

THE MAGAZINE OF ST CHAD'S PARISH CHURCH LADYBARN



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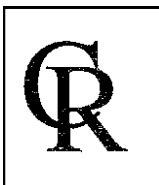
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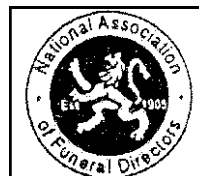
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Rectors Report APCM 2015

The day of the Annual Church Meeting is a good time for us to think back over the past year and reflect on how things have been – our successes, the good things that have happened and the positive moves forward that we have taken as a community of Christians here in Ladybarn. We should also be prepared to acknowledge those things that we have perhaps done less well, things that still need some work and effort, and things that, with the wisdom of hindsight we may have done differently.

The year that we're concerned with here is 2014, but because the annual meeting doesn't happen until April we do also get chance to reflect on our progress into this year, and that's good because our mission and ministry, along with our worship and the practical issues of keeping our buildings in good order are not bound by dates and times.

The winter of 2014 and 2015 will, for a long time, be best remembered for cold – because of course just as it was time to turn on the heating the boiler stopped working and was condemned. A couple of people – most probably concerned about finances – have been heard to say that the old boiler could have been fixed. However a 'do not use this appliance' notice from British Gas does carry with it something of the force of law, so - much as we all appreciate a desire to save money - on this occasion that wasn't possible.

It's a sign of a healthy church that's paying its way that the Diocese was so generous to us with a grant for the boiler, that many people here have demonstrated their commitment by their own generosity, and that we were able to end the winter months warm and cosy once again.

Mission might not be an easy concept for any church but mission is something that a number of people at St Chad's, rightly, feel is important. During 2014 we tried to encourage each other to invite others to come along – particularly to special occasions such as Remembrance, Harvest and the carol service. This is a slow process and we all recognise that, but it is a process that we have begun and something that this current year we are building on, with an evening exploring some important issues with the Reverend Peter Matthews coming up on Wednesday. And that's an evening that everyone is welcome to attend. You won't be committing yourself to anything scary by being there but you will be showing your support for St Chad's, for all that has happened here in the past and for all that can still happen in the future if we continue to find ways of being in touch with those around us.

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At the end of June there will be a day when the whole deanery will gather together to explore how we create a culture of invitation in our churches, with the help of Michael Harvey, who is the creator of Back to Church Sunday. There'll be details about that next month and Michael is an engaging speaker, so I hope that a good number of people from St Chad's will be there to hear him. Interestingly one thing that Michael does say is that he never intended Back to Church Sunday to be something that carried on happening every year.

He also is very clear that to be a welcoming church is never going, on its own, to be successful. Because in order to be welcoming there has to be someone to welcome, and for there to be people to welcome they have to have been invited – hence the importance of creating a 'culture of invitation,' ways of reaching out into the community and saying 'here we are and here you can be also because you are welcome.'

One of the ways that we have continued to welcome others during 2014 is through our community garden, which is well-known and talked about locally, and if you have a look around the grounds of church today you'll see the new community orchard taking shape, with a gap in the hedge that invites people to come into this space, which is ours to care for and everyone's to share.

Our biggest event of 2014 must surely be our display of Ladybarn at the time of the outbreak of the First World War, and our exhibition showing how those events played out in this community and for the men whose names are recorded on the war memorial. The opening ceremony and vigil service were a great success. They brought the community into the church and they show that we are in touch with the concerns of the world. John Davies has done a great deal of work to produce not just the exhibition, but also the book about the lives of those men who died, and he has now completed a new board commemorating the Gallipoli campaign, so do have a look at that after the service.

There is of course a lot more that could be said about the results of the work, enthusiasm and commitment of many people to the maintenance, mission and ministry of St Chad's; there are new notice boards, more improvements to the hall and much else – there isn't time to say it all today, but I would encourage everyone to take time to reflect on all that has happened and is happening.

Thanking people on these occasions is always a tricky issue. People offer what they can, when they can, and for everyone that changes with the times and seasons of life – and so everyone should be thanked for all that they do. But not just by me. You should all be thanking each other, because you all need each other. So during this coming week think about who it is that you would like to thank for sharing their gifts and skills with us all – and then next week come back and thank them.

