

Christward

The magazine of



January 4th–February 22nd
2015

~ From the Minister's Desk ~

I enjoyed this Christmas very much. But I have also been thinking about the whole concept. I suppose that the best time to have an honest look at Christmas is probably straight after it, that way any awkward musings can be aired with plenty of time to forget them before next year!

This year, for me, it all began with the Jehovah's Witnesses. They knock on my door every couple of months and, despite my constant assurances that I am a Baptist Minister who is unlikely to embrace their particular take on faith, they politely ask how I found the last issue of The Watchtower (and Awake!). They are very earnest, and so I read their magazines in order that I can give some feedback when they next come calling.

In the latest issue of The Watchtower (my least favourite of the two magazines) there was an article entitled 'What Are the Facts About Christmas?' Having never been very clear what the JW position on Christmas is, I read on with genuine curiosity. It turns out that they are not very impressed. Their objections are twofold. Firstly, that celebrating the birth of Jesus is not only problematic (in the sense that we don't know anything about the actual birth) but that it is actually to be avoided. The point is made that there is no mention of Jesus or any of his followers ever marking his birthday, and even a suggestion that early Christians would have avoided any birth-related celebrations due to their association with pagan rituals. This leads on to the second objection; that almost everything about modern Christmas is either pagan or non-Christian. Whilst most of us would accept this, the article goes on to explain why God would not be very pleased with us for participating in the 'blending of pagan customs with pure worship'. The supporting exegesis is a little fragile, so for the sake of brevity I will skip to the conclusion:

After considering the above facts, millions of people have decided to abstain from celebrating Christmas. Instead, they find joy and true satisfaction in spending time with their friends and family and in helping the poor and needy whenever they wish throughout the year.

Having reflected on the article, I am left in a strange position. I disagree with their assertion that Christmas should be abandoned, and yet I agree with almost all of their reasoning for doing so! I think they are right that the biblical narrative can only be seen as a 'creative' work of story-telling and that neither Jesus nor those who followed appeared to put any stock in birthdays (although the preoccupation with his death might account for some of this). I'm not as sensitive about the blending of paganism and Christianity; that process has been happening for two thousand years and is both necessary and creative – it is only problematic if we cease to be aware of the process. What I am sensitive about however, is the suggestion that we do things at Christmas that aren't entirely compatible with our faith during the remainder of the year.

I don't think we need fear that our joy in friends and family, or our concern for those in need, are restricted to Christmas. Firstly, they are not, and secondly part of the role of rites and tradition is to remind and re-sensitise us to those things that we might take for granted. What might be cause for concern is the possibility that these rites and traditions have become the last untouchable areas of our faith; a faith which in most other respects has continued to develop and change.

Usually, my own faith does not have much room for doctrines of Virgin Birth, the existence of shiny angelic beings, or a God who messes around with celestial bodies. My worship language has moved away from describing Jesus with heavy emphasis on power or divinity. My use of scripture has rejected the jigsaw methodology employed in constructing the Christmas story. And yet my Christmas is full of all these things. Of course I know that it is metaphor and legend, of course I am interested in the truth hidden within the language rather than the existence of any factual events, and of course the precious traditions more than justify a little tongue-in-cheek where required. Well, maybe. Except that this is not what happens at any other time in the year.

There are certain progressive writers who would accuse me of having my cake and eating it. I am willing to develop and grow my spirituality and theology, and yet in certain areas apparently unwilling to let go of things which are no longer compatible - simply

because I like them too much. The accusation is rather robust, and yet not without merit. If accepted, then my response must either be an admission that Christmas is indeed one of the few exceptions where I will unashamedly have my cake and eat it, or that my approach needs revisiting. As ever, I wonder whether this is a conversation worth having together.

We have begun to move away from re-telling the Christmas story as if it were chronologically and factually accurate, but should we try harder to emphasise the truth behind the imagery rather than the exceptional events themselves? We tweak some of the carols ever so slightly, but should we sing new words to our old tunes? Can we paint the old stories with a new palette of words, or take old traditions and imbue them with renewed meaning? And is there anything we would add, using our creativity and experience to form new customs?

I am hopeful that there are more than two alternatives. More than either sustaining Christmas' (pagan/Victorian/capitalist/Christian - and so on) traditions because that is all we have, or giving up on it entirely. I would like to imagine a Christian Christmas based on the timeless values of love and hope. One which takes the essence of our accumulated tradition and builds a new story which is both ancient and contextual, extraordinary without being fantastical, magical and miraculous because of its message rather than its supernaturalism. We have a wonderful story gifted to us, but it might be worth taking some time to think about whether we are retelling it in the way it deserves.

