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## November 2025

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Barnabas
CLARKSFIELD

#### SERVICES AT OUR CHURCHES

Sunday 9:30 am Sunday 11:00 am Worship at St Barnabas **Worship at Holy Trinity** 

Last Sunday all age worship Wednesday 10:00 am Bible Study at St Barnabas

Led by Robin Wilding

Wednesday 7:00pm

Worship on Wednesday (WOW) at Holy Trinity

(not last Weds. of month)

#### PEOPLE AT OUR CHURCHES

Vicar Post vacant

Lay Readers Peter Haslam

0161 345 0215 **Lucie Reilly** 07880 861751

Wardens

Peter Haslam (StB) 0161 345 0215

Val Crane (HT) 07544 770887 John Wolstencroft (HT) 0161 620 2401

**StB Administrator HT Church Secretary Community Worker** Treasurer & Gift-Aid HT Parish Hall Manager Daniel Reilly **StB Centre Manager** 

07708 714813 Sarah Gura **Zoe Liles** MaryAnne Oduntan **Mrs Vicky Heaton MaryAnne Oduntan** 

07765 963899 07492 849158 07906 077058 07788 860764 07492 849158

To sign up for the magazine online, or to send contributions, please email Sarah Wilding at sarah.churchmag@gmail.com

Dear lovely people

November is traditionally a month for remembering, for looking backwards rather than forwards, coming as it does at the end of the church year. I remember last November: Paul had just left us and I was feeling overwhelmed by all I'd had to learn in order to take on the magazine, and all the information that was coming to me! It was a daunting task, but here we are a year later and I have mostly settled into a routine with it. Likewise, it was very daunting for the church to face life without a vicar, but we have also come to a more settled place. There were teething troubles but we have not just managed, but learned and grown through the experience. Huge thanks are due to the leaders who took on extra responsibilities, managed to adapt, and have taken us forward so well.

Life throws all sorts of things at us, whether things we can plan for or sudden emergencies. Through it all, God is with us and sustains us, and ultimately will bring us through to a new place. It might be a place of recovery or it might be a place where we have learned to cope, but we are never alone in crises and they do end.

The parish profile and advert are now online, and I hope that the new church year will bring us candidates for the post of Vicar, but for now let's pat ourselves on the back and say, by God's grace, 'Haven't we done well!'

Sarah W

## Bible Readings for November

#### Sunday 2 November

#### **All Souls**

First: Daniel 7:1-3,15-18 Second: Ephesians 1:11-end Gospel: Luke 6:20-31

## Sunday 16 November 2 before Advent

First: Malachi 4:1-2a Second: 2 Thessalonians 3:6-13

Gospel: Luke 21:5-19

#### Sunday 30 November

#### Advent 1

First: Isaiah 2:1-5 Second: Romans 13:11-end Gospel: Matthew 24:36-44

#### Sunday 9 November

#### 3 before Advent

First: Job 9:23-27a

Second: 2 Thessalonians 2:1-5,13-end

Gospel: Luke 20:27-38

#### Sunday 23 November

#### **Christ the King**

First: Jeremiah 23:1-6 Second: Colossians 1:11-20 Gospel: Luke 23: 33-43

#### **Preachers**

Lucie, Miles, Karen Smeaton, Rachel Watts, Pete

## Church Diary

Services will be at the usual times unless otherwise stated.

Sunday 2 November: All Souls, including Commemoration of the Faithful

Departed

Wednesday 17 November: Carol Service; 7:00pm at Holy Trinity

Wednesday 24 December: Christingle Service; 4:00pm at Holy Trinity

Midnight Mass; 11:30pm at Holy Trinity

Thursday 25 December: Christmas Day Service; 9:30am at St Barnabas

Sunday 4 January: Covenant Service

Please note that the Commemoration of the Faithful Departed will be in the <u>morning</u> services on 2 November, not in a separate service as in previous years.



#### From the church and parish

#### **Holy Baptism:**

19 October at Holy Trinity: Freya and Finley Rugby

**Funeral** 

14 October at Holy Trinity: John Leonard Johnston

The Parish Profile and advert for the post of Vicar are now live online. Please pray that right person will be drawn to apply.

