

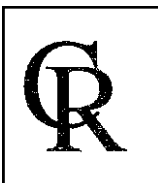
**THE  
MAGAZINE  
OF  
ST CHAD'S  
PARISH  
CHURCH  
LADYBARN**



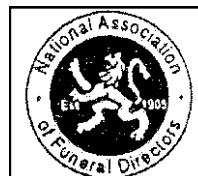
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## November 2012

The churches year is drawing very rapidly to a close. The season of Advent begins on Sunday 2<sup>nd</sup> December and the Feast of Christ the King, which marks the end of the current year, is celebrated on 25<sup>th</sup> November. Once again the year seems to have gone very quickly and we have seen all the familiar seasons come and go. Advent, followed by Christmas, the season of the Nativity, and the Epiphany when the church remembers those who visited the Christ child from afar.

As Wednesday soon marked the beginning of Lent, the season of repentance, while winter was still upon us. Lent drew to a close with Holy Week, that most important week of all and our chance on Maundy Thursday and Good Friday to remember and ponder on the sufferings of Jesus and his death on the cross of Calvary. Easter Sunday, the day of resurrection, is our chance to celebrate and is the focal point of the whole Christian year.

After Easter come the resurrection appearances of Jesus as he prepares his followers for the tasks of building the church and spreading the good news of the gospel. Then we follow the story onwards through the Ascension and the Day of Pentecost.

There are, of course, many other days of remembering and celebrating throughout the year, but every year we retell the story and every year it comes to mean something new and different for each of us. Our circumstances change, the events of our own life change, probably at times our priorities change and so the Christian story changes with our story. But the Christian story is also changeless and so it provides each of us with an anchor, with a strong basis on which to build and rebuild our lives.

As usual this year we will be gathering together with the people of Holy Innocents Church to explore some parts of the Christian story in our Advent groups. The group, to which everyone is welcome, meets for four Wednesday evenings beginning on Wednesday 28<sup>th</sup> November (just before the start of Advent). This year we've called the evenings 'Some people of the nativity story' and each evening will be led by a different person. Everyone is welcome. Do come and join us.

**Reverend Elizabeth Davies**  
**Priest in charge**

### **The Vicar:**

The Reverend  
E J Davies  
1 St Chad's Road  
Withington  
M20 4WH  
Tel: 445 1185

### **Churchwarden:**

Diane Wynn  
4 Holcombe Road  
Fallowfield  
M14 6QX  
Tel: 286 3698

### **Churchwarden:**

Judith Fletcher  
5 Brecon Avenue  
Burnage  
Manchester  
M19 2NJ

### **Lay Reader:**

John D Milner  
25 Ashfield Lodge  
Palatine Road  
Didsbury  
M20 2UD

## BRINGING BACK SAINT GERTRUDE: A CASE FOR A NEW HYMN BOOK

Our present hymn book, *Hymns Ancient and Modern New Standard (A&MNS)*, was first published in 1983- almost 30 years ago. It comprises a selection of hymns from the 1950 *Hymns Ancient and Modern (A&M)* and, as appendices, *100 Hymns for Today* and *More Hymns for Today*. We have been using this book certainly since I was first involved at St. Chad's in summer 1997. There are a number of problems with the book. The Appendices are not arranged in any kind of thematic way and the indexes to the book are very limited. Choosing appropriate hymns for worship on particular occasions can, therefore, be difficult and time-consuming. Some of the 'hymns for today' are now very much 'yesterday' and have not stood the test of time. *More Hymns for Today* actually includes some older hymns omitted from *A&MNS*, for example, 'Ye watchers and ye holy ones'. A number of the hymns which survived from *A&M* are no longer suitable for the contemporary church.