Ian Geere

~ David Goodbourn ~

Exactly a year ago, in the January/February edition of Christward, we published an article, 'Sod's Law, not God's Law'. In this article, which was originally published in the October 2013 issue of Reform, David Goodbourn reflected on the theological issues raised by the messages he received from so many people after hearing of his diagnosis of terminal cancer.

Six months later, at the end of June, David led our worship. During the second session, having as he said been granted extra time, David explored what the human experience of death says about the nature of God. The title of his talk was 'Grim Reaper meets Great Redeemer'.

In the current issue of Reform David wrote on the new questions about identity, which living longer than expected, has raised. We reprint this article below.

David died on Sunday 9th November 2014. For many of us at Union Chapel David, in the two articles and his talk, shone a light on questions of our mortality and its relation to our faith which we were all too ready to put out of mind. He stretched our minds. Thank you.

Extra Time

My death has been postponed. Last year I wrote the article 'Parting thoughts' (Reform October 2013) as I faced my last few moments of life, but I didn't die. I still have terminal cancer, but thankfully it's taking a lot longer to kill me than expected; so, for the present, I have moved from dying of cancer to living with cancer.

The change in status has been strange. Dying of cancer was in an odd way quite exciting. People wrote, sent cards or visited, some of whom I hadn't seen for years. My words seemed to gain extra import, and my thoughts went mostly unchallenged - no one argues with a dying man. People went out of their way to fill my remaining time with good things. While illness forced me to let go of activities and attitudes that bolstered my former identity, being the "man facing death bravely and with humour" provided a good alternative.

Living with cancer is far more humdrum. I have felt genuinely embarrassed to be still alive, as if, after all the fuss people had made of me, I could at least do the decent thing and die. Instead life has returned to something like normal. This brings new questions about identity: Who am I now?

Once I shaped my own identity, but in significant ways that is no longer the case: It lives in the impact I have had, for good or ill, in

the lives of others. It is not just that a version of me will live, for a while, in some people's memories, it is that every life changes the world. Even the child who dies in the womb has a profound effect on the parents, who become changed people, affecting others differently. After decades of life, who I think myself to be becomes a smaller and smaller part of who I am in the world. I have a whole other existence in the minds and histories of other people, and there is not much I can do about it.

Because I no longer control most of my identity, the temptation is to justify it, to present the actions of my life in as rosy a perspective as possible. The Christian insistence that we cannot justify ourselves is, however, immensely liberating. The identity that matters is the one held eternally in the mind of God, and it is God who justifies. In any case, what needs justifying is probably not what I want to justify, since we seldom see ourselves as others - or God - see us.

Meanwhile, the constant remains love - both divine and human. I am the one who loves and is loved; that's why I'm delighted to be still alive. But loving the person living with cancer is not stress-free - my wife feels irrationally responsible for my health, as though the end when it comes will be her failure. It's often harder to be the partner than the sufferer when it comes to terminal illness: the pressure is on to be perpetually kind, while the sufferer becomes more irritable; and while the sufferer knows their long term future, the partner's is a great unknown. Will they move somewhere smaller or nearer their children? How will they manage for money? These questions loom but it seems almost indecent to think about them.

Friends have often suggested that my survival is an answer to prayer. Prayer is natural human response to uncertainty, which helps us cope, shapes us and expresses our deepest longings. It allows us to tussle with our feelings. Once I solemnly bargained with God that I would willingly accept the loss of my mental capacity to dementia if only my newborn grandson could be spared the brain damage his doctors feared. (He was.) I don't for one moment believe in the kind of God who would even contemplate such an offer, but it was emotionally necessary for me to make it. So prayer helps and shapes the ones who are praying.

But I have real difficulties with the idea of God intervening to change the natural outcome of illness. It implies that God is somehow part of the natural order of things, when my understanding is that all that is, exists within the life of God.

I would also doubt the morality of an all-powerful interventionist God who did good things for some and not for others. I wouldn't want privileged treatment from the health service so why would I think it all right from God? The call to discipleship is a call not to privilege but to justice. At the time of the notorious Ethiopian famine, I was among a group of evangelists in Aberdeen who gave thanks for answered prayer because the rain had held off for their street drama. For me, a God who could be bothered to stop it raining in Aberdeen but not lift a finger to end the drought that was killing many thousands in Ethiopia wouldn't be worth worshipping.

