



**Saint**  
**Barnabas**  
**CLARKSFIELD**

**November 2019**

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

## Services at St Barnabas' Church

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

**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 December magazine by 15 November. 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

November is a month of anniversaries. The sub-text on some days say 'never again' like Remembrance Sunday on 10 November. Others like All Saints' Day (which we celebrate this year on 3 November) talk about the people we celebrate from the past and want to think about more often. Again, All Souls' is a chance to bring to mind those who have lighted the path for us and brought us to our current stage of faith today.

The purpose of the Church Calendar is to remind us of the past in order to learn from it. As the saying goes, 'The first lesson of history is that those who don't learn the lessons of the past make the same mistakes as in the past.'

As we celebrate the Church Calendar — its heroes and events from the past — we need to understand our own place in the history of the Church and from there become a part of that history. We need to realise how we are a link in the chain: we were inspired and came to faith, and it's now our turn. Others will come to faith through us and because of our faith and the lives we live. Our lives of faith are not lived for us alone but for those round us.

Wishing you every blessing as you live lives that touch those around you with holiness and love:

PAUL

# Church and Parish news

## **Congratulations**

Huge congratulations to the Archdeacon of Rochdale, the Ven. Cherry Vann, who has been appointed the next Bishop of Monmouth. Cherry has been a great friend of our Church. Her farewell service occurs in the Cathedral on 17 November.

## **All Souls' Day**

This year's All Souls' service occurs on Sunday 3 November at 4:00 pm in our sister Church of Waterhead.

During this service, we read aloud the names of all the faithful departed who have made a difference to our lives. We also read aloud the names of all those we know of who have died during the previous three years — for example, those whose funeral occurred in the Church.

Please look out for the list of names at the back of the Church, and add as many names as you like.

## **Prayer vigil**

Like many Churches in Oldham, our Church has often been targeted during the past year by vandals. *Churches Together in East Oldham* are wanting to support us, and have arranged a prayer vigil in the Church on Tuesday 12 November from 7:00 pm till midnight. All are welcome. Please join us even for a small time.

## **Condolences**

With great sadness, we report the deaths of Joan Rennie and Jean Nicholson. Joan was a faithful member until very recently when illness intervened. Jean was a member in the 1960s and 70s, and helped every aspect of the Church's life.

# All Saint's

Although Satan breaks our dark glass into shards  
Each shard still shines with Christ's reflected light,  
It glances from the eyes, kindles the words  
Of all his unknown saints. The dark is bright  
With quiet lives and steady lights undimmed,  
The witness of the ones we shunned and shamed.  
Plain in our sight and far beyond our seeing  
He weaves them with us in the web of being  
They stand beside us even as we grieve,  
The lone and left behind whom no one claimed,  
Unnumbered multitudes, he lifts above  
The shadow of the gibbet and the grave,  
To triumph where all saints are known and named;  
The gathered glories of His wounded love.

Malcolm Guite

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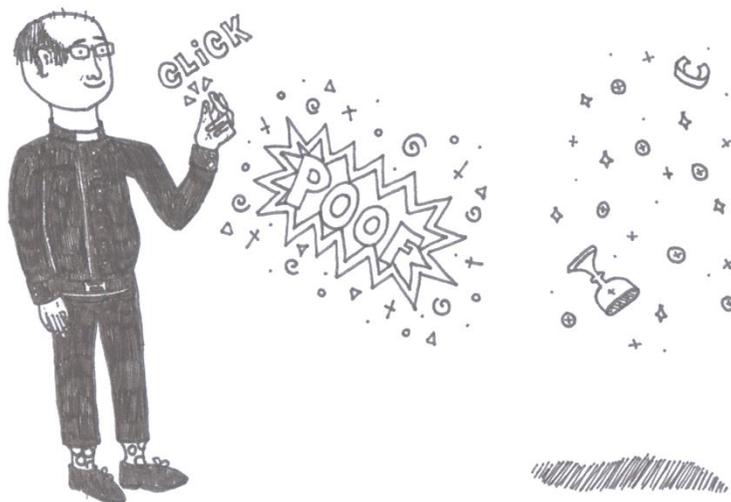
# 2019 dates for your diary

Saturday 26 October 7:00 for 7:30 pm: **Quiz** at Waterhead Parish Hall.  
 Sunday 3 November 4:00 pm: **Commemoration of the Faithful Departed**  
 (often called All Souls' Day) at Waterhead Church.  
 Friday 8 November 10:30 am: **Quiet day** at Mirfield.  
 Sunday 10 November 9:30 am: **Remembrance Service.**  
 10:50 am: Service at **Waterhead War Memorial.**  
 Tuesday 12 November 7:00–12:00 midnight: **Prayer Vigil** in the Church  
 Saturday 30 November 10:30 am: **Retreat for Advent** at the Church.  
 Sunday 15 December 6:00 pm: **Annual Carol Service** in the Church.  
 Tuesday 24 December 4:00 pm: **Christingle Service** at Waterhead Church.  
 Tuesday 24 December 11:30 pm: **Midnight Mass** at Waterhead Church.  
 Wednesday 25 December 9:30 pm: Service for **Christmas Day** at St Barnabas.