Rev'd Elizabeth Davies

BOOK GROUP

Books we will be reading in June 2015 & July/August 2015

June	The Aftermath	by Rhidian Brook
July/August	Middlemarch	by George Elliot

**Greater Manchester Police
Male voice choir in concert**

Saturday 13th June

7.30pm

William Temple
Church, Wythenshawe

£5 on the door

Everyone welcome

From the Registers April 2015

Holy Baptism.

We welcome into God's family:

There were no baptisms during April

Holy Matrimony

We asked God's blessing on the marriage of:

There were no marriages during April

Christian Committal

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

There were no funerals in April

Weekly collections (Includes plates and envelopes)

April 5th	£469.98
April 12th	£202.50
April 19th	£268.25
April 26th	£246.40

Deanery of Withington

A day seminar helping us to think about a
Culture of Invitation

Why we don't invite our friends
Exploring the present culture
Emotional, mental and physical strategies to becoming an
inviting church

Measuring progress

Saturday 27th June 2015

10am – 3pm

Venue: to be confirmed

Please bring your own lunch, hot drinks provided

Seminar led by Michael Harvey
www.unlockingthegrowth.com

A New Organ Entrance

On 29th October 1952 a serious fire in the church destroyed the organ and seriously damaged the adjoining choir stalls. A replacement organ was obtained from a private house, Brackenburgh Towers in Cumberland, but was a larger instrument than its predecessor and was fitted into the site with difficulty. The choir stalls were repaired, but unfortunately the entrance to the organ from the chancel was blocked, as the new back stall was of one continuous length. This meant that the organists were forced to use the entrance in the south aisle, which was difficult as the larger instrument had left little room, while the more athletic could climb over the back of the choir stall.

60 year later, the problem has been solved. An entrance has been cut through the back of the stall, and new carved pew ends fitted. The wood has been stained and polished to fit in with the existing work, and it is difficult to spot the difference. Our thanks to Peter Matthews and Peter Knight who carried out this fine work, operating in difficult circumstances in a confined space.

John Davies

DIARY FOR JUNE 2015

2	Tuesday	7.30pm 8.00pm	Holy Communion PCC
3	Wednesday	11.00am	Bible Study in the Hall (10.30am Coffee/Tea)
4	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
7	Sunday	10.00am 6.30pm	Holy Communion Evensong
9	Tuesday	7.30pm	Holy Communion Ladies Group
10	Wednesday	11.00am	No Bible Study this morning
11	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
14	Sunday	10.00am	Holy Communion
16	Tuesday	7.30pm 8.00pm	Holy Communion Book Group
17	Wednesday	11.00am	Bible Study (10.30am Coffee/ Tea)
18	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
21	Sunday	10.00am	Holy Communion
23	Tuesday	7.30pm 8.00pm	Evening Prayer Needlework Group
24	Wednesday	11.00am	Bible Study in the Hall (10.30am Coffee/Tea)
25	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
27	Saturday		"Culture of Invitation" day seminar See separate notice for details
28	Sunday	10.00am	Holy Communion
30	Tuesday	7.30pm	Holy Communion
JULY			
1	Wednesday	11.00am	Bible Study (10.30am Coffee/ Tea)
2	Thursday	10.00am 8.00pm	Holy Communion Bible Study in the Hall
5	Sunday	10.00am 6.30pm	Holy Communion Evensong

Dem bones – a Bible study of Ezekiel 37.1-14

Almost everybody has heard the spiritual *Dem bones* with its list of parts of the human skeleton – *Shin bone connected to the knee bone* and so on. The story of the Valley of the Dry Bones from the Book of Ezekiel was the Old Testament reading on Pentecost Sunday, 24 May. It is one of seven visions of Ezekiel ben-Buzi, a priest living in exile in the city of Babylon between 593 and 571BC.