Pete says, "I just want to thank everyone for their gifts and good wishes for my 60th birthday back on September 14th. They are very much appreciated, so again a very big thanks to all at St Barnabas and Holy Trinity".

#### **Quiz Night**

The quiz on 18<sup>th</sup> October was very successful with 10 teams taking part to win the cash prize of £30. Attendance was very good with 50 people, but this time we weren't competing against the Cup Final or barbeque weather! Once again it was a very close-run contest with only 2 points between the winners and the runners-up and third place was only one point behind them. In total we raised £620 which is excellent, so very many thanks to all those who participated, and special thanks to Linda and John, Daniel, Lucie, Tom and Lilly for their help with the preparations and especially Daniel for his sterling work manning the bar. Thanks also to everyone who contributed the raffle prizes as we had a good selection of items. We'll be hosting another quiz night in the Spring and will publish the date soon in the New Year.

#### **Around Lake Galilee**

We took a boat trip out onto the lake, which is vast and beautiful, and gave me a deep sense of timelessness. From a distance, we could easily have been looking at the hills and shore in Jesus' time. The city of Tiberias was quite hazy in the distance; in Jesus' time it was considered an unclean city where pigs were kept, and it was a Roman burial ground. Samir, our guide, gave a little talk, where he reminded us that this was all the Jordan Valley. Galilee takes water in and generously gives it out again to water the whole area, and remains fresh itself, whereas the Dead Sea takes water in but holds onto it jealously and possessively, becoming salty in the process. Which sea do you want to be like?



As I looked at the distant shore I was reminded of the shepherd and sheep we had seen. I could imagine the crowd running along to keep Jesus' boat in sight, milling about and muddled. Without that tall figure in their midst, and at a distance, they would have looked just like sheep without a shepherd.



We visited a museum, where we saw the remains of a first century boat that had been discovered at the edge of the lake during a

drought. Then on to a church at the possible site of the giving of the sermon on the mount. It

had a beautiful garden, with some exotic flowers, but I found it difficult to connect with the story there. I sat at the edge and looked out at



the bare hillside and attempted to visualise it crowded with enthusiastic people. I reflected on the difference between what we call blessed and the Beatitudes: Jesus was saying to his disciples, in effect, 'these are the blessed people, not the wealthy and satisfied but the ones coming to me hungry and hurting, because they are receiving the kingdom of God.'



We went to a Benedictine monastery, at Hepta Pegon, sited where the feeding of the 5,000 had potentially taken place. It was a peaceful place with a very old church, its foundations made of black basalt, where there would have been worship from very early on.

After that, we came to the site of the 'breakfast on the shore', an old port where the ruins of the harbour wall are still visible. The rocks are inhabited by a colony of rocky hyrax, which are mentioned in Proverbs 30:26. Our meditation set the scene of a



busy place, with fishermen coming and going in the night and shouting to one another. The disciples, out there in the first light of dawn, saw and heard an indistinct figure out to the side, telling them where to fish, then saw the light of his cooking fire as they drew near to port. Who is that? It is the Lord!



There was another church there, much more roughly built, with more of the old black basalt original remaining than in the one at the monastery.



### It's All Greek to Me...

#### ... Remember, Remember

There are several words associated with remembering and memory, nearly all of which have the letter combination of *mn* in them somewhere and derive from *mnēmon*, meaning mindful. From this we get the English words 'mnemonic', which is an aid to memory, and 'amnesia', a lack of memory (in Greek, the prefix ausually turns a word into a negative). It is one of those occasions where the Greek is very diverse in words, with subtle differences, for which we only have one or two in English.

