



saint paul's  
stalybridge

The Magazine \* September 2011

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# Mission Statement

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at Saint Paul's we seek to

*Develop our faith through worship, prayer and learning.*

*Grow together in love and service*

*Share God's love with the wider community*

*Welcome others into the church family*

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find us on the internet at: <http://www.stpaulstaley.co.uk/>

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## Sunday Services at Saint Paul's

*Each Sunday at 8 am: Holy Communion (Common Worship Order 2)*

Sunday	10:30 am	06:30 pm
September 4	Harvest Parade Service	Holy Communion and Healing Service
September 11	Holy Communion: HCI	no service
September 18	Morning Prayer: MP:CW	no service
September 25	Holy Communion: HCI	no service

HCI Holy Communion: *Common Worship* Order 1 (Contemporary)

HC2 Holy Communion: *Common Worship* Order 2 (Traditional)

MP:CW Morning Prayer: *Common Worship*

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10:30 **Sunday School (begins in church)**

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# from the **vicarage**

*Sing joyfully to the Lord' – Psalm 33: 1*

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**A**lthough the church year starts with Advent at the end of November, I always feel that it should start in September, when our children return to school, and, hopefully, everyone is refreshed after their summer holidays.

This year we have a number of initiatives which have just started or are about to start – the *Three Churches Charity* (although I keep calling it such, the charity is actually to be launched as '*Bread of Life*'), our new *Pastoral Care Team* and, of course, the start of our new *Choirmaster/ Organist Steven Robinson*. Steven officially starts with the choir on Monday 5<sup>th</sup>. September, with his first Sunday Service on 11<sup>th</sup>. September. Roger will continue to play for us, working closely with Steven, and Sheila will to play for the first Sunday of the month, i.e. the *Parade Service*, and for baptisms.

A number of you have kindly agreed to pay into a special *Choirmaster Fund*, although we still need more money to pay for Steven. Please see Janet McBride if you are willing to take one of the envelopes for this fund – which, ironically, bear the words '*Sing joyfully to the Lord*' from Psalm 33. Music is so vital in our Anglican tradition, and, indeed, our worship should always start

with praise, as we all sing joyfully to the Lord. This might be an opportune time to invite anyone who enjoys music, and particularly singing, to try their hand at singing in our choir when Steven starts. We certainly need men and younger choir members, and that includes children, if we are to keep going in the not too distant future.

We are grateful that our recent restoration has been successfully completed, including renovation of the organ. A special **Celebration Service/ Concert** will be held with the former *Archdeacon Richard Gillings*, who helped us through the recent work, as our chief guest of honour, although others instrumental in the work will also be invited. This event, which will probably focus heavily on music in the church, is likely to be on **Sunday 16<sup>th</sup>. October at 2.00 p.m.** (so place it in your diaries).

Looking forward to catching up with you all again after the summer break. Autumn looks like it will be a busy time for us all! God bless,



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# M a g a z i n e

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From time to time you will see something like this at the end of an article:

**MAGAZINE+** use the links on our website to read the full article.  
<http://www.stpaulstaley.co.uk/>

We are adding a section to the website where you will find links to websites which give more information on topics covered by articles in the **Magazine**. Just visit the website and look for the link to the **Magazine** page in the menu on the left.

*As well as links to other resources we will be putting back copies of the **Magazine** on the site in .pdf format at the end of each month.*

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## *Cicely Clements* and *Catherine Dolan* write about our **Sunday Morning Groups** *aka The Sunday School*

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**S**unday – and Day – Schools have been an important part of the life of St Paul's from the beginning, so as a new year opens for our Sunday Morning Groups, *Cicely Clements* and *Christine Dolan* give an insight to what happens after the children leave us during the second hymn on Sunday mornings.

