

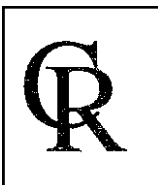
**THE
MAGAZINE
OF
ST CHAD'S
PARISH
CHURCH
LADYBARN**



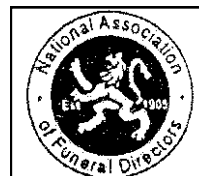
PRICE 30p

JANUARY 2013

www.stchadladybarn.org



**When help is
most needed**



Charles Robb and Sons

Funeral Directors

Day and Night Services

Private Chapels of Rest

Fairways Funeral Plan

22 Errwood Road, Levenshulme

Tel: 0161 224 1200

Geoff Matthews
Home Decorator

will decorate the gloom away

Reliable and Trustworthy

Tel: 01625 525552

JANUARY 2012

**A VERY HAPPY NEW YEAR
TO THE CONGREGATION OF ST CHAD'S CHURCH
AND TO ALL THOSE WHO READ THIS MAGAZINE**

At its meeting in December the PCC discussed the issue of caring pastorally, as a congregation, for those who are sick and for those who are housebound. This may seem like a straight forward problem to sort out, surely people are sick and we visit them as part of our Christian life and our church witness.

But, as with so many things in our modern day world, it is no longer as simple as that, if indeed it ever was in reality. Sometimes when people are sick they don't want to be visited, or they only want to be visited by certain people, or they only want to be visited when they're feeling up to a visit, and when we're sick we may not know from day to day how we will feel or how we will respond to visitors. Often when people are sick they can feel quite vulnerable and may find it difficult either to ask people not to visit, or to draw a visit to a close, without feeling that they may cause offence.

People who are house bound, or living in residential care, often welcome visits but once again have no control over them. They will often find that people may come regularly when their circumstances first change, when they first become less mobile or when they first go to live in a residential setting, but over time many visitors drop off and life can become lonely with little contact with the outside world except through the television.

As a church we have a mailing list for the magazine and a member of our congregation is very committed to mailing the magazine, Christmas cards and short letters on occasions, to those people who are unable to attend church. If you know of anyone who would like to have their name added to this list and receive contact in this way please let me know.

I am always happy to visit people at home (or in hospital or care home) if they are sick, or if they just want to talk confidentially, a phone call is all it takes to let me know. If you're phoning on behalf of someone else it would be considerate to ask them first as they may have particular days or times when visits are not appropriate, and it's useful for me to know that.

Continued on page 4

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
Tel: 248 7689

Lay Reader:

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

Continued from page 3

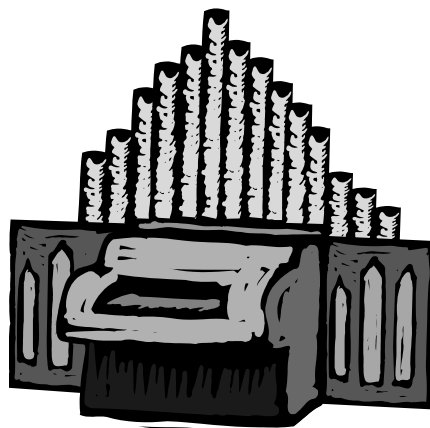
I hold confidentiality very highly and I will never tell anyone anything that is said to me. I don't report to the congregation or the PCC about people's health issues or personal problems, which mean that if you are sick and you want me to tell other people then you will need to tell me that. If I'm visiting you then I will, if I think it's appropriate, try to remember to ask if I may let others know how you are. However I will sometimes forget and I sometimes misjudge, just because we all sometimes forget things, and we all sometimes misjudge things.

At St Chad's we don't want people to feel lonely or isolated because they are sick or housebound, but this is not something I can do alone and so in the next few months the PCC will be discussing how we can enable pastoral care by the congregation to those who would appreciate that.

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

Ben San Lau on the Organ of King's College Chapel Cambridge Service of Nine Lessons and Carols

While he was at Manchester Grammar School, Ben San Lau was a greatly admired and much valued organist here at St Chad's. Recently he has been the Senior Organ Scholar at King's College Cambridge where he has been much involved in the college's now traditional Service of Nine Lessons and Carols. King's College has recently begun issuing CDs under its own label, including, this year a recording of the Nine Lessons and Carols. The CD costs £10 and can be order via Amazon, or through Canon Albert Radcliffe or Mr John Milner.