In the late 7th century BC the Kingdom of Judah found itself a pawn in the struggle between the Babylonian and Egyptian empires. During a particularly tumultuous period the Judean king Jehoiakim rebelled against the Babylonians. As a result the Babylonian king Nebuchadnezzar laid siege to Jerusalem in late 598BC. When Jerusalem fell in 597BC Ezekiel was among the large group of Judeans taken into captivity in Babylon. He appears to have spent the rest of his life in exile. A second unsuccessful rebellion in 586BC resulted in the destruction of Jerusalem.

The anguish of witnessing wholesale death and destruction, and the stress of captivity created a heavy burden on the exiles. Ezekiel suffered great distress from his visions. After his first terrifying vision of "the likeness of the glory of the Lord" he says "I sat there, stunned, for seven days." In his second vision shortly after he hears that God will hold him personally responsible for the deaths of his fellow Judeans if he fails to perform the prophetic task he has been given.

The shocking nature of much of Ezekiel's prophesying reflects the urgency of this call. Ezekiel is desperate to shake his people out of their spiritual complacency, to sound the warning in the hope that some might hear, repent, and live.

At the beginning of the story Ezekiel is carried in the spirit to a valley filled with a great many dry bones. The sheer number of bones suggests failure of Ezekiel's prophetic mission. God's question to Ezekiel only reminds us of that grim fact. "Mortal, can these bones live?" At the end of his tether, Ezekiel can only leave it up to God: "Oh Lord, you alone know."

God responds by commanding Ezekiel to prophesy to the bones. He promises to bring breath into them and clothe them with flesh. The message makes it clear that any new life is God's doing.

As Ezekiel prophesies the bones come together with a great rattling and quaking as sinew, flesh, and skin come on to the bones. But there is still no breath in them, so God commands Ezekiel to prophesy again, this time to the "breath" or "wind". Ezekiel does as commanded, and as breath enters into the slain, "they lived, and stood on their feet, a vast multitude."

The image is not entirely heartening. In other prophetic images of restoration, there is dancing and rejoicing; here, the dry bones are indeed alive, standing on their feet. But they're not doing much more than that. What are they doing just standing there?

The ambiguity of the image is only heightened by God's explanation to Ezekiel that the dry bones represent the whole house of Israel. Their complaint, "Our bones are dried up, our hope is lost, we are clean cut off," gives further clue to their identity and concerns. These are not the ones who were slain in the rebellions but those who survived and are now in exile. But they feel themselves cut off from God's presence because absence from the Jerusalem Temple closes off any possibility of seeking God. For the exiles, being cut off from God means they are as good as dead.

If the dry bones represent the living exiles, then the entire vision is concerned, not with death, but with despair. The exiles were the survivors, yet they live with their fear of God's absence. To this hopelessness Ezekiel offers a startlingly simple metaphor of divine presence. In just fourteen verses, the Hebrew word *ruach* = "breath" or "wind" occurs nine times. This is the life giving force from God.

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Breathing becomes a metaphor for divine presence. Despite the exiles' fear of being cut off from God, God is as near to them as their own breath. Though they remain in exile, still coping with the death of loved ones, still mourning the loss of familiar ways to find and meet God, they are reassured of God's presence. The standing multitude of dry bones brought back to life now looks somewhat different. Because God is present, they can breathe. And stand ready for the future, looking forward in hope.

If you would like to increase your understanding and appreciation of each Sunday's readings then come along to the weekly Bible studies, 11am on Wednesdays or 8pm on Thursdays. At these sessions we read, ponder and discuss the lessons for the following Sunday. How do the Old Testament readings fit into the tumultuous history of the Hebrews and God's repeated offer of a covenant? How best can the Epistle readings about the Early Church and the struggle to understand the life, death and resurrection of Jesus help us grow in discipleship? In the Gospel reading we hear Jesus radical and often uncomfortable demands on his followers; how is our faith to be strengthened in response?

This article is paraphrased from a commentary on Ezekiel 37.1-14 on the excellent website <http://www.textweek.com> which has comprehensive coverage all our lectionary readings.

A MONTH IN THE COUNTRY:

J.L.Carr

This lovely, gentle book tells how kindness and friendship from a small Yorkshire village, supports and helps to soothe a young soldier, traumatised by his terrible experiences in the trenches of France. Tom Birkin has returned to an uncertain future. His wife has left, and he is struggling to deal with the horrific mental images of a war, which constantly torment him.