# From the parish registers

## Christian funeral

Ivy Hurst Friday 18 October, at Oldham Crematorium.



# Bible readings for November

## Sunday 3 November 2019

All Saints' Day  
 First: Daniel 7:1–3,15–18  
 Epistle: Ephesians 1:11–19  
 Gospel: Luke 6:20–31

## Sunday 10 November

Remembrance Sunday  
 First: Job 19:23–27a  
 Epistle: 2 Thess 2:1–5, 13–end  
 Gospel: Luke 20:27–38

## Sunday 17 November

2nd Sunday before Advent  
 First: Malachi 4:1–2a  
 Epistle: 2 Thessalonians 3:6–13  
 Gospel: Luke 21:5–19

## Sunday 24 November

Christ the King  
 First: Jeremiah 23:1–6  
 Epistle: Colossians 1:11–20  
 Gospel: Luke 23:33–43



The vertical stalks look almost like abstract art drawn by a careless child — 'What's its saying ... if anything' is a subtext. Then we see a pinprick of detail — a boat, then we a man, and the whole thing not so much collapses into comprehension as explodes. We see paddy fields and a farmer's boat. This sudden way of seeing is much like what happens when we read the Gospel: God suddenly shows us His requirement of complete simplicity. Holiness is surrender to God.

Elizabeth Goudge was born on 24 April 1900 in Wells, Somerset, close to the cathedral. Her father Henry Leighton Goudge was vice-principal of the Wells Theological College and a canon at the Cathedral. He was a considerable scholar and his works are still in print today. Her mother was a native of Guernsey and semi-invalid following a bicycle accident.

The family moved to Ely when her father was appointed principal of the Theological College there. The family then moved to Christ Church, Oxford after he was appointed Regius Professor of Divinity.

Elizabeth was not educated or equipped for the modern world. She was an only child and taught at home by a governess. Her upbringing was sheltered and seen through a filter of beauty, privilege, and other-worldliness. But that childhood was ideal for an imaginative writer because it provided many images that later resurfaced in her books. For example, her governess later appeared as the gentle 'Miss Lavender' in the novel, *The City of Bells*.

Elizabeth attended Grassendale School in Southbourne but had a breakdown. She later attended the art school at University College Reading, then an extension of Christ Church. She later said of that time that it gave her the ability to observe things in minute detail, and stimulated her imagination.

The options for a girl of her class were limited. And she suffered debilitating depression, which she regarded as 'her Cross'. So she decided to write. Her first book, *The Fairies' Baby and Other Stories* (1919), was a failure, so it was many years before she wrote her first novel, *Island Magic* (1934), which she based in the Channel Islands. It was a huge and immediate success.

She wrote a great many novels and numerous short stories. She also wrote a life of Jesus, *For God So Loved the World*. Almost all her books are notably Christian in outlook and discuss such themes as sacrifice, conversion, discipline, healing, and growth through suffering. Her charming autobiography, *The Joy of Snow*, speaks very movingly of her attempts to follow the Christian path. She could say, 'Faith given back to us after a night of doubt is a stronger thing, and far more valuable to us than faith that has never been tested.'

Elizabeth had the rare gift of making goodness attractive, and was able to discuss Christianity without romanticising or preaching. She rarely wrote bad people, though her characters do bad things. Those bad actions always have consequences. She was much more concerned with avoiding judgment and try-

ing to understand her own characters with compassion. In her case, she links that compassion to a sense of otherness — her characters experience their most profound spiritual experiences when they are most concerned with helping other people. She understood the power of suffering and darkness, especially mental suffering, but chose to celebrate light.

After her father's death in 1939, Elizabeth and her mother moved into a bungalow in Devon and they stayed there through the Second World War. After her mother's death in 1951, Elizabeth moved to Oxfordshire, spending the last 30 years of her life living at a cottage near Henley-on-Thames. She died on 1 April 1984, a few weeks before her 84th birthday.

