

Deane Parish Magazine

March



2005



March Diary

March 6	Lent 4 Mothering Sunday
9.00 a.m.	Holy Communion (CW)
10.30 a.m.	Family Worship for Mothering Sunday
6.00 p.m.	Holy Communion — Common Worship
March 13	Lent 5
9.00 a.m.	Holy Communion 1662
10.30 a.m.	Service of the Word
6.00 p.m.	Service of the Word
March 20	Palm Sunday
9.00 a.m.	Holy Communion 1662
10.30 a.m.	Family Worship with Baptism
6.00 p.m.	Service of the Word
March 27	Easter Day
9.00 a.m.	Holy Communion 1662
10.30 a.m.	Family Service followed by Holy Communion
6.00 p.m.	Easter Anthology

See also services for **Holy Week** on page 9.

Lent Series

2nd March

Service in a World that Looks after Number One

Speaker: Gerald Broadbent; Venue - St Thomas & St John Lostock

9th March

Contentment in a World that Never Has Enough

Speaker: Julia Davies; Venue: St Bede's Morris Green

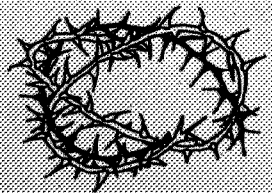
16th March

Holiness in a World where Anything Goes

Speaker: Paul Ellis; Venue - Chew Moor Methodist

Communion Readings

March 6	Lent 4
1 Samuel 16.1-13; John 9.1-25; 24, 25	
March 13	Lent 5
Ezekiel 37.1-14; John 11.1-4; 17-27; 38-44	
March 20	Palm Sunday
Isaiah 50.4-a; Matthew 26.14-29	
March 27	Easter Day
Colossians 3.1-4; John 20.1-18	



'Christ died for our sins, the just for the unjust, that he might bring us to God.'

The Rector Writes

Recently I was preaching on the parable Jesus told about the Pharisee and the tax collector. You know the one I mean. It's found in Luke 18:9-14. The Pharisee goes into the temple to pray and basically tells God how wonderful he is, or should I say, he tells himself how good he is, for it says in verse 11 "The proud Pharisee stood by himself and prayed this prayer: 'I thank you, God, that I am not a sinner like everyone else, especially like that tax collector over there!'" (NLT). And because he went to God so full of himself he went away empty, because God could not give him what he needed most, forgiveness. The problem with this man's religion was that it was all about appearance; it had no substance behind it.

It's strange how some Bible passages lock into your mind and won't go away, probably because God has yet more to say to you. For me it was like that with this parable. For a number of days after the Sunday I preached on it I kept on thinking about this parable and what Jesus said regarding the tax collector and the Pharisee.

For instance, I got to thinking how much of our being a Christian and going to church can be all about appearances. Maybe, for instance, too many of us act as if it were our responsibility to make God look good by showing ourselves to be shiny, happy people. But actually in the end we make God look bad, because we are dishonest in the worst sort of way; we are dishonest with ourselves. And if we carry on being dishonest with ourselves we begin to lose track of who we really are. We begin to live an impression rather than live the truth. We become too good for our own good.

When we come together, on a Sunday or on some other occasion, we come together as a family, as God's family. And I would say that the family that really thrives is the one that is able to absorb conflict and failure and yet still exhibit love and acceptance at the end of the day.

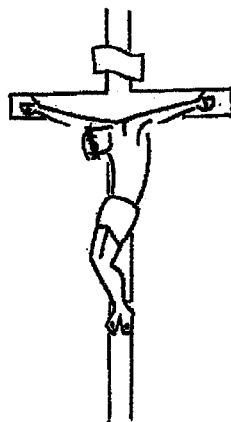
The family that fears its conflict and buries it under a cloak of good intentions is the one that creates in the end highly dysfunctional people who lug around suitcases of unresolved baggage. Sometimes maintaining a "happy family" is the worst thing we can do, for it can drive underground a lot of powerful emotions that will eventually surface but in unhealthy ways.

So, how do we fix this? Well I think that one of the first things we have to do is give up pretence and love each other for the messes that we are. After all, isn't that the way God loves us and deals with us? He sent His Son to die for us while we were still in our sin, and Christ's death for us should be like an advertising hoarding, ever before us, reminding us as to why we need Him. That's certainly the way the apostle Paul saw it.

"Oh, foolish Galatians! What magician has cast an evil spell on you? For you used to see the meaning of Jesus Christ's death as clearly as though I had shown you a signboard with a picture of Christ dying on the cross... Have you lost your senses? After starting your Christian lives in the Spirit, why are you now trying to become perfect by your own human effort?" Galatians 3:1, 3 (NLT)

Our own human effort always tries to cover things up. But our life in the Spirit should bring things out into the open. After all, Jesus died so that we wouldn't have to hide.

