

Deane Parish Magazine

April



2007



Parish Diary: April

| | 9:00 a.m. | 10:30 a.m. | 6:00 p.m. |
|------------------------------------------------------------------|------------------------------------------------------------|-------------------------------------------------------|-----------------------------------------------------------|
| Sunday 1st | Holy Communion (CW) Isaiah 49: 1-11 Luke 19: 28-40 | Family Parade Matthew 21: 1-17 | Holy Communion (BCP) Isaiah 49: 1-11 Luke 19: 28-40 |
| Maundy Thursday Agape Meal in the Memorial Hall 7.30 p.m. | | | |
| Good Friday Service 10.30 a.m. | | | |
| Sunday 8th | Easter Day Services | | |
| | Holy Communion (BCP) Isaiah 52:13—53:12 Luke 24:1-12 | Holy Communion Matthew 28: 1-10 | Service of the Word Isaiah 52:13—53:12 Luke 24:1-12 |
| Sunday 15th | Holy Communion (BCP) Stewardship Sunday | Family Worship Stewardship Sunday | Holy Communion Stewardship Sunday |
| Sunday 22nd | Holy Communion (BCP) Rev. 1:4-8 John 13:1-20 | Service of the Word Sunday School 2 Kings 4:1-7 | Evening Prayer (BCP) Rev. 1:4-8 John 13:1-20 |
| Sunday 29th | Holy Communion (BCP) Rev. 5:11-14 John 13:21-38 | Holy Communion Sunday School 2 Kings 4:8-37 | Praise Service Rev. 5:11-14 John 13:21-38 |

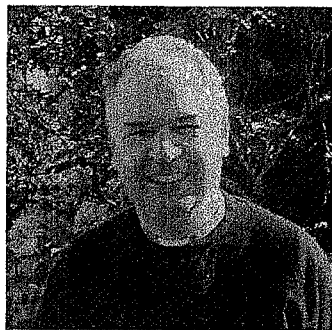
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The Rector Writes

When worship is a perfect 10



I suppose it was a dangerous thing to do. Of course I didn't realise it at the time. All I said was that I was reading a book called **'The Road to Growth'** by a man called Bob Jackson and the next thing I know there were nearly half a dozen people reading it and telling me they were finding it very stimulating, and provocative. And what was this book all about? Well the subtitle gives it away, "towards a thriving church".

In the book Bob Jackson makes mention of the Revd Henry Lyte. He was the vicar who, on his deathbed, penned a poem which later became a hymn whose opening words are "Abide with me." It's a good hymn, but I fear that one of the lines from this hymn has ingrained itself into many peoples psyche in the church. The line I'm referring to is "Change and decay in all around I see; O thou who changest not abide with me!" Now I'm sure that Henry Lyte in penning these words was referring to his own mortal body, but some have appropriated them to what they see happening in the church, that all change is just a sign of decay. This I think is unfortunate. You see the truth of the matter is, as survey after church survey reveals, it is the churches that do not change that decay. That most churches have to make a choice between a comfortable death or an uncomfortable life.

I think this is particularly the case when it comes to worship in church. So many people have different ideas as to what worship styles we should have. But let me ask you, how many different ways do you think there are to worship God? The answer really is quite simple; as many ways as there are people to worship Him. You see your worship is uniquely yours – it's a reflection of your personality, your gifts, your needs, and your passions. Your worship has your stamp on it.

We are so used at times to thinking of worship as a corporate, unified thing that we reduce it to a shared experience of songs, liturgies, and orderly services. This of course is *part* of worship, but it is not what all of worship is about.

Worship is ultimately a state of mind and it involves the total person. It involves talking to God, listening for Him, and looking for Him behind the scenes of things. It is being aware of His presence, and acknowledging and evaluating His purposes in all we do. It is chatting with Him. It is getting familiar with Him through his Word. It is quite simply having a God consciousness that permeates all we do.

I once read of a minister who was asked to put his relationship with God on a scale of 1 to 10; 1 being distant and 10 being warm and close. The minister thought about it for a moment. He thought to himself that stating that he was a 10 would appear to be rather arrogant, better to play safe and go for a 7 or an 8. But then he realised that 10 was actually the right answer, not because he had arrived at some superior spiritual nirvana, but because he realized that he lived a life of such quiet desperation that he was constantly in relationship with God out of necessity. He realised that he had nothing to hold onto without Him.