And this is where St. Gertrude comes in. Many of us would be more than a little uncomfortable these days in singing 'Onward Christian soldiers'- 'marching as to war' and 'forward into battle' are metaphors for the church which are inappropriate and outdated. That means, of course, that we never sing Arthur Sullivan's wonderful tune, St. Gertrude. For similar reasons, we also do not sing another hymn with a fine tune, 'Stand up, stand up for Jesus'. 'Ye that are men now serve him against unnumbered foes' is unacceptable today not only for the militaristic overtones but also for the non-inclusive language. We have been looking recently at the possibility of a new hymn book and in *Anglican Hymns Old and New*, revised as recently as 2008, we believe we have found the solution. We can certainly have St. Gertrude back and sing that fine tune to words that echo where the church in the 21<sup>st</sup> Century seeks to place itself: 'Onward, Christian pilgrims,/hearts and voices raise/till the whole creation/echoes perfect praise'. There are also new words for 'Stand up, stand up for Jesus'.

I hope that the following factual statements will be helpful.

- *Anglican Hymns Old and New* has 858 hymns, arranged alphabetically- compared with 533 in the current hymn book.
- The new book has a large selection of hymns for children.
- It contains almost all our good, traditional hymns and has a rich selection of carols for Christmas.
- It uses inclusive language and, as indicated in the examples above, reflects modern thinking about the place of the church in its use of imagery and metaphor.
- It has a wide selection of material from Iona.

***Continued on page 5***

***Continued from page 4***

One of the most important features, however, comes with the indexes. Choosing hymns is important. They need to reflect the theme of the season and the emphasis in a particular service. *Anglican Hymns Old and New* provides a number of very helpful guides which should enhance the quality and appropriateness of our hymns. There are suggestions for the Eucharist for each Sunday and major Holy Day for the entire three year cycle of the new Lectionary. There are guides arranged by theme- not only for the seasons of the year and holy days such as Good Friday but, even more helpfully, broader topics such as 'Peace', 'The Serving Community', 'Kingship and Kingdom'. A fascinating feature is the scriptural index, arranged in the order of the books of the Bible showing the origins of hymns with a direct scriptural reference point. I did not know, for example, that 'Ride on, ride on in majesty' has its origins in Ezekiel chapter 1 verse 26.

No hymn book is perfect, of course. I suggest that *Anglican Hymns Old and New* is a significant improvement on our current hymn book. If we adopt it, as I hope we will, I believe that the quality and depth of our worship will be greatly enhanced. I am all too aware that hymns are a contentious subject- we all have personal favourites and personal dislikes. If the new book is introduced, I will commit (as long as I have involvement in choosing hymns) not to overwhelm us with the unfamiliar although it is good to be introduced to new words and tunes so as we broaden our repertoire and our insights. As I hope you know, I am keen on good quality hymns- not old or new for their own sake- but recognising that good hymn writing has continued since the Victorian heyday.

The PCC will be considering the introduction of the new book at its November meeting with a view to its adoption in the new year. The PCC will consider the funding issues. I would be happy to host a session after church one day to talk about the proposed book and to try to answer questions and allay concerns. I think that the proposal is exciting. All I can promise is that, as soon as possible after we have the new book, St. Gertrude will be back.

**John Milner**



## WAS JESUS MARRIED?

**O**n 17th September, Karen King, the Hollis Professor of Divinity at Harvard Divinity School in Cambridge, Massachusetts, gave a paper in which she spoke about a small fragment of ancient papyrus, written in Coptic, the language of ancient Egyptian Christians which, she said, contained the words, 'Jesus said to them, my wife.' The next line was translated: 'She will be able to be my disciple,' Soon, newspapers all over the world were asking, 'Does this prove that Jesus married?'

Although mainstream Christianity, of which our Church is part, holds to the tradition that he was not married, in the early centuries of the Christian Church some groups of heretical Christians, known as gnostics, disagreed and taught that he was. Nearer our time, in the 19th century, there were Mormons who even believed that Jesus was polygamous. But for most people, the idea that Jesus might have had a wife only hit the headlines in 2003 with Dan Brown's best selling thriller, *The Da Vinci Code*, in which Jesus was married to Mary Magdalene, and by whom he had children and established a secret, royal bloodline. It's surprising how many people today seem to think that this is historical fact rather than fiction.