*In 1869 the first Vicar of St Paul's Rev. W W Hoare described the early provision for children at the new church. Before the advent of universal education, churches played an important part in providing both a general education as well as religious instruction. He recalled that at the beginning the school "could not boast of either*

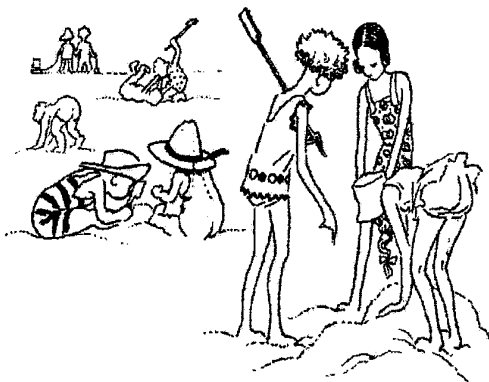
*forms or gas. The children had to sit upon old boxes, while a few ginger beer bottles had to do duty for candlesticks."*

The churches work with children prospered so that by 1850, when the one and only national religious census was carried out, *St Paul's* reported that there were 250 children at the morning service, and 250 in the afternoon on the Sunday in question. Pictures on our website show the Sunday School at different points in its history.

Today – writes Cicely Clements – we call ourselves *The Sunday Morning Groups*. At some stage in our morning worship (not always the same stage) we are asked to leave the congregation. Have you ever thought what happens next? Where do we go? What do we do? What do the large bags the Leaders carry contain? What is the small bag the first child into the lounge holds?

What happens next varies, but on a 'normal' Sunday the children go to their own group; younger ones downstairs, years three and over upstairs. Be reassured - on a cold morning, when you are feeling chilly in church, the children are kept warm. There are rewards in being a Leader!

Just in case you don't know; the large bags contain, felt pens, pencils, scissors, lesson materials, anything needed to make models etc. lots of paper, extra things in case the service lasts and lasts. Just what is extra in David's bag is not known, but it is the largest. The small bag is for the collection



carols and imagine they are news to you. It was unfortunate that the Sunday School was closed during the day. I forgot where they had buried the

There can be problems. Asking what we should pray for this morning, can bring all kinds of answers, but it must be important to them.

Is it all worthwhile? Certainly. *We probably get more out than we put in.*

**The Eternal Group** – writes Christine Dolan - was formed in September 2010 after the *Stepping Stones* group and *Youth Group* amalgamated. The group is made up of children from year 7 and above (approx 13+) and meets on the second and fourth Sunday of every month. Like the younger children, we leave the church service during the first hymn and head over to the vicarage for a time of fellowship, bible study and discussions.

This year we have watched the film *Bruce Almighty* and have looked at various scenes in detail, discussing the film from a Christian viewpoint and looking at the film's portrayal of God's love, wisdom and mercy.

have a committed group  
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the other Sunday Morning

ws of anybody who would  
long to our group, they  
re than welcome.

Alternatively, please feel free to have a word with either *Christine Dolan* or *Lisa Pickavance*.

No item about the church's work with young people should fail to mention the dedication and hard work of those who week in, week out lead this vital part of the work of St Paul's.

**MP Jonathan Reynolds** writes about *Christian Aid's* work in Israel and Palestine

Every year, **Christian Aid** week raises millions of pounds for vital work around the world alleviating poverty. It provides urgent, practical and effective assistance where need is great, tackling the effects of poverty as well as its root causes. **Christian Aid** week is always exceptionally well supported in Tameside and earlier this year I was invited by Christian Aid to travel to see the work they do in Israel-Palestine with the funds that are raised.

One of the great things about **Christian Aid** is that it does all of its work through local partner organisations. This means it spends less on administration costs with more of the funds at its disposal go directly to projects on the ground. Because its priority is poverty alleviation, much of the work **Christian Aid** supports in the region we visited is based on the Palestinian side. Due to present circumstances we were not able to enter Gaza, but we were able to spend a substantial amount of time in the West Bank and meet several of the partner organisations **Christian Aid** works with.