I rather like that. You see I know myself well enough to be aware that if I am not living my relationship with God at a 10, I am living in a form of denial, or I'm lying to myself. For the truth of the matter is that my need for God is the very bedrock of my being.

Now some of you may find this rather alarming. If you do then read the Psalms, because often what they express is what I have just described. Over and over again we read of the psalmist crying out to God, telling God that they feel as dry as a thirsty land, and that they are waiting patiently for Him. And fortunately we also read that the psalmist records that the Lord heard them and brought them comfort.

You know we all need to recognise that within the life of our church the most important thing is not what forms of worship we use. The important thing is that we are worshipping, and as we worship let us remember we don't have to be perfect to score a 10 in our relationship with God. Most important is that we're holding on to God.

Ladies Guild

By Brenda Dixon

At our Annual General Meeting, we saw two changes in officials. Pat Boydell stood down as leader and Marilyn Smith as treasurer. We thank them both for the years of service they have given and we know they will always be there to help in other ways. Pat Sewell will now share the leadership with me (Brenda Dixon). The following are now in office:

| | |
|----------------------|--------------------------------------|
| Treasurer: | Shirley Burrows, Ann Berry to assist |
| Pastoral: | Ann Jones, Audrey Rushton |
| Readers and Prayers: | Irene Ashley, Josie Crompton |
| Speakers Secretary: | Margaret Gorse |
| Outings: | Edna Barlow, Joyce Owen, Pat Sewell |
| Refreshments: | Alice Moon, Dorothy Leigh |
| Pianist: | Ruth Smith |

This year's charity giving amounts to £1000. We shall be sharing the cost of new burse, veil and pulpit fall with a donation from the family and friends of the late Mary Grundy.

On Shrove Tuesday we held a party to celebrate the 90th birthdays of two founder members—Lilly Crompton and Ada Lomax. Well done girls!

Our Lent group meetings have been very well attended. At the meeting on the 17th April we welcome back the Rector to continue his tour of the Holy Land.

AN EXHIBITION OF FINE ART PAINTINGS EXPLORING THE CHRISTIAN THEME OF EASTER

BY CHESHIRE ARTIST: DEE ROLLINSON

CHESTER CATHEDRAL, SOUTH TRANSEPT,

OPENS DAILY FROM SATURDAY 31ST MARCH UNTIL FRIDAY 4TH MAY 2007

Opening times: Monday - Saturday 09.00 - 17.00 Sunday 13.00 - 17.00

Adults £4.00; Senior Citizens £3.00; Children (5-16) £1.50; Family Ticket £10.00

Cathedral website for further information - www.chestercathedral.com

Artist's website Dee Rollinson: www.expressyourself.me.uk

Fashion Victims – just who are they?

by Anne Roberts

What have War on Want, The Times and Cambridge University in common? Well, probably all sorts of things, for all I know, but for the purposes of this article, they have in common that they are all challenging us to think about what we wear – or at any rate where we buy it, how much we pay for it and how soon we throw it away (or make ourselves feel better by taking it to the charity shop?). No doubt others are asking us to do this, but it just so happens that I have read about this subject on/in these websites/publications recently.

It's not all that long ago in terms of human history that we wore garments until they were worn out – patching, darning, sewing on elbow patches, etc. Finances didn't allow anything else for most of us. It's still the case for some, and to them I apologise if this article seems offensive in any way. The fact is that most of us can afford to throw/give things away long before they are worn out. They become unfashionable (how quickly does that happens these days – not a ploy of the fashion industry by any chance? Am I becoming cynical?), they look 'tired', we 'bought it in a hurry and never really liked it', etc – lots of etceteras in this business!

So who are the victims here? Well, we are if we are part of all this, but we are the willing victims. More importantly there are real victims out there who in effect are the victims of our greed and wrong thinking and priorities, our feebleness in our inability to resist media and peer pressure. Firstly, there's the planet and therefore in the long run all of us, or our descendants at any rate. Carbon emissions are obviously increased if you think about it, if we demand new clothes all the time. These clothes don't come out of thin air. They come from factories, largely in places where carbon emissions are not controlled, and even if they are, there'd be a lot less if we didn't make these huge demands. Think about it when you change to a more efficient light bulb. How much more energy could you save the planet if you didn't buy so many new clothes? And it's not only the cheap ones which cost the planet a lot, but we must turn to these now. (Please, do change the light bulb as well!)

