

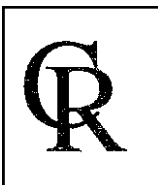
**THE
MAGAZINE
OF
ST CHAD'S
PARISH
CHURCH
LADYBARN**



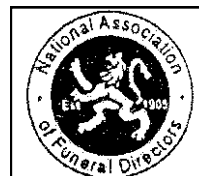
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DECEMBER 2012

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December 2012

In all churches things change and grow and develop and we can choose to grow and develop along with the new situation or we can choose to spend our time wishing it were otherwise. Here at St Chad's there are very few small children who attend on a regular basis, partly because many young parents are not in the habit of attending church, partly because there are an unusually small number of children who live in the parish, partly because many children nowadays spend less week day time with their parents and consequently there are more family things happening on Sundays.

Much as it would be lovely to know that we had a vibrant Sunday School, at this point in our shared church story, that isn't the case. Those who are interested in what we can do to accommodate young children as and when they are amongst us have met together and, after some very constructive discussions, have decided that we will create a 'story time' for junior school aged children in the middle of the service at a point when young, active minds may begin to get distracted.

Story time will take place in the hall during the sermon and the intercessions. The people looking after story time each week will speak to the parent or carer of the children in church that day, so that everyone knows when to go into the hall. There will always be two people supervising story time and children may, if necessary, be accompanied by a parent or carer for the first time or two while they get used to the way things run. For the service before and after story time the children will sit with their family in church.

It was also decided that we would create some activity bags to help amuse very small children and babies during the service. These will contain small, quiet toys and soft books and, once they are ready, can be handed out to parents with very small children by those who are welcoming people to the service at the door. If you would like to donate any small, clean toys or soft books for the bags they will be very welcome.

**Reverend Elizabeth Davies
Priest-in-Charge**

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

Churchwarden:

Diane Wynn
4 Holcombe Road
Fallowfield
M14 6QX
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25 Ashfield Lodge
Palatine Road
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M20 2UD

LOST BY SIX VOTES: WOMEN BISHOPS

A Christian realist knows that all change, even obvious change for the good, takes time. It took 56 years, from 1872 – 1918, for even older British women, of 30, to get the vote. With the Swiss it took until 1971! Change under dictatorships comes quickly, of course, but where everyone has a say and a vote, change can seem to take for ever; and of all institutions the church can appear to take longest of all. This is certainly and depressingly the case with Women Bishops and the General Synod of the Church of England.

It took from 1914-69, for Women Readers to become acceptable and from 1966-94, for women to be ordained as priests with exceptions being made for those parishes, St Chad's was not among them, that objected to women priests in principal. It's sad, but not surprising, human nature being what it is, that when women have equality in principal, if not always in practice, in all other areas of national life that in 2012 women in our church still can't be bishops.

It matters because the Church of England is still the national church and in this we are radically out of step with the rest of the nation, though only by six votes in the House of Laity! 26 bishops will still sit in the House of Lords and there'll not be a woman among them even though there'll be plenty on the benches around them.

In the eyes of ordinary, intelligent people who value our church even though they may not in practice belong, the vote against has cost us greatly in credibility and respect. Many are now questioning our right to remain established.

Those who voted against belong, on the whole, to two very conservative and traditional groups on the Anglo-Catholic and Evangelical wings of our church. While membership of the first group is declining, for the second its growing.

In a nutshell, those on the Catholic wing argue that because there were no women among the twelve apostles we have no right to change what Jesus did, and certainly not without the agreement of the Roman Catholic Church and the Orthodox Churches of the East.

Conservative Evangelicals, on the other hand, are often divided on this; but for many the sticking point is a literal interpretation of St Paul in his letter to the Ephesians [5:23-24], where he says that the man is to be the head of the woman as Christ is the head of the church. This is taken to mean that women should never be in a leadership role where men are concerned. Men and women are equal, they argue, but different and that means no women clergy. And on that they stick. They see women bishops as one more sign that the church is giving in to secular modernity and they are more than happy to be out of step with the rest of us.

The only hope now of ever having women bishops in the Church of England is to make sure that those who support them are returned to our synods, deanery, diocesan and national, in the next round of synod elections. Elections to General Synod will take place in 2015 and with a new synod the vote could well go in favour of women bishops, though the cost, in terms of divisiveness could be a high one. It's certain that, whatever happens, our church will never be the same again after the November vote against. Fundamentalism as the rejection of the modern world, is now a problem in all religions, including, alas, the Church of England.

Albert Radcliffe.

Christmas – according to the Gospel of St Matthew

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, are not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privately called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Where did Christmas stockings come from?

No one is really sure, but a story is told of St Nicholas, a bishop who lived in the 4th century, who may have started the custom by accident. St Nicholas was of a wealthy family, and of a generous heart. As Christmas approached one year, he wanted to help a poor family whom he knew, but he did not want them to know it was him. So he climbed up on their roof on Christmas Eve and dropped some coins down the chimney.

The next morning the coins, to the great surprise of the family, were found in the stockings of the ladies, who had hung them to dry by the fire the night before. Every year after that they put their stockings out, in the hope that some more money would fall into them. They told the story of this amazing appearance to their friends and neighbours, and the custom caught on.



Maia

In Christian legend, Maia was the name of the midwife
Joseph employed at the birth of Jesus.
In Greek her name means 'Good Woman.'

'Hurry man! The child is eager to be born.
Your wife, poor, shivering thing's not keen at all.
'The brighter the star, the greater the cold,'
she said - then snuggled close to the beasts in their stall.