WHAT WAS THE STAR OF BETHLEHEM?

The answer is that nobody knows though there have been lots of interesting conjectures. Of the many Old Testament passages believed to refer to the coming of the Messiah there's one that's strangely not mentioned in the gospels, and that's Numbers 24:17, part of the prophecy of Balaam: 'There shall come forth a star out of Jacob.' In view of the Magi following the star to Bethlehem, it's strange that St Matthew doesn't pick up this reference as it would fit Jesus' birth perfectly. Perhaps the reason is that the man who claimed to be Messiah and led the Jews in their failed rebellion against Rome in 132-136 AD, was known as Simon Bar Kochba, that is, Simon Son of a Star. His rebellion was such a disaster that Jews were exiled from the Holy Land until 1948 with the founding of the modern State of Israel. Later, Christians would want no confusion between Jesus and Simon Bar Kochba, though the story of the star remained an essential part of the Nativity.

One other expression of interest is the phrase, We observed the rising of his star. This is taken to mean the heliacal rising, that is the first brief appearance of star or planet just before the dawn overwhelmed its light. It was a moment of great astrological interest. For example, the heliacal rising of Sirius, the Dog Star, told the Egyptians that the Nile would shortly flood.

Was the star a comet? Halley's comet appeared in 12BC but as Jesus was probably born about 4BC this would have been too early. If 4BC seems puzzling, the explanation is that Dionysius Exiguus, the monk who first calculated the date of Christmas, got his sums wrong by 4-6 years! However, there was a comet recorded in 5BC, so that that's a possibility. Comets, however, were usually thought to go with bad news and not good, so they're not a convincing explanation.

Was the star a conjunction of the planets Saturn and Jupiter? A conjunction is what astronomers call a line-up of two or more planets along our line of sight. In 1614, the great astronomer Johannes Kepler, calculated that in 7BC there would have been a conjunction of the bright planets Jupiter and Saturn, and this suggestion has been taken up by a number of commentators and theologians.



As the 'magi' were almost certainly priestly astrologers this has been interpreted as meaning that the Messiah's planet and the planet of Israel were in conjunction in the sign of Pisces, the constellation of 'The Last Days.' However, this is too neat to be convincing. It stretches the facts to breaking point and finds no support in ancient almanacs and horoscopes.

Continued on page 6

Continued from page 5

Was the star a Nova or Super-nova? This is a very modern suggestion. Novas and supernovas are stars which, being a great deal more massive than our sun, burn up much more quickly and end their lives dramatically in some sort of short-lived flare-up or explosion. These stars look like the sudden appearance of a new and very bright star and as such are recorded in old astronomical writings. The most famous example is the supernova of 4th July 1054 which was recorded all over the world. But, as there are no records of such an event around the time of Christ's birth, once again the explanation is unlikely.

The star was a double occultation by the moon of the planet Jupiter in 6BC in the sign Aries. This theory, by the astronomer Michael R. Molnar, dates from 1999, and is his interpretation of a 1st century Roman coin from Antioch, in Syria. The constellation Aries, he argues was the sign of the Jews, while Jupiter, the king of the gods, was the star of kingship. He also claimed to find supporting evidence from the writings of Firmicus Maternus, a Roman astrologer of the emperor Constantine's time, which he claims, supported an astrological belief that a divine and immortal king would be born under the sign of the Jews.

But for me, the strongest support for Molnar's theory is that it takes into account the 'Retrograde Motion' of Jupiter. The word 'planet' means 'wanderer', a wandering star, and in their wanderings the planets follow roughly the paths of the sun and the moon; only on their journeys the planets Mars, Jupiter and Saturn appear on occasions to stop and move backwards. This is their retrograde motion. At the point they reverse direction they therefore appear to stand still, just as St Matthew says the Star of Bethlehem did. [2:10].

All the explanations looked at have their weakness, but Molnar's probably has the fewest.

Albert Radcliffe.