So in future let us love each other for who we are, rather than trying hard to love each other for who we are not.



How to Grow Deane Church Acts For Today

The Growing Church in the Acts of the Apostles

The Seven Deacons

Somebody once defined a football match as '22 men on the field desperately in need of rest watched by 22,000 spectators desperately in need of exercise'!! It can feel like this in the church, as the apostles found in the young Jerusalem church (Act 6: 1-7). With over 5000 members, they were under pressure with the distribution of food to the widows (1,2). They needed others to take over this ministry or service (lit: diakonia v1/4), in order to devote themselves to 'prayer and the ministry of the word' (4).

The lesson for us is clear: if the church is to grow, everybody (leaders and members) has to be released into their God-given ministries. Is this happening in our own church and what can we learn from them?

- *They addressed the needs:*

Distributing food was a practical issue, but they saw it as a spiritual one affecting the church's growth.

How do we approach such practical needs?

- *They took responsibility together:*

The leaders asked the church to choose those who could take on these practical roles.

How do we involve others in taking things forward?

- *They called spiritually qualified people:*

The 7 people chosen were all 'full of the Spirit and wisdom'.

What qualities do we look for in those we ask to get involved?

- *They were available to be used by God:*

While Philip became an evangelist, Stephen was the first martyr.

Do we actively encourage people to develop in ministry?

As a result of all this activity, 'the word of God spread. The number of disciples in Jerusalem increased rapidly..' (7).

If we want our church to grow, to what extent are we addressing these issues ourselves?

Make Poverty History

Bishops back drive to end world poverty

Those who attended the January Praise Service and others who have been following national and international news will be pleased to hear that Church of England bishops have backed 'Make Poverty History', the worldwide effort to end extreme poverty.

They commended the worldwide response to the plight of those suffering after the Asian Tsunami disaster, and have called on governments and international institutions to honour their pledges and help bring about long term transformation for the area.

But they noted that the outpouring of aid and goodwill in this case contrasted with the lack of political will to push back poverty elsewhere in the world: "With poverty claiming a child's life every three seconds, a man-made and preventable disaster on the scale of the Tsunami happens every single week. World poverty is sustained not by chance or nature, but by our human failing."

The bishops are committed to mobilising their parishes, deaneries and dioceses to help the cause this year, noting that "...our Christian calling demands that we speak out on behalf of those without a voice and challenge unjust structures that keep people poor."

The Church of England's membership of the Trade Justice Movement means that in 2005 it is part of the Make Poverty History Coalition. This is an alliance of more than 150 charities, unions and faith groups who are calling for trade justice, debt cancellation and more and better aid for the world's poorest countries.

Pray that the Holy Spirit will work in all our hearts to cause us to respond to this initiative in many ways.

(You can find out more about the Make Poverty History campaign by going to the website: www.makepovertyhistory.com)



Spiritual Gifts 29 January 2005

Captain Darren Cox of Bolton South Salvation Army has great gifts and it is his vocation to share them. The impact of his serious spirit and buoyant personality on the members of the church who gathered in the parish centre of St Peter's, Halliwell, was great.

In inviting Darren and responding to the generous offer from St Peter's we were perhaps already sharing in that outreach that the Away Day was designed to encourage. There were about forty of us ranging from teens to much older and one of the outcomes of the gathering was that those who had not known each other well felt much closer at the day's end. We began with worship guided by Darren and the Music Group. Throughout the day there were hymns and prayer and the music at the close prompted and echoed what we were trying to express.

First we examined the role of a spiritual leader. We had to agree that no single person could find the hours we allocated to each particular task. It was a natural conclusion that prayer, pastoral work, preaching and teaching were activities for the congregation as well as its minister. Darren reminded us of passages in St Paul's Letters to the Ephesians (4.11) and to the Romans (12. 6-8), which describe the range of gifts we have to offer and which are the strength of any Christian group. Next we answered a questionnaire whose purpose was to identify in order our personal gifts.

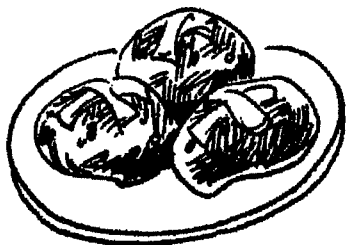
We are apparently like many groups in having hospitality, service and administration as dominant features of our common calling. Some were able to identify gifts of spiritual leadership, teaching and intercession. We had reflected upon ourselves. It was preparation for a final exercise, in which we discussed in groups, determined by our gifts, how we would approach the founding of a new church community. Whether we were approaching something new or renewing something long-established, Darren enabled us to feel it is time to begin. Perhaps we will discover something of his Spirit within us. His presence, the growing together of the gathering, a vision beyond ourselves, the beautiful simple hymn, "All that I have" - these are my strong memories of the day. I am grateful to all those who made it happen.