Some of the organisations we met were genuinely inspirational.  
*Physicians for Human Rights in Israel*

are a group of Israeli doctors and medical personnel who go into Palestinian refugee camps in their own time to provide healthcare to people who have none. *Breaking the Silence* are current and former Israeli Defence Force soldiers who wish to talk about their experiences serving in the Occupied Territories. The *Ecumenical Assistance Programme in Israel and Palestine*, funded by the World Council of Churches, puts neutral observers into some of the most difficult places in the region. We were able to pass through one of the Bethlehem checkpoints of the security barrier with a pair of accompaniers, which took just over an hour, giving us some experience of how difficult the conflict makes the everyday lives of people who just wish to go to work.

We were also to meet with members of the local Christian community. Christians comprise just 1% of the population in Israel/Palestine, but a staggering 45% of all the charity and other non-governmental organisations working there are Christian-based. It was extremely

interesting to be able to talk through the conflict with them and receive their perspective on it.

In my experience, too much of the discourse around the Israeli-Palestinian conflict in the UK revolves around partisan support for either side. My experience with **Christian Aid** showed just how futile this is. There are people on either side desperately trying to find a way forward for peace, and to improve the lives of others regardless of whether they are Jews or Arabs. These people need and deserve our support, and supporting **Christian Aid** week is one of the best ways of doing that. Thanks to everyone in Tameside who gives their time and money to **Christian Aid**. It's work is vital and I have seen the difference it makes to peoples' lives.

*Jonathan Reynolds is a member of the congregation at St. Michaels & All Angels Church, Mottram, and the Member of Parliament for Stalybridge and Hyde.*

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*Friday 23 September - 7:30 pm*

**LIGHT**

*a n d*

**Dark**

- *in the work of great artists*
- *as a metaphor of human experience*
- *as part of the life of the Christian*

a filmshow and talk by **David Stockwell**

*Saint Paul's The Magazine 7*

# The Way I See It - why we worry so much

*David Winter is a former Head of Religious Broadcasting at the BBC.*

If someone asked you whether you thought more children were murdered last year than twenty years ago, what would you answer? Or if the question was, are more people killed on the roads now than fifty years ago? Or, are people over seventy more likely to be mugged, robbed or attacked than people in their middle age?

In each case the answer is 'No', though apparently if you read the *Daily Mail*, the *Sun*, the *Mirror* or the *Telegraph* you are more likely to answer 'Yes'. Believe it or not, children are safer now, roads are less dangerous than in the nineteen-thirties, and older people are less likely to be attacked than any other age group in society. Despite that, we go on worrying!

It's as though human beings are hard-wired to worry. No matter that we live in the longest lived, healthiest, most secure and, in general terms, most prosperous society that the world has ever known; it doesn't *feel* like it. The doctors' surgeries are full of people they dub the 'worried well' - those who've read a magazine article or seen something on the internet and are sure that they're ill. I'm as guilty of it as everyone else. Anxiety seems to be part of the human condition.

Which may be why *Jesus* constantly told his followers not to worry - 'fear not', 'don't be anxious', 'peace be with you'. In the Sermon on the

Mount he listed some of the things his audience would be worried about: food, clothes, health, appearance or what might happen 'tomorrow'. The list sounds familiar, doesn't it?

Don't be anxious about them, he advised. 'After all', he said, 'you can't add a single hour to your span of life by worrying about it'. He might have added that you could, of course, take a few hours off it that way. He didn't say that we had no need of food or clothes or health - 'your heavenly Father knows you need them' - but that the happy life is the one that has its priorities right. 'Strive first for the kingdom of God and his righteousness, and all these things will be given to you as well'.

The answer to fear is faith - we all know that, in theory. But the faith needed is not the assenting to this or that proposition - ticking boxes on the Creed. It's trust in the 'heavenly Father' *Jesus* spoke of. It's the inner conviction that the One who made us loves us, and is with us on our life-long journey through this rather scary existence. 'Fear not', he says. 'I am with you.'

# Saint Paul's First Hymn Book

The first hymn book used at St Paul's was published in 1840 - the year after the first services were held at the new church. *Hymns used in St George's Chapel, and St Paul's Church, Stalybridge* was printed by D. Cunningham of Rassbottom Street - now Market Street - and St George's Chapel refers to the first Anglican church to be built in Stalybridge, which was later known as Old St George's. (The church was originally a Chapel of Ease - essentially a branch church - for St Michael's, Ashton under Lyne.)