Asked to restore a medieval painting, on the wall of its Anglican Church. Tom travels to Oxgodby in North Yorkshire. Here, he meets Charles Moon, another disturbed and scarred soldier, who is trying to unearth some ancestral remains on behalf of a local dignitary. A companionable friendship develops between them, as they share the successes and failures of their historical enterprises and their terrible, unspoken memories of their nightmare experiences in France.

It is a deceptively simple story, softly paced, which describes the pastoral landscape of the long, hot summer of 1920. and tells of a young soldier, struggling to rediscover his place in the post war world. At the same time, it reveals the storyteller's sensitive memories of the countryside, which are tinged with regret for a lost world, when harvest, and the Sunday school outing were still precious moments in time.

The sensitive language of this book is so evocative of time and place. It involves just a handful of characters, and yet it is a haunting snapshot of one, brief month in their lives, and offers a reassuring message of hope, in the redemptive power of simple, human interaction.

Barbara Leary

REFLECTING UPON THE 5 MARKS OF MISSION

If you remember, in our thoughts about our 'Mission to Ladybarn' we have been using the framework of the 5 Marks of Mission. One of these marks is to **'RESPOND TO HUMAN NEED BY LOVING SERVICE'**. So it was very encouraging to read through all the suggestions that came from our APCM discussions, as so much of what was said seemed to reflect that particular requirement.

I summarized those ideas in the form of a diagram just to show how all the ideas linked together, with the over-riding theme of **response to human need**. The diagram was given out one Sunday morning but I thought it could be printed again for anyone who missed it, so it is at the end of this article. We are planning to take some of your APCM suggestions forward at the first meeting of the new PCC, and if you are able to support any of these projects, in any way, please speak to Elizabeth, Jenny or myself.

We have also done well in recent weeks and months in three others of the 'Marks of Mission'.

TO TRANSFORM UNJUST STRUCTURES OF SOCIETY, which could be seen in our usual hard work, in all sorts of ways, during Christian Aid week : our regular and much appreciated donations to the Fallowfield and Withington Food Bank : and our continuing support for Wood St Mission.

TO TEACH.....(NEW) BELIEVERS, which is seen in the work of our Needlecraft Group, with so many biblical stories displayed in the beautiful new banner in the baptistery; and in our weekly Bible Studies and sermon teaching :

TO SUSTAIN AND RENEW THE LIFE OF THE EARTH, seen in our developing orchard and newly built raised beds. On his Ascension Day visit to us, Bishop Mark commented that he thought opening up the hedge was helping to say to local residents that St Chad's church was theirs, as well as "ours". He also said that what we have managed to create, with lots of help from the Manchester Clean City Team, is worthy of an article in Crux, the Diocesan Magazine.

More thinking is required about how we harvest the fruit, and invite people to use it. There are thoughts that we could use this new area to learn a little about growing fruit and vegetables, and possibly to have cooking lessons using the produce ! However, the trees are unlikely to produce much fruit this year, as they are so recently planted. Please share any thoughts you have about how we use this year's vegetable produce and herb crops.

Finally, as the Reverend Peter Matthews (Manchester Archdeaconry Missioner to Young Adults) said when he visited us in April, we perhaps need to think even harder about how to reach out to our whole diverse Parish, keeping in mind the very important 'Mark of Mission' which is **'TO PROCLAIM THE GOOD NEWS OF THE KINGDOM'**. Revd Matthew's comments have been summarized in more detail in another article in this magazine.

With thanks to all who have contributed, in so many ways, to our work at St Chad's associated with the 5 Marks of Mission.