The main victims in all of this are those who produce these clothes for us. The current investigations and reports into this matter point the finger at Primark, Asda and Tesco, though they are by no means the only offenders. Opposite is an extract from the article on War on Want's website.

Deane Church, like many others, has raised our awareness of unfair trading in food and much has been done to rectify this situation. We have mostly accepted the need to pay more so that others do not suffer while we

Primark, Tesco and Asda have all made public commitments to the payment of a living wage to suppliers – commonly calculated to be a minimum £22 a month in Bangladesh. Yet starting wages in the factories researched for War on Want's report were as little as £8 a month, barely a third of the living wage. Even better paid sewing machine operators receive only £16 a month, which equates to 5p an hour for the 80 hours they regularly have to work each week. The minimum wage for garment workers in Bangladesh halved in real terms during the 1990s, and many complain their pay is too low to cover food, housing and health costs.

Primark, Tesco and Asda have also pledged that their suppliers must not be required to work more than 48 hours a week on a regular basis, and should have at least one day off in seven on average. But workers interviewed for War on Want's report can toil up to 96 hours a week – double the supposed maximum – and often lose their day off. Factory owners have forced staff to work up to 140 hours a month overtime, often unpaid, or face dismissal.

In February and March 2006, garment factory collapses and fires in Bangladesh left almost 100 workers dead and many others injured. Being locked in unsafe buildings has been a common complaint among Bangladeshi factory workers. Interviewees for War on Want's report also stated that emergency exits are often kept locked in their workplaces.

Primark, Tesco and Asda have given their commitment to fair treatment for suppliers' workers. But employees interviewed for War on Want's report said their managers had been given prior notice of these companies' social audits, and workers themselves had been bullied by their bosses to lie about their pay, hours and safety.

Louise Richards, Chief Executive of War on Want, said: "Bargain retailers such as Primark, Asda and Tesco are only able to sell at rock bottom prices in the UK because women workers in Bangladesh are being exploited. The companies are not even living up to their own commitments towards their overseas suppliers. "www.waronwant.org)

eat or drink. Are we now able to accept the further challenge of playing our part in ensuring that others (and the planet) do not suffer because of what we wear?

Jesus said, 'Insofar as you have done it to one of the least of these my brothers and sisters you have done it to me.' (Matthew 25:38/45)

By the way, there are T-shirts for sale via the War on Want website for £12 – presumably a realistic price. Think about it next time you pay £2.50! Think about this too—who are these people's actual employers? Look in the mirror! ✚

Easter Greetings from Blackrod

Elizabeth Plant has sent us greetings from St Katharine's. Blackrod, where she will soon be coming to the end of her four-month placement as part of her OLM (Ordained Local Ministry) training. Elizabeth is continuing to enjoy her time in Blackrod, although it is a very different church from St Mary's. Lent in Blackrod began with a service in which everyone present received the sign of the cross in ash on their foreheads. The ash came from the burning of the palm crosses from last year's Palm Sunday. Blackrod does not have Lent house groups. Instead there is a Lent Meditation held every Wednesday in St Katharine's. This is an ecumenical event and the ministers in Blackrod, Anglican, Methodist and Roman Catholic, take turns in leading the sessions. There is also a service where the congregation follows the Stations of the Cross. On Maundy Thursday, there will be a re-enactment of the washing of the disciples' feet.

Elizabeth will be back in St Mary's on Sunday May 6th. We look forward to seeing her then.

Give Me This Mountain

by Dr Helen Roseveare

A book review by Angela Howard
(happy to lend my copy out)

What an inspirational book! Dr Helen Roseveare wrote her part of her life story in 1966 following her experiences during her first few years as a missionary in the Belgian Congo (now the Democratic Republic of Congo). This included her pioneering medical work, teaching and her experiences during five months as a hostage in rebel terrorist hands. Helen tells her story in a down to earth manner, that cannot fail to challenge our own attitudes towards how seriously we think about sin in our lives; whether we are prepared to live wholeheartedly for Christ; and perhaps for some whether overseas mission is where God is calling us.