The book was a modest affair, containing only fourteen hymns of which half were for special occasions such as Christmas and Easter. Of the remainder there were two hymns each for morning and evening, including Bishop Ken's "*Awake my soul and with the sun*" and "*Glory to thee my God this night*". Among the hymns are some with a local connection having been written by *John Byrom*, the Manchester author of *Christians Awake* (which we will feature in December's Magazine).

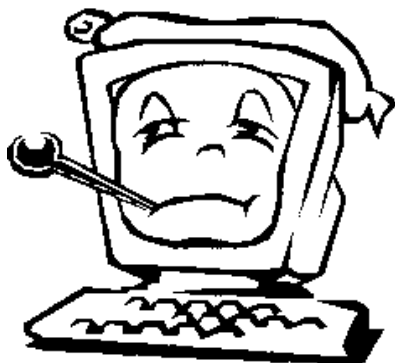
The hymn book was published before the advent of universal education. Estimates of literacy rates for this period have to be taken with an element of caution, but it is usually suggested that by

1850 functional literacy was about 60%, so we might guess that the hymns in the collection were sufficiently well-known that those who could not read, would have known them off by heart.

There is one other thing to ponder. This hymn book was published three years before St Paul's got an organ. We can only speculate that the singing was accompanied by an instrumental group, or possibly they were sung unaccompanied at times.

Over the years St Paul's has used a variety of hymn books. In 1926 the latest edition of *Church Hymns* was introduced and by 1983 the church was using *Hymns Ancient and Modern*. (This would have upset our second Vicar - Dr. Cranswick - who devoted a Magazine article to the dangers of the papist tendencies of this particular collection). Early in the new century the hymn book was changed again to the book we currently use - *Mission Praise*.

**MAGAZINE+** use the links on our website to see a full copy of our first hymn book.  
<http://www.stpaulstaley.co>.



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## Next month's Magazine

Items for the next edition of **The Magazine** should be received by

**11 September 2011**

Please post them in the box in the church  
entrance or give them  
to George Maddock.

You can also email items to:

**[stpaulsweb@gmaddock.plus.com](mailto:stpaulsweb@gmaddock.plus.com)**

Contributions to **The Magazine** are always  
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# 1938 Anglicans and Austria's Jews

A document which is to be displayed in the *Holocaust Museum* in Los Angeles bears the name of the museum's president. Unusually, it is an Anglican baptism certificate. The name of the parish is given as **Vienna**, the diocese is given as **London** and the county as **Austria**.

In March 1938 Austria was annexed to Nazi Germany. This was widely welcomed by the people of Austria – except for the country's Jewish population. Their situation began to deteriorate immediately, and the treatment of the Jews in Vienna and other cities was more extreme and delivered with a vehemence unlike that experienced by Jews in Germany at the time. In Vienna, Jews were highly assimilated and held important posts within the city, but by June 1938 when all Jewish businesses had to be registered, they knew they would have to leave the country if they were to survive.

The Anglican outpost in Vienna was *Christ Church* – a small church which could only accommodate 165 people. In 1938 the priest at the church was *Hugh Grimes*. *Grimes* was shocked at what was taking place in Germany – and what was beginning to happen in Vienna – and had a deep and genuine sympathy for the Jewish population. Eventually, he decided that he could offer help by offering baptism and baptism certificates which would serve as certificates of conversion.

This document, he felt would help Jews who wished to leave the Reich.

The baptism registry at the church shows that between November 1929 and May 1938, only about 50 baptisms had been carried out at the church. In a short period beginning in May 1938 there were over 1800 baptisms, with a peak reached when 229 took place in one day. As the church held only 165, there must have been queues waiting outside for their turn. People who were baptised were said to receive four hours of instruction over four days and then received a certificate and a copy of the Book of Common Prayer.

