

Christward

The magazine of



May 6th–June 24th

2018

~ If I ruled the world The text of a speech given by Jess Howes for English GCSE ~

If I ruled the world I would prevent pollution and plastic in the ocean.



Ever since I was little I have felt passionate about Sea life and lately I've discovered just how much plastic destroys the world. 95% of litter in the ocean actually comes from towns and cities. This is awful and we need to do our part to end it. A shocking 56% of all whale and dolphin species have a record of eating plastic they've mistaken for food. No matter how close to the sea, city, towns and villages are they all contribute. So we, as a community, need to think about the next steps.

Think global, act local. We need to reduce this threat locally otherwise we will not have any sea life left globally.

Recently scientists have discovered that in some bottled water, there are approximately twice as many microbes as there are in tap water and so the bottled water could be more dangerous for us. This is

another reason why it is better to have tap water. We keep using single use bottles, approximately 480 billion were sold in 2016 across the world alone. When you buy a bottle think carefully where you're putting it, because a single 1L bottle could break down into enough small fragments to put one in every mile of beach in the entire world. And don't forget, plastic doesn't decompose.

A Cuvier's beaked whale was found to have 30 large piece of plastic in its stomach. Another whale was stranded in the south of Spain with 59 different items in his or her stomach, including parts of the mattress,



two dozen pieces of transparent plastic, plastic bags, two structures of hosepipe and two small flowerpots. Amounting to 17 KG of plastic waste.

I love the wildlife this planet has to offer but it could soon be gone. But we can help. Think global, act local. We need to do our part. More than 1 million plastic bags are used every minute. The need to protect our oceans has never been so urgent. If you lived in the ocean, how would you like eating plastic every day? You wouldn't like your house full of plastic.

~ Déja vu ~

From the Minister's Desk, June 1988

Eric Bray reports contributions from members concerning the Dry Rot crisis:

'We have only paid lip-service to thinking about our future directions as a church.'

'We are only talking about restoring the buildings.'

'This is a critical moment.'

'A wrong and defensive move will lead to irreversible decline.'

'We need an imaginative forward look.'

'Why should we even contemplate losing the Chapel - there's not a lot wrong with it.'

I suppose what goes around comes around but the above might lend a sense of perspective to our current crisis talks.

Alan Redhouse

P.S. The same issue has a stimulating article by Steve Roberts entitled 'Wanted: A Low-Maintenance Church'. I was tempted to publish it in this issue but I'll keep it in reserve. Instead the article below is Steve's reflections on the Parable of the Rich Fool which were given during our Lent Series at the morning service led by Steve and Gwyneth on 11th March this year.

~ The Parable of the Rich Fool ~

Luke 12:13-25: *Someone in the crowd said to him, 'Teacher, tell my brother to divide the family inheritance with me.' But he said to him, 'Friend, who set me to be a judge or arbitrator over you?' And he said to them, 'Take care! Be on your guard against all kinds of greed; for one's life does not consist in the abundance of possessions.' Then he told them a parable: 'The land of a rich man produced abundantly. And*

he thought to himself, "What should I do, for I have no place to store my crops?" Then he said, "I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry." But God said to him, "You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?" So it is with those who store up treasures for themselves but are not rich towards God.'

He said to his disciples, 'Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And can any of you by worrying add a single hour to your span of life or add a cubit to your stature?'

Ducking the challenge?

This past couple of weeks Andy and I, as University lecturers, have been on strike in support of a campaign around preserving our pensions. And I get this reading. It could almost be called the parable of the farmer and his pension fund.

This parable can be seen as another of Jesus' "this is the way the world is" stories. In one reading the farmer was being sensible – are there are not echoes of the story of Joseph – remember Pharaoh's dream about fat and thin cattle and Joseph, the great interpreter of dreams revealing it was saying there would be 7 good years followed by 7 years of famine and the Egyptians needed to build barns and store up grain in the 7 good years to provide for the 7 lean years to come. Joseph was a hero in that story. It is told as God was the one telling him to build bigger barns. Don't tell me that reference is accidental! Jesus and his hearers knew their Old Testament.