And now this 'ancient' fragment turns up. What are we to make of it? The first thing to note is that no one knows how old it is or where it was first found. Scholars are by nature cautious. They don't like to go beyond the evidence and too much of that is at present missing. News reporters, on the other hand, love drama and a good story. Speculation is meet and drink to them.

The fragment is tiny, about 3 by 1½ inches. Some experts have suggested that it's a forgery and as there's a market for antiquities that's not impossible. I have an 'ancient' Palestinian lamp which I bought in Jericho in 1967 and I've often wondered if that's wasn't a fake made for tourists.

But if the fragment is genuine, what then? The fact that it's in Coptic, points to its being Egyptian. Unless it can be carbon dated, its date can only be guessed at, say between 2-350 AD; but that still leaves us not knowing who might have written it. Being in Coptic, it's most likely to be a translation from an older Greek manuscript, though we've no idea which one .

This leaves us with the near certainty that if genuine it's a fragment of an unknown gnostic gospel, and of these many are known while many others have been lost. Everything turns then on what we make of these gnostic Christians. Were they only philosophical speculators who had little time for orthodox Christianity or did they preserve some genuine, historical traditions which were over-looked or perhaps even suppressed by the tradition to which we at St Chad's belong?

From a modern point of view, the more genuine a tradition the more Jewish it is, Jesus being a first century Jew; while the more speculative Greek thought it contains, the less Jewish and more suspect it becomes. On this basis, the Gospel of Mary is a fringe gospel while that of Thomas being closer to the Hebrew world of Matthew, Mark and Luke, is to be taken more seriously, which is why some years ago at St Chad's we read and discussed the Gospel of Thomas verse by verse.

It's true that in Jesus' day most Jewish men did marry, but not all. The sect known as the Essenes, the group which many believe wrote the Dead Sea Scrolls, were celibate. And we know that Jesus did have a wider family who held important positions of leadership in the early church. These were descendants of his close relatives and were known as the Desposyni. If Jesus had had children of his own, rivalry would have been inevitable and we would have heard about it.

Dan Brown and others argue that the church suppressed the tradition of Jesus' marriage because it valued virginity more, but this is a view that only came to the fore after the growth of the monasteries. Had Jesus married, like St Peter, no one at the time would have been surprised. There's no obvious reason why he couldn't have done had he wished. Personally, I suspect he didn't because his itinerant ministry would have played havoc with family life. The fragments is intriguing but proves nothing. The weight of evidence remains where it was: that Jesus was single.

**Albert Radcliffe.**

## **A Christmas Cracker**



Once again this year our Christmas Fair will be entitled 'A Christmas Cracker' and will be held on Saturday 1st December from 12.30 until 3.00 p.m.

We are hoping to have one giant TOMBOLA but we need your help and generosity. Please search your cupboards for any wine, spirits, chocolates or any forgotten Christmas gifts with which we can try to raise 400 prizes!! Please bring them to church on Sunday or Friday mornings or phone Christine Hindley on 224 8067.

There will be stalls selling cakes, books, jewellery and Christmas goods. There will be face painting and Father Christmas will be in attendance.

Join in the fun and stay and have some lunch.

## **St Chad & Holy Innocents Advent groups**

### **'Some people of the nativity story'**

|                         |                         |                      |
|-------------------------|-------------------------|----------------------|
| Wednesday 28th November | 'Mary & Elizabeth'.     | Venue St Chad's      |
| Wednesday 5th December  | 'Joseph & Zechariah'.   | Venue Holy Innocents |
| Wednesday 12th December | 'Onlookers'.            | Venue St Chad's      |
| Wednesday 19th December | 'Herod & the wise men'. | Venue Holy Innocents |

All evenings start at 7.30pm and end approximately 9.15pm.

There will be a break for tea/coffee in the middle.

