient records tell us the Isthmus Games were celebrated in the spring of 51 AD which clearly coincides with part of St Paul's ministry in Corinth: it suggests he could have attended some or much of these games as a repairer of the leather tents used by spectators and athletes—a lucrative side-line.

The Isthmus Games must have made a very big impression on Paul because he included so many sporting metaphors in the letters he wrote back to the Church he had founded in Corinth. For example, he thinks of wrestling and boxing in both 1 Corinthians 9:26 and 2 Corinthians 4:8,9; he mentions running in 1 Corinthians 9:24–5; and he describes winning a victor's crown in his famous passage in 1 Corinthians 9:25.



Abuna Gebre Mikael church, Gheralta mountains, Ethiopia

This incredible structure seems to demolish any idea of a 'church' being a simple physical shell in which worship occurs. This place is excavated from a living rock. In the same way a genuine faith is not an overcoat of belief but a costly structure built, dug, decorated—discovered, even—and then inhabited.

Referring to parts of the Bible

Chapter numbers are usually written in very big type

The name of the book

**The Gospel According to
MARK**

1 John the Baptist Prepares the Way
The beginning of the good news about Jesus the Messiah, the Son of God, ²as it is written in Isaiah the prophet:
“I will send my messenger ahead of you, who will prepare your way” —
³“a voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for him.’”
⁴And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.
⁵The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.
⁶John wore clothing made of camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. ⁷And this was his message: “After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. ⁸I baptize you with water, but he will baptize you with the Holy Spirit.”

2 The Baptism and Testing of Jesus
At that time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. ¹⁰Just as Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove. ¹¹And a voice came from heaven: “You are my Son, whom I love; with you I am well pleased.”
¹²At once the Spirit sent him out into the wilderness, ¹³and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and angels attended him.

3 Jesus Announces the Good News
After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. ¹⁴“The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”

4 Jesus Calls His First Disciples
As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen.
“Come, follow me,” Jesus said, “and I will send you out to fish for people.” ¹⁸At once they left their nets and followed him.
¹⁹When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. ²⁰Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him.

5 Jesus Drives Out an Impure Spirit
They went to Capernaum, and when the Sabbath came, Jesus went into the synagogue and began to teach. ²²The people were

Some bits in modern Bibles are not original: these headings were added by modern scholars or editors. They are generally written in bold type.

Verse numbers are always written in tiny text. The number appears at the *start* of the verse.

Chapter and verse



The Bible is so long that it would be impossible to memorise all of it. So we sub-divide it into ‘chunks’ of three progressively smaller sizes: we speak of books, chapters and verses.

EXERCISE

For each of the following, underline the Bible verse cited in red print.

Matthew 6:21 ¹⁹ Jesus said, “Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. ²⁰ But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. ²¹ For where your treasure is, there your heart will be also.

Luke 12:25 ²² Jesus said, “Do not worry about your life, what you will eat; or about your body, what you will wear. ²³ For life is more than food, and the body more than clothes. ²⁴ Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! ²⁵ Who of you by worrying can add a single hour to your life? ²⁶ Since you cannot do this very little thing, why do you worry about the rest?

Psalms 41:1 ¹ Blessed are those who have regard for the weak; the Lord delivers them in times of trouble. ² The Lord protects and preserves them— they are counted among the blessed in the land— he does not give them over to the desire of their foes. ³ The Lord sustains them on their sickbed and restores them from their bed of illness.

Genesis 1:3 ¹ In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. ³ And God said, ‘Let there be light’, and there was light. ⁴ God saw that the light was good, and he separated the light from the darkness. ⁵ God called the light ‘day,’ and the darkness he called ‘night’. And there was evening, and there was morning—the first day.

Look at the following passage from the Christmas story. It’s from St Luke’s Gospel:
2 In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. ² (This was the first census that took place while Quirinius was governor of Syria.) ³ **And everyone went to their own town to register.**
We describe the bit in blue as Luke 2:3.