Of course, this parable has been given to us this morning by the creators of our Lent Series as a spur to think about the relationship we have with our possessions – money. This is how its always been presented when I've heard it read in Church. Cue an appeal for the Church roof fund ("Stewardship" is our theologically correct way of putting it I believe). And yes there is a challenge we need to face up to about how we use what resources we have, about how much we need

to live, is it need or greed. But I have to say having been brought up in financially insecure Baptist Churches, I don't find that Church on a Sunday morning is the best place and time to ponder these issues. Here and now the implicit answer is give more to the Church. The creators of our series do at least try to broaden that challenge to ask us to think about the relationships between those who have and those who do not and what that might mean for our use of our money and possessions.

If only it were that simple. We all have very complex relationships with money and possessions – we have touched on this already and will come back to it in a few minutes. There are very complex and emotionally deep issues for many of us to do with upbringing, security, responsibility, fear. There are not simple answers. The parable shows us one farmer's confusion and struggle. His need for comfort and security gets out of perspective. He stops being able to see beyond his own future, he assumes he will be able to always continue with his lifestyle, he starts to think he is somehow entitled to these rewards. What could be sensible planning takes over so he loses a proper perspective on what matters in life. He is not wicked. We all do it – if not with creating our pension funds, then with other cares and worries, the practicalities of life can overwhelm us and we lose sight of what we would say in our better moments are the important things – treasure in heaven if you like. To which Jesus says “stop worrying”.

Of course it is easy to tell those of us who have enough to stop worrying. If you might not have enough to feed yourself or your children by the end of the week, then saying “don't worry” is just cruel. If your choices determine your survival today rather than your pension in years to come, then worry is real and necessary. But if you have enough and have been sensible, then relax and focus on what does matter.

Despite what you may have heard from various pulpits, the final words of Jesus in this passage are not “give more” but “Do not worry...”

It could be you.

Back to our parable... The farmer and his pension fund. It is interesting that in this story the wealth is not ill-gotten. No fraud or exploitation. Just a bumper harvest. He got lucky. Of course he was rich to start with – he had land. I like the way it is put “The land of a rich

man produced abundantly”. He didn’t work for it – “the land produced abundantly” – although there would of course been a small army of, no doubt poorly paid, workers who did all the ploughing, planting, tending and harvesting for him. Of course, because it is that sort of story, his luck ran out and he didn’t live long enough to enjoy it.

Don’t forget those workers. Maybe the bumper harvest was down to some clever worker knowing just the right time to plant, or some sharp-eyed slave spotting the first few pests and getting in quickly. Whatever, he wouldn’t have had his riches without their work. But in the society we are creating today it is the ones with the money who are the ones who get the credit. The Chief Executives and Vice Chancellors with their inflated salaries and bonuses. The Hedge Fund managers. The rich provide the capital and cream off the rewards. Those whose work actually produced the goods, whose ideas kept the show on the road, those who invested their time and effort rather than just their money. These never get the credit or the rewards.

I think the farmer’s sin was to forget his luck. Yes he may have worked, managed, set up the business. But he didn’t provide the weather. “The land produced abundantly”. The land that he probably inherited. He was in the right place at the right time. The right weather. The diligent and clever workers. But he seems to think it was all down to his own efforts and cleverness. He seems to think he is entitled to the rewards because of who he is.

And conversely what about those who are not so lucky? Those who happen to be born in the wrong place at the wrong time. Those whose harvest fails. Those who society lets down and fall by the wayside. If the farmer forgets his good fortune and takes the credit for his good luck, society so often tries to blame the poor for their misfortune. A demonisation that has got much more strident as those who have been lucky try to justify benefit cuts by feeding us stories of benefit scroungers, disability frauds, fake beggars and so on whilst claiming their tax cuts ...

“Ridicule”

- For those of us who are lucky and reasonably comfortable the call is not to worry. But remember those who are not so lucky. Material success or failure is so often a matter of chance – the roll of the dice.