There are controversies about what took place. Some feel that a baptism certificate would not have gained exit from the country, but others show that some countries who defined Jews by their religious opinions and not as a racial group did accept the certificates as evidence of conversion. One such country was Yugoslavia from where passage could be made to Greece and then onwards by ship to Palestine.

Equally controversial was whether the baptisms were religious or political acts. Very few of those who were baptised remained Christians. The *Bishop of London* – who was *Grimes'* superior – defended him, describing him as a scholar and a gentleman who had a tremendous sympathy for the Jewish people, but who would not carry out baptisms on political grounds.



**B**egonias are deservedly popular whether as greenhouse, conservatory or house plants, or in many cases outdoors in summer. Although they are all originally from tropical or subtropical regions, they do appreciate shade from the late morning to late afternoon sun, and therefore are happiest in a north facing conservatory or window ledge, or in a shaded greenhouse.

## in the **garden**

with *Frank Ashton*

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Digressing slightly before returning to this subject, it appears that the end is nigh for the *Impatiens* (Busy Lizzies) that have been so popular and colourful over many years. The problems started in 2008 when apparently healthy young plants pricked out into trays started to collapse within a couple of weeks. We lost around 150 trays that year but *Tameside's* nursery lost thousands of them. If you remember these were used for the plant towers in Armentieres Square and throughout the borough. We didn't risk any in 2009, but decided to try again on a small scale in 2010. They didn't collapse but they certainly didn't thrive. We had a couple of trays this year but last Wednesday, Marjorie cleared them, as all that remained was bare stalks. All this

has been caused by yet another severe outbreak of *Downy Mildew*, and unless resistant cultivars can be bred (a very long-term process) then we are unlikely to see these colourful bedders for many years. The obvious alternative is *Begonia semperflorens*, which, although it doesn't have the colour range of the *Impatiens*, is reliable. The flowers come in shades of white, pink or red with either green leaves or bronzy leaves.

*Begonias* fall roughly into seven groups. *B. semperflorens* has been referred to above, while the others are cane-stemmed, *rex* types, *rhizomatous*, shrub-like, winter-flowering, and tuberous *multiflora* or *pendula*.

The tuberous *multiflora Begonia* is a spectacular flowering plant especially in the hand of a specialist, who with the right varieties and plenty of skill, will have plants carrying flowers at least as big as a saucer or tea plate and often bigger. So heavy are these flowers that the specialist growers use an adjustable wire support to hold the flower stem just behind the flower.

We grow two of the groups in the home greenhouse. At the moment we have two varieties of cane-stemmed ('*Little Brother Montgomery*' and '*Connie Boswell*') and one *rex* type ('*Rocheheart*'). All three benefit from the

reasonable shade our home greenhouse gets and thrive pretty well.

The two cane-stemmed types are upright evergreens grown for their foliage, with slender, almost bamboo-like stems. We avoid overwatering these and in spring often cut back canes to two or three buds. At this time they are easily divided to make new plants, but they can also be propagated by tip, leaf or stem cuttings. These two varieties are reluctant to flower, but there are other cane-stemmed begonias which will produce flowers, usually in white, pink or red. The flowering varieties include *B. fuchsioides*, *B. metallica*, *B. serratifetala*, *B. shepherdii* and *B. tripartita*.

The *rex* types have always been popular with their often large, assymetrical, coloured leaves. Lots of good varieties are around including 'Emerald Giant', 'Pink Champagne', 'Escargot' 'China Curl', 'Fireworks' and 'Namur' to name but a few. *Rex* varieties can be increased very simply by division, but if many new plants are required, leaf cuttings are the answer. Although leaf cuttings ideally need bottom heat, they will root relatively easily in the summer months without it. A full healthy leaf is removed with about 1 cm of stalk, then it is turned upside down so that the main veins can be slit about half-way through.

The leaf can then be placed flat (right way up) on a mixture of multi-purpose compost and vermiculite in a propagating tray, watered and covered with the propagator lid.

Alternatively the leaf can be cut up into sections about 15 to 20mm square, each containing a main vein. Each section is