Elizabeth Goudge was writing at a time when the Church was not particularly vibrant. Her works were seen as a way by which people — lay or ordained — could explore a life of holiness and commitment, and in which moral goodness was portrayed as attractive.

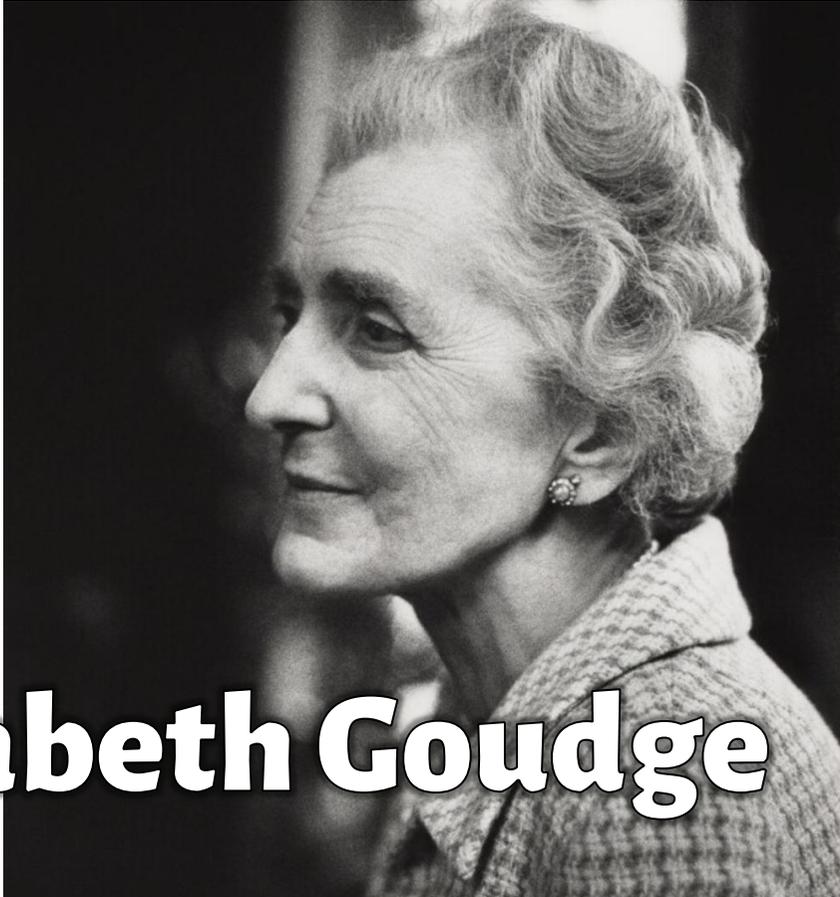
Her influence was wide and spread to unlikely places. For example, J. K. Rowling (the creator of Harry Potter) recalled how Elizabeth's most famous children's book *The Little White Horse* was her favourite book as a child. She has also identified it as one of very few with 'direct influence on the Harry Potter books. The author always included details of what her characters were eating and I remember liking that. You may have noticed that I always list the food being eaten at Hogwarts.'

To read more about Elizabeth Goudge, please explore the following:

<https://www.elizabethgoudge.org/index.php/a-short-biography>

[https://en.wikipedia.org/wiki/Elizabeth\\_Goudge](https://en.wikipedia.org/wiki/Elizabeth_Goudge)

<https://www.terriwindling.com/blog/2016/04/elizabeth-goudge-a-sense-of-otherness.html>



# Elizabeth Goudge



When it came to breaking bread,  
Edward was the best in the business.



Many churches venerate and celebrate a great many saints. We give them specific feast days when we can remember their lives and influence. All Saints' Day allows us to remember all the saints; and All Souls' Day is for every believer.

Remembering saints and martyrs and dedicating a specific day to them each year has been a Christian tradition since the fourth century, but it wasn't until 609 ad that Pope Boniface IV decided to remember all martyrs. He originally designated 13 May as the Feast of All Holy Martyrs. Later, in 837 ad, Pope Gregory IV extended the festival to remember all the saints and changed its name to the Feast of All Saints. He also changed its date to 1 November. All Souls was then added as a kind of annex, remembering those who were devout but not (yet) canonised as saints.

In Western Christianity, the annual celebration is associated with the season of All hallow's tide, including All Saints' Day (1 November) and its vigil, All hallow's Eve ('Hallowe'en') on 31 October. In the Eastern Orthodox Churches, the first All Souls' Day occurred in 893 ad when Emperor Leo VI wanted to dedicate a church to the memory of his late wife but was denied, and dedicated it to *all* Christian souls

instead. Indeed, he helped found the festival because on All Souls' Day, Christians remember relatives who have died in the faith. The Orthodox hold All Souls' Day around Easter time.