Another Tough Question for the Church: Gay and Lesbian Marriage

Just as the Church of England was beginning to recover from the failure of Synod to vote for women bishops, especially when that's what most churchgoers and non-churchgoers appeared to want, along comes an even more controversial topic: the marriage of gay and lesbian couples.

There are at least two issues here and it helps to tease them apart: the first has to do with the nature of marriage itself; the second whether it's right or wrong for the church to bless same sex relationships as marriages, especially when such a relationship is physical in its expression.

The irony of gays and lesbians wishing to marry when most straight couples can't be bothered has not been lost on commentators! However, the important thing to note is that marriage is and always has been a very adaptable institution; its practice and meaning are always changing. For example, 'companionate' marriage as it developed after the Reformation is a very different kind of relationship to the one it eventually replaced, in which the wife was legally and emotionally the husband's chattel. When the changing nature of marriage is recognised like this, the question then becomes: Is marriage as an institution flexible enough to accommodate couples of the same sex?

It's here that opinions differ most sharply. At one end of the spectrum there are 'traditionalists' for whom biblical and / or ecclesiastical truths are eternal, unchanging and are to be stoutly defended; while, at the other, there are those who, like the writer, recognise that, both in the Bible and in the Church, beliefs and practices continually change and develop. Between these two opposing views there are naturally many possible combinations and accommodations.

The fact is, however, that all around us family life, friendship, marriage and sexual behaviour are changing faster than any of us can adequately interpret and understand, and this is as true in the churches as it is in the academic and political worlds. Nevertheless, decisions have to be made and are being made and our church must keep up or become irrelevant to the nation's pastoral and spiritual needs.

The issues involved in same-sex marriages are divisive and our church must manage them as charitably and as maturely as it can. They are not going to go away. It's important, too, at this point to remember that in the Church of England it's not the priest who does the actual marrying. It's the couple when they exchange their vows and make their commitment to each other. All the priest does is declare them to be husband and wife and then bless them. Nor does the state marry them. All the state does is recognise the marriage as legal.

Continued on page 8

Continued from page 7

The upshot of all this is that social practice is changing more quickly than anthropologists, sociologists, psychologists, politicians or theologians can keep up with. Same sex couples wishing to marry have caught us all pretty much on the hop while at the same time hoping for spiritual insight and approval. Can a lasting, loving, committed, same-sex relationship between two devout, practising Anglican Christians be described as a marriage? And if it's not marriage then what description would do their relationship justice? Furthermore, if bishops have blessed nuclear submarines and those who sail in them, is it more controversial to bless a faithful, loving Christian couple in a same-sex marriage?

We may feel that the issue has come at the wrong time and found the churches ill-prepared. On the other hand, there is no doubt that attitudes to gays and lesbians have been transformed for the better over the last 50 years. In fact, they've become more charitable and more Christian. There is much less contempt and hatred about, and more tolerance and even a welcoming acceptance with openness, honesty and transparency in families, societies and churches. In many ways, same-sex marriage is now an inevitable development, so that if we welcome the changes noted so far, then same-sex marriage is an outcome that should be taken as seriously and as positively as possible. Nevertheless, this is unexplored territory and many will feel that Dean Inge's observation that, 'He who marries the spirit of the age soon finds himself a widower,' is one we should not ignore. The discussion has begun, the pressures are on, it's a topic that's not going to go away and this pastoral article is written in the hope that it will help clarify things a little.

Albert Radcliffe.

The Star Stood Over Bethlehem.

Mary watched its progress across the heavens.
Sirius-bright it paused where she had stopped.
What does it mean for a star to stand still?
Their movement marks the passage of a day,
a year in all the stories of the world.
Was this some halt in time? Had the skies ceased
to signify the destinies of men?
Bethlehem was near. Like a break in prayer
they rested where their road had narrowed.
The hesitation ran deep within her,
a silence reaching to the child within,
questioning that 'Yes' she had given God.
Like an angel, Doubt, the strengthener of faith
was visiting his children, prodding her
where trust and confidence held dark retreat.
Joseph sat beside her; doubt sat with doubt,
until its final arguments were spent;
for compared with faith what has doubt to offer?
She stood and then her pains began again

Albert Radcliffe.