Who should read this book? Anyone who loves to think beyond the boundaries of 'life in Bolton' and to see how God moves and works in the lives of others. This is a short book that can easily be read in a week (only 150 pages), and is written with such colour that your imagination will be running to keep up with the reading. Be prepared to be challenged about how willingly you allow God to help you make decisions in your own life.

ISBN: 1845501896 published by Christian Focus Publications

Deane Parish Weekend Away

a mixture of worship, teaching and sharing God's word, fellowship, relaxation and generally getting to know one another.

When? from Friday evening 11th May to Sunday lunch (inclusive) 13th May, 2007

Where? Beechwood Court, Conwy, North Wales.

Who? Anyone of the church family

How Much? £81.50 per adult; 12 -17 year olds £64.80;
6-11yrs old £45.00; children under 6 -free.

The **theme** of the weekend is about church growth and the guest speaker is Rev Robin Gamble, an excellent speaker with a very down to earth approach and plenty of humour thrown in.

There will be an opportunity to **explore** the area on the Saturday afternoon and there are plenty of places to visit within a short radius of the centre.

The **cost** includes all meals. We are intending to hire a mini bus to help with transport if the need arises - so please let us know if you would need such help. There is some money available in a bursary fund should the total cost of the weekend be prohibitively expensive. Please speak to Nola Kilsby on 01204 665700 if that applies to you.

Please think about coming on the weekend, and being a part of learning how we can grow as a church and as an individual in God's kingdom. If you would like to come we need to know by Sunday 8th April.

For more information please speak to Nola Kilsby (01204 665700).

Places still available

A serious warning

(Luke 23:26—31)

The daughters of Jerusalem were blessed beyond all other women. They lived under Yahweh's protection. Even when things were at their worst they could still rejoice because the prophet told them that their king was coming and that his rule would extend from sea to sea (Zechariah 9:9 – 13). There was pride in being daughters of Jerusalem—or there had been at one time.

But now Jerusalem was a mess, a tragi-comedy, a laughing stock, a nowhere place in a huge empire, her streets tramped by an alien army and worst of all her religious leaders a mere sham, many of them anyway. They strained at gnats and swallowed camels. In it for what they could get out of it, trampling the poor underfoot, proud of their own supposed righteousness. The new temple, their pride and joy had been built by a pagan despot, to keep them quiet and certainly for his own pride and glory rather than that of Yahweh.

The women of Jerusalem had watched the progress of Jesus of Nazareth through this week. They could see what kind of person he was and regretted the way he was being treated. Now he was on his way to execution and they wept and wailed as he carried his own cross to Golgotha. It may at first seem that the women mentioned were disciples, some of the women who had supported Jesus in his ministry. It is more likely that they were women who engaged in this practice whenever there was an execution or funeral. They were carrying out a religious duty, setting the emotional tone at the meeting point of life and death. There was an element of earning merit by performing this service and they would have a strange mixture of feelings as they carried it out. The man was almost a stranger but they had seen and heard enough to wonder about him. Did he deserve this death? They had heard he had claimed to be Messiah and to be able to rebuild the temple in three days. There were rumours that he had raised two men from the dead and also a young girl. So they did what they always did and led the mourning, but this time it was different. He was unlike anyone they had seen on the way to execution before. And then the almost stranger stopped and spoke to them.

He didn't commend them or thank them. They wouldn't have expected him to do so—a man on the way to his execution by the cruelest method ever dreamed up in the sinful hearts of sinful men. But neither would

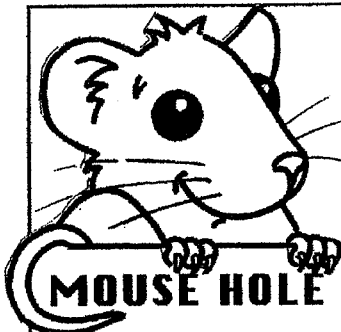
they have expected a sermon, which is what they got—and a terrifying prophecy. Perhaps he thought they would listen where the men had not.