**everyone is welcome**

## DIARY FOR NOVEMBER 2012

|    |                    |                               |  |
|----|--------------------|-------------------------------|--|
| 1  | Thursday           | 10.00am                       | Holy Communion                               |
| 4  | Sunday             | 08.00am<br>10.00am<br>06.30pm | Holy Communion<br>Holy Communion<br>Evensong |
| 6  | Tuesday            | 07.30pm<br>08.00pm            | Holy Communion<br>PCC                        |
| 8  | Thursday           | 10.00am                       | Holy Communion                               |
| 10 | Saturday           | 10.00am -12noon               | Artistic Explosion                           |
| 11 | Remembrance Sunday | 10.00am                       | Holy Communion and<br>Act of Remembrance     |
| 13 | Tuesday            | 07.30pm<br>08.00pm            | Holy Communion<br>Ladies group               |
| 15 | Thursday           | 10.00am                       | Holy Communion                               |
| 17 | Saturday           | 10.00am - 12noon              | Artistic Explosion                           |
| 18 | Sunday             | 10.00am                       | Holy Communion                               |
| 20 | Tuesday            | 07.30pm<br>08.00pm            | Holy Communion<br>Book Group                 |
| 22 | Thursday           | 10.00am                       | Holy Communion                               |
| 24 | Saturday           | 10.00am - 12noon              | Artistic Explosion                           |
| 25 | Sunday             | 10.00am                       | Holy Communion                               |
| 27 | Tuesday            | 07.30pm<br>08.00pm            | Holy Communion<br>Craft group                |
| 28 | Wednesday          | 07.30pm                       | Advent group                                 |
| 29 | Thursday           | 10.00am                       | Holy Communion                               |



## Tales from the War Memorial 8

### DOUGLAS EDWARD HAMNETT

|                                 |                                |
|---------------------------------|--------------------------------|
| <b>Rank:</b>                    | Wireless Telegraphist          |
| <b>Regiment/Service:</b>        | Royal Navy                     |
| <b>Unit/Ship:</b>               | H.M.S. `Whaddon`. (L45)        |
| <b>Died:</b>                    | 20.03.1944                     |
| <b>Age:</b>                     | 21                             |
| <b>Grave/National Memorial:</b> | Syracuse War Cemetery, Sicily. |
| <b>Memorial Reference:</b>      | I.B.13                         |
| <b>Additional Information:</b>  | Family details required.       |

An oak Credence Table bearing a brass plate was given to the church in his memory by his Commanding Officer and Shipmates, for the War Memorial Chapel. It is often used in the Lady Chapel.

In Grateful Memory of  
Douglas Edward Hamnett  
aged 21 years  
W/T. on H.M.S. "Whaddon"  
Died in Italy, 20th March, 1944  
and Buried at Syracuse

-----  
This Memorial, Subscribed to by his  
Commanding Officer and Shipmates, is  
a token of High Esteem  
May he Rest in Peace

HMS `Whaddon` was a type 1 hunt-class destroyer, commissioned in 1941. The Allied invasion of Sicily in 1943 drove the Axis Powers (Italy and Germany), from the island. The Commonwealth forces made their landing on the south-east corner of the island between Pachino and Syracuse. The Allied landings on the mainland followed. Syracuse War Cemetery contains 1059 commonwealth burials. If you have information about anyone on the War Memorial, please let me know.

## 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.

**This Month's Saint  
6th November,  
Leonard,  
6th Century?  
Hermit.**

As a child, whenever adults asked, 'What would you like to be when you grow up?' I'd say, 'An admiral;' or else 'A hermit,' probably to get away from adults asking annoying questions. In England, France and Germany, the most popular hermit was St Leonard, the patron saint of prisoners of war, horses and pregnant women. St Leonard's church, Middleton, in this diocese, is dedicated to him, along with 176 others across England.