DIARY FOR JANUARY 2013

1	Tuesday	12 noon	A short service of communion, with hymns. Readings and prayers for the New Year
3	Thursday	10.00a.m.	Holy Communion
6	Sunday	10.00a.m.	No 8.00a.m. Service today Holy Communion for the Feast of The Epiphany.
		06.30p.m.	Evensong
8	Tuesday	07.30p.m.	Holy Communion
9	Wednesday	07.30p.m.	PCC meeting with the Diocesan Stewardship Officer
10	Thursday	10.00a.m.	Holy Communion
13	Sunday	10.00a.m.	Holy Communion
15	Tuesday	07.30p.m. 08.00p.m.	Holy Communion Book Club
17	Thursday	10.00p.m.	Holy Communion
19	Saturday	11.00a.m. - 12.30p.m.	Meeting in the hall for those who Read or lead prayers in church and for any who would like to join the group
20	Sunday	10.00a.m. 11.20a.m.	Holy Communion Short Parish meeting about the Proposed new hymn book
22	Tuesday	07.30p.m. 08.00p.m.	Holy Communion Needle Craft Group
23	Wednesday	07.30p.m.	Meeting in the hall for those Interested in children's work Within the church
24	Thursday	10.00a.m. 7.30p.m.	Holy Communion Deanery Synod will be meeting In the church

Diary For January 2013 Continued

27	Sunday	10.00a.m.	Holy Communion
29	Tuesday	7.30p.m.	Holy Communion
31	Thursday	10.00a.m.	Holy Communion

Tales from the War Memorial . 13

JAMES H. MACAULEY

Rank: Private
Regiment/Service: Seaforth Highlanders
Unit/Ship: 4th Btn.
Service No: 2805
Died: 9.05.1915
Age: 23
Grave/National Memorial: Le Touret Memorial, Pas de Calais, France
Refs: Panels 38 and 39

Additional information: James Harold Macauley, of Workington, Cumberland, was the fourth child of James and Margaret Macaulay, and brother to Margaret, Minnie, Robert, Arthur, Elizabeth, Evelyn and Edward. He came to Manchester with his brother and sisters, and his sister Minnie, who was a nurse, was to marry Harold Burgess in 1914.

The Le Touret Memorial is in the Military Cemetery and commemorates 13,394 servicemen who fell in this part of the Western Front before 25th September 1915, and have no known grave. Men of the Indian Corps began burying their fallen comrades on the site in November 1914, and the cemetery was used continuously until the end of the war.

In October 1914 men of the British Expeditionary Force moved north to French Flanders and over the next year most of the British activity in the area focused on an attempt to dislodge the German forces from their dominant position on the Aubers Ridge, and capture the city of Lille. Following the British capture of the village of Neuve Chapelle in March 1915, the Germans strengthened their position on the ridge. These extra defences escaped the notice of the British commanders and frustrated the Allied attempts to break through at the battles of Aubers Ridge and Festubert in May 1915. Attempts to take the Germans by surprise failed and the heavy bombardment pinned down the Seaforth's in their own trenches. The British troops were ill prepared and short of ammunition. The battle has been described as an unmitigated disaster with many casualties, and no ground was won and no advantage gained.

John Davies

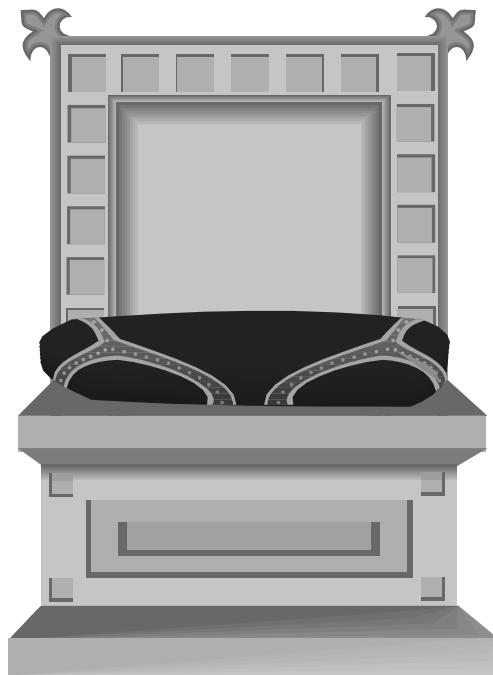
If you have any information about those commemorated on the memorial, please let me know.