So I don't think my life has been extended because God has been persuaded to give me extra time. It is a matter of good medicine, loving care, and chance. Within the life of God, chance happens. Even my very existence is a matter of chance: if my parents hadn't happened to meet, I wouldn't exist. Not much is meant to be; we, with God, have to give it meaning.

And yet intercessory prayer is not powerless. We are all, in a sense, one organism; nothing that happens to one leaves another unaffected. Prayer makes a difference, not because God reaches in from the outside and works a miracle, but because it affects the relationships inside that give life its fullness. St Paul offers us a rich image for this, seeing prayer as participating in the communication within the Godhead (Romans 8:26).

Living longer than expected means that death no longer concentrates the mind quite so wonderfully as it did. Emotions have become duller and relationships less intense. But the Grim Reaper will at some point return from holiday, so I haven't stopped thinking about death.

I have rediscovered Anthony de Mello's story of a salt figure walking out into the sea, and in the final seconds before she dissolves saying: "Now I know who I am." When I was younger, I recoiled

from the loss of personal identity it implied; now I am ready to embrace it. With Ecclesiastes 12:7 I am ready to say that when I die, whilst I return to dust, my life returns to God who gave it. It is absorbed into God, into the corporate body of Christ where I belong, just as the salt becomes absorbed into the sea. In that way nothing is lost, for the life that was given, with all the experiences it has gathered along the way, is taken back to its source.

David Goodbourn

~ Anything is Possible ~

John Nicholson who was our minister from 1959 to 1966 died in September last year. Below Enid Welford remembers his time with us.

Remembering John Nicholson and his ministry at Union Chapel 1959-66

These are my memories and impressions from many years ago, and may not be congruent with the memories of others!

I was a student and had just started attending Union Chapel when John Nicholson (usually referred to as 'Nic') became minister. He was like a rather brisk wind whisking everything and everyone into a new shape, and clearing out the neglected corners. His services from the start seemed full of energy, hope, and clarity. As a student I experienced him as approachable and supportive. I read about the 'heresy' described in the book 'Heloise and Abelard (by Helen Waddell) that God continues to suffer with and for us, and got very concerned that I might be out of line in agreeing with this. He took time from a very busy schedule to discuss and reassure me. That whole debate seems thoroughly out of date now but seemed new and daring in the context of my then Christian experience.

I went away for a couple of years, and then returned to Union Chapel to find things buzzing. John had a knack of involving everyone in some project or another. Rosetta, when she joined us, commented that she had not even got through the first service

before she found herself with about three jobs. John had a great way of making people part of the community, even if some folk found themselves round pegs in square holes. He was a great leader in social matters. The difficulties faced by overseas students in finding anywhere to live came to our attention over and over again. Before the race relations act came into force people could be refused accommodation because of their colour. Many overseas students were mature and had families, separation was another hardship. John inspired the church to build Linton House for mature students and their families. Over many years people attached to the church supported the community at Linton House, and many residents would say it saved their mental health.

There was a very thriving youth club at Union Chapel at that time, John's habit of noticing social needs and encouraging the church to do something about it undoubtedly influenced that. There were few facilities for young people apart from the odd coffee bar, and it was thought better to offer something that offered all the hallmarks of good youth work. Eileen Blakeborough, later to become Eileen Shone, led it when people were needed on the door to turn late comers away, because the hall was getting dangerously overcrowded. Later Rosetta and Michael became involved, along with Gareth Williams.

One venture that did not really take off was a residence for elderly folk attached to the church. I am rather vague about how this project came about, but am sure it was related to John's noticing of the loneliness of some of the elderly people he visited. Although very shy, he was a conscientious and reliable pastor. This house, in Fallowfield, was not as I recall ever full, but I do remember being part of a rota popping in and providing some sort of food. The house did not last long; I assume it was just not financially viable.

Although John left us about the time of the ecumenical People Next Door Campaign we had learned from him that nothing could stop us doing any project we thought was important. The most notable and enduring thing to emerge from this campaign was Assist Community Care Group, a joint venture between the churches initially, but which took volunteers of good will who were not attached to any church. Initially Assist functioned by requests for

help going to the home of someone with a phone, who then passed the request on to someone who had a list of volunteers. This 'can do' approach was a long way from the organisation we have now, but it worked. Eventually we got an office in Withington Methodist Church and a part time coordinator; Margaret Redhouse spent many years in this role, and has plenty of amusing and inspiring stories to tell. For my part I set up a support group for some of the widows who volunteered, and some who asked for help. I learned a lot myself in doing this.