- I have a nice dice here. Lets roll it....
- Yes the dice is loaded! Some people have more chances than others. Society is unfair. And this is something those in power can't admit. The rich – and by the rich I mean the 1% who are really rich and control things –the rich want us to believe it is their own efforts that made them rich, and it is rarely so. So they have to create a narrative in which the poor are poor due to their own fecklessness. The disabled are lazy and faking it. They don't deserve our sympathy or help.
- So we have the continual drip feed of stories about cheats and frauds amongst the poor. The poor are the cause of our problems. We need austerity because we are spending too much on benefits and the NHS and education for the poor – carefully avoiding any mention that the current crisis was caused by rich bankers playing games with our money. The poor need a kick up the backside, not our money. They are feckless, unwilling to help themselves. They are different from us.... Dangerous even....

Don't set foot over the railway track

*Hope you've not been speaking to the wrong kind of people, Jack
They'll screw you soon as look at you if you let them gain a foot
This line's God almighty's way of saying that you'll stay just where
you're put.*

John Cooper Clarke

~ Ministerial Musings for May ~

What do you think about chaos? Do you dislike it and think it should be avoided at all costs? Do you live with it, not happy about it, but ignoring it and focussing on something else? Or do you embrace it as a natural state of being?

I'm not a mathematician, but my layperson's understanding of chaos theory is that from any apparently chaotic dynamic system there will eventually emerge some order, which over time will reveal itself, and the system will ultimately become more structured, though in a different way to where it started from.

There is some thinking in organisational psychology that chaos is a good thing; that chaos is the forerunner of true creativity; that chaos is actually a helpful state from which to consider the best way forward. That may be music to the ears of those of us who seem to live our lives in chaos - you may recall a saying that suggests that a chaotic desk suggests a creative mind.

But for those of us who find living in chaos difficult, we have a tendency to want to solve the problem; to find the quick solution that will get us out of the chaos and into doing something that's neat and tidy. Yet, in doing that, we may miss the creative possibilities that simply living in the chaos might offer us.

In the context of change and finding a way forward as a church, it may seem like things are chaotic. We are struggling to continue to do things the way we've always done them; there are fewer people to pick up the mantle when others have to pass it on and we can't find a way of solving the problem. We are at a crossroads in the life of the church – do we continue to slog away at the things we've always done in the way we've always done them, in the hope that others will come along and take over? Do we look for easy and quick solutions to the myriad problems we face today?

Or is there another way of doing things? Can we look to a different future, one that may refresh and renew the life of the church in ways at the moment we cannot imagine? And amidst the chaos, can we explore emerging creative ideas that focus on the future, rather than solving the problem in the way we would have done in the past?

We have precedent for living in chaos, in the stories of our faith. The Israelites journeyed in chaos for 40 years. They called it the wilderness, but nevertheless it was chaos; no home, no food, no shelter, no idea when they might arrive somewhere safe. In this situation they complained to their leaders, bemoaned their lot and even felt that returning to captivity was better than the chaos of the unknown. And yet, God was with them in all of this, and eventually, out of the chaos, at the right time, the people emerged to a new place and a new land. Just as in the Genesis story where God creates out of chaos, so God meets God's people within their chaos and creates something new.

As we here at Union Chapel look at our current situation, perhaps we can do so with recognition that God is with us, that good things can come out of the chaos if we try not to look for quick and apparently easy solutions. I wonder what exciting creative opportunities might emerge for the future of the Chapel out of the chaos of the present ...

Jane Henderson

~ Farewell to Union Chapel ~

It's been almost five years since I first came to Union Chapel; not such a very long time, especially compared to most of you, but it is something of a wrench to now say goodbye. When I attended that first service I hadn't been part of any church for many years, not since I had left home, 19 years previously. I had continued to dip into my family's church when visiting, and had occasionally gone to services in different churches across Manchester, but there hadn't been a church of my own for all that time.

