

# THE MAGAZINE OF ST CHAD'S PARISH CHURCH LADYBARN

Price 30p



**FEBRUARY 2015**

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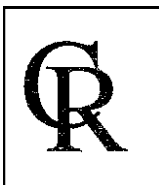
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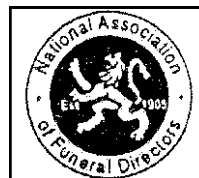
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**February 2015**

## **CHURCH PROJECTS**

**This month Judy Fletcher (Churchwarden) brings us up to date with our current**

### **Projects Heating:**

It has been interesting to read the minutes of our last full PCC meeting and see how far we have moved since early November. The restoration of the heating is now well underway. Mr McGinty's team arrived on the morning of 12<sup>th</sup> January and they are expecting to finish within two weeks.

Our financial situation with regard to the new boiler also appears to be manageable, thanks to the generosity of both the Diocese and, of course, many members of our own congregation.

I would just like to say thank you to you all for your patience and understanding during four months of autumn and winter without heating in church ! I have been very impressed with your cold weather outfits, which have been both sensible and elegant !

### **Hall : Roof and Shed**

A pre-Christmas email from our roofing firm, James Dicksons, stated that work would start as from Wednesday January 21st. The majority of the bill for the new Hall roof is being paid for by a Grant obtained from Veolia, by our Treasurer, Muriel Hargreaves. I am grateful to her for taking the lead in applying for this.

Veolia require us to publicize this award and so we plan to hold a celebratory event on Saturday March 7<sup>th</sup> in the Hall. As March 7<sup>th</sup> is also within Fair Trade Fortnight, although the main focus of the occasion has to be a thank you to Veolia, another aspect will be the promotion of Fair Trade. We will also be 'showcasing' all the many activities that go on in our Hall so please think how you might like to exhibit what your group does.

***Continued on page 4***

### **The Vicar:**

The Reverend  
E J Davies  
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Withington  
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Tel: 445 1185

### **Churchwarden:**

Judith Fletcher  
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### **Lay Reader:**

John Milner  
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### **Lay Reader:**

Helen Reid  
Tel: 0161 434 4902

At the time of writing the shed is a 'work in progress'! Hopefully a substantial step forward will have been taken by the time this magazine is printed, when another attempt will be made to erect it in its position near the top of the cellar steps. The shed has been designated by the Hall Management Committee as only to be used in order to facilitate Hall lettings. This is because Hall lettings are becoming an increasingly important income stream for St Chad's.

### **Church Grounds**

There are a few different ideas being considered to develop and improve our church grounds, in ways that could benefit both ourselves and the local community. Any thoughts about this would be most welcome.

### **Mission to Ladybarn**

As we often acknowledge, given the nature of our churchmanship and worship style, we sometimes struggle with the idea of 'mission'. So let's keep in mind our 5 mission marks of TELLING and TEACHING about our faith, TENDING to peoples needs, TRANSFORMING injustice, and TREASURING our fragile planet. These are ideas that are somewhat easier to grasp, and can include a range of activities and provision, including the projects already mentioned in this article.

Nicholas Rank (our Church Architect), said when we met with him on December 1st that we should regard the restoration of our heating as **Phase 1** of a hopefully much larger project here at St Chad's. **Phase 2** will be, we hope and pray, the re-modelling of our church building, with the focus being on our mission to Ladybarn.

So how could a re-modelled church building assist us in our mission? A differently arranged building could enhance our Sunday services, and also provide different opportunities for week-day worship, with quiet spaces readily available. Our provision of a range of worship opportunities can be seen as Telling, Teaching, and Tending. With an improved building, these marks of mission could happen more effectively than we are able to do now.

Our church building could also make provision for wider community usage, including day conferences, concerts and also for smaller group meetings. We have already thought about the idea of a 'pod' type structure, probably within the South Aisle of the church, which would provide a small kitchen and some toilets. We would also need much improved IT facilities, sound systems, lighting and seating arrangements. If the building could be developed in this way we would be making further provision for the needs of the local community, for example, charities and community groups who already use the Hall regularly. This can be seen as part of the work of Tending.