Charles Winder

March 20—26 Holy Week

This year, Easter Day falls on 27 March. The week leading up to it, which begins with Palm Sunday on 20 March, is very special in the church year and is known as Holy Week.

Holy Week begins with **Palm Sunday**, the day when the Church remembers the triumphal entry of Jesus into Jerusalem. The gospels tell us that He had gone up to Jerusalem to celebrate the Passover, and that when He entered the city, the crowds gave him a rapturous welcome, throwing palm fronds into his path. On this day churches worldwide will distribute little crosses made from palm fronds in memory of Jesus' arrival in Jerusalem.



The next highlight of Holy Week falls on **Maundy Thursday**. Maundy Thursday focuses on one of the final acts concerning Jesus to be related in John's Gospel - the washing of the disciples' feet by Jesus. The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of

the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ.

'Maundy' is an unusual word, and relates to this medieval practice of foot-washing. In the Middle Ages, church services were held in Latin. The opening words of a typical service on this day are based on the words of Jesus recorded in John 13: 'A new command I give you: Love one another. As I have loved you, so you must love one another.' In Latin, the opening phrase of this sentence is 'mandatum novum do vobis' The word 'mundy' is thus a corruption of the Latin 'mandatum' (or command).

In England, in by-gone years, as an affirmation of humility, the monarch would wash the feet of a small number of his or her subjects. This has now been replaced by the ceremony of the 'Maundy money', in which the Queen distributes specially minted coins to the elderly at a chosen cathedral.

Good Friday is the day on which Jesus died on the cross. It is the most solemn day in the Christian year, and is widely marked by the removal of all decorations from churches. In Lutheran churches, the day was marked by the reading of the passion narrative in a gospel, a practice which lies behind the 'passions' composed by Johann Sebastian Bach (1685 - 1750). Both the St Matthew Passion and the St John Passion have their origins in this observance of Good Friday.



The custom of observing a period of three hours' devotion from 12 midday to 3 pm on Good Friday goes back to the 18th century. The 'Three Hours of the Cross' often take the form of an extended meditation on the 'Seven Last Words from the Cross', with periods of silence, prayer, or hymn-singing.

Lent ends with **Holy Saturday**. The Eastern Orthodox churches hold the 'Paschal Vigil' - a late evening service which leads directly into the following Easter Day. Many Christians of other traditions are developing the custom of spending part of the day meditating on the finished work of Christ on the cross and on the hope it brings in light of the resurrection.

Holy Week Services at Deane Church

Palm Sunday	9.00	Holy Communion
	10.30	Family Worship and Baptism
	6.00	Service of the Word
Maundy Thursday	7.30	Agape Supper*
Easter Day	9.00	Holy Communion
	10.30	Family Service followed by Holy Communion
	6.00	Easter Anthology+

* The Agape Supper is an informal service of Holy Communion with readings and thoughts on the Cross during a bring and share meal, held in the Memorial Hall. All are welcome—there will be a list at the back of church later in the month.

+ Hymns, songs, prayers and readings for Easter Day.

Thanks and Condolences

The church family wishes to acknowledge with gratitude the generous donation of £285 given to St Mary's by those who attended the funeral of the late Doris Catterall. At the same time we extend our sincere condolences to Doris' daughter, Jean Nelson, on the loss of her mother.

Baptisms

The following children have recently been welcomed into membership of the church family through Baptism.

October 17th

Lauren Elizabeth Crompton,
daughter of Peter Malcolm
Crompton and Melanie Crompton

Ella Margaret Ann Welch,
daughter of Paul Nicholas
Welch and Zoey Jane Yates

January 16th

Caitlin Amelia Yates,
daughter of Geoffrey Gordon
Yates and Donna Louise Yates

Notice Board

March 6 is Mothering Sunday

There is an old Jewish saying:
*God could not be everywhere, and
therefore He made mother*



During the Middle Ages, young people apprenticed to craftsmen or working as 'live-in' servants were allowed only one holiday a year on which to visit their families - which is how 'Mothering Sunday' got its name. This special day became a day of family rejoicing, and the Lenten fast was broken. In some places the day was called Simnel Day, because of the sweet cakes called simnel cakes traditionally eaten on that day.