Thus we have the verb *mimnēskō*, which is translated 'remember' or 'recall' and means 'to remind' (eg. 2 Peter 3:2). There are several verbs with a prefix added on to *mimnēskō*: anamimnēskō (literally 'to remember up'); hupomimnēskō ('to remember under'), which carries the sense of suggesting information (John 14:26); and *epanamimnēskō*, which is 'to remind again'. In the form *mimnēskomai* the verb indicates 'to remind oneself', or' to be mindful of ' (Heb. 2:6). The similar verb *mnēmoneuō* also means 'to call to mind' and is generally followed by what is to be remembered, as in 2 Tim. 2:8: 'Remember Jesus Christ, raised from the dead'. Occasionally, the word *katechō* is used, meaning 'to hold fast' or 'to keep in' (1 Corinthians 11:2).

There is a similar range of words for the nouns meaning 'a reminder' or 'a remembrance', based on the same verbs. A memorial, that keeps in mind someone or something, is a *mnēmosunon*. The word for 'tomb' also has that association with memory, being a *mnēmeion* or *mnēma*.

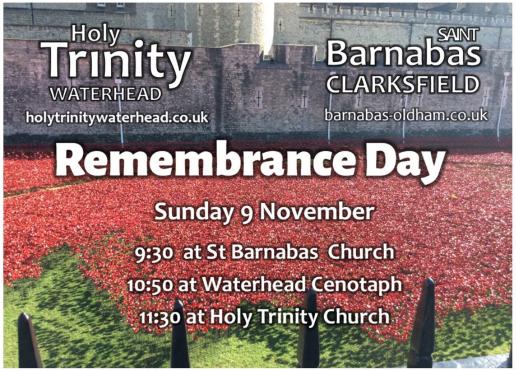
The important thing to remember in all this mindfulness is that we can bring to mind things that we do not actually remember ourselves. The eucharist is just that, a remembrance passed down to us so that we can keep in mind what our dear Lord has done for us. And Remembrance Sunday, which we keep every year, centres on the First World War which, though now past living memory, never the less brings to mind the terrible cost of war.



This art piece, designed by Andy Moss and Jamie Wardley and created by volunteers, is dedicated to those who died on D-Day. Counting both attackers and defenders. 9,000 men lost their lives. The deadliest of the five beaches was Omaha, where 2,400 men died.

- 4 **Florence Dean** died 1999 aged 86. Treasured Mum, Grandma and Great-Grandma.
- 5 **Norah Illing** dearly loved Wife, Mother and Friend died this day 1993 aged 72. 'Resting where no shadows fall.'
- 6 **Harriette Heywood Waddington** died this day 1942. Known as Daisy to family and friends. A constant worshipper and a beloved friend.
  - **Rebecca Sarah Robinson** died 1969. 'In Heavenly Love Abiding.'
- Freda Barnes died this day 2010 aged 71. Passed away overseas. Greatly loved. Reunited with Trevor.
- Frank Robinson died this day 1958 aged 66 years.
   'A loving Husband and Father.'
   Louisa Mary Hudson died this day 1995. 'In Heavenly Love Abiding.'
- 11 **Stuart Stephen Bolton** died 1994 aged 18 years. 'Remembered always with love.' **Albert Allen** A dear husband and father. Birthday Memories 1923-1978. 'Lest We Forget.'
- Harry Buckley died this day 1947. True was his heart, his actions kind, His loving memory left behind.
   Austin John Cox died 1990. 'His life a Beautiful Memory, His Absence a Silent Grief.'
- Hilda Harris died this day 2008 aged 82. 'Treasured memories of a loving Mum, Grandma and Great-Grandma.'
- Helen Chadderton Feber died 1996 aged 95 years. 'A deeply caring friend and an inspiration to all.'
- Fred Broadbent died 1986 aged 88 years. 'Dearly loved. He lives in our hearts and minds.'
- Loving memories of **John Fielding Baron** who died in 1985 aged 73 years.
- 25 **Fred Wolfenden** died this day 1972.
- 28 **Sarah Fletcher** died 1942. Always remembered.
- 29 **Barbara Battersby** died 1957 aged 3 yrs. 9m. A treasured little daughter and sister. Remembered with love.
- Frank Albert Horrocks died this day 1988. Loved and Remembered Always.