A re-ordered church could also provide us with opportunities to 'show-case' all that we do as a church, and, most importantly, why we do it. For example, we could develop displays and exhibitions on a range of topics, including:

- 'our art and craft work that illustrate our faith, our seasonal liturgy and our church history (Telling and Teaching);

- 'the work of Christian Aid and Fair Trade, the local food bank, Wood St Mission and the Children's Society (Transforming);

- 'our Bible studies (Teaching) ;

- 'our varied social activities (Tending and sometimes Teaching) ;

- 'our Green Group 'eco' activities, Wildlife Garden and possible Community Orchard (Treasuring and sometimes Teaching);

- 'and, of course, we already have our excellent WW1 Remembrance exhibition (Treasuring, Teaching and Tending).

The renewal of our building could therefore become a key part of our Mission Action Plan. Obviously, our re-ordered church could also bring us some much needed regular income, and so ensure that we maintain our Christian presence in this community.

All of these ideas need a lot of thinking about, planning and working out, using as many heads as possible ! We hope to start that process in the near future.

**Judy Fletcher - Churchwarden**

### **BOOK GROUP**

List of books we will be reading during the next six months:

1. February	The Children's Act	by Ian McKewan
2. March	Testament of Youth	by Vera Brittain
3. April	A Month in the Country	by J.L. Carr
4. May	The Luminaries	by Eleanor Catton
5. June	The Aftermath	by Rhidian Brook
6. July/August	Middlemarch	by George Elliot

## **From the Registers December 2014**

### **Holy Baptism.**

*We welcome into God's family:*

There were no baptisms during December

### **Holy Matrimony**

*We asked God's blessing on the marriage of:*

There were no marriages during December

### **Christian Committal**

*We commend to God's safe keeping the soul of:*

Violet McCormack

### **Weekly collections (Includes plates and envelopes)**

**December 7th                      £242.24**

**December 14th                   £203.88**

**December 21st                   £303.00**

**Christmas Eve/Christmas Day/December 28th   £649.53**

## **A TOWER OF LONDON POPPY**

Paul Cummins, a Derby based ceramic artist, saw the will of a Derbyshire soldier who died in Flanders, written in the field and knowing his colleagues were dead, and surrounded by blood, he wrote of " the Blood Swept lands and seas of red, where angels fear to tread." This gave Paul the idea of creating ceramic poppies and placing them at the Tower of London, to commemorate the centenary of the First World War. He contacted the Tower, and they embraced the idea, bringing in the theatre designer Tom Piper, the to oversee the installation.

Potters at Paul`s studio hand-made the poppies with steel and wire stems. 888,246 poppies filled the moat at the Tower, each poppy representing a British or Colonial Military death in the war. The poppies were gradually planted, using thousands of volunteers who had lost relatives in a conflict or who had family members serving in the armed forces. The planted poppies flowed forward giving a sense of movement and energy, and every evening there was a roll of honour reading.

The site became a tourist sensation and more than five million people visited the site during the four months it was open. All the poppies were then sold, raising millions of pounds for service charities. A member of our congregation has purchased a poppy, which they have presented to the church, to lie in our war memorial chapel. We extend our grateful thanks for a fitting close to our year of commemoration of the beginning of the First World War.

**John Davies**

This Month's Saint.  
February 15th.  
Sigfrid [1045]  
Bishop of Vaxjo, Apostle of Sweden,

St Sigfrid was probably an English Benedictine monk at Glastonbury Abbey who was sent in 995 by Ethelred the Unready, [968-1016] to king Olaf Tryggvason to help in the slow, ongoing conversion of Norway and Sweden to Christianity. To help him he took two nephews with him, and on arriving began by baptising the king of Sweden, another Olaf, Olaf Skötkuning. He then founded two dioceses, East and West Gothland before leaving to evangelise more remote areas in danger of lapsing back into paganism after their conversion by St Ansgar.

While he was away, this time in Denmark, his nephews were murdered. Sigrid begged Olaf to spare their lives and his murderers were fined instead, Sigrid refusing to accept any of the wergild though the church needed it badly.

In Christian art St Sigrid is shown as a bishop carrying the heads of his martyred nephews.

In the Church of England we often forget the important role of English missionary saints in the conversion of Northern Europe, for example, St Boniface [672-754] who helped convert German tribes in the eastern part of the empire of the Franks, and Alcuin of York [735-804] who was in effect the Emperor Charlemagne's [747-814] education officer. In 1028, Ulfrid another English missionary arrived in Upsala to try to convert its reluctant pagans but was martyred for taking on the god Thor. Sigfrid can be remembered therefore as one of a large number of English missionaries active in the conversion of northern Europe.