At the other end of the age range an ecumenical playgroup was set up, based at Union Chapel, to help mothers who were isolated with small children. Volunteers from various churches, but mainly from Union Chapel staffed it, and certainly all our children went there. While the playgroup was going on there was a crèche for the smaller children of helpers, some of them were not keen to be deserted even if mummy was only across the car park!

There was always a sense with John that if a thing needed doing you just got on with it. When he left Union Chapel to work with a group of churches in Tameside he took several Union Chapel people with him to be on a rota for this group of churches, and we found ourselves studying for a Diploma related to Lay Preaching. We did often look at each other and ask, "How did that happen? It wasn't part of my plan!"

I hope I have given a sense of the 'anything is possible' approach that was John's legacy to Union Chapel, and which certainly gave many of us rich experiences. He never lost his enthusiasm for the church, and as far as I can see his calling to ministry lasted until his death last year. He never spared himself, probably to the despair of his family. He was very willing to come and lead a memorial service for Rosetta. He was not then young, and said his memory was poor, but his generosity and strong faith was evident in the way he led the service for us. He will always be an inspiration for me.

Enid Welford

~ 'Absolutely Superb' 'Glorious Success' ~

*Our Arts Correspondent, Rachel Garner,
reviews Union Chapel Players' Mummings Play*

Another glorious success this Winter Season for the UCP. Led by Andy Howes in his directorial debut, and supported by the writing of the ever brilliant Alan Redhouse who adapted the play, the UCP go from strength to strength each season.

Discarding the traditional nativity they had the gumption and vision to present Union Chapel with its first Mummings play- written entirely in rhyming couplets- about the story of St George and the dragon.

The play presented interesting parallels with the other dragon story sweeping through cinemas this season, which is of course, *The Hobbit*. Andy Howes in the role of the dragon surpassed even the sublime Benedict Cumberbatch and the performance did not have to hide behind big Hollywood special effects.

The physicality of Howes' dragon and the costumes designed and brought to life by Lorna Richardson perfectly showcased the intimidation and terror the dragon brought to people. This was then



contrasted with Howes' gentility in the road to Damascus redemption of the dragon in the closing scene of the play.

Jessica Howes brought the roof down in raucous laughter when she appeared as the doctor: '*Doctor Who?*' Yesss... *Doctor Who...* The 'internal examination' of the patient on stage with the help of a saw was hilarious and a nod to the rough and ready approach of



medieval medicine but at the same time was Redhouse sharing with us a vision of the NHS under a Conservative government?

Nathan Geere as St George showed wonderful comic timing- it was refreshing to see a more realistic St George portrayed in his desire



to get as far away from the dragon as possible... Anna Geere as his fair lady was wonderful- none of your shrinking violets here. She portrayed a real heroine- commanding her knight to go and fight the dragon and demanding the doctor to treat her beloved. A heroine with attitude.



Isabel Earnshaw was magnificent as the Wicked Witch. When she made an entrance you *knew* she was on the stage- she had such presence. And yet there was a tender and vulnerable side to this villain seen in her love of the dragon- played with such depth and understanding by our young Ms Earnshaw.

Of course what would a show be without their stage manager and producer Sarah Geere. Although she was not on stage her calm



and slick organisation were tangible in every aspect of the performance.

The cast was passed over for Oscar nominations last season- this cannot happen again. They were absolutely superb and have shown Hollywood it is not about big budgets it is about bringing truth and beauty to the masses.

Brava.

Arts Correspondent Rachel Garner

~ O&A Annual Update ~

Doug Macey gave a talk to the Second Session on the developments which have taken place in O&A over the past year. An edited version is given below.

On 18th October 2013 we at long last became a Registered Charity under the new formula (Charitable Incorporated Organisation, Foundation Model). This is a new Government initiative which incorporated the old arrangement where you registered as a Charity and also a Limited Company. The Foundation Model is for smaller Charities where final decisions can only be made by the trustees. We are not dictatorial, and will listen to any suggestions from people involved with O & A such as admin staff, Tutors, Students etc. We now have to run more like a business than previously, sending Annual Accounts to the Charity Commission as our income is over £10,000, plus details of our bank and current Trustees. We have had to tighten up on all paperwork generally, e.g. minuting any decisions made by Trustees and any changes we might make to the constitution or objects. Our Treasurer Liz Clark has left us due to other commitments, after finalising our year end accounts on 30th August 2014, and we thanked her for the great job she had done. We have been very fortunate that Jenny Geere, Ian's mum, has volunteered to take over as Treasurer.

