

THE MAGAZINE OF ST CHAD'S PARISH CHURCH LADYBARN



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JANUARY 2014
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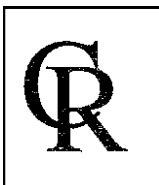
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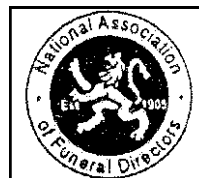
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JANUARY 2014

What does the Rector do with her working time?

While I've been away on my sabbatical a few of you may have begun to ponder what exactly it is I do with my time during the working week and so I thought I would just share a few of those things with you. It is a job that is often difficult to define and difficult to quantify, especially in an age of targets and results and so I understand that, once people have become interested, then it becomes something of a conundrum.

My working hours are not set out, which is both a blessing and a curse. It's a blessing because it means that for much of the time I can organise my tasks as best suits my way of working and I can fit in my other (out of work) commitments around parish life. It's a curse because there's no going-home time and there's never any sense of the job being finished, new things are always piling up demanding attention. Unlike most people, even those in very stressful jobs, I never get to 'leave the job behind' for a day or a weekend and turn off the phone. I don't arrive at work and I don't leave to go home, work is always here and I live in a place which is not my own home.

There seems to me to be a great deal of admin type work to be done here, which I don't enjoy, which I'm not particularly good at and which is incredibly time consuming. Today, for example, I have been finishing creating the service sheet for the carol service, I have organised invitations to the carol service to be posted to people I have been in contact with pastorally (baptisms, funerals, weddings etc) during the past couple of years; I have sent out more than fifty invitations, and I have printed flyers for the carol service and the community carol singing.

The pastoral work of the parish is largely confidential but over the past year I've sat with someone who was sick at night in casualty, I've counselled people in damaging relationships, I've visited people who are dying and those who are sick and housebound; I'm a voice at the end of a phone for several people who don't wish to be visited but wish to talk.

The Sunday sermon takes a great deal of preparation and writing – it's generally considered that for every minute of spoken sermon there is an hour of preparation time, which means that a ten minute sermon takes up to ten hours to prepare; this is probably an ideal as often there just isn't ten hours available for the task. However, I am one of those priests who consider that if a sermon is to be delivered then it must be delivered to the best standard possible and so I do spend a great deal of time on my sermons; as I do on tasks such as writing for the magazine.

Continued on page 4

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Continued from page 3

Reading, studying and praying have always been an essential part of a priest's life, they're part of the job description and we promise to do them faithfully and regularly when we are ordained; I try to incorporate all of those into every working day and I always have a study project 'on the go'. When it comes to reading and studying there is an old saying that goes something like this, 'an hour a day, a day a month, a week a year', which I try to keep to.

Some aspects of parish life probably take up more time than people may imagine, so for example, a funeral takes time to arrange, time to visit with the family, time to prepare the service and write a eulogy, time to conduct the service and time to contact or visit the family sometime later; the whole task may take up to eight hours when added together.

When people are asking for baptism I never just send them a form to fill in, I always book an appointment to see them so that we can talk about baptism, look at the actual service and think about the promises they and their God-parents will be making. Often these occasions bring up other issues that people wish to discuss and so can be quite time consuming.

There are of course services to prepare and take each week and the special occasions of Easter and Christmas to plan and coordinate, and Lent and Advent groups to arrange.

On fairly regular occasions I take a midweek service at Holy Innocents' Church and occasionally elsewhere and these are important links for St Chad's. I also meet regularly with colleagues from local churches – both from the Deanery and Churches Together - and with my own support group and my spiritual director; in a job where I am largely a lone worker these times are always immensely important and help keep everything in perspective. There are, of course, other meetings: with churchwardens to discuss the running of the parish, with our Readers to discuss the services and the seasonal worship, with our treasurer to discuss finance matters, with the PCC to make decisions on behalf of the whole church and with other groups of people when needed.

