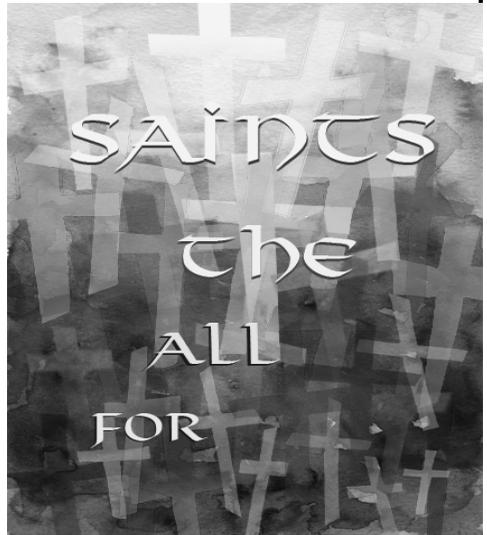


Deane St Mary's

November 2009

We have a few items this month taking us far beyond our parish boundaries. Our SAMS contacts in Chile—David and Gina Hucker—have updated us on their news. There's a peek at Malawi and how Fairtrade helps those there to make a decent living. We find out how to help those in the two thirds world who find it difficult to make ends meet by buying alternative gifts for Christmas. Elizabeth tells us about her pilgrimage to Armenia and the Archbishop of Canterbury encourages us to think about the well being of Planet Earth through Advent.

Nearer to home, Les has updated us on the new hall project; Karen has told us about her life to now, what she gets up to and her hopes for the Church in Deane and we look at some more of our previous vicars and more of our stained glass. We also learn how to become a Fairtrade church.



For our devotional lives we look at two events in the Church's year which happen in November, at being broken in order to be remade and at some wise comments by one of the early church fathers on prayer.

The invitation is still open for your contributions. The magazine team meets in early November to plan the Christmas edition and seek inspiration for the new year. Ideas will be gratefully received!

St Mary's Info: Sep/Oct 2009

	9.00	10.30	6.00
Nov 1	Holy Communion	Shoebox/Family/ Parade Service	Evening Service
	Rev 21:1-6a John 11:32-44	2 Cor 9:6-15	
Nov 8	Holy Communion	Family Parade	Evening Service
	Jonah 3:1-5, 10 John 11:32-44		
Nov 15	Holy Communion	Holy Communion	Evening Service
	Daniel 12:1-3 Mark 13:1-8		
Nov 22	Holy Communion	Family Baptism	Evening Service
	Revelation 1:1, 4b-8 John 18:33-37		
Nov 29	Holy Communion	All age Service of the Word	Evening Service
	Jeremiah 33:14-16 Luke 21:25-36		

STOP PRESS!

We are pleased to announce the appointment of the Rev Dr Terry Clark as Team Rector of Deane. Currently Associate Minister, Parish of Whitfield, Glossop, in the Derby Diocese, Terry will be inducted as Rector by the Bishop of Bolton on Monday 1st February 2010.

Another warden's wanderings....

As Beccy said in last month's issue, a number of us are occupying the Rector's magazine spot during the interregnum, and we thought that this would be a good time to provide a report on our progress towards building the new church hall.

So, what's been happening? Well, as one of my hats is that of PCC Treasurer, you'll probably be expecting me to talk about money, but first, let's take some time to remind ourselves why we need a new hall. It's not just because the Memorial Hall is falling down or because we all think it will be exciting to attend church activities in a lovely new building. Both of these things are true, of course, but our real motives stem from our commitment as Christians to serve our community, and by doing so making people aware of God's love for them. As the PCC says in its business plan for the new hall:

"Our vision is to use the hall to serve the needs of the community as well as the church. This will continue a tradition of service to our fellow men and women dating back to the beginning of the last century, but enhanced by the improved facilities offered by the new building, and informed by an awareness of the needs and aspirations of individuals, families and community groups in Deane and the wider Bolton area."

If we achieve this aim, it will truly help us to become a church at the heart of the community, with a heart for the community.

Since Pledge Sunday last November, when many of us undertook to support the project financially, it may seem to some that progress has been slow. Behind the scenes, however, several significant milestones have been reached - the business plan has been approved to assist us with fundraising; the PCC has set a date (31 December 2009) on which the Memorial Hall will be closed; our architect, Brian Foxley, has been working on the detailed specification for the new building, which will enable us to apply to Bolton Council for building regulations approval and go out to tender in November; and most recently, the PCC has appointed a part-time

fundraiser, Joan Williams, to prepare funding bids on our behalf to external grant-awarding bodies. At the time of writing this, Joan has submitted two separate bids, and six further bids are in the pipeline.