**Albert Radcliffe.**

I spent last Christmas at Bradford with my daughter Louise and family. As their house is very small, Louise's dad and myself stayed at a hotel for 3 nights. We all attended a crib service for children on the afternoon of Christmas Eve where the children place the animals, shepherds, wise men, Mary and Joseph and the baby in the stable. It is a service enjoyed by everyone.

Later that night people assemble in the rectory, where there were drinks and nibbles plus a roaring log fire, before going in church for the midnight communion. This is as short as possible but very uplifting and the peace is done as people leave the church.

The next day was spent mostly at Louise's but later we all had a meal at an Italian restaurant. We went back to our hotel earlier than planned as it snowed quite heavily. I was a bit worried about getting home the next day, but we made it alright and, of course, as we got across the Pennines, the snow had all gone.

It was a nice change and good to spend time with Louise and family.

Pam Race

## THE BISHOP OF MANCHESTER

*The Rt Revd David Walker*



### An Epiphany letter from the Bishop of Manchester

Dear brothers and sisters in Christ,

William Temple, the most well known of all Bishops of Manchester, famously claimed that the Christian Church is the only organisation created primarily for the benefit of those who are not its members. He called the Church of England to its core task of "saving souls" and affirmed that this goes hand in hand with responding to human need. We owe him a great debt.

To equip us for, and sustain us in this mission, we draw not only on God's grace and power but also on three types of resources: people, buildings and local structure.

Much of these are given to us as a very precious legacy from previous generations. In many of our poorer communities we may well be the only remaining organisation that is physically present with all three. We are greatly blessed in our diocese by our local clergy and laity, our church buildings and our locally based PCCs and committees.

As in every generation, we are called to consider how we best match these resources to the needs and opportunities of the present day, yet in such a way as to pass them on in good health to those who will follow us.

Many decisions are best taken at the most local level, usually the parish. Others, for example the deployment of clergy, have an impact that stretches beyond the immediate place; the interests and aspirations of one locality need to be balanced against those of others.

To this end Bishop's Council has set up four small working groups, one for each of our resources of people, buildings and local structure, and one looking at our diocesan committee structures.

Over the next few months, the groups will consult across the diocese, unearthing examples of good practice both from Manchester and beyond, and evaluating what they find. Their work will be coordinated, guided and monitored by a small team of eight, including all three bishops. From this will flow the options for how we might best fulfil 'Temple's mission'. Where governance decisions are called for, they will be made by either the Bishop's Council or our Diocesan Synod.

It would be foolish to pretend that this process will not lead us to some decisions that involve making hard choices. But I am confident that we will approach the challenge to be a "healthy church, transforming communities", in a spirit of opportunity, not of imagined crisis.

Don't be surprised if you are invited to share your views by one of the working groups. Please be patient, and perhaps even grateful, when you or your church is asked to complete a survey or take part in a public meeting.

God has called us to be a people of prayer, faith, hope and love, grace, holiness and mercy. Blessed by these gifts we fulfil our mission; sharing our Lord's own concern for others, particularly the most needy, and the world.

At Epiphany we recall the gifts that the magi brought and offered to Jesus. It is a timely moment to begin the next phase of discerning how our own three gifts: people, buildings and structures, can also be laid at His feet, to be used in his service.

Yours ever

*David Manchester*

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 THE CHURCH  
OF ENGLAND  
Diocese of Manchester



## **A few thoughts about the Parish Share**

It's a favourite 'moan' heard around many Anglican churches, including our own, 'why do we have to pay so much in Parish Share ?'

As a former treasurer at my previous church, I thought I would pen a few comments on the subject. Parish Share or 'Quota' – its old name (still used in some dioceses), is the means by which the Church of England recovers the costs of all its central expenses. These expenses include clergy stipends, the costs of clergy housing, grants to churches and many other matters.

'Why can't these expenses be met from selling some of the church's assets ?', I hear you say. Well yes, the CofE does have valuable assets, but most of them are not in liquid form, i.e. they cannot be sold, most of them comprise our churches and cathedrals. The Cof E is not a cash-wealthy body, despite its occasional pomp and circumstance.

'But what about the Church Commissioners, aren't they wealthy ?' This body does hold a lot of valuable assets, but they are held to provide an income flow to fund clergy pensions. The value of the Commissioners' investments are not as great as they once were, and they too are facing a pension crisis with clergy living longer like many of the rest of us, and fewer making new contributions into the fund. We already know that clergy retirement ages (i.e. when they can collect their pensions) are being pushed upwards. So the Commissioners' wealth is not available for the current day running costs of the CofE.