Most parish priests do jobs for the diocese outside of the parish and one of the things that I am involved with is the exploration of vocations by those who are considering Ordained or Reader ministry. As a part of that I am one of the Bishop's Examining Chaplains which involves interviewing people on a regular basis, writing reports on the interviews and attending training and update sessions (we are supposed to allocate two hours for each interview, preparation for the interview probably takes an hour and writing the report, with prayerful reflection, may also take two hours).

I'm conscious that I rarely tell people that I'm doing most of these things and so I can understand that for some people if they don't know what I'm doing then I mustn't be doing anything; that's really not the case but a lot of what I spend my working time with is either confidential (so I won't be talking about it) or I've always assumed that it's not terribly interesting to anyone not involved. However, if you want to know more about the things I do in my working time then it is ok to ask. I'll be pleased to talk.

Wishing everyone a peaceful and safe New Year

Elizabeth

Reverend Elizabeth Davies
Priest-in-charge

COUNTDOWN

I had a very interesting afternoon at Media City last month. Joyce from church managed to get tickets for some recordings of the Channel 4 programme Countdown. I think there were about 100 people in the studio and we all went in together and were told where to sit. On each of the seats was a pen and a pad of paper so we could have a go at the word and number games. It was really fascinating to see the presenters and participants in the flesh as it were and to see how the programme is put together. It does not always go smoothly and so they have to stop the recording and do that bit again. On hand in between takes and advert breaks was a warm up man who kept us amused with anecdotes and chats with people in the audience.

During the interval after the 2nd programme we were all given a bottle of water and a chocolate biscuit before the 3rd and last show was recorded. It was a fairly long afternoon as we did not get away until after 6pm but very enjoyable, and of course, everything was free!

Pam Race

Christmas Cracker Fayre - A Letter of Thanksgiving

Towards the end of last year, do you remember it? We held our very own Christmas Cracker Fayre, which generated over £1,000 to support our continuing mission in Ladybarn, Withington. I would like to congratulate and thank everyone who made it happen.

In the region of 400 quality items were donated by yourselves for stalls - Thank you! Hours of preparation were put in - Thank you! On the day mercurial effort was put in by key people organizing their own part - Thank you! Family and friends were co-opted in to support the stalls - Thank you! The Friday Gang prepared the hall, the Heavy Gang transformed it (and put it all back), the Kitchen Gang prepared brilliantly, the Bakers Gang sweated over hot ovens - great, Thank you! Do you realize we are great at this working as a team!

Then the people come, our customer base turned up - Thank you! Oh yes and if you are reading this and thinking "he hasn't thanked me!" Oh yes I have - Thank you!

The Facilitator

Thanks to Sainsbury's, The CO-OP and Milan Cuts for their gifts of support

**I KNOW, I KNEW, I WILL KNOW - I HOPE AND PRAY
A PERSONAL REFLECTION**

I know there are things I have forgotten, I know there are things I know, I know there are things I will get to know on this journey of life! I was born with the words why?, How?, Who?, What?, When?, and Where?, on my lips and constantly question the world about me and the people in it! For over Seventy years now I have read and listened and debated with extraordinary people who have guided and advised me towards answering all my questions - so why am I still uncertain about the depth and nature of my faith and what I really and truly believe, particularly and specifically about God? Quite recently, in a fascinating sermon, I heard that everything in the Bible is not necessarily to be believed. I have heard this interpretational view many times, not least in my college years when, for three years on my intensive course, the Bible was dissected, and words and phrases like 'Allegorical' and 'Ancient Interpretation' and 'Modern Interpretation' were all applied until at one point I was never quite sure what to believe about what - or who!

I could go on boring you with my thoughts and doubts but I won't. Suffice to say it seems to me my questions will go on and on and on until - 'God Willing?!' I will discover the truth - or not!

Signed a keen and eager yet still Doubting Thomas

From the Registers...

Holy Baptism.