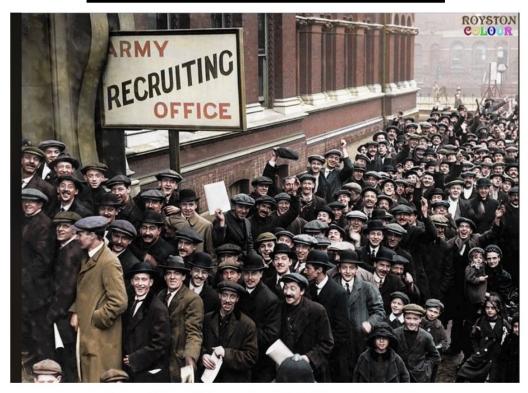
Those long uneven lines
Standing as patiently
As if they were stretched outside
The Oval or Villa Park,
The crowns of hats, the sun
On moustached archaic faces
Grinning as if it were all
An August Bank Holiday lark;

And the shut shops, the bleached Established names on the sunblinds, The farthings and sovereigns, And dark-clothed children at play Called after kings and queens, The tin advertisements For cocoa and twist, and the pubs Wide open all day;

And the countryside not caring
The place-names all hazed over
With flowering grasses, and fields
Shadowing Domesday lines
Under wheats' restless silence;
The differently-dressed servants
With tiny rooms in huge houses,
The dust behind limousines;

Never such innocence,
Never before or since,
As changed itself to past
Without a word--the men
Leaving the gardens tidy,
The thousands of marriages
Lasting a little while longer:
Never such innocence again.

**Philip Larkin** 



Recruiting office in London, December 1915 (Colourised by Royston Leonard)

Óscar Arnulfo Romero y Galdámez was born in August 1917 in Ciudad Barrios, El Salvador. He was a Roman Catholic archbishop and vocal critic of the violence in his country being carried out by government forces, right-wing groups and leftist guerrillas. Romero is an inspirational figure who did not just talk about the need to love your neighbour, but courageously named the injustices that plagued El Salvador. He reminded us that Christ is found in people living in poverty, and that we cannot ignore the suffering of our brothers and sisters in need.

He was appointed as archbishop of El Salvador in 1977. Romero was initially regarded as a conservative choice for archbishop, but he became increasingly outspoken about human rights violations in his country, especially after the murder of his close friend, Father Rutilio Grande, in March 1977. He denounced the regime of the dictator General Carlos Romero (no relation) and also refused to support the right-wing military junta that replaced him.

Romero's outspoken defence of the poor, who were the power-less victims of this violence, brought repeated threats to his life. This did not deter him: he declared his readiness to sacrifice his life for the 'redemption and resurrection' of El Salvador. In a time of heavy press censorship, Romero's weekly radio broadcasts were often the only way people could find out the truth about the atrocities that were happening in their country. He defended the right of the poor to demand political change, a position which put him at odds with the country's rulers.

His focus on the church's 'preferential option for the poor' led to Romero being viewed favourably by proponents of Liberation Theology, which integrated social justice philosophy with Catholic social ethics, and emphasised the struggle of the poor for justice. However, Romero himself was not closely involved with the movement. His work for human rights led to him being nominated for the 1979 Nobel Peace Prize.

A month before he was assassinated, Romero wrote to President Jimmy Carter, urging the US to stop backing the Salvadoran government and supplying it with arms and military advisers. On the day before his assassination, he urged soldiers and police not to follow orders to kill civilians and to stop the repression.

Oscar Romero died on March 24, 1980, in San Salvador. He was assassinated by an unknown shooter while saying mass. The later *Truth Commission for El Salvador* concluded that the assassination had been committed by a by right-wing death squad. During Romero's funeral one or more bombs went off outside the Metropolitan Cathedral of San Salvador, where tens of thousands of mourners were gathered. Gunfire then rained down on the mourners leaving 27-40 people dead and over 200 wounded.

The civil war continued until 1992, costing the lives of about 70,000 people. El Salvador has now had a succession of leaders who have been influenced by Romero's teaching and have tried to bring about positive change.