Now to talk about money! Progress has also been made even in this area. You will recall that after Pledge Sunday, it was announced that well over £100,000 had been pledged by church members, and the PCC is very grateful to all those who have pledged and donated funds. We are now working on an estimated cost of £563,000 in our fundraising bids, allowing for money we have already spent, but this may change of course when tenders are received later in the year.

By the end of this year, funds already 'in the bank', will total about £127,000. This comprises monies we already had, and funds raised either from personal pledges or activities such as the Deane Church Shop or coffee mornings. In addition we expect a further £80,000 to be realized through the sale of 281 Deane Church Lane. During 2010 and 2011, at the current rate of giving, a further £86,000 will come in from pledges, one-off donations, the shop, and income generated by the hall itself during its first year. Thus the total we expect to raise through the church and its members will be £273,000. This will leave roughly the same amount to be raised from external grants.

Where do we go from here? The PCC stepped out in faith at the beginning of the year when it agreed to close the Memorial Hall in December 2009 and plan to build the new hall during 2010. We knew that by just relying on our own resources we had no prospect of success, but this would come only if we trusted in the Lord. Personally, I am very encouraged by what has been achieved over the last few months. No doubt there will be many problems to face and difficult decisions to take over the next year or so, but if we continue to place our trust in God we can face these issues with confidence.

I'm sure you wouldn't expect me to finish this without suggesting a list of things to do or think about! So here goes: -

- Pray, and keep on praying. Pray for Nola as she leads the group supervising the project; for Brian, our architect; for

members of the PCC and others involved in decision-making. Above all pray that the Lord will guide us at all times.

- Consider how you personally can continue to provide support, either financially or through offering your gifts and energy in other ways.
- Think about what fund-raising activities or events you could organize - if you have an idea, discuss it with friends, then ask one of the wardens or a PCC member about going ahead and doing it.
- Continue to support Deane Church Shop.
- If you weren't able to make a financial pledge this time last year, or if you're fairly new to our church, please think about this and talk to me about it if you would like to go ahead.
- If you're able to make a one-off donation (of any amount, large or small) there are white giving envelopes available in church - you'll see separate envelopes for ordinary giving and gift-aided donations. Place the envelope containing your gift in the weekly offering.
- Use www.easyfundraising.org.uk to purchase internet items from shops such as Amazon, Waterstones, Next and M&S (there more than 600 altogether). These stores give about up to 2.5% of the purchase price to a 'charity of your choice'. It costs you nothing - just go through the easy fundraising website to the store you want to shop with. We have registered ourselves as a charity on the site as 'Deane Parish Church, Bolton'. Or use 'easysearch' as your search engine instead of Google - each completed search will result in 0.5p being donated to Deane Church.

Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight (Proverbs 3:5-6)

Les Kilsby

We still need to be broken

'Spirit of the living God, fall afresh on me; (rep)

Break me, melt me, mould me, fill me;

Spirit of the living God, fall afresh on me.'

Not any more, it seems! In one or two churches where I have worshipped recently, it has been,

'Melt me, mould me, fill me, use me.'

It is commendable to wish to be 'used.' This shows that we don't want to experience the work of the Holy Spirit just for our own benefit. But what's wrong with being broken? Why make that the missing element?

I am sure that the well-meaning person/group who came up with the new wording had in mind the fact that there are already many people around who would disintegrate if they were broken any more, or people who have just got mended and don't want any more breaking just yet, thank you!

Part of the problem is that many Christians have lost, or failed ever to grasp, the positive side of the negative, when it comes to matters of repentance, conviction - and brokenness. If there's a broken wall around your garden, you don't erect a new one on top of it. You demolish it first. That's a positive negative. The old has to make way for the new. When the song speaks of brokenness it isn't speaking of being reduced to a jibbering heap. For me, it is the same sentiment as that expressed here.

'Lord, bend that proud and stiff-necked I;

Help me to bow the head and die.'

Yes, die even! Isn't that how Jesus put it? So, if Jesus asks us to die, we surely can't object to some breaking from time to time.