We welcome into God's family:

There were no Christenings in November

Holy Matrimony

We asked God's blessing on the marriage of:

There were no weddings in November

Christian Committal

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

28 Nov Eileen Hunt

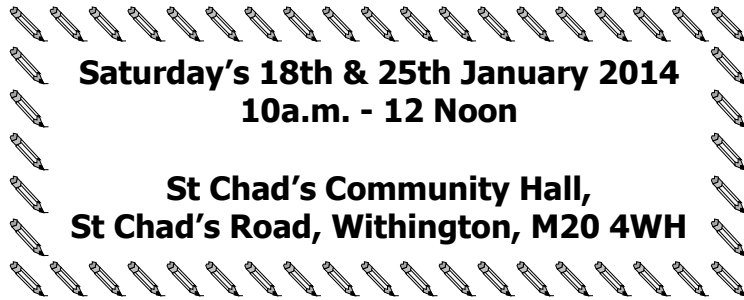
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The Joy Luck Club by Amy Tan

Amy Tan was born in America, to Chinese immigrant parents. It gave her a sensitive understanding of the life her parents had left behind and the new life they were learning to live.

She has written an unusual book about mothers and daughters. In 1949, four Chinese women, recent immigrants to San Francisco, meet weekly to play their favourite game of Mah Jong, and call themselves the 'Joy Luck Club'. They have kept their Chinese beliefs and traditions, but their American-born daughters think that these ideas are irrelevant to their western lifestyle. Until that is, their own inner crises show just how much they have inherited from their mother's past.

The writing style reflects the neat and understated world of these oriental ladies, and provides a snapshot of the life they left behind as well as their new experiences. It is a book about change and also about the importance, attached by displaced individuals, of bonding with other alienated people, in the difficult struggle for survival and happiness.

The book is divided into chapters, each offering a glimpse into the life of one of the characters. Unfortunately, this gives the impression of a series of short stories rather than a novel, and causes the narrative to be quite difficult to follow. However, it gave us all pleasure to read this book and to learn a little about the rather elusive world of these Chinese ladies.

Barbara Leary

**Our next book, which we shall discuss in January, will be 'Of Mice and Men' by
John Steinbeck**

DIARY FOR JANUARY 2014

1	Wednesday	11.00am	Eucharist with prayers for New Year
2	Thursday	10.00am	No service
5	Sunday - Epiphany	10.00am 6.30pm	Eucharist Evensong
7	Tuesday	7.30pm	Eucharist
9	Thursday	10.00am	Eucharist
12	Sunday	10.00am	Eucharist Ladies Group outing to Wycliffe Hotel
14	Tuesday	7.30pm	Eucharist
16	Thursday	10.00am	Eucharist
19	Sunday	10.00am	Eucharist
21	Tuesday	7.30pm 8.00pm	Eucharist Book Group
23	Thursday	10.00am	Eucharist
26	Sunday	10.00am	Eucharist
28	Tuesday	7.30pm 8.00pm	Evening Prayer Needlework Group
30	Thursday	10.00am	Eucharist

The next PCC meeting will be held on Tuesday 4th February 2014,
no PCC meeting in January.

Bible Study Groups will be starting in the middle of
January, look out for more details to follow.

This Month's Saint.
12th January,
Benedict Biscop,
Abbot of Wearmouth and Scholar c628-c689.

The 7th century was an important time for the Christian Church in these islands. At its beginning, St Mungo, aka St Kentigern was busy evangelising the Kingdom of Strathclyde; in Wales, St David had recently died after establishing the church there; while in 686AD, the Isle of White became the last part of England to convert to Christianity.

In the north, in the kingdom of Northumbria, in which, what is now Manchester was probably situated, a remarkable Benedictine monk, St Benedict Biscop, was equipping his church with the best that the sciences and the arts could then offer. His learning, which was immense, he passed on to St Bede [673-735]. This was the time once known as The Dark Ages, but thanks to Benedict, the kingdom of Northumbria became so culturally advanced that when the Emperor Charlemagne [742-814] wanted to establish an educational programme throughout his empire, he sent for another Northumbrian, Alcuin c740-804.