What drew me to Union Chapel? Well, as I have said before, the words on the board outside made me want to look up the website, and browsing through that, I realised that here was a church in the non-conformist tradition [tick] that was thoughtfully [tick] espousing a liberal theology [tick], even though it offered no final concrete definition of itself [exclamation mark]. This intrigued me! When I finally came to a service, I was touched by the warmth in the congregation; I remember clearly how it made space for a Golden Wedding celebration (Ted and Eileen, as I later found out) and a farewell to Anne Phillips, whom I am now following into Derbyshire, but not – as far as I am currently aware – into Anglican ministry!

I am not exaggerating when I say that Union Chapel brought me back to faith. It has shown me that there is a place for me in mainstream church (and yes, you are mainstream, however bracketed you might feel!) and that there is a place there which I might even want. I know the church faces daunting questions about its identity and its future, and I hope whatever part I've played in the first stages of asking these questions over the past couple of years has been helpful. I'm still startled you've allowed me to preach to you, lead our communion

services, and have a voice in important discussions. It has been a privilege to do all these, and I hope it has been as beneficial for you as it's been for me. I have been nourished, and indeed blessed, by my sojourn with you.



Dave & Owen on their last Sunday at UnionChapel

I will come back to visit, and would be happy to give any of you tea and cake if you're ever in the Hope Valley (my email address will be the same). I wish you well in the next stage of your journey together – and I'd like to leave you with this Malcolm Guite poem, which I've shared with you before, but it is an appropriate note to end on.

Thanksgiving

Thanksgiving starts with thanks for mere survival,
Just to have made it through another year
With everyone still breathing. But we share
So much beyond the outer roads we travel;
Our interweavings on a deeper level,
The modes of life that souls alone can share,

The unguessed blessings of our being here,
The warp and weft that no one can unravel.
So I give thanks for our deep incoherence
Inwoven in the web of God's own grace,
Pulling us through the grave and gate of death.
I thank him for the truth behind appearance,
I thank him for his light in every face,
I thank him for you all, with every breath.

Malcolm Guite

Owen Roberts

~ Snippets of Hebrew

Abraham and Sarah had been promised a son. God seemed to have left them wondering when this would happen for a long time. So Sarah suggested that Abraham might have a son through Hagar who was Sarah's handmaid. But after Sarah had given birth to Isaac, and Ismael was mocking Isaac, this was too much for Sarah.

Abraham was pressed by Sarah to send Hagar away, with her son, who Sarah had pushed Abraham into producing. Hagar was in no position to protest as she was Sarah's handmaid. Of course, eventually Sarah bore a child, and it was obvious that all concerned, but particularly Sarah, had acted prematurely.

Before sending Hagar off, God had a word in Abraham's ear and said "Don't worry, just do as she says". Which might be useful advice for husbands in general? So Abraham gave Hagar food and water, which did not last long, as might be expected in a desert, it was the water that ran out first.

Hagar thought that this was the end, Ishmael her son was going to perish. So she put him under a bush for shade, and went a distance of about a bowshot, which presumably meant out of earshot, so she would not hear the child crying. Then she sat down and wept. And God heard the voice of the child. And the angel of God said to Hagar Fear not, God has heard the voice of the child, arise lift up the child and I will make him a great nation. And God opened her eyes and she saw a well, and gave him water to drink.

And God was with him and he grew up in the wilderness and became an archer. Presumably the relevance of the archer was that he was able to provide food by hunting.

His mother found him a wife from Egypt. So presumably she went back home to Egypt.

So far, this is an interesting cameo of distress, crying to God, and then seeing what was there all along, the well. But this situation ended with the one in danger living in the very wilderness which threatened his life. Oddly enough the wilderness area where Hagar abandoned Ishmael, was called the Seven Wells! Sometimes things are under our noses and we still miss them.

So far, so good, but what about the Hebrew?

Ishmael means God hears. Many words in the Bible are used for names. This one works with the verb to hear SHMA. The Word used for God is Elohim.

In Gen 21:17 it says And he heard, Elohim, the boy. Note the word order does not flow in English, but the word hear is followed by the word God. So in Hebrew it looks a bit like Y SHMA ELOhim.

There are three words. Y means he, SHMA means hear, and Elohim means God. So literally it means He Hears God, but in English we would say He God hears. The “He” is a bit superfluous, so the name is usually just said to mean God hears.