What is it then, this brokenness? It's surely having those elements of our character and our attitudes, which are still out of conformity with the nature of Christ, removed, changed. Sometimes this will occur by a simple move of the Holy Spirit. We'll see it. We'll

let it go and feel better for it. No problem! No need to take any longer over that particular thing. If we are honest, in other matters it will take much longer. They may need to be chipped at, bit by painful bit. But if we are truly set on becoming more like Christ, we shall be thankful that we matter enough in God's scheme of things for Him to care to do it.

How will it happen? It will happen within the harsher experiences of life, within injustice, within hardship of any kind. I do not say that we go through these experiences in order to be broken. I don't peddle easy answers. But I do say that within these experiences we shall learn much about ourselves - much that is good and already conformed to Christ (we surprise ourselves at times) but also much that is rebellious, proud, critical, fearful, self-opinionated, judgmental. Of these we need to be broken. We shall also discover these things about ourselves in the normal rough and tumble of everyday relationships, if we are open to what the Holy Spirit would show us and learn to let God's word be a mirror to us.

It is a painful process, but they are obstacles to spiritual health and obscure Christ in us. We must be willing for it.

If you are someone who feels that if you were any more broken you would fall apart or any more dead and you would be in a coffin, and this song, including 'break me', is sung in your fellowship, don't get frustrated, wait quietly. The next song could be, 'Here is love vast as the ocean' - just what you need - or 'Come on and celebrate!' which would be worse. In the meanwhile, those around you, who are asking to be broken because they know they need it, may be in for a hard time. Don't sit wallowing in self-pity—pray for them!

A good read: 2 Peter 1:3-11

Anne Roberts—originally published in Christian Herald, Tough Talk.

Ladies' Guild — November

3rd Julie Henry

Glass Painting

17th Margaret Greeney

Crafts for Christmas

Prayer Letter from
David and Gina Hucker

with SAMS in Arica, N. Chile.

October 2009

This year is election year in Chile at the end of November. Of course there are all the political parties jockeying for position, promising the world but



The South American Mission Society

offering very little. There are two main candidates. One is a past, socialist president and the other a successful, conservative businessman. Hopefully real change will come to the ones who are truly in need and they are the ones who are often neglected within all our countries, mainly the poor and outcast.

For the past 20 years, Arica has experienced a problem with severe lead and arsenic contamination. This year the situation has come to the forefront because of the presidential elections. Whole communities have to be uprooted and relocated in another sector. Some 20,000 people are affected by this particular problem. Schools have been affected and there is great debate as to what the government will do to actually solve this dilemma. The general feeling towards any government solution is negative as people basically do not trust them.

Both Wesley and Caleb have had an interesting year. A few weeks ago Wesley was affected by the dreaded swine flu, of which there were some 10,000 suspected cases here. It seems that everyone was affected here, but thankfully the anti viral was very effective and the next day after taking the remedy Wesley was better. In November Wesley will graduate from school, hoping to enter university next year. He wants to study electronic engineering. He is presently in the process of getting his driving license. Caleb's year has been indifferent as well. He has had a rough time recently as in June we changed him to the same school that we changed Wesley to at the beginning of the year. This change worked wonders for Wesley, but in Caleb's case, although he enjoyed the school, I personally felt that the change was detrimental to his educational future. So just a week ago, we took the decision to put him back in his old class.

Church construction is a frustrating thing in Arica. It seems to come in waves of great activity and then ceases for a few months. Currently we are waiting for a builder to take the construction to the next level. It has advanced a lot and looks more like a church than a shed, but still we have a long way to go when it comes to finishing it. At least it looks a lot better than this time last year. Gerardo, a member from our church who is in charge of doing the construction, needs prayer as he tries to hire the right person for the next phase.

Church growth is slow and at times concerning. Individuals come and go, and others who confess faith in Christ are wanting in their commitment to the Lord. Those who grow and are doing well in their walk with Him are the ones that come on Sundays and attend mid-week Bible studies (home groups). People have been added in numbers and have compensated for the church members that went to the South of Chile or to the USA, as is the case with our beloved Joanne who recently married our dear friend and brother in the Lord, Bert.

Home ministry is scheduled for this year, but we have doubts that we will be able to return this December. Wesley is graduating and will be applying for university. On top of this I am studying at the main university here and I am in my second year of a MA in ESL pedagogy. This January I will finish the course and will only need to present my final thesis in the following months.