We are urgently on the lookout for volunteers once a week to help run the administration of O & A which meets on Tuesday mornings, or even volunteers we can call on during specifically busy periods.

Currently we have 5/6 of us who normally attend most weeks, one or two of these are going to be doing less in the future, for personal reasons. Without a reasonable number of volunteers O & A will not be able to operate.

Currently we are running 35 classes with 14 Tutors and averaging about 300 students per Term. Although some subjects are not profitable we are able to subsidise some of these. Obviously, however, we have to monitor them very closely. One class we have taken on for the first time this last year is Art for people with learning disabilities. This has been a great success with the students and we have received positive feedback from their carers. Although the class is not at present financially viable it will be subsidised for as long as needed. We are looking to see if we can run two or three more courses and to date the only suggestion we have is "Mindfulness". We have asked the prospective Tutor to send us a flyer/details of what this course will cover.

We run a very successful Summer Programme every year, which is organised and planned by Judith Rack, Irene Thomas and two other volunteers. This always goes down well and the profits from it are always divided equally between O & A and the Chapel.

At the Tutors' meeting some of the Tutors' felt we should have a more on-line presence, and that at the moment unless you knew our website, you would be unable to get to our site. They suggested that we pay someone (whom I have since found out is a Google Optimiser) to set this up for us. However Ian has volunteered to be our Google Optimiser and has now set the site up to be easier to find.

We are very grateful to have the facilities available at Union Chapel, and students often relate that they like the ambience here, as opposed to schools and the rather stark facilities to be found elsewhere.

Doug Macey

~ Why be a Christian? ~

At the end of November in our all-age service we took as our theme 'What makes a Christian?' and Junior Church convincingly demonstrated that the answers to that question depends on which group of Christians you ask and when you asked them. During the second session, we started to consider the very different but related question 'Why be a Christian?' This was the first in a series in which we try to work out a response to the question which works in the twenty first century.

We started with a brain storming session and below are the things which appeared on the white board:

Why Be.....

Belonging to community

Relating problems in the world/people - to love

Immersed in a story

Inspired by a person

Better human being - Disciple

Ritual - Spiritual Practice

Accumulated wisdom

Depth of heritage

Framework of dissent/countercultural

Safe space for questions

Something to be carried by

Well nothing too radical or surprising there - perhaps just a little bit too comfortable. Remember, however that this is just the beginning of a journey and where we end up could look surprisingly different from the above.

Alan Redhouse

~ News of the Family ~

It was good to see many former members of the congregation and other visitors at the service on Christmas morning. It gave everyone an opportunity to catch up on what has been happening over the past year. A special thanks to **Colin Welford** not only was it great to

see him again but his contribution to our music over all the Christmas services was much appreciated.

We are happy to to hear that **Nicola and Martin** are expecting their second baby. Quinn's sibling will arrive in June.

Our thoughts are with **Colin Marchbank Smith** who is having trouble with his right eye after undergoing an operation on his nose.

Rose Bell has had a particularly difficult 2014 and our thoughts and prayers are with her as we go into 2015.

Hilda Linton has laryngitis at the moment and we wish her a speedy recovery.

Jess Howes has got a cat and we look forward to hearing about the feline adventures in the Howes family.

We were sorry to hear of the death of **Malcolm Purdy** who led our worship many times and was a great friend to Union Chapel. Our thoughts and prayers are with his family. Malcolm's funeral will be on Friday 16th January with a memorial service at Newall Green at 12.30pm on that day.

Finally we wish all our readers a very Happy and Prosperous New Year.