**This Month's Saint.
January 30th
Charles I, King and Martyr
1649.**

Charles I [1600-1649] is remembered in the Church of England not as a Saint, but as a martyr. At the end of his long struggle with parliament he could have saved his life and his throne if he had been prepared to sacrifice the Church of England to his Puritan opponents and become a Presbyterian. Instead he chose to defend the church and was illegally executed as a result. In many things, Charles could not be trusted to keep the promises wrung from him by circumstance and threats, but in his love of the Church he was totally faithful, and for this Anglicans have always honoured him. Those on holiday in Falmouth will find a parish church there dedicated to his memory. There are a number elsewhere throughout England.

In most of the things he defended we would nowadays see Charles as hopelessly wrong. Much as many of us prefer a monarch to a president, no Anglican today would defend the Divine Right of Kings, which, in the days before democracy as we now know it, was preached from the vast majority of Anglican pulpits – though not, of course, from Manchester's Collegiate Church which, in theology and ministry, was Calvinist and Presbyterian and very anti-king. Yet, in the depth of his personal faith and in his commitment to his responsibilities as monarch, Charles was as firm in his religious convictions as he was in the integrity of his personal morals. For that and for his love of our Church, at the Restoration of Charles II, his commemoration was added as a day of national fasting to the old Book of Common Prayer. It was removed in 1859 but put back again in 1980 with the ASB and there it remains as a reminder of the need for wisdom and integrity in national life.

Albert Radcliffe



St Chad's Pastoral Pamphlets.

On November 4th, with the rector's permission, I launched a series of folding pamphlets on pastoral subjects likely to be of interest to our congregation. The first was called, Being a Christian in Sickness. It prompted the sort of interest, enquiry and debate that St Chad's so much enjoys.

I began the series some years ago while I was at the cathedral and have extended them for our parish use. The series currently stands at sixteen titles: The Christian and Depression; Coping with Grief; Learning to Pray; What's the Difference between Living Together, Marriage and Holy Matrimony? Do the Beliefs of the Christian Church change? Science and Religion; Why a church is built the way it is, Understanding the Holy Communion Service; The Lord's Prayer; For those thinking of having their Baby Christened; Brief Prayers and Snap Meditations for Busy Times; God; The Church of England; Meditation; The Holocaust and the Christian Church, and Being a Christian in Sickness.

The pamphlets aim to inform and interest in a straightforward sort of way on a wide variety of subjects likely to be of interest both within and beyond our congregation. They will sell for 20p each. Other titles are in preparation.

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.

CHERRY MANOR LANDSCAPES

FOR ALL YOUR GARDENING REQUIREMENTS

***Garden Design and Planting
Regular Maintenance
Renovation and Clearance***

- 25 Years Experience -

Alan Horne, B.A., M.Hort (RHS)

07758 357 142

RETIRED? REDUNDANT?

TIME ON YOUR HANDS?

Join the admin team of O & A, a local community initiative offering courses for adults in languages, art, music, history and current affairs.

VOLUNTARY

Ring Eileen on:-

0161 - 445 - 7694

Computer Problem? We Can Fix It!

Experienced • Qualified • Insured • Local



Microsoft
CERTIFIED
Professional

- ✓ **We come to you**
Let us accurately diagnose the fault and fix it fast in your own home or office.
- ✓ **Out of hours service at no extra charge**
Daytime, evening and weekend appointments are available - we can even come out the same day!
- ✓ **A long established, national brand you can trust**
Real peace of mind knowing you're calling in a CRB vetted, Microsoft Qualified, fully insured professional.
- ✓ **Fair fees and a scrupulously honest service**
We operate in a clear and simple way and will always make you aware of the costs involved.



Call your local 7 - Day
Helpline today:

0161 401 6100

323 Yew Tree, Road, Withington, Manchester, M20 3FP.

PARISH CONTACTS

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.**