Please pray for the points mentioned here. As well, please pray for SAMS, which is merging into CMS this year, so it is important that this transition go as smoothly as possible.

Finally, God bless you and thank you for all the support that you give us.

David and Gina Hucker



Watch What You Eat!

A number of you may wonder why on the first Sunday of the month we have a stall at the back of church selling Fair Trade Products. The reason is that several years ago the PCC agreed that we should become a "Fairtrade" Church. But what does this mean and what is Fairtrade all about? In order to explain I am going to use an edited version of an article that recently appeared in The Times in which the journalist recounts her recent trip to Malawi with the Fairtrade Foundation.

'After my arrival in Blantyre, Malawi's second city, I met sugar farmers whose produce goes into Fairtrade packs of sugar and products such as cakes and chocolate. I also met peanut farmers near the border with Zambia. I was struck by how hard the women worked. In many cases their partners had died - often from Aids - and they had been left with children to bring up alone. It seemed so important for them to get their children educated even though they had had no schooling themselves.

I visited one village that housed migrant workers who weed and irrigate the sugar cane. It was essentially a collection of mud huts. In the middle of the village was a borehole for water, paid for by the Fairtrade premium, a sum included in the price of anything you buy that carries the Fairtrade mark. The farmers decide how to spend this premium, which is on top of the fair price that they get for their crops. Water is a popular choice - it means the villagers do not have to rely on a polluted river or risk losing their lives to crocodiles. The Fairtrade premium had also paid for electricity to come to a village. The farmers were really excited about this because it meant their children were able to study after dark, to get better educated and have opportunities they had been denied.

'Near the capital, Lilongwe, I was thrilled to see a peanut-shelling machine in action paid for through the Sainsbury's Fair Development Fund and Comic Relief, who work closely with the Fair-

trade Foundation. Previously the farmers had to shell millions of peanuts by hand; they would often wet the nuts to save time and ease blistered hands, but this made the nuts susceptible to mould, rendering them unsellable.

'The more I heard people's stories and saw the difference that Fairtrade makes to their lives, the more I knew I had to spread the word.

Unfortunately there is a general perception that Fairtrade products cost more. However last week I was buying sugar and noted that the Fairtrade 1kg bag cost just 6p more than the regular brand. I think that even in these difficult times most of us can afford 6p. When I turned the pack to see where the sugar had come from, it brought a lump to my throat because it had been produced by the very farmers I had visited.'

I hope from this you can see that Fairtrade makes a massive difference to farmers and their villages throughout the developing world and that by buying Fairtrade products in the supermarkets we can support farmers like those in Malawi. When buying these products we can know that the farmers who have grown the crops have received a fair price for their crops, rather than the profit being made by those in the trade chain. We can also know they have fair and safe working conditions - a privilege few in the developing world know.

Supermarkets are now stocking a huge range of fair-trade products. On the stall each month I try and stock items that are not as easy to find in the shops as well as more "traditional" Fairtrade items. In the run up to Christmas I also have the Traidcraft and Tearcraft catalogues available in church so you can order other items such as craft items for presents as well.

(Turn over a few pages to see how we qualify as a Fairtrade church.)



The alternative way to shop for Christmas!

What do you buy for the person who seems to have everything? Are your family now grown up, but you still feel obliged to spend more than a token amount on them at Christmas? Does your heart ever drop when you receive a gift which is in itself desirable and expensive, but you will never use it - and you realise some of your presents probably get the same re-action. If you answer 'yes' to any of these questions, alternative gifts are for you.

Almost every charity now offers alternative gifts, from Tearfund to Christian Aid, from Samaritan's Purse to Sight Savers, from World Vision to Oxfam. The list is endless. To find them Google any charity, or, indeed, Google the words *Alternative Gifts* and there you are!

You chose the donation which you wish to give to the charity on behalf of your friend or relative. Costs start from as little as £5. You can give latrines, water taps, stoves, school uniforms, text books, mosquito nets, emergency packs, worms, snails, chickens, ducks, cows, goats, bees, seeds, saplings, computer training etc etc

The charity sends you a card to give to your friend/relative which explains what the gift is and where it is going. If time is short, some charities will post or email the card directly.