'But the share is too high for a parish like ours, many of us are retired or have limited incomes etc etc'. The Parish Share levied on each church is an amalgam of two factors, firstly average attendance, measured over a defined period, and average congregational income levels, measured from an annual income survey of each church. So, churches with smaller attendance levels get lower shares levied on them, conversely, churches from wealthy areas get a higher levy per average attendee. By this way, what is levied by dioceses on individual parishes is equalised. So everything **is** fairly allocated. By all means criticise the methods of allocation, but don't do this unless your argument is backed up with some detailed evidence, and you have a better method to suggest. Save the moaning please !

The Diocese of Manchester sees what all churches in its area pay in relation to what is levied in the Parish Share. They know at a glance the churches that are not paying their full share. Those churches that do not pay their full parish share when compared with other churches with similar attendance and average income levels do not come favourably out of these comparisons. Usually, in such cases average giving levels are low, not because of low income levels, but because of low levels of parish commitment, such as dislike of the incumbent, music or type of services offered, or other extraneous factors. These really shouldn't be matters that affect our giving or voluntary efforts put in to support the work of the church and its Mission of Christ to the world.

We here at St Chad's have managed to pay our full parish share in recent years. It's been a struggle at times, but we have done it. Overall, we are a net gainer, as the cost of our incumbent's stipend, the associated costs of her housing and the value of grants we have received from the diocese in recent years have outweighed the cost of what we have paid. So we have nothing to grumble about, do we ?

**Robert**

## DIARY FOR FEBRUARY 2015

1	Sunday	10.00am 6.30pm	Holy Communion Evensong
3	Tuesday	7.30pm	Holy Communion Standing Committee
4	Wednesday	11.00am	Bible Study in the Hall (Coffee/Tea from 10.30am)
5	Thursday	10.00am 8.00pm	Holy Communion Bible Study
8	Sunday	10.00am	Holy Communion
10	Tuesday	7.30pm 8.00pm	Holy Communion Ladies Group
11	Wednesday	11.00am	Bible Study in the Hall (Coffee/Tea from 10.30am)
12	Thursday	10.00am 8.00pm	Holy Communion Bible Study
15	Sunday	10.00am	Holy Communion
17	Tuesday	7.30pm 8.00pm	Holy Communion Book Group
18	Ash Wednesday	11.00am	Bible Study in the Hall (Coffee/Tea from 10.30am)
19	Thursday	8.00pm 10.00am	(Holy Communion for Ash Wednesday) Holy Communion
22	Sunday (First Sunday of Lent)	10.00am	Holy Communion
24	Tuesday	7.30pm 8.00pm	Evening Prayer Needlework Group
25	Wednesday		
26	Thursday	10.00am	Holy Communion
1 March	Sunday (Second Sunday of Lent)	10.00am 6.30pm	Holy Communion Evensong

**Details of Lent Groups  
to be announced later**

## **More Thoughts on the First World War, The Christmas Truce of 1914 and the Spirit of Live and Let live.**

Even trained soldiers are reluctant killers. This was the conclusion of the research done after the Second World War by the American Combat historian, General S.L.A. Marshall. His findings were that more than three quarters of the many thousands of soldiers he interviewed never shot to kill the enemy in battle. His findings were controversial but not surprisingly led to radical changes in the training of army recruits. Psychological methods known as operant conditioning are now employed for combat training with the result that in most armies more than 90% of soldiers involved in combat will now shoot to kill.

Human beings are reluctant killers. Of course, there are exceptions, but in general his findings make sense. They are helpful too in interpreting what happened at a number of places on the Western Front in France at Christmas in 1914 when British and German soldiers famously fraternised in no-man's land, exchanging gifts and items of uniform, singing carols, playing football and even recovering and burying the bodies of the dead. These unorganised, unofficial stops to the fighting are now famously known as the Christmas Truce of 1914 and are commemorated at the National Arboretum by a simple and very effective bronze by the sculptor Georgie Welch, which was designed by the 10 year old Newcastle United supporter and schoolboy, Spencer Turner. The memorial was unveiled jointly by Prince William and its young designer.

The Christmas Truce, where it occurred, was short-lived, spontaneous and a genuine expression of mutual good-will. The British and the Germans were not traditional enemies, unlike the British and the French, who for the first time in 1914, were on the same side. We had never fought against the Germans before, always with them and, until Queen Victoria came to the throne, often in the same British army! The Germans were of course Hanoverians.