The Roman Catholic Church defines the day in exclusive terms: 'the faithful' refers only to the baptised; 'All Souls' refers to penitent souls in Purgatory; 'All Saints' commemorates the Saints triumphant in Heaven.

All Saints' Day is now a 'principal feast' of the Church, meaning it's as important as Christmas or Easter. It only became a big festival in later medieval times. In context, many farm workers took time away from work to attend Church services that celebrated a favoured saint's day. As the number of saints grew, so the number of days off work also increased. This became a problem in the late summer and autumn as days away from the fields could ruin the harvest. The answer was a pragmatic move to celebrate all the saints together and then work during the commemorations of specific saints' days. In this way, All Saints' Day became more important at the expense of the other saints, but to the benefit of the local economy.

For more information on the apocalyptic Scriptures, please see

[https://en.wikipedia.org/wiki/All\\_Souls%27\\_Day](https://en.wikipedia.org/wiki/All_Souls%27_Day)

[https://www.bbc.co.uk/religion/religions/christianity/holydays/allsaints\\_1.shtml](https://www.bbc.co.uk/religion/religions/christianity/holydays/allsaints_1.shtml)

<http://www.newadvent.org/cathen/01315b.htm>

# All Saints' and All Souls' Days

The Book of Nahum is the seventh book of the 12 minor prophets of the Hebrew Bible. It is attributed to the prophet Nahum, and was probably written in Jerusalem in the 7th century BC.

The subject of Nahum's prophecy is the approaching complete and final destruction of Nineveh, the capital of the great and at that time flourishing Assyrian empire. Jonah had already uttered his message of warning, and Nahum was followed by Zephaniah, who also predicted the destruction of the city (Zephaniah 2:4–15). The city of Nineveh was vast because it was the world's centre for commerce. It became rich because it had robbed and plundered all its neighbours, hence the phrase a 'bloody city all full of lies and robbery' (Nahum 3:1). In fact, Nineveh was destroyed by fire around 625 BC which helped bring an end to the Assyrian empire, an event which changed the face of Asia.

The book of Nahum comprises two parts. Chapter 1 shows the majesty and might of God in his goodness and severity and Chapters 2 and 3 describe the fall of Nineveh in 612 BC. The book compares Nineveh to Thebes, the Egyptian city that Assyria had itself destroyed in 663 BC. Nahum describes the siege and the frenzy of Nineveh's troops as they try to halt the invaders. Poetically, Nahum becomes a participant in the battle and, with subtle irony, shouts battle commands to the defenders. He uses many similes and metaphors. Nineveh is (ironically) compared with a lion, referring to the

Assyrian symbol of power, the lion; Nineveh is the 'lion of strength' that has a den full of dead prey but will become weak like the lion hiding in its den. The Book concludes with a funeral dirge that talks of the impending destruction of Nineveh, the 'sleep' or death of the Assyrian people and death of the Assyrian conqueror-rulers.

We don't know when the book was written. Some scholars think Nahum was prophesying at the beginning of the reign of Ahaz (740s BC). Others think his words refer to the latter half of King Hezekiah's reign (8th century BC), in which case the book was probably written in Jerusalem, where Nahum witnessed the invasion of Sennacherib and the destruction of his host (2 Kings 19:35). Still others say he wrote shortly before the fall of Nineveh at the hands of the Medes and Babylonians (612 BC); certainly, the oracles suggest a date after the Assyrian destruction of Thebes in 663 BC because the event is mentioned in Nahum 3:8.

Nothing is known about Nahum himself except his name means 'compassionate' or 'full of comfort' and that his hometown was Elkosh (Nahum 1:1), and even then its general location is uncertain. Some scholars have attempted to identify it with several cities, including the modern 'Alqush of Assyria and Capharnaum of northern Galilee. Certainly, the language employed in Nahum 1:15; 2:2 is appropriate to someone who wrote for his countrymen in their native land.

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

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

<https://www.biblestudytools.com/dictionary/nahum>

[https://en.wikipedia.org/wiki/Book\\_of\\_Nahum](https://en.wikipedia.org/wiki/Book_of_Nahum)

# The book of Nahum



# Quotes from Elizabeth Goudge

Derwent Water

[Miss Montague] took a vow to love. Millions before her had taken the same simple vow but she was different because she kept her vow, kept it even after she had discovered the cost of simplicity. Until now she had only read her Bible as a pious exercise but she now read it as an engineer reads a blueprint and a traveller a map, with a profound concentration because her life depended on it. Bit by bit, over a number of years that seemed to her long, she began to get her scaffolding in place ... She saw, that she must turn from herself, and began to see something of the discipline that that entailed.