The writer has placed the verb in the third person masculine singular with the Elohim word for God, so that any readers who were wondering when the bit in the story about God hearing Ishmael would occur, would see this as a big hint!

The Hebrew writers absolutely love doing this sort of thing. It is their artistic and poetic playing with words to make their point.

Geoff Walker

~ News of the Family ~

Anna and Owen Jones were back in Manchester recently having returned from their work in Uganda. They have now set off on a trip round the world and are having a great time:

‘We have just arrived in Pokhara after a 9 day trek through the



Annapurna range in the Nepalese Himalayas. It was absolutely wonderful - hard physically (we went up to 5416m where each breath



has just 50% of the oxygen it would have at sea level) and we now see sit down toilets as a luxury but the views were mind-blowing. I have attached one photo of us from early in the trek and a photo from the biggest day - we got up at 4:15 and trekked through fresh snow to the Thorung La - the biggest mountain pass in the world.



We hope all is well in Manchester!'

We wish **Irene Roberts** a very Happy Birthday for next Tuesday when she will be 92 years old

~ Fallowfield & Withington Food Bank ~

The last two months have seen a number of important developments. Manchester City Council have awarded us grants from their Food poverty fund which will enable us to switch to electronic vouchers. We have now had official notification that we are the official Foodbank partner with Asda Longsight and there will be a permanent collection point in the store.

Last month we said farewell to the Rev. Gisela Raines from St. Paul's Withington as she has now retired. Gisela has been with us on our journey since the very beginning we will certainly miss her.



We welcome the Rev. Richard Young as the new Rector of Holy Innocents.

The CO-OP has now officially launched their food share programme and we are pleased to say we are linked with the Ladybarn, Copson Street and Burton Rd Branches.

Our longstanding partnership with Sainsbury's Fallowfield means that we have an opportunity to promote the Foodbank in store on 5th May from 10am-4pm. If you are able to spare an hour to collect please do let me know.

We now hope that our ongoing problem of storage is solved with a suitable container being provided at Ladybarn Community Centre. Last week we had extra volunteers from British Gas who assisted at the St.Cuthberts food distribution session.



We currently are running low on tinned fruit, biscuits and coffee.

There are two sets of minutes in this issue of Christward - our usual set plus the minutes of the AGM. The AGM minutes are published now to keep readers up to date but they will be published again in May 2018 before that year's AGM. Some parts of the minutes have been redacted because of confidentiality.

Copies of the Annual Report can be obtained from Alan Redhouse and copies of the Accounts and of the Minutes from the Church Secretary upon application.

**~ Minutes of the Church Meeting
of Union Chapel Fallowfield (Baptist)
held on Sunday 15th April 2018
at 11.20am.~**

Minutes of the Church Meeting 15th April 2018

Present: Gwyneth HR, Steve R, Brenda M, Enid W, Beryl D, Carmen B, Michael W, Nicola H, Alan R, Margaret E, Margaret R, Leonie E, Kris, Andy H, Jane H

Apologies: Geoff W, Carole W, Lorna R, Gwen M, Margaret G, Rachel A.

Minutes of previous meeting, 18th March, circulated in Bulletin were approved.

Linton House: A note of the background had been circulated prior to the meeting and this item was introduced by Gwyneth.

The meeting unanimously approved the expenditure necessary to move us to the point of being able to go out to tender for the demolition of Linton House.

New Constitution and transfer to a Charitable Incorporated

Organisation (CIO): The draft constitution for the CIO was previously circulated to all members for comment along with an analysis of the changes which largely reflect requirements of being a CIO. Specific issues raised included

1. The change in wording on the declaration of beliefs is unfortunate and it was agreed that a separate resolution reaffirming our position that no member is individually obliged to assent to the BU declaration will be tabled alongside the final approval of the constitution
2. The numbers of Deacons (Trustees) is not specified – there was no desire to alter this
3. The Church Meeting quorum is set at 20% - no proposals to alter this were forthcoming