Jesus wanted them to ask themselves what lay behind his being condemned to die and what the point was of their weeping and wailing. Why had the city rejected him? Why had it not heeded his warnings? It was so steeped in corruption that they were sending God's messenger to his death. Could they not see it? Were they really powerless to do anything to stop it? Had they lived up to their calling as daughters of Jerusalem—God's city? Was there any meaning in it all, a warning perhaps? He certainly believed there was. All of this corruption and hypocrisy and miscarriage of justice did not go unseen by Yahweh and judgment was coming. So he warned them that the fate that would befall them and their children would be worse than his. 'Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For the time will come when you will say, "Blessed are the barren women, the wombs that never bore and the breasts that never nursed!" Then they will say to the mountains, "Fall on us!" and to the hills "Cover us!" For if men do these things when the tree is green, what will happen when it is dry?'

Jesus was not one to cry 'Peace!' where there was no peace or to commend religious practices where there was no underlying reality or true repentance. The evidence of that lay all around the daughters of Jerusalem. Perhaps they saw it and regretted it. Perhaps they would like to have done something about it, but felt powerless to do so. Perhaps like their husbands, brothers, sons and fathers they felt secure. They were after all God's chosen, children of Abraham. Their ancestors had won back the city from the hands of powerful enemies. Was that not a sure sign of God's favour? A little over forty years later they and their children would know how wrong they were.

Jesus did not flatter these women or commend them for their devotion to religious duties. They needed to look beyond outward forms and look into their hearts and take God's warnings seriously. As with the daughters of Jerusalem, all our outward religion counts for nothing if our hearts are not fixed on obeying God's words and being his lights in a needy world. We should take sin seriously and not presume upon his grace. We shall not escape judgment, but if our hearts are right we too shall see the King.

The above is an adapted extract from an article by Anne Roberts published in this month's 'Woman Alive' magazine, available at Wesley-Owen Bookshop. Find out more on www.womanalive.co.uk or from Anne. Free back copies at the back of church...†

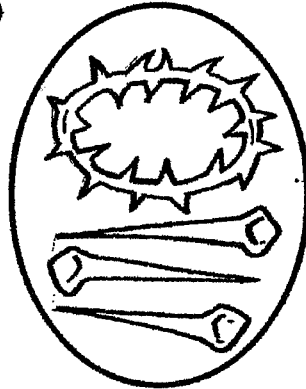


The Easter Story

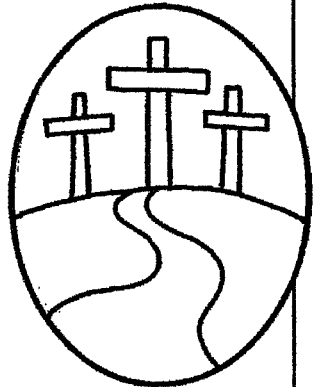
On a donkey,
here's God's King!
"Hosanna, Hosanna"
the people sing.



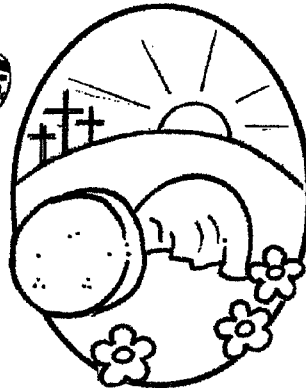
But soon they say
"He's telling lies,
he's not God's Son,
so he must die!"



Beaten and stripped,
nailed to a cross,
He only came
to save the lost.



But three days later,
where is he?
He has risen
for all to see!



He is God's Son,
He is our King,
"Hosanna, Hosanna"
God's people sing!



Read the Easter story
in **Matthew** chapters
21, 26, 27 and 28

Eggs are given at
Easter as a symbol
of the new life we
can have with Jesus.

Speckled Eggs

Colour boiled eggs by
adding a few drops of
food colouring to the
water just before they
have finished boiling.

When cool, dab on
diluted food colouring
with a sponge to make
a speckled effect.

Egg Games

Decorate hardboiled
eggs with friends, then
roll them down a hill to
see who's can roll the
farthest without
cracking!

Enlarge the pictures
from the Easter story
by 200%. • Glue on
card and cut out.

• Glue the words
onto the other side.
• String together to
make a mobile.