**Faith given back to us after a night of doubt is a stronger thing, and far more valuable to us than faith that has never been tested.**

Could you understand the meaning of light if there were no darkness to point the contrast? Day and night, life and death, love and hatred, since none of these things can have any being at all apart from the existence of the other, you can no more separate them than you can separate the two sides of a coin.

**God is a trinity, and there are three necessary prayers and they have three words each. They are these,**

**Lord, have mercy.**

**Thee I adore.**

**Into Thy hands.**

**Not difficult to remember. If in times of distress you hold to these, you will do well.**

# Curate's Corner

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

All the following words in the grid relate to events, saints days and holy days in November.

All Saints, All Souls, Andrew, Catherine, Clement, Edmund, Hilda of Whitby, Leonard, Margaret of Scotland, Margery Kempe, Remembrance, Willibrord of York.

Portsmouth is a very long way to go for a few days holiday, but it's a trip you must make (as I did recently) if you want to visit the magnificent remains of Henry the eighth's flagship...the *Mary Rose*. Many of you, like me, may have watched 'live', as the wreck was raised from the waters of the Solent in 1982, some 337 years since she sank during a battle to repel a French invasion fleet.

The carefully preserved hull of the ship is impressive enough (it is viewed from a series of walkways that mimic the curve of the decks) but it is the display of artefacts found inside that bring the whole experience to life.

Described, by historian David Starkey, as 'England's Pompeii', the articles recovered are an important Tudor 'Time Capsule' as they include many personal effects of the crew, from the captain's pewter dinner service to the rough and ready wooden bowls and utensils of the ordinary sailors. It is the smallest items that seem the most poignant: the bone and wooden combs, personal sundials, musical instruments, the skeleton of the ship's dog, dominoes, knitted socks and leather shoes.

Among items recovered, were many sets of rosary beads — some fancy and some crudely carved from wood. Their survival is a reminder that, from Captain to lowest crew member, these were men of faith (a day-to-day faith that we may find hard to fully comprehend at 300 years distance) and it is thought that, as well as officers, cooks, carpenters, ships surgeon, and fighting men, there would have been a chaplain on board to see to the spiritual needs of the crew.

Many have used the metaphor of a ship (or ark) to describe the Church; and its people (its congregations) as the crew. Jesus is, obviously, our captain and perhaps ministry teams are at the helm helping to steer the 'crew' on a journey of faith. Like a ship, all on board have an important part to play (whatever that 'part' may be) in ensuring that our Church/ship continues to provide for all ... whether on board or not ... spiritual passage to a new world where God reigns supreme. Unlike the *Mary Rose*, we pray that our ship never flounders and that we may work hard to enlist others, under our Great Captain Jesus Christ, and so increase the size of His 'crew' for the journey from this world ... to safe harbour in the next.

Revd Jane



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## Church diary

- Sunday 3 9:30 am: Service for **All Souls' Day**.  
4:00 pm: **Commemoration of the Faithful Departed** (also called All Souls' Day) at Waterhead Church.
- Monday 4 2:30 pm: **Prayers** in the vestry.
- Tuesday 5 10:00 am: **Holy Communion** in the Church.  
2:00 pm: **Holy Communion** at Moor Haven Nursing Home.
- Weds 6 9:00-10:00 am: **Scripture breakfast**.
- Friday 8 10:30 am: **Quiet day** at Mirfield.
- Sunday 10 9:30 am: Service for **Remembrance Sunday**.  
10:50 am: Service at **Waterhead War Memorial**.
- Monday 11 2:30 pm: **Prayers** in the vestry.
- Tuesday 12 10:00 am: **Holy Communion** in the Church.  
7:00-12:00: **Prayer Vigil** in the Church
- Weds 13 9:00-10:00 am: **Scripture breakfast**.
- Sunday 17 9:30 am: Service for the **Second Sunday before Advent**.
- Monday 18 2:30 pm: **Prayers** in the vestry.
- Tuesday 19 10:00 am: **Holy Communion** in the Church.
- Weds 20 9:00-10:00 am: **Scripture breakfast**.
- Sunday 24 9:30 am: Service for **Christ the King** (also known as the next Sunday before Advent).
- Monday 25 2:30 pm: **Prayers** in the vestry.
- Tuesday 26 10:00 am: **Holy Communion** in the Church.
- Weds 27 9:00-10:00 am: **Scripture breakfast**.
- Saturday 30 10:30 am: **Retreat in preparation for Advent** in the Church.



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