Oscar Romero



## Song of the Month

All I am Lord, here before You Reaching out for more You're the promise never failing You are my reward. You are my reward

#### Chorus

I let go of all I have just to have all of You
And no matter what the cost I will follow You
Jesus, everything I've lost I have found in You
When I finally reach the end I'll say
You are worth it all

There's no riches, earthly treasure
That will satisfy
Every longing for You Jesus
Set this heart on fire. Set this heart on fire

#### Chorus

When I'm there in Your glorious presence

Every knee is bowed before You

Hear the sound of heaven singing

You are worth it all

All the saints cry holy holy

Angels singing worthy worthy

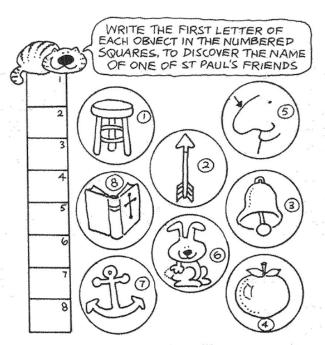
Forever I will shout Your praise

You are worth it all

Chorus

**Worship Central** 

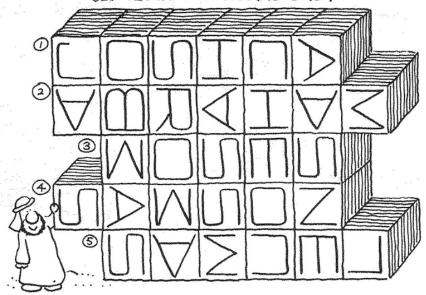
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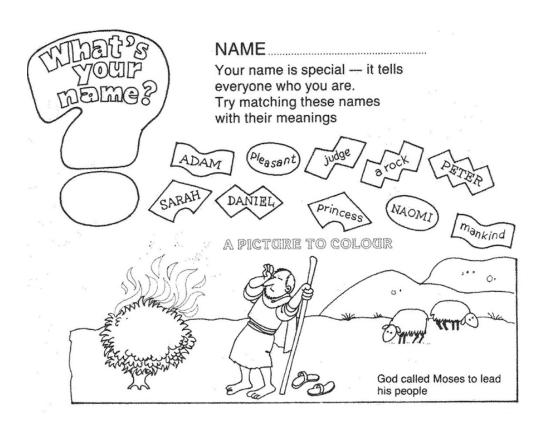
ANSWER: BARNABAS

dren's

CAN YOU READ THE LETTERS ON THE BRICKS TO FIND THE NAMES OF FIVE OLD TESTAMENT CHARACTERS?



ANSWERS: JOSHUA, ABRAHAM, MOSES, SAMSON, SAMUEL



Draw your name here and colour it in. Ask your parents why they called you by that name.

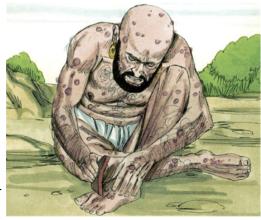
Job is a very good book for anyone who is raging at God and feels God's actions are unjust. The arguments play out over 41 chapters and are quite repetitive. Here is a quick summary:

We begin in the courts of heaven, where God boasts to Satan about Job, who keeps to his ways so well. Satan replies that it's no wonder Job follows God when he blesses him so much. God gives Satan permission to damage Job in a succession of crises, but without taking his life. Job loses everything: his children, his livelihood and his health. He reacts initially by saying, 'The Lord gave and the Lord has taken away; may the name of the Lord be praised' (1:21).

Three of Job's friends come to sit with him. Job says, in effect, 'I wish I was dead; I wish I had never been born. I cannot rest at all'. Eliphaz replies that Job has been a teacher to many so now it is time for him to take instruction. A human cannot be more righteous than God. Those who are wicked are the ones whose lives are ruined, so all Job has to do is repent and he will be restored.

Job says that his anguish cannot be measured, but he has not 'denied the words of the Holy One' (10:10). Why should he be patient? He has done nothing wrong and people have hard lives on earth. Why can he not just die and be at peace? Bildad sees this as a blustering attack on God's justice, that 'God does not reject a blameless man' (8:20).' Job replies that he knows that, but how can a mortal be right with God, and how can he argue with God? But Job believes if he could summon God, God would give him a hearing. He loathes his life and wants God to tell him what the charges against him are, because he feels oppressed. Again, he wishes he could die.