'A warm stone from the fire will help. Next, fetch
me pitchers of water well-boiled. Camelmen
understand birth better than carpenters.
They joy in the blood and mess like the meanest wretch.

For them it means profit. For us women,
mess and blood is the story of our world
written by our men. I birthed Herod's son,
Prince Aristobolus. Such a good specimen

from upstart royal stock. Then his father
remembered Absalom and had him drowned.
So much water to wash away that mess.
You're here for the census, I suppose. I'd rather

Herod, though, than Rome's legions on the loose.
'Power always writes its thoughts in blood', it's said.
'God save us from midwives and philosophers,'
you say. Yet between us there'll never be a truce.

Men's minds bring the blood and their hearts the mess
good women must bring to birth in the world.
Perhaps tonight, though, it will be different.
I say this every time. If hope ever grew less,

I'd strangle them as they came from the womb.
But midwives pray to deliver an heir
whose cord and caul rewrite it all - where blood
and mess promise grace and the triumph of prayer.'

Albert Radcliffe



DIARY FOR DECEMBER 2012

1	Saturday	12.30pm – 3.00pm	Christmas Cracker Event
2	Advent Sunday	08.00am 10.00am 11.30am 06.30pm	Holy Communion Holy Communion John Milner will talk about the proposal for new hymn books, in the hall with tea/coffee Evensong
4	Tuesday	07.30pm 08.00pm	Holy Communion PCC
5	Wednesday	07.30pm	Advent Group, meet at Holy Innocents
6	Thursday	10.00am	Holy Communion
9	Sunday	10.00am	Holy Communion
11	Tuesday	07.30pm 08.00pm	Holy Communion Ladies group
12	Wednesday	07.30pm	Advent group meet at St Chad's
13	Thursday	10.00am	Holy Communion
16	Sunday	10.00am	Holy Communion
18	Tuesday	07.30pm	Holy Communion
19	Wednesday	07.30pm	Advent group meet at Holy Innocents
20	Thursday	10.00am	Holy Communion
23	Sunday	10.00am 06.30pm	Holy Communion Carol service
24	Christmas Eve	11.30pm	First communion of Christmas
25	Christmas Day	10.00am	Holy Communion for Christmas

Continued on page 9

Diary For December 2012 Continued			
27	Thursday		No service this morning
30	Sunday	10.00am	Short said Holy Communion service
1	New Year's Day	12 noon	Service of Holy Communion for the New Year
<p>Sunday 6th January Please note there will be no 8am service that morning, other services as normal.</p>			

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

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.
December 30th
Josephine Butler [1828-1906].
Social Reformer, Wife,
Mother.**

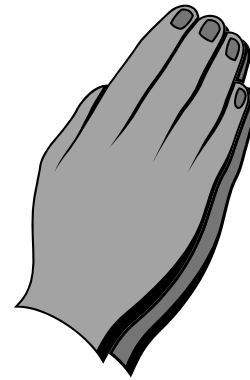
It used to be the intellectual fashion to belittle the Victorians as self-righteous bigots who covered the legs of pianos, and said one thing while doing another; a fashion typified by Lytton Strachey's debunking Eminent Victorians. But intellectual fashions change and we can now see the Victorians for the giants they often were in every field: in politics and science especially, and in the churches too.

On December 30th, we commemorate Josephine Butler, a woman of heroic moral and spiritual stature as well as of great beauty. Her father, John Grey, was a social reformer who campaigned for the 1832 Reform Bill and the repeal of the Corn Laws. His strong principles and hatred of injustice were passed on to his daughter.

In 1852, Josephine married a priest and Schools Examiner, George Butler. The major turning point in her life, however, came with the death in 1863 of their only daughter. To help cope with the loss, she took on charity work in the local workhouse and in rescuing young prostitutes from the streets. In 1867, she extended her concerns to include women's education. Then, in 1869, she began her campaign against the infamous Contagious Diseases Act.

In an attempt to reduce the prevalence of sexually transmitted diseases in the army and navy, women suspected of being prostitutes could be arrested and compulsorily examined. While others, like William Gladstone, risked misunderstanding by working quietly and sympathetically with prostitutes, Josephine Butler campaigned

openly, for which she and her husband, for allowing her to do so, were openly despised and criticised. Most women were too embarrassed to support her and she largely campaigned alone sustained by her husband and profound prayer life. Her spiritual model was the great mystic and Christian activist, St Catherine of Sienna. In 1878, to encourage others she published a life of the saint.



In 1885, with Florence Booth of the Salvation Army and W.T. Stead, she was finally successful in her campaign against 'white slavery' with its employment of thirteen year old girls in brothels. As a result, parliament raised the age of consent to sixteen, where it remains today, and in 1886 repealed the Contagious Diseases Act. Josephine Butler is rightly remembered as one of the great women of our church.

Albert Radcliffe

St Chad's Artistic Explosion

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

Saturday

**November
10th, 17th, & 24th
2012**

10a.m. - 12 Noon

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P.C.C. Secretary:	Christine Hindley	0161 224 8067
Treasurer:	Mrs Muriel Hargreaves	0161 224 8802
Organist:	Robert Nicholls	0161 225 0414
Sacristan:	Mrs Barbara Purvis	0161 286 1062
Magazine Editor	Christine Hindley	0161 224 8067
Junior Church	Jenny Black Christine Hindley	0161 286 3698 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	0161 248 7689

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.**