You may like to chose a donation which is appropriate to the recipient. For example a keen gardener may like to know that a gift of gardening tools has gone to a poor household in east Africa.; a new mother may like to learn that an expectant mother in Bangladesh will receive a nursing mother's starter kit; a nurse may like to have a village in India vaccinated on their behalf.

Why not discuss the whole idea with your family. Or try a compromise; give a small gift which you are sure your friend/relative will make use of - or eat or drink - in addition to the donation. But let's put an end to buying expensive presents which are so often stuck in a drawer and never used, when there are so many people in the world who desperately need our help!

There are three things
which are very hard—
steel, a diamond and
to know oneself.
Benjamin Franklin

Bits and Pieces

The following have appeared on church notice boards:

- There are some questions which can't be answered by Google.
- Free coffee, everlasting life—yes, membership has its privileges.
- Don't be so open minded that your brains fall out!
- Forgive your enemies—it messes with their heads!
- Artificial intelligence is no match for natural stupidity.
- Read the Bible—it will scare the hell out of you!

Following on from Barbara's series
(for which we thank her very
much) — further comments!

~ Genealogy: tracing yourself back
to
better people.

~ I trace my family history so I
will know who to blame.

~ Can a first cousin, once removed,
return?

~ Searching for lost relatives?
Find them fast - win the lottery!

~ Do you even WANT ancestors?

Anagrams

ASTROMER
Moon starrer

THE EYES
They see

PRESBYTERIAN
Best in prayer

THE MORSE CODE
Here come dots

SLOT MACHINES
Cash lost in me

ANIMOSITY
Is no amity

One of a series by The Rev Michael Burgess on God in the Arts — El Greco's 'The Saviour'. You can see a copy of the illustration at: <http://www.el-greco-foundation.org/Christ-as-Saviour-1610-14.html>

'All you who pass this way, look and see'

The philosopher Wittgenstein gave the following advice to people visiting an art gallery or exhibition: never try to rush through all the paintings on show, but choose one painting. Sit in front of it for twenty minutes. Then get up and leave the art gallery. It is difficult advice to take to heart because we feel we want to get our money's worth from an exhibition, especially if we have paid an entrance charge. Once in the gallery we then feel so overawed by the number of paintings on show and the pressure of the crowd that we go quickly from one canvas to the next.

The rushing around there is part and parcel of the way we meet each day. We rush out of habit, and we rush because everyone else is rushing. Our world seems set in the fast lane. Carl Honoré in his book 'In Praise of Slow' tells how, as a busy journalist, he experienced a flashback to a time in his youth when life was unhurried. He reflects, with regret, that it was a better life then.

If we do want to take Wittgenstein's advice seriously and find ourselves in the National Gallery in Edinburgh, we could do no better than choose to sit in front of this month's painting: El Greco's 'The Saviour.' El Greco was born in 1541 in Crete. From Greece he travelled to Venice and Rome and finally to Toledo in Spain where he died in 1614.

His art is a fusion of eastern and western traditions, given extra fervour by the Counter-Reformation and resulting in a unique style of painting. His canvases are peopled by elongated figures who seem always to be straining upwards, just as the Counter-Reformation was exhort-



ing the faithful to set their sights on heaven as they made their journey through life.

In his early years in Crete El Greco trained as an icon painter, and that is much in evidence in 'The Saviour.' It shows a half-length figure of Christ - he was to paint a fuller figure later. This Christ like an icon is looking out at us, with his right hand raised to bless us and this world, while the left hand holds that same world in his care. We can see in the eyes an inner strength, but also the poignant sadness of longing for this is a saviour who has come through suffering and death to bring us new life.

As we look and see, we find here in El Greco's work a Christ-calmed steadiness amid the spinning world of rush and busyness. The nearer we draw to this Jesus, the slower we will find ourselves spinning. The duties and responsibilities that demand so much from us take their place in the wider perspective of the Saviour's grace and love. Then we can begin to experience that peace which the world cannot offer, but which Christ can bring.

The first step in that process is to stop and look. The Curé d'Ars, a parish priest in France in the early 19th century, told how he noticed an old man sitting at the back of his church every day. He didn't seem to be doing anything, just sitting there in the same place at the same time, looking towards the Blessed Sacrament on the High Altar. Eventually the young priest became suspicious. He asked the man what he was doing. 'I'm praying,' came the reply. 'Yes, but what exactly is it you do?' enquired the priest. 'Well, I look at him and he looks at me.'