In 1914, the war was barely five months old and many on both sides believed that with such killing power at their disposal, it could hardly last beyond Christmas. It was only later when the fighting intensified and casualties soared that such displays of common humanity became impossible. Higher Command on both sides were determined that there should be no repeats and by 1916, there weren't!

However, there was an even more widespread expression of the ordinary soldier's wish to stay alive and limit the bloodshed, and this was the tacit and unofficial policy of 'Fritz' and 'Tommy' known as 'Live' and 'Let Live'. It was a 'tit for tat' arrangement by which those on one side would not fire on the other, say at mealtimes. Or one side would overshoot the lines of the other on the understanding that the other side would do the same. On occasions, this applied not only to snipers and riflemen but also to mortars and artillery.

In an attempt to stop the practice of Live and Let Live, British higher command encouraged 'raids' on German trenches, proof of which would be lengths of German barbed wire brought back as proof the raid had taken place. On at least one occasion, however, a raiding party brought back a coil of abandoned German wire, then sent off a snip to headquarters with every report of a bogus raid! The average soldier on both sides was not only reluctant to kill he also very much wanted to stay alive! Politically, wars have to be fought to win, but there are other considerations too and the ordinary soldiers would see to these when others appeared to have forgotten.

**Albert Radcliffe.**

## **SCIENCE AND RELIGION**

### **DO ALIENS EXIST?**

**Is there life elsewhere in the universe**

**We live in a universe which, since it was created. creates itself.**

**Some 2,000 planets have already been discovered revolving around distant stars.**

**What's the likelihood of their having life on them?**

**An evening on a fascinating and important topic**

**given by Canon Albert Radcliffe**

**at 8 pm on Wednesday 11th February 2015**

**in St Chad's Church Hall.**

**Admission. including refreshments, £2.00**

**All welcome.**

"27th September saw a very successful concert performed in church by the Werneth Concert Band in aid of our Organ Fund. The band, which was formed in 1983 is based in Romiley (so they are named after Werneth Low, not the Oldham Werneth), and gives about 10 concerts a year throughout the Greater Manchester area. At full strength, there are over 60 of them; we had about 45 on the night, and their sound certainly filled the church. They were conducted by their founder and musical director, Allan Jones, and their standard of musicianship is very high.

The Werneth Concert Band is a wind band, which means it contains woodwind instruments such as clarinets, flutes and oboes, in addition to brass instruments and percussion. The audience of about 70 was treated to a wide ranging programme that satisfied all tastes and it was certainly a very enjoyable occasion.

27th September was the night we discovered that the boiler had failed. However, the weather wasn't too unkind and as wind players tend to generate a lot of heat themselves when playing, our guests didn't feel the cold.

Thanks go to Kath Mulligan for making arrangements with the band and to everyone else who helped on the night.

**Robert**

## Contributions for the Magazine

If anyone has any articles to be inserted into future issues of the magazine please could you let Christine Hindley have your copy by the 15th of the month. If it needs typing Christine will need copy by the 12th of the month. Please do not send articles in PDF Format unless there are logos included in your article.

## St Chad's Artistic Explosion

**Explore your artistic side, join in  
the fun and meet new people**



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St Chad's Community Hall,  
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## **PARISH CONTACTS**

P.C.C. Secretary	Leslie Fletcher 0161 248 7689
Treasurer	Mrs Muriel Hargreaves 0161 224 8802
Organist	Robert Nicholls/Pam Craig/Jordan English 0161 225 0414
Sacristan	Mrs Barbara Purvis 0161 286 1062
Magazine Editor	Christine Hindley 0161 224 8067
Ladies Group	Mrs Jean Matthews 0161 445 5632
Flower Arranging in Church	Mrs Barbara Purvis 0161 286 1062
Child Protection Officer	Judith Fletcher/Leslie Bell 0161 248 7689

## **REGULAR SERVICES**

### **IN CHURCH**

Sunday	10.00am	Holy Communion
Tuesday	07.30pm	Holy Communion
Thursday	10.00am	Holy Communion

Also on the first Sunday of each month:

06.30pm	Evening Prayer
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### **IN THE HALL**

1st Tuesday	08.00pm	PCC
2nd Tuesday	08.00pm	Ladies Group
3rd Tuesday	08.00pm	Book Group
4th Tuesday	08.00pm	Needlecraft Group

**Baptisms, Banns, Weddings or Funerals by arrangement with the Vicar.  
Please inform her of any sick parishioners.**