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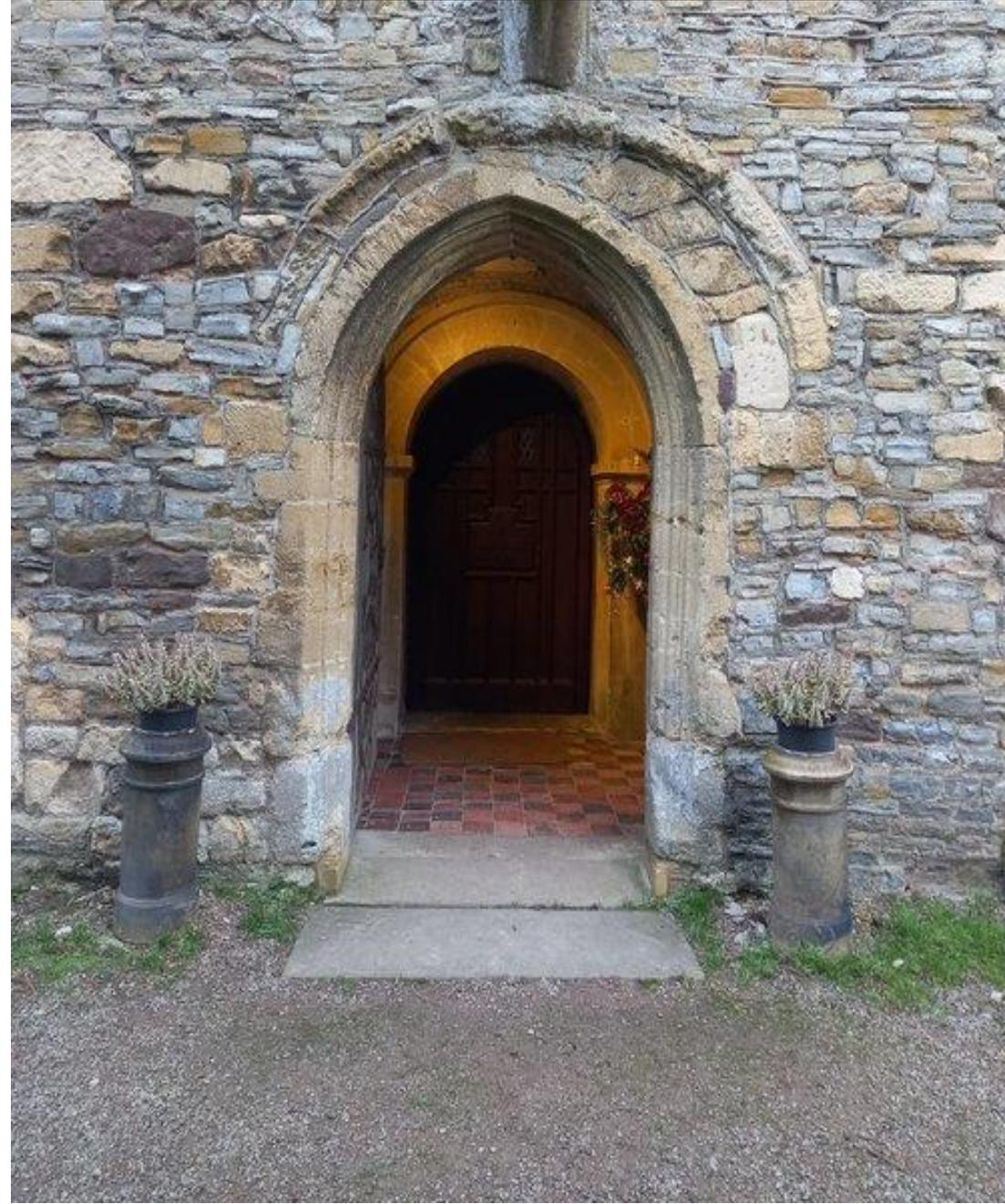
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