Response to a recent back of the bus ad

**There probably is a God,
so why not start looking for him?
He's everywhere!**

This Month's Profile

Karen Greenhalgh

Name: Karen Greenhalgh (no embarrassing middle name to disclose I'm afraid!)

Age: 27

Home: I lived in Hunger Hill until I was 5 and then moved to Ladybridge. I spent 4 years in Sheffield as a student before moving back in with my parents for 3 ½ years.

I now live on Deane Church Lane with my housemate Beccy (the warden). Our house doesn't seem sure at times whether it's a church, office, youth club, or music school - but it's a lot of fun... if a bit hectic!

Education: I went to Beaumont County Primary School until I was 8 years old, and then went to Bolton School from the age of 8 to 18. I then went to Sheffield University to study Speech Science, and after a 4 year gap in studying am now doing a part time MA in Youth and Community Work and Applied Theology with The Centre for Youth Ministry.

Occupation: I'm Speech and Language Therapist in Special Schools 3 days a week for Central Lancashire PCT. I spend the rest of my time working as a volunteer youth worker for the church and doing work for my youth work course.

Favourite Book: I like books that remind you that the Christian Faith is a radical faith and that we have an amazing God who can and does do amazing things. It's a toss up between "The Irresistible Revolution" by Shane Claiborne, and "In his steps" by Charles M. Sheldon. Although anything by Andy Hawthorne is generally good for giving your faith a swift kick up the bum.

Favourite Holiday Destination: I'm very attached to Woolacombe in North Devon where we went for a two week family holiday with our caravan throughout my teenage years. But I must say you can't beat spending a week of your summer in a field worshipping God with 10000 teenagers!

Role in Church: I lead the church youth clubs: Voltage and The



Element, and the 14-18 year olds' discipleship group with a fab team of volunteers and also do a bit of one-to-one mentoring with some of our young people. It's a really exciting privilege to see young people meeting with God for the first time, and having their lives transformed by him. I get to do a bit of work with younger children too, taking occasional assemblies at St Mary's School, and organising the Summer Holiday Clubs. I'm also involved in leading the 6pm service, and occasionally get to preach at a 10.30 service too. I play clarinet in the 10.30 music group, and am on the PCC and Chair Person of the Outreach Committee (the committee that looks at how we can share God's love and the good news about Jesus with the wider community).

Hope for the Church: I long to see the church full of people who realise just how much God loves them and how he's demonstrated that in making a relationship with him possible through Jesus' death on the cross, and who respond to that love in worship, in words and actions.

To be a Fairtrade church we have to:

- Use Fairtrade tea and coffee for all meetings that the church is responsible for (you may not have noticed but the tea and coffee after the service is now Fairtrade)
- Move forward on using other Fairtrade products such as sugar, biscuits and fruit

Promote fair trade both during Fairtrade Fortnight (early March each year) and through other activities whenever possible.

In order to do this we need the help of the entire congregation for example in buying these products for the meeting you are responsible for. But above all we need you to use these products yourselves every day and by doing so you will make a tremendous difference to the lives of many of the very poor on the world.



Pilgrimage to Armenia

When, in September, I said I was going on a pilgrimage to Armenia, most people did not even know where Armenia was and certainly not why I would want to go there. Armenia has had a long, complicated, sad, but inspiring history, and to say all there is to say about it will take more than one magazine article. So this month I am going to concentrate on the history of Armenia.

Armenia is a country, the size of Belgium, located to the east of Turkey, between the Black and Caspian Seas; but it used to be much bigger, taking in large parts of modern Turkey. It has its own language and its own unique alphabet, unlike any other.

Armenians claim descent from a grandson of Noah—Noah's Ark is said to have come to rest on Mt Ararat, the Armenians' holy mountain, which sadly now is no longer in Armenia, but just across the border in modern Turkey.

Armenia, over the centuries, has been trampled across and interfered with by many foreign forces. The Persians and the Greeks under Alexander the Great fought over it. It was just outside the Roman Empire, but the Romans always tried to influence the Armenian King. It became part of the Byzantine Empire; Moslem and Crusader forces passed through it; then it was part of the Ottoman Empire. After 1945 it became a republic of the Soviet Union and remained so until the 1990s.