**~ Minutes of the Church Meeting
of Union Chapel Fallowfield (Baptist)
held on Sunday 16th November 2014
at 11.20am.~**

Present: Ian Geere (chair), Gwyneth Heritage Roberts, Steve Roberts, Margaret Redhouse, Harry Fleming, Rachel Scott, Colin Marchbank-Smith, Michael Welford, Sarah Geere, Hilda Linton, Julie Bryce, Andy Howes, Irene Roberts, Margaret Edmonds, , Ted Land, Eileen Land, Geoff Walker, Carole Walker, Leonie Earnshaw, Owen Roberts, Brenda Marston, Lorna Richardson

Apologies: Gwen Mattock, Rose Bell and Enid Welford; and Alan Redhouse and David Garner (with children)

The Minutes of the September 2014 Meeting (in current magazine) were approved subject to the following correction. Harry F felt that the Minutes as they had appeared did not accurately reflect what he said or the reasons for his conclusion and recommendation. The Meeting agreed to amend the September Minutes to include the following paragraph:

“Harry F fed back that the path job recently completed was by a cheap, comparatively short life method which had been indicated by the low price of the quote. Two air vents in the church wall have been permanently blocked with cement edging. David G said this may not cause a problem. The sand/cement bedding is discontinuous under many of the re-laid flagstones. Harry F would not recommend using this contractor in future or any other contractor whose quote is very much lower than might be anticipated for a job as it will likely prove to be a false economy.”

Notification of AOB: Correspondence, Lettings

Linton House: GHR reported that our Trustees the Baptist Union Corporation have said that they will be supportive of any sensible course of action decided on by the Church Meeting. They are happy for us to be guided on this matter by our surveyor Stephen Welch of Byrom Clark Roberts. The Meeting approved the forwarding of the Preliminary Feasibility Study prepared by Stephen Welch to the University of Manchester. It was noted that taking this step does not commit us to any future course of action.

Glazing: IG reported that the Fabric Committee recommended that we proceed by way of secondary glazing on the remainder of the windows in the Chapel, rather than replacing windows with new uPVC units. The existing frames are basically in good condition. The glazier who has done the work to date is willing to carry on and deal with the front toilets, rear toilets, the lobby rooms by the old front door and the glass in the rear door. The costs are likely to be in the region of £3,300 and the Meeting approved the carrying out of the work at a figure is in this ballpark.

Replacement of the carpet tiles in the Chapel: Gwen M and Carole W are co-ordinating this, with input from Ian G. The

intention is to recarpet all areas which currently have carpet tiles – the foyer and the Chapel – and to extend the carpeted area in the Chapel to the wall behind the pulpit as well as extending the carpeting further towards the piano and the storage areas.. Carpet will have to be laid directly on top of floorboards but we are told that this shouldn't be a problem.

We have had an initial quote from the firm who have carried out all the other carpeting in the Chapel of £2,530 plus VAT. A second quote is being obtained. Irene R felt that the expense is unnecessary as it is all right as it is.

We are not intending at present to replace the chairs but this may be reviewed once we have the new carpet and see how they look together.

Some carpet samples of different colours were shown to the meeting.

After some discussion and indications of colour preferences by shows of hands, the meeting narrowed the colour down to brown, with light brown and dark brown being roughly equally popular. The Meeting resolved to leave it to Gwen and Carole to choose the shade after they have seen further samples. A cost of up to £3,000 plus VAT was approved, with 1 abstention.

What next for Union Chapel? Andy H said that he feels that maintenance has become the dominant theme of Church Meetings and we are not spending time looking at the bigger picture or considering our life together critically and imaginatively. He would like to see a standing agenda item in which people can raise more speculative and questioning topics which can then be considered in more length elsewhere, perhaps in Second Session.

The Meeting was generally supportive of the idea. Steve R and Carole W felt that topics will need space to breathe, to give people chance to think and contribute. Michael W suggested that we could think about building relations with non-Christian groups in the area, particularly Muslim groups. Harry F felt that we do not have enough whole group conversations. Gwyneth HR thought that to some extent this concern was covered by Second Session – perhaps people would feel a greater commitment to discussions

and outcomes if they arose in formal church meetings. Sarah G was concerned about excluding the young people from conversations where we would all benefit from their involvement. To be considered further.

Lettings: Eileen L reported that we have had a request to host some students from MMU for a fundraising day in February. She and Michael W would appreciate some help with this.

NWBA Council: Gwyneth HR has received a request from NWBA for nominations to the Council. Anyone who may be interested in taking on this role should speak to Ian who can give details of what will be involved.

The Meeting closed with the Grace at 12.15pm

~ I know it's out of focus.... ~

...but it represents all we wanted to achieve with the play



and everything we want to say about Junior Church

[You can see all the photos in this magazine in glorious colour on our web site www.unionchapelbaptist.org.uk

~ 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.

Alan Redhouse

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