

THE MAGAZINE OF ST CHAD'S PARISH CHURCH LADYBARN



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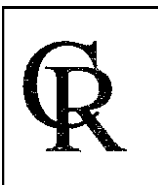
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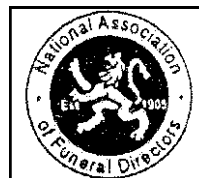
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MAY 2015

The beginnings of Christian Aid and Christian Aid Week.

2015 marks Christian Aid's 70th anniversary; 70 years of working for a fairer world.

In 1942, the British Council of Churches (BCC) was established. Plans were made to offer practical assistance to build peace after the Second World War. The BCC formed a Christian Reconstruction in Europe committee to help establish a vision of a world without war. This was to be the beginning of Christian Aid.

By 1945, hundreds of thousands of people in continental Europe had lost their lives, homes and possessions. On the Sunday after VE Day, British churches raised £85,000 for Christian Reconstruction in Europe to help European churches meet the needs of their people. Thousands of European refugees receive care in the British refugee camps, long after the war was over.

In 1948, after the proclamation of the state of Israel, 750,000 Palestinians were displaced from their homes. Christian Reconstruction in Europe helped many of these refugees in the West Bank and Gaza, and in neighbouring countries.

In 1949, Christian Reconstruction in Europe was absorbed into the British Council of Churches and renamed Inter-Church Aid and Refugee Service (ICARS). Janet Lacey was appointed its first Director in 1952. Some thought her views too radical, but she was not going to allow faint-hearts to get in the way of her aim to combat poverty across the world.

In 1957, Janet Lacey decided to hold a **Christian Aid Week** to encourage wider public awareness and support. The first Christian Aid Week flyer appeals to churchgoers to support refugees - forgotten by 'a world that has turned its back'. A replica of a refugee camp was built in the church of St Martin in the Fields in London.

In the first Christian Aid Week £26,000 was raised throughout Britain, and Christian Aid Week was to become an annual event. In 1964, ICARS changed its name to Christian Aid as Christian Aid Week became more and more successful.

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By 1970, Christian Aid was funding over 100 development projects in 40 countries, including response to drought in India and famine in East Pakistan and Sudan. In the 1980's Christian Aid began to receive government funding. This helped support projects in many countries, including Lebanon, Mozambique and Ethiopia. Christian Aid's annual income had increased from £5.5 million in 1979 to £28 million in 1989, when Christian Aid Week raised more than £6 million.

In the 1990's, projects included emergency appeals for the crises in Rwanda, Montserrat, Sierra Leone and campaigning for fair trade and an end to Third World debt. The first Christian Aid television advert was screened in 1991; one it made in 1997 was banned from television for being too hard hitting! It was screened in cinemas across the country instead. In 1999, for the first time since the post-second world war refugee crisis, Christian Aid began work in Europe again, following the Kosovo war.

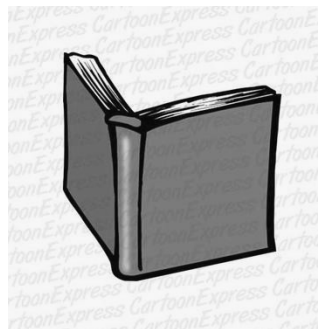
By 2007, the 50th anniversary of Christian Aid Week, Christian Aid's annual income was £86.5 million and they were working with more than 650 overseas partners in around 50 countries. Today, Christian Aid funds 700 local organisations in over 70 countries. Christian Aid has no representatives overseas or projects of its own. It works entirely through local structures, mainly churches or voluntary organisations.

Christian Aid Week 2015 starts on Sunday 10 May. As every year, people from St Chad's will join 200,000 other in the nationwide house-to-house collection. This is the biggest single act of Christian witness in the UK, raising about £12 million a year.

BOOK GROUP

List of books we will be reading from May 2015—July/August 2015

May	The Luminaries	by Eleanor Catton
June	The Aftermath	by Rhidian Brook
July/August	Middlemarch	by George Elliot



POPE FRANCIS AND POLITICS – SOMETHING TO THINK ABOUT BEFORE VOTING!

When Cardinal Bergoglio was elected pope two years ago, many people knew very little about him. He had a number of firsts to his name: the first Jesuit pope, the first from the Americas, the first from the southern hemisphere. He became Pope Francis and has succeeded in becoming the most popular public figure in Europe. His popularity is largely due to his criticisms of capitalism and his concern for the poor. This has led to a misunderstanding that he is a progressive, liberal or 'left-wing' pope, but it should come as no surprise that the pope is deeply and traditionally Catholic. However, he is clearly a modest man, continually emphasising that he is a sinner himself. He is very unhappy with the domination of corporate capitalism and its effects on the lives of workers and the poor.