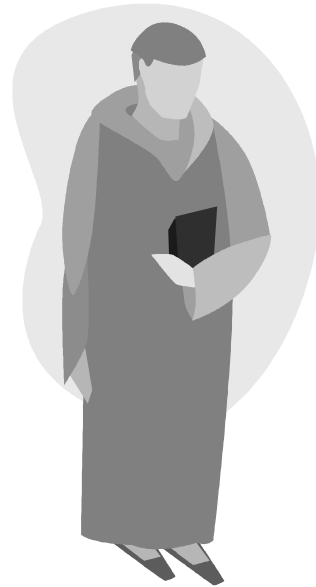
But who he was, when he lived and what he did, no one knows, except that he was a hermit. His life, written five centuries after his supposed death, is historically worthless. But some famous and powerful prisoners prayed to him and were released and pregnant women safely delivered that his fame and cult spread.

And even though hermits are not rated highly as celebrities these days, Leonard remains on our books as at least a pause for thought.

'Stop the world, I want to get off,' is the sigh of the would-be secular hermit. Whenever the strains of living in a complex society rob someone of their peace of mind or sense of the presence of God, the thought of being a hermit presents itself.

A hermit's life is one where spiritual and emotional distractions are reduced to an absolute minimum, so that basically all that's left is prayer, which for most of us is even less bearable than the troubles of this world at their worst.

Realising this, we can appreciate the scale of the spiritual heroics of hermits like Leonard. They succeed where the rest of us would surely fail. They are also a measure of the failure of the world, which we go to so much trouble and expense to create, but which nevertheless fails to satisfy our deepest needs.



something to think and pray about. Hermits are alone with the alone, a challenge to all who can't bear the futility and shallowness of much modern social life and yet cannot bear to be alone.

**Albert Radcliffe.**

## St Chad's Artistic Explosion

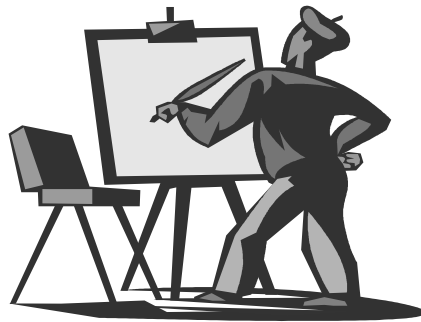
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2012**

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## **PARISH CONTACTS**

|                             |                                  |                                |
|-----------------------------|----------------------------------|--------------------------------|
| P.C.C. Secretary:           | Christine Hindley                | 0161 224 8067                  |
| Treasurer:                  | Mrs Muriel Hargreaves            | 0161 224 8802                  |
| Organist:                   | Robert Nicholls                  |                                |
| Sacristan:                  | Mrs Barbara Purvis               | 0161 286 1062                  |
| Magazine Editor             | Christine Hindley                | 0161 224 8067                  |
| Junior Church               | Jenny Black<br>Christine Hindley | 0161 286 3698<br>0161 224 8067 |
| Ladies Group                | Mrs Jean Matthews                | 0161 445 5632                  |
| Flowers Arranging in Church | Mrs Barbara Purvis               | 0161 286 1062                  |
| Child Protection Officer    | Judith Fletcher / Leslie Bell    |                                |

## **REGULAR SERVICES**

### **IN CHURCH**

|          |            |                  |
|----------|------------|------------------|
| Sunday   | 10.00 a.m. | Parish Eucharist |
| Tuesday  | 7.30 p.m.  | Holy Communion   |
| Thursday | 10.00 a.m. | Holy Communion   |

Also on First Sunday of each month:

8.00 a.m. Holy Communion

6.30 p.m. Evensong

### **IN THE HALL**

|             |           |                   |
|-------------|-----------|-------------------|
| 1st Tuesday | 8.00 p.m. | P.C.C.            |
| 2nd Tuesday | 8.00 p.m. | Ladies Group      |
| 3rd Tuesday | 8.00 p.m. | Book Group        |
| 4th Tuesday | 8.00 p.m. | Needlecraft Group |

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