Benedict Biscop was born into an aristocratic Northumbrian warrior family and destined for royal service. It was a time when the Christian Church was the source of a higher civilisation than the Anglo-Saxon and the Northumbrian kings wanted it for their kingdom. About c653, Benedict travelled with his friend Wilfred the Elder to Rome and returned determined that the Church in England would one day catch up with the continental church.

Twelve years later he returned to Rome with one of the royal princes and on the journey home spent two years at the monastery of Lerins, in France. It was there that he took monastic vows and the name Benedict. On his third visit to Rome in 669, the pope asked him to accompany the Archbishop of Canterbury back to England.

For a while, Benedict was abbot of the monastery of St Peter and St Paul at Canterbury but then in 674, king Ecgfrith impressed with his abilities asked him to build a continental style monastery in Northumbria. The result was St Peter's at Wearmouth. Benedict was determined that English monasteries should rival the best in Europe and on his fourth journey to Rome brought back stonemason painters and glass-makers, relics and books for its library.

The new monastery was the first stone-built building in England since Roman times. A second monastery, St Paul's at Jarrow followed in 682. Benedict even imported singers from France to teach the Angle's Roman chant. In this way, for the next thousand years, the culture of England could be said to have been built on the Christian Church and faith and the saintly Benedict Biscop was one of the key figures responsible.

Albert Radcliffe.

MARK - the gospel with moving pictures of Jesus in action

Mark is the shortest of the Gospels, and most likely the first to be written (about 65 – 70AD). It is certainly the most action-packed!

The gospel of Mark was written by John Mark, whose name occurs often in Acts. His mother lived in a house in Jerusalem, where Jesus' followers met in the early days of the church there. (Acts 12:12). John Mark was cousin to Barnabas, Paul's travelling companion.

John Mark had set off with Paul on the first great missionary tour, but then disgraced himself by going home – not making himself popular with Paul! However Barnabas gave John Mark a second chance, and in later years John Mark won the friendship of Paul. When Paul was in prison John Mark stood by him (Colossians 4).

Mark's gospel was written not when John Mark was in Jerusalem, but later, when he had spent some time with Peter in Rome. Peter had come to love John Mark as his own son. (1 Peter 5:13), and there is a strong early tradition that John Mark set down Jesus' story as he had heard it directly from the apostle Peter.

For example, Papias, writing about AD140, said: "Mark, who was the interpreter of Peter, wrote down accurately all that he remembered, whether of sayings or doings of Christ, but not in order. For he was neither a hearer nor companion of the Lord."

Some years later Irenaeus wrote that Mark's gospel was written "when Peter and Paul were preaching the gospel in Rome and founding the church there." After their deaths, "Mark, Peter's disciple, has himself delivered to us in writing the substance of Peter's preaching."

John Mark wrote his gospel with extraordinary vividness. And he obviously knew he would have non-Jewish readers, because he often explains Jewish customs.

The Gospel begins with a bang: "The beginning of the good news of Jesus Christ, the Son of God..." No beating about the bush – here is the purpose and the message right from the opening verse.

The word 'gospel' in Greek is evangelion – good news (hence the term evangelist). So where does the actual word 'gospel' come from? The Anglo-Saxons first thought it up, using the term 'Godspell', a word that may mean 'good news' or 'news about God'. It was an apt way to refer to the new faith when it reached them. (Hence 'Godspell' as the name of famous West End musical about the life of Jesus.)

Mark opens the action not with the birth of Jesus, but rather with his baptism by John. Then the action moves swiftly towards the crisis of the cross and resurrection. Within this framework, the material tends to be not in chronological order, but rather grouped by subject. The book bustles with action and details. It gives far more detail than Matthew's in the accounts of what Jesus did, but deals more briefly with Jesus' teaching.

Mark does not have much that is all his own – in fact - only four paragraphs in all! This is because both Matthew and Luke borrowed heavily from him when they came to write their gospels. And yet we still have something unique in Mark: moving pictures of Jesus in action, convincing us by what he does that his claim to be the Son of God was true. There are fewer stories in Mark than in the other gospels, but these stories are longer, and the detail in them hints of Peter's remembered eye-witness accounts.