Bishop Bergoglio came of age as a priest in Argentina under its particularly ugly military dictatorship. He became bishop of Buenos Aires in the 1990s during a period of free-market economics that ended in a spectacular and devastating crisis. Argentina experienced austerity and a financial crash nearly two decades before the rest of us, and the bishop was witness to the destitution and institutional breakdown involved.

In 2008, our own financial crash echoed the Catholic idea that there is a 'structure of sin' in our economic system. This 'structure of sin' gives incentives to greed, selfishness, and a lack of regard for the common good. This leads, in turn, to cheating and exploitation, aided by a political system that does not promote responsibility and participation.

Pope Francis is the first pope for a century for whom communism is not the main threat to morality and the Catholic Church. Instead, the main threat to the dignity of individuals, their families and their work, is a capitalism that give incentives to sin. Growing inequality, the domination of the poor by the rich, the favour shown to the banks, and the costs carried by workers in 'restructuring programmes' and 'out-sourcing', are things Pope Francis has witnessed, and gives witness about.

In a Europe that has been dominated by the free movement of money and labour, Pope Francis is unusual because he provides a constructive alternative. He is in favour of private property but against financial centralisation. He holds on to ideas, such as vocation and virtue, a century after they have fallen out of fashion.

It is not just that many people like the look of Pope Francis; it is also that what he says is popular. It is not spoken about by any mainstream political party in Europe, let alone Britain. He does not view political systems and parties as 'left' and 'right' but rather talks about 'common-good politics'. He articulates a generous vision of human society and flourishing that recognises the contribution of workers and the poor to the common good.

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Pope Francis has turned the attention of the Catholic Church away from sex and towards the economy. He thinks of himself as a sinner and sees God in the eyes of the poor. He is prepared to say hard things to powerful people and is beloved of the people. In short, the most important thing about Pope Francis is that he is giving a master-class in political leadership.

It is interesting to see how this word has spread. In February 2015 the bishops of the Church of England issued a pastoral letter concerning guidance for Christians on the election in May. The extent to which the wider church has embraced the lead taken by Pope Francis is remarkable.

Summarised from an article by Maurice Glasman, Director of the Faith and Citizenship Programme at London Metropolitan University. He has written extensively on the shortcomings of current politics in the light of Catholic Social Teaching. He is a practising Jew and a Labour member of the House of Lords, though unorthodox in both of these.

From the Registers March 2015

Holy Baptism.

We welcome into God's family:

There were no baptisms during March

Holy Matrimony

We asked God's blessing on the marriage of:

There were no marriages during March

Christian Committal

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

There were no funerals during March

Weekly collections (Includes plates and envelopes)

March 1st	£424.13
March 8th	£982.03
March 15th	£234.84
March 22nd	£264.69
March 29th	£311.80

St Chad's Church, Ladybarn.

Corner of Mauldeth Road and St Chad's Road, Withington.

You are warmly invited to

A CERN UPDATE

a talk by Prof. John Dainton FRS

**on
Wednesday 6th May 2015
at
8pm
in St Chad's Church.**

Prof. Dainton is the Sir James Chadwick Professor of Physics at Liverpool University and one of the scientists working on the recently upgraded LHC, the Large Hadron Collider at CERN, [The European Organisation for Nuclear Research]. This is where, in 2013, the discovery of the Higgs Boson was announced and where, it's hoped, other astounding discoveries will be made. Come and hear an update for yourself. Everyone is welcome.

Admission £2.00.

Canon Albert Radcliffe.

COACH HOLIDAY

Beryl and I recently returned from a holiday in Llandudno by coach. We stayed at a really nice hotel on the prom in a really good position. Our original hotel was closed for refurbishment but this one was better. The food was excellent, the place was clean and the beds were comfy, so what more could anyone wish for? There was also entertainment every night.

We had a couple of trips out. The first day the driver took us to Conway and Caernarfon and we briefly drove into Anglesey and had something to eat at that station with the very long name which nobody can pronounce. The next day was free so we walked along the pier which was quiet as the season had not opened and looked round the shops. The last day we went to Llanberis and Betws y coed and saw a very interesting slate mine. The scenery over Snowdonia was absolutely stunning.