4. Our current statements on ministerial pay and the identification of Trustees as Deacons (plus minister) are no longer considered matters for the constitution and our desire to continue the practice mandated by our current constitution will be reaffirmed by specific resolutions at the same time as we adopt the new constitution.
5. The new constitution requires a regular (minimum 3-yearly) review of the membership roll. As all members will have to be explicitly transferred to the new CIO it was proposed that we review the roll prior to this change and it was agreed in principle that as membership involves commitment to the life of the Church, all members who were able but have not attended for some considerable time should be removed from the roll. Gwyneth to compile a list and draft letters to the people concerned which the Deacons are to approve. People who cease to be members will be given the opportunity to maintain links through a “friends of Union Chapel” status.

We are in correspondence with the Baptist Pension Scheme in order to ensure that we do not inadvertently trigger a cessation event for the purposes of the Scheme by converting to a CIO. If we proceed without consent from the Scheme, there will be a large capital payment due; we are alert to the danger of this.

Subject to the above, Gwyneth to liaise with the BU-approved solicitors to move this forward.

Meetings with Building Users: Michael reported on these two meetings which were well received. There may be a few people who would be interested in helping with running the buildings in the future, but no definite or specific offers. It was agreed that further meetings should be called when specific needs and roles had been identified. It was requested and agreed that Jane should circulate her presentation more widely in a form accessible to all Users of the building.

Use of Premises: Jane spoke of preliminary discussions with 4CT (a charitable community organisation which was set up to help regeneration across Manchester) with regard to their possible help in providing building letting, management and maintenance services.

It was also suggested that O&A as a large user of the premises and already in existence as a charity with similar aims, might be a suitable organisation to take on the responsibility for the buildings under an

appropriate contract or lease arrangement and engaging 4CT to do the practical work. However the current O&A committee are struggling, so an initial approach was not positive. Our advice is that such an arrangement was legally and practically feasible. More details of the way it might work, and more exploration of these options will be undertaken by Jane and the Deacons [A note from Jane outlining the suggestion was circulated to members by email on 20/4/17].

Alan proposed a thorough review of our lettings policies and practices was overdue. Although the meeting was not in favour of another long deliberation, it was agreed that sensible suggestions properly formulated could be helpful.

Thanks were expressed to Michael, Jane, Lorna and Gwyneth for the vast amount of effort in moving these discussions forward.

Discussions with Housing Associations: Jane briefly reported that after a rather long hiatus Moss Care St Vincent's and Great Places were now in a position to talk again to us and Jane would meet them on our behalf in the next few days.

Meeting closed with the Grace at 12:40.

**~ Minutes of the Annual General
Church Meeting
of Union Chapel Fallowfield (Baptist)
held on Sunday 18th June 2017
at 11.20am.~**

Present: Margaret Garner (chair), David Garner, Beryl Dykes, Carole Walker, Brenda Marston, Irene Roberts, Geoff Walker, Gwen Mattock, Alan Redhouse, Margaret Redhouse, Phil Paulden, Sue Paulden, Margaret Edmonds, Enid Welford, Michael Welford, Nicola Hamilton, Carmen Bowman, Andrew Howes (taking the minutes in the absence of the secretary)

Apologies: Steve Roberts, Gwyneth Heritage-Roberts, Jane Henderson, Owen Jones, Owen Roberts.

Introduction

Margaret introduced the meeting, and the annual report, as a moment for looking back and looking forward at the life of the church. Warm thanks were expressed to Alan for his work on the annual church report, which has substantial reports on many of the activities associated with the church. Financial reports were also circulated.

Interim minister

Gratitude was expressed to Jane Henderson for her work with the church over the last six months, and the very effective focus and detail she has made possible in terms of scoping possibilities.

Secretary's Report

Grateful thanks to Gwyneth for all her work, particularly for all the work associated with the Linton House development process. There was appreciation expressed too for such a cheering and positive report from Gwyneth at the end of what for her has been a hugely demanding year.

Finance

Thanks expressed to Nicola Hamilton for her financial report to the meeting, and for all her efficient and effective work as treasurer through her period of office. In response to the vacancy for the post of treasurer, Geoff Walker proposed, Michael Welford seconded, and the meeting was unanimous in voting in David Garner as our next treasurer.