But Armenia has long been a Christian land, the only one in the middle east. It rightly claims to be the oldest Christian country in the world. The King of Armenia was converted to Christianity by St Gregory in 301 AD through the curing of the King's wife from an apparently fatal illness. Armenia has remained staunchly Christian ever since. The Armenian Apostolic Church has for many years been in communion with the Anglican Church.

Two of the saddest periods in Armenian history took place in the twentieth century. In 1915 Armenia was ruled by the Turks who

were at war with Britain and the allies. Armenians were conscripted to fight on the Turkish side. But then the idea was introduced that the Armenian troops, being Christian, were likely to prove traitors. So they were demobbed from the army and executed without trial. At the same time many Armenian towns and villages were attacked and the men, women and children either killed at once or forced to march into the Syrian desert where they were murdered or died from thirst and hunger. In one instance hundreds were driven into a cave in the Syrian desert, the entrance sealed and set alight. There are stories of cartloads of children being tipped into rivers and left to drown. By the end of 1915 over 1,500,000 Armenians had died in the first genocide of the 20th century.

Many governments, including our own, do not accept that what took place was genocide, explaining the killings away as local problems. It is said that the international apathy over what happened in 1915 was an inspiration to Hitler who is quoted as saying 'Who remembers the Armenians?'

Much more recently in the early 1990s there has been more loss of life which went largely unreported in the international press. The story is complicated, but the 1990s war began with the Azeris (the people of neighbouring Azerbaijan) attacking those Armenians who at the time lived within their borders with the help of overwhelming Soviet and Turkish resources. The Armenians had no tanks of their own and for the most part had to fight back with home made weapons. It seemed that no government was interested in speaking up for them. They had no oil, their land was of no strategic importance and, being Christian, those who helped them would be seen as anti-Islamic. Thousands of young men died in the fighting. A ceasefire is now in place, but long term peace is not assured.

Next time I will write about my own visit to Armenia and the places I visited and the people I met.

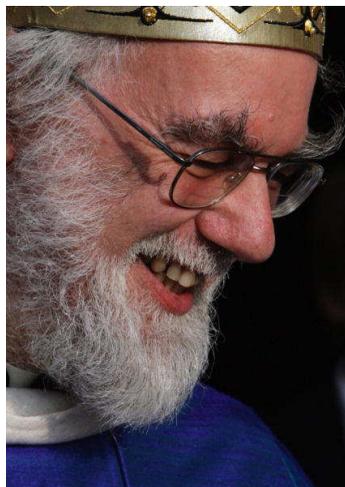
Should you be interested in reading more about Armenia I recommend *The Crossing Place* by Philip Marsden and *Baroness Cox: A Voice for the Voiceless* by Andrew Boyd.

Elizabeth Plant

Archbishop encourages 'response to God's hope for us' in environment videocast

The Archbishop of Canterbury shares concerns for the planet in a new videocast encouraging viewers to sign up in advance, via the internet, to the Church of England's environmentally-themed online Advent calendar for 2009, with its daily green challenges and thoughts.

The Ready Steady Slow videocast is available on the website www.whywearewaiting.com and on YouTube.



Dr Williams says in the two-minute videocast: "...Among the many things that are making us unsettled... at present, is of course the crisis in our environment: the effects of climate change, the effects of pollution, the long-term anxiety about whether we as human beings actually have a future on this earth."

The Archbishop continues: "The answer to this is, in large measure, in our hands. It's about our lifestyle; it's about the ways we are prepared to go with the grain of God's creation, rather than fighting against it and trying all the time to overcome it."

Dr Williams adds that our aim should be "to live patiently, to live respectfully, to live in a way that takes our material environment seriously.... God creates us so we may be part of his creation - not some alien power manipulating it to our own ends."

Another videocast with the Archbishop will follow on the First Sunday of Advent.

Vicars of Deane

There is no other vicar who can match the turbulent and challenging life of John Tilsley (1643-78), whose long and often interrupted period of office featured in a recent magazine. Others led the parish in worship during similarly long periods and their quieter conduct of affairs is noted in records and accounts begun under James Rothwell (1712 -66). The fabric and furnishing of the building were continuing concerns. Bells, the weathercock, candlesticks, pews, the roof and the floor were introduced or repaired over two hundred years. Under Robert Latham (1776-1817) there was a long dispute over ownership of trees in the churchyard, followed by a major re-planting in 1820. Francis Henry Thicknesse (1854-68) supervised the building of the wall which separates the church from the clough and was designed to arrest the erosion of the rock on which the church stands. Earlier in the nineteenth century galleries were erected in church under Edward Girdlestone (1830-54) and removed fifty years later.