We left for home the next day and saw the eclipse just before we left. The driver gave some time in Chester on the way. The weather was beautiful all the time we were away so we considered ourselves extremely lucky, especially as the next week saw torrential rain and gales.

Pam Race

DIARY FOR MAY 2015

3	Sunday	10.00am 6.30pm	Holy Communion Evensong
5	Tuesday	7.30pm	Archdeacon's Visitation at Emmanuel Church, Didsbury. No service at St. Chad's this evening
6	Wednesday	11.00am 8.00pm	Bible Study in the Hall (10.30am Coffee/Tea) Cern Update - A Talk by Professor John Dainton FRS
7	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
CHRISTIAN AID WEEK			
10	Sunday	10.00am	Holy Communion
12	Tuesday	7.30pm	Holy Communion Ladies Group
13	Wednesday	11.00am	Bible Study in the Hall (10.30am Coffee/Tea)
14	Ascension Day	10.00am 7.30pm	Holy Communion Deanery Eucharist here at St. Chad's
17	Sunday	10.00am	Holy Communion
19	Tuesday	7.30pm 8.00pm	Holy Communion Book Group
20	Wednesday	11.00am	Bible Study (10.30am Coffee/Tea)
21	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
24	Pentecost Sunday	10.00am	Holy Communion
26	Tuesday	7.30pm 8.00pm	Evening Prayer Needlework Group
27	Wednesday	11.00am	Bible Study in the Hall (10.30am Coffee/Tea)
28	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
31	Trinity Sunday	10.00am	Holy Communion
The next PCC meeting will be held on Tuesday 2nd June at 8pm			

NEW PRAYER BOOKS

We enjoy a wide range of liturgy at St. Chad's. We have *Common Worship* in contemporary language for the Eucharist but we maintain the *Book of Common Prayer* for our monthly Evensong. We also had Prayer Book Matins on New Year's Day this year. The 1662 *Book of Common Prayer* was the final revision of the liturgy in English introduced at the Reformation. The first English Prayer Book was introduced on Whitsunday in 1549 and was soon replaced by the more Protestant 1552 Book. After Mary I had revived Roman Catholicism and the Latin liturgy, when her sister, Elizabeth, came to the throne, the 1559 Prayer Book was introduced. Following Charles II's restoration in 1660, the present Prayer Book came into use. Remarkably over 350 years later it still has a place in Anglican worship. In the Epistles and Gospels for the Communion service it preserves some of the best known New Testament passages in the King James Version. The Psalms are in the translation of the sixteenth century Miles Coverdale and are widely regarded as one of the gems of the English language.

Our Prayer Books at St. Chad's were looking weary. We are very grateful to the Prayer Book Society for making us a full grant to cover the cost of thirty new copies from the Edith Matthias Trust Fund, set up through a bequest by Miss Matthias to enable churches to introduce or maintain Prayer Book services. If you were at the Eucharist on Easter Day you will know that Elizabeth dedicated the new books then and we used them at Evensong that day. As Elizabeth said on Easter Day, it is good that we can demonstrate through having these new books that our traditional liturgy is as important to us as the more modern services. Both have a place and both are valued. All our service books are now up to a high standard.

Some people have already taken up the offer which Elizabeth made on Easter Day to take a copy of the old Prayer Books (the ones with a black cover). If you have not already done so and would like a copy for yourself or someone else, please have a word with Elizabeth, one of the Readers or a Churchwarden. If you are unfamiliar with the Prayer Book, it is worth dipping into. The Collects (mainly beautifully translated and adapted from Latin prayers by Thomas Cranmer in the sixteenth century) are always worth reading and, despite the passage of time, there are very few words which are not immediately understandable today. Prayer Book worship still has an important place not because it takes us back in time but because the beauty of its language and many of its concepts still help us in our worship in the twenty-first century.

John Milner

TESTAMENT OF YOUTH **(An Autobiography: Part 1)**

Vera Brittain

There are very few books about WWI written by women, but this autobiography can be seen as a reflection of war from a woman's perspective. Vera Brittain, a young woman, whose childhood was spent in the heady, Edwardian years of sunshine and pleasure, describes just how quickly her life was plunged into the carnage and horror of war. In 1918, a sad survivor, she became part of the terrible aftermath. A population of traumatised, gassed, disabled soldiers and grieving mothers and girl friends, who were left to mourn their idealistic young men, slaughtered like cattle on the battlefields of Europe.