A PARTRIDGE IN A PEAR TREE

What in the world do leaping lords, French hens, swimming swans, and especially the partridge who won't come out of the pear tree have to do with Christmas?

From 1558 until 1829, Roman Catholics in England were not permitted to practice their faith openly. Someone during that era wrote this carol as a catechism song for young Catholics.

It has two levels of meaning the surface meaning plus a hidden meaning known only to members of their church. Each element in the carol has a code word for a religious reality which the children could remember.

The Partridge in the pear tree was Jesus Christ.

Two turtle doves were the Old and New Testaments.

Three French hens stood for faith, hope and love.

The four calling birds were the four gospels of Matthew, Mark, Luke and John.

The five golden rings recalled the Torah or Law, the first five books of the Old Testament.

The six geese a-laying stood for the six days of creation.

Seven swans a-swimming represented the sevenfold gifts of the Holy Spirit-Prophecy, Serving, Teaching, Exhortation, Contribution, Leadership and Mercy.

The eight maids a-milking were the eight beatitudes.

Nine ladies dancing were the nine fruits of the Holy Spirit-Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self Control.

The ten lords a-leaping were the ten commandments.

The eleven pipers piping stood for the eleven faithful disciples.

The twelve drummers drumming symbolized the twelve points of belief in the Apostles' Creed.

Now you know how that strange song became a Christmas Carol.



St Chad's Bible Quiz, Answers in next month's magazine.

- [1] What were the names of Jesus' brothers?
- [2] Where would you find the Ten Commandments?
- [3] How many psalms are there in the Psalter?
- [4] Which language was the New Testament written in?
- [5] What was St Luke's profession?
- [6] What trade was St Paul's trained in?
- [7] What was the name of Jeremiah's scribe or secretary?
- [8] What do the initials INRI found on a crucifix mean?
- [9] Who wrestled with the angel at the brook Jabbock?
- [10] Which Israelite king tried to kill David?
- [11] Who were the Cherithites and Pelethites?
- [12] Which of the twelve disciples looked after the money?
- [13] What were the names of Lazarus' sisters?
- [14] What was the Golden Calf?
- [15] Name one of the Wisdom writings of the Old Testament?
- [16] How many books are there in the Old Testament?
- [17] How many books are there in the New Testament?
- [18] Which prophet saw the vision of the Valley of Bones?
- [19] Where would you find the Apocrypha in an Anglican Bible?
- [20] Who was the first Christian martyr?
- [21] How did Lydia earn her living?
- [22] Where would you find the vision of the Four Horsemen?
- [23] In Christian tradition who was the Beloved Disciple of St John's Gospel?
- [24] Who was Moses' brother?
- [25] Where would you find the Sermon on the Mount?
- [26] Who cut off the head of Holofernes?
- [26] Who wrote: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you'?
- [27] What did Joseph ask should happen to his bones?
- [28] In Proverbs what is 'the spirit of man' said to be?
- [29] What is the shortest verse in the Bible?
- [30] Which gospel in all modern translations really ends with the words, 'for they were afraid?'
- [31] What is the last word of the Bible?
- [32] Who or what were the Baals?
- [33] In which book of the New Testament would you find reference to Melchizadek?
- [34] What was the name of Samuel's mother?
- [35] Who was the prophet who heard the 'still small voice?'
- [36] In which book of the Bible would you find reference to, Vanity of Vanities?'
- [37] Who slew Goliath?
- [38] Who took the place of Judas among the 12 apostles?
- [39] Who helped Jesus carry his cross?
- [40] To whom did St Paul commend 'Phoebe our sister.'

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	Parish Eucharist
Tuesday	07.30pm	Holy Communion
Thursday	10.00am	Holy Communion

Also on the first Sunday of each month:

08.00am	Holy Communion
06.30pm	Evensong

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.**