Safeguarding

The child protection policy was read out. A question was raised about whether safeguarding training had been taken up by those working with young people. Agreed, the need for training (and a note to look out for training close to Manchester in the next few months) but also the regular, minuted meetings held by the Junior Church team in which safeguarding is discussed.

The Adults at risk policy was read out, noting the need to exercise proper care in relation to those at risk. There were no questions raised.

Life in Union Chapel

- Junior church – one member expressed on behalf of the meeting appreciation for the style and organisation of junior church.
- Fabric: looking for help as DG moves into the treasurer role. Thanks recorded to DG for all he has done as departing member of the fabric committee. Noted that there is a vacancy now on the committee which needs filling.
- Lettings: Michael noted that users are contributing to the life of the church in terms of income, which was a further expression of the blessing of being able to share the building
- Music group: appreciation of all that the group adds to the life of the church
- Open Tuesday: particular appreciation of the open nature of the group, newcomers continuing to arrive and feel welcome, and going way beyond the congregation
- Walks continue and all are welcome to join in, occasionally or regularly. First Saturday of every month, 9.30am in the church car park.
- Food Bank is now established as an independent charity and thanks to all that is done through this institution by all those in the different centres, churches and volunteers who contribute.
- BMS world mission: agreed to consider in due course whether we link to another missionary
- O&A: noted that the committee now numbers only five trustees and without additional volunteers from last year. The request went out again to all of us, to consider this role, which would involve coming to at least one meeting a month at 10.30am on Tuesday.

The annual report was very warmly received by the meeting. Thanks expressed to all contributors, to all those behind the reports as contributors to the breadth of activity, and particularly to Alan for bringing it all together.

The diaconate

Thanks to Gwen, Leonie, Andy and Nicola as retiring deacons, for their work on the diaconate.

Nomination forms had been received for three new deacons. Voting slips were distributed, returned and counted by Phil Paulden and

Brenda Marston. Colin Marchbank-Smith, Beryl Dykes and David Garner were duly announced as elected by the meeting, and the meeting wished them all well in the role.

Further thanks

Thanks were expressed to Margaret Garner for chairing church meetings regularly and effectively. Thanks also to the members of the worship group for organising and leading worship on Sunday mornings. This is hugely appreciated.

The meeting closed with the sense of this being the end of a turbulent church year, with a lot of exciting things going on and going ahead. We sang a buoyant hallelujah.

DNM June 2018

~ Christian Aid Week ~

Christian Aid has been allocated collecting slots at both the Tesco Store in East Didsbury and the one in Burnage, both on Friday 18 May which is in Christian Aid Week. As these collecting slots are normally very hard to come by, it is a more-than-considerable surprise and potential embarrassment to be offered two on the same day. An unusually large number of volunteers will be needed to make the best use of them.

These are fantastic opportunities to raise money for the world's poorest communities - in addition, of course, to everything else we are doing Christian Aid Week. Offers of help to Andrea Wood (andreawood216@hotmail.com) for East Didsbury, Leslie Fletcher, 0774 703 8997, Leslie@night-shade.org.uk for Burnage or sign up directly at <https://tinyurl.com/Burnage-Tesco-collection>



You're invited to the Big Brekkie!

Want to change the world over breakfast? Then come and tuck in at our Big Brekkie! We'll be serving a delicious morning meal, while raising money to fight poverty and injustice worldwide.

Where: St Chad's Ladybarn

Date: Saturday 12 May

Time: 10.30 - 12.00

Talk to: Leslie Fletcher 0774 703 8997

christian
aid
week

13-19 MAY

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~ Talking to Each Other ~

If you would like to comment on any of the articles in this magazine and so start a discussion or if you would care to write an article for us on a topic of your choosing such contributions would be welcome. Please send them by email to alan.redhouse@virgin.net or by post to The Editor, Christward, Union Chapel Fallowfield, 2b Wellington Road, Fallowfield, Manchester, M14 6EQ.

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