Zophar pitches in with his opinion, that Job is talking nonsense by saying he is pure. Job must have sinned, so he should repent and then he will be able to forget his trouble. Job makes a sarcastic reply as to the friend's wisdom. He describes how people are laughing at him and treating him with contempt, though these men themselves provoke God. He observes that the wicked are se-



cure and are not actually punished. Job talks about the wonder of God and his justice, then again calls God to come and account for his behaviour, to stop wearing Job away with terrors and let him die.

Back to Eliphaz, who condemns Job for thinking of himself too highly and for his rage at God. A human cannot be pure and it is terrible to be so defiant towards God: it shows that Job is wicked and is being paid in full for it. Job replies that they are all miserable comforters. His pain is not relieved either by speaking or being silent. It is God who is fighting against him and has turned him over to the wicked. Job is shattered and his spirit is broken, yet 'even now my witness is in heaven; my advocate is on high. My intercessor is my friend as my eyes pour out tears to God' (16:19,20). Job will not find a wise man among his friends but invites them to keep trying.

Bildad is offended at being called stupid and repeats that it is the wicked who are beset by terrors. Job is not impressed and repeats that it is God who has wronged him, but nobody is listening. He is deserted and scorned at every turn. He appeals for pity from his friends, knowing he will not receive it. But, even though he is angry with God, he says, 'I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God.' (20:25,26).

They go on in this vein for several more chapters, where Job also points out that often the wicked do not suffer for their crimes but do very well for themselves. The three friends ultimately give up because they cannot get through to Job. Then Elihu mysteriously appears, who is a young man who has been listening. He speaks words of respect to his elders but obviously feels he knows better than them. He is disgusted that the other three have been unable to refute Job but his own argument is basically the same: God is mysterious, majestic and unknowable, but he does speak in order to rebuke those who are going astray.

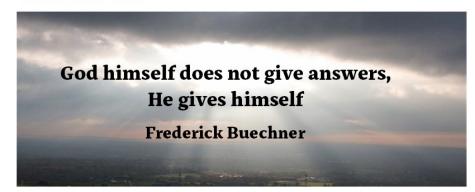
Then God himself appears in a storm and speaks. Far from answering Job, God will question Job and see if Job can answer him. Where was Job when God made the earth? Does he know how the weather works? Can he make sure all the wild animals get their food? Did Job make the mighty animals and can he control them? In other words, God created

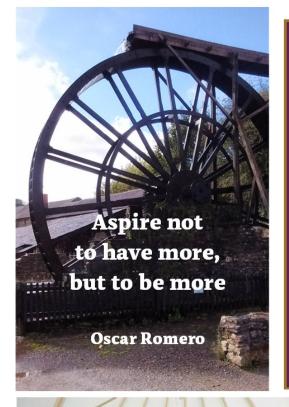
the world and has been looking after it for a long time, who does Job think he is to be questioning God? Job is humbled and retracts his complaint, saying, 'My ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes' (42:5,6).



God then rebukes Job's friends because Job spoke of God 'what is right'. He tells them to bring Job a sacrifice and ask him to pray for their forgiveness, which they do. Job's fortunes are restored and he ends up better off than he was before. He lives to a ripe old age and lives to see his great-great-grandchildren.

The message of the book is: there are things in the heavenly places affecting our lives, which we know nothing about; bad things happen to good people; it is alright to complain to God and say what you really feel; God knows what he is doing, and will not justify himself to us but is, in fact, our judge; there will be restoration for the sufferer, in this life or the next.