Henry Sheridan Patterson (1877-1912) was deeply involved in repair, restoration and innovation. The Committee for Restoration of Deane Church supervised the replacing of the roof over the nave and chancel, the removal of the organ to its present position, the re-location of the Hulton Chapel and the lengthening of the chancel. Ten years later the tower was repaired and additional bells were bought to complete the octave, supported by an appeal through "The Bolton Chronicle".

Most notably for us at the present time, Mr Patterson established Church House, later replaced by the Memorial Hall under Canon Worsley (1927-50). This was a practical expression of Mr Patterson's concern for his parishioners. Alcohol, moral and physical health and the needs of young people were his preoccupations. His spiritual and moral lead reflected that of his predecessors. Amongst them is one who became a bishop, Mr Thicknesse, in contrast to those of the seventeenth century who rejected the bishops' rule and apostolic succession. They are all part of the diversity which has made Deane Church and will continue to sustain it in the future.

STAINED GLASS WINDOWS IN DEANE CHURCH 4

The John Kynaston Cross Window (1887)

The window was given in memory of John Kynaston Cross of 'Fernclough' Deane, for some years the M.P. for Bolton, and Under Secretary of State for India. The window shows four different aspects of Jesus.



The first (left) light shows Jesus being baptised by John the Baptist in the Jordan river. The window shows a dove descending and the hand of God pointing. The Latin below reads; 'Behold my beloved son'.

The second light shows an angel with a golden chalice (the cup of the last supper). The Latin says 'But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed'.

The third light shows Jesus kneeling and praying in the Garden of Gethsemane. There are flowers in the foreground and tress towards the back. The Latin reads, 'He bore our weakness Himself and took away our grief Himself'.

The final light shows Jesus wearing a crown as 'King', giving his blessing and holding an orb with a cross in His left hand. The Latin on the scroll reads, 'Come to me all who labour and heavy burdened. I will give you rest'. Along the bottom of the window the Latin reads 'Lamb of God, who takes away the sins of the world, give it peace'.

Above this window a 4 light window is worth some study.

Angels appear in three of the windows, and the Lamb of God with a red cross flag in the other. The Latin reads, 'You are the blessed Lord in the firmament of the sky and worthy of praise and glory,



Thoughts on prayer from Gregory of Nyssa

The effect of prayer is union with *God*, and if someone is with *God*, he is separated from the enemy.

Through prayer we guard our chastity, control our temper, and rid ourselves of vanity.

It makes us forget injuries, overcomes envy, defeats injustice, and makes amends for sin.

Through prayer we obtain physical well-being, a happy home, a strong, well-ordered society.

Prayer shields the wayfarer, protects the sleeper, and gives courage to those who keep vigil.

It will refresh you when you are weary and comfort you when you are sorrowful.

Prayer is the delight of the joyful as well as the solace of the afflicted.

Prayer is intimacy with *God* and contemplation of the invisible.

It is joy in things of the present, and the substance of things to come.

Special days this month

1st All Saints' Day

All Saints, or All Hallows, is the feast of all the redeemed, known and unknown, who are now in heaven. When the English Reformation took place, the number of saints in the calendar was drastically reduced, with the result that All Saints' Day stood out with a prominence that it had never had before.

This feast day first began in the East, perhaps as early as the 5th century, as commemorating 'the martyrs of the whole world'. A Northern English 9th century calendar named All Hallows as a principal feast, and such it has remained. Down the centuries devotional writers have seen in it the fulfilment of Pentecost and indeed of Christ's redemptive sacrifice and resurrection.

The saints do not belong to any religious tradition, and their lives and witness to Christ can be appreciated by all Christians.

29th Advent Sunday

As November closes, Advent begins. The exact birth-date of Jesus is not known, but during the 5th century the date of 25 December was chosen to become the Feast of the Nativity, or Christmas.

By the sixth century, the Christian Church was in the habit of spending several weeks leading up to Christmas in prayerful, expectant preparation. The fourth Sunday before Christmas Day

became Advent Sunday. 'Advent', of course, means 'coming', or 'coming in', and traditionally special candles have been lit, and more recently, advent calendars used, as the Church prepares itself for the coming of the Holy Child, the long-awaited Messiah.