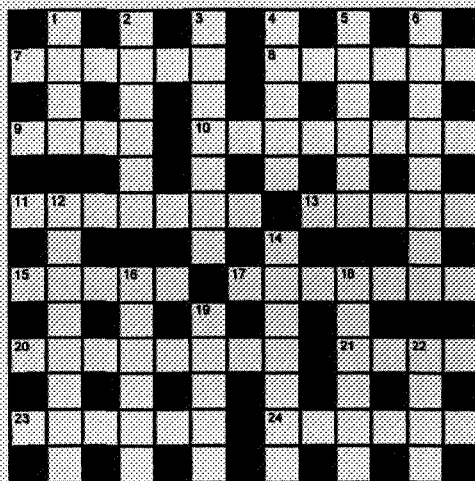
There will be a special Mothering Sunday Family Service at 10.30.

Crossword

Answers

Across

- 7 DIVINE,
- 8 TRAVEL,
- 9 WEST,
- 10 EPAPHRAS,
- 11 SCARLET,
- 13 USUAL,
- 15 CROSS,
- 17 LATCHET,
- 20 DIVISION,
- 21 REAL,
- 23 KADESH,
- 24 SHEKEL
- Down 1 PIPE,
- 2 BITTER,
- 3 JEZEHEL,
- 4 STEAD,
- 5 PAPHOS,
- 6 SEPARATE,
- 12 CARDINAL,
- 14 GARNISH,
- 16 SPIDER,
- 18 CARAMEL,
- 19 TITHE,
- 22 ABEL



CROSSWORD MARCH 2005

Answers at foot of page opposite

Across

- 7 Emanating from God (6)
 8 The act of going from one place to another (6)
 9 One of the cardinal compass points (4)
 10 A fellow-prisoner of Paul (8)
 11 Vivid red (7)
 13 Commonly encountered (5)
 15 The emblem of Christianity (5)
 17 Shoestring (7)

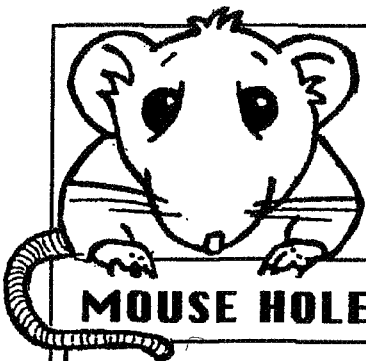
- 20 Discord that splits a group (8)
 21 Being or occurring in fact or actuality (4)
 23 Sacred city of the Hittites (6)
 24 The basic unit of money in Israel (6)

Down

- 1 A tubular wind instrument (4)
 2 Marked by strong resentment or cynicism (6)
 3 Wife of Ahab (7)
 4 Lieu (5)
 5 The place visited by Paul and Barnabas on their first missionary tour (6)
 6 Mark as different (8)
 12 Bishop adviser to the Pope (8)
 14 Decorate (7)
 16 Arachnid (6)
 18 A prominent headland of Central Palestine (6)
 19 A levy of one tenth (5)
 22 One of the first children (4)

'He is not
 here.
 He has
 risen!'





MOUSE HOLE

As Christians, we use the **cross** as a symbol of our faith...



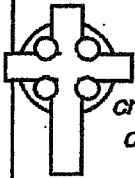
Greek Cross

Latin Cross

The eight points on the **Maltese** cross remind us of the eight 'blessings' of Jesus in Matthew 5.



The circle on the **Celtic** cross is a picture of God's never ending love.

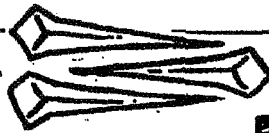


The **Russian Orthodox** cross has a cross bar where the notice 'King of the Jews' was nailed.



The lower bar is the foot rest and points to the good and bad thieves.

Read Luke 23:26-43



+THE CROSS+
is a symbol of **DEATH**

It reminds us how Jesus was put to death by being nailed to a cross.

+THE CROSS+
is a symbol of **LIFE**

It reminds us that Jesus has risen from the dead and is alive with God in heaven.

+THE CROSS+
is a symbol of **LOVE**

It reminds us God loves us so much that through his son Jesus we can become God's children too.

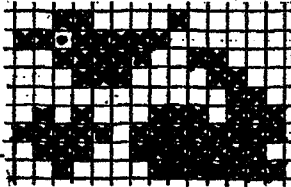


HAPPY EASTER!

"God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life." John 3 verse 16

Criss-Cross Pictures

Cross stitch is a popular form of stitching on canvas. Pictures and patterns are made by stitching lots of small x shaped stitches. Look out for an easy x stitch kit and have a go!



If you don't like stitching draw 'cross stitch' patterns and pictures onto graph paper.