Judy

Next steps in Mission Action Planning

The Revd Peter Matthews, Young Adults Missioner for the Manchester Archdeaconry came to St Chad's on Wednesday 29 April to help us in our next steps in mission action planning. We have already taken some important steps

- Stewardship Campaign in June 2013
- A day with Bishop David in March 2014
- Acting on feedback from the Annual Meeting in April 2014
- Identifying areas for *Serving and Providing* at the Annual Meeting in April 2015

Peter Matthews reminded us of some key statistics about the parish from the 2011 Census

- Population about 10,000
 - 20% aged 20 – 24
 - 65% aged 18 – 40
 - of these 75% are single
- Religion
 - 40% Christian
 - 36% no religion
 - 17% other religions
- Change of population year-to-year
 - 30% in the area of the parish south of the church
 - 80% in the area of the parish north of the church

He emphasised how important it is when thinking about mission to understand how the generations differ. Research has identified what younger people are looking for in their faith experiences so what needs to be offered to engage them:

- They want to meet and connect with new people;
- They expect to be treated as valued equals and contributors;
- They seek “belongingness”, the human emotional need to join a cause, have an opinion, and have a network of people who feel the same way as them;
- They enjoy working and deciding as a group, but want to be seen as individuals.

He asked to ponder

- The UP dimension of church – connectedness with God;
- The OUT dimension of church – bringing wholeness to the entire creation, that is, the Kingdom of God;
- The IN dimension of church – fellowship and building community.

Finally he urged us to think about what we we were planning to do

- NOW – in the short term;
- SOON – in the medium term;
- THEN – in the long term.

He hoped he would be invited to come again to help us in the vital work of mission, especially to young adults.

Saint of the Month.
5th June.
St Boniface [Wynfrith] of Crediton [c.675-754].
Bishop, Apostle of Germany,

Many Anglo-Saxons, having originally come from what is now Germany, had little hesitation, after they had been converted to Christianity, in returning there to evangelise their former countrymen. Foremost among these was Wynfrith of Crediton, who, after his martyrdom, would be better known as Boniface.

He was born to ordinary peasant parents but educated in the monasteries at Exeter and Nursling under Abbot Winbert. Later, as a monk and schoolteacher he wrote the first Latin grammar to be produced in England. As a scholar, Ina [688-726], the king of Wessex, appointed him as his envoy to Burchard, the Archbishop of Canterbury.

But, in 716, Boniface chose to leave royal service and, following in the steps of St Wilfred, went as missionary to Frisia where strong pagan opposition compelled him to return to Nursling. By 718, however, he had travelled to Rome where Pope Gregory II [715-31] commissioned him to preach the gospel in Bavaria and Hesse, where he famously chopped down a sacred oak tree at Geismar. As the pagan gods neither prevented nor avenged this episode, many were baptised as a result and large numbers of monks from England arrived to help staff the monasteries he had founded.

In 732, Pope Gregory III [731-41] made Boniface Archbishop and soon there were new dioceses in Thuringia, Hesse Franconia and elsewhere. The mission he led produced many notable saints including the nuns, Thecla, Lioba and Walburga. In 738, Boniface wrote his famous letter home to the English asking for their prayers and help in the conversion of those who are 'of one blood and bone with you.'

Boniface was a man of learning with great powers of leadership and organisational ability. He not only united Christian Germany but was also instrumental in reforming the Church in France.

Meanwhile, pagan opposition to his work continued and, in 754, while he was waiting on the banks of the river Borne, near Dokkum, for some converts to arrive, he was attacked and killed.

Although Boniface has had a greater influence on European history than perhaps any other Englishman, his greatness was eventually forgotten. Only now is he regaining the recognition his extraordinary life deserves.

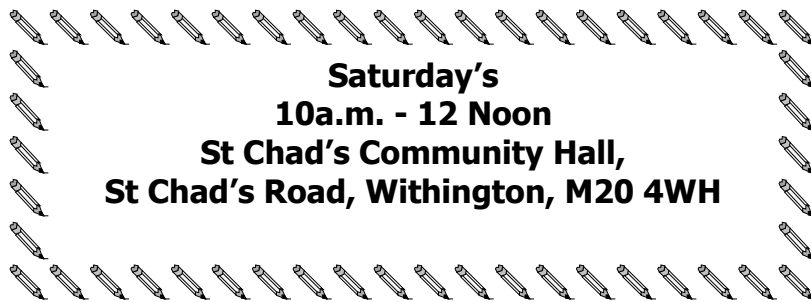
Albert Radcliffe.

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.

St Chad's Artistic Explosion

**Explore your artistic side, join in
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St Chad's Road, Withington, M20 4WH**

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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.**