As the daughter of wealthy, middle class parents she had struggled, against the conventions of the time, to win a place at Somerville College, Oxford. When war came, she left at the end of her first year, in order to enlist as a V.A.D. nurse. From this point onwards, the book becomes almost too unbearable to read. She describes the horrors of life in the trenches and the field hospitals, with the stark realism of a young woman, living and working with death. By the time the war ended, she had lost her fiance, two close male friends, her beloved brother, Edward. She herself, had become emotionally, almost completely paralysed.

After the Armistice, she returned to Oxford but changed courses, choosing to read Modern History rather than English, in an attempt to understand more about Europe and the origins of the war. She moved to London, and struggled to make her way as a writer. Not particularly successful at that time, she progressed further in journalism than with her novels. In 1925, she married the academic George Catlin and together, they had two children John, and Shirley (Shirley Williams, the politician). but the relationship was not particularly happy, and after some time in America, they chose to live apart.

This is a long book, and her sentence construction is such, that it does not flow easily. However, the central section of the book is such a powerful condemnation of the insanity of war, that small criticisms can be easily disregarded. She has so precisely captured the sadness and despair of her generation, that we would do well to remember her unequivocal words, as a caution for the future.

Barbara Leary

Ancient Hunters at CERN.

He was the leader of his band
and, in the hunt his reading of a trail
seldom failed; but the wind was drier now
and the rains unreliable; old signs
and old methods no longer brought them game.
'We must journey to other lands', he said,
to where our trekking and imagination lead.
There will be strange animals there
but we'll put on finer and warmer skins.
There'll be extraordinary trees and stones as well
for better and more lasting tools
though for these we'll need keener and more skilful minds.'
Yet, some doubted him.
New thoughts frightened them.
'We are what these hills and plains have made us', they said.
'If we follow you into darkness, what will we become?'
The deeper the question, the slower his answers came.
'We hunt and we gather', he replied. 'That's who we are.
Wherever we go, we'll stalk, we'll name and we'll gather.
To understand is to explore.
In more generations than we all have fingers and toes,
wherever our home, whoever we are,
the chase and the journeying will still be on.

Albert Radcliffe

The Large Hadron Collider.

'A thing is itself, not another thing',
the philosopher said. Theories collide
with theories, like hadrons deep underground
smashing into hadrons until they sing
their secret song and in their song confide
what makes them what they are. Truth is unbound:
layer upon layer, proton then quark,
everything hidden in one thing more.
Construct Equations Reflecting Nature
in the mirror of the mind, and then mark
how the mathematics reveals the law
written in the cosmic legislature.
This is the experimental, Amen.
There's no going back to nothing again.

Albert Radcliffe.

This Month's Saint.
30th May.
Apolo Kivebulaya, 1864-1933.
Priest, Evangelist in Central Africa,

Apolo Kivebulaya was born as Waswa Munubi in Kiwanda, Uganda. He took the name Apolo, from Acts 18:24, at his baptism in 1895. He was given the nickname, Kivebulaya, meaning 'from Europe' because he always wore a suit under his cassock.

As a boy his parents apprenticed him to a witchdoctor, but, when he discovered the dishonesty involved, he left to study Islam instead eventually becoming a soldier. This was a time when Arab traders were competing with western missionaries and explorers at the court of the Kabaka Mutesa for the allegiance of Ugandans. By playing religious rivals off against one another, the Kabaka retained the independence of his people though he eventually accepted British protection.

It was against this background that Apolo was baptised and became an Anglican catechist working successfully at Toro before being sent to Nyagwaki where people listened but declined to be baptised.

When, however, missionaries were needed in what is now the Democratic Republic of the Congo, Apolo volunteered, taking only his bible, and a hoe in order to be self-supporting. His work at Boga produced few results, as converts were expected to give up polygamy and alcohol. The local chief refused to allow the building of a church and ordered that no food was to be given to him, though Apolo carried on all the same.

Then, in 1898, when the chief's sister accidentally died, Apolo was blamed, beaten up and tried for her death. Before his release, he dreamed of 'Jesus, shining like the sun, who said 'Take heart, for I am with you.' When he was released, he returned to Boga, the chief was baptised and converts multiplied.

In 1900, Apolo was made a Deacon and the priested in 1903. Eventually his work took him among the pygmies, the first of whom he baptised in 1932, which is why he is sometimes known as 'the apostle to the pygmies.

Albert Radcliffe.

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.

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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

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.**