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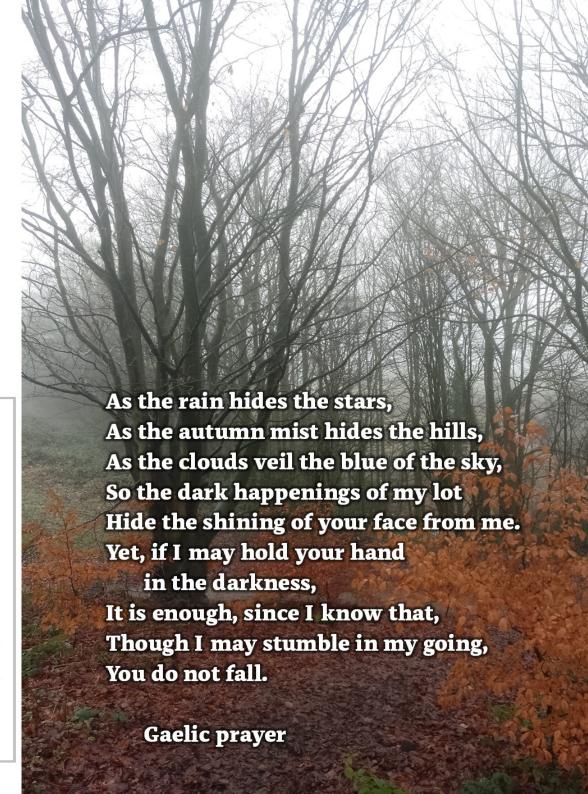
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#### **Christmas Raffle**

As usual we are having a Christmas raffle with a substantial hamper as the first prize. There are boxes at the back of the church for donations together with a list of suggested items for the hamper. Please bring your donations in on or before 14<sup>th</sup> December. The draw will take place after the Carol Service on Wednesday 17<sup>th</sup> December.

#### **December Dates**

**Saturday 29<sup>th</sup> November:** we will be decorating the church between 10 and 12 on Saturday morning if anyone is able and willing to come along to help. Refreshments will be provided.

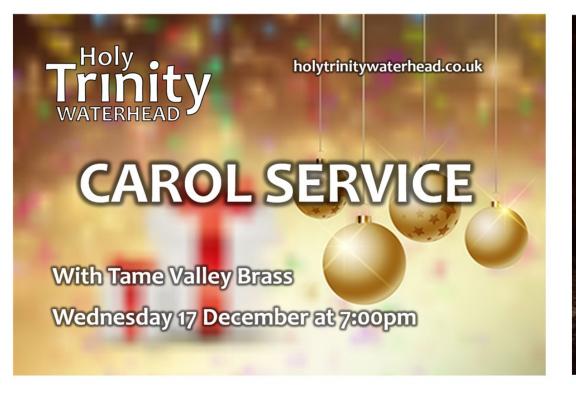
**Wednesday 17**<sup>th</sup> **December** is the Carol Service at 7pm, followed by refreshments and the raffle prize draw.

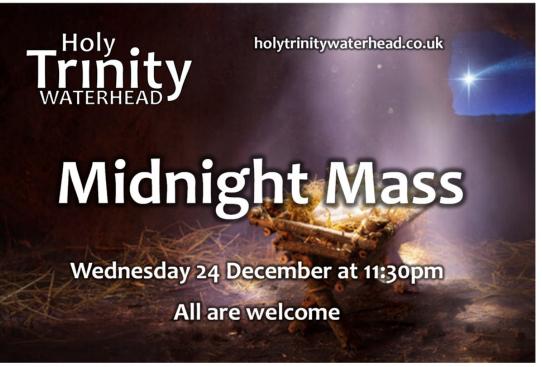
**Sunday 21<sup>st</sup> December:** there will be a Christmas Faith Lunch after the service and we will be serving mulled wine as well as the usual tea and coffee. Please join us; whether you are able to bring food or not; all will be welcome.

#### Advance Notice for January 2026

**Saturday 3<sup>rd</sup> January** we will be taking down the Christmas decorations in church and would be glad of extra pairs of hands if you are willing and able to help and refreshments will be provided.

Let us not tire of preaching love; it is the force that will overcome the world. Let us not tire of preaching love. Though we see that waves of violence succeed in drowning the fire of Christian love, love must win out; it is the only thing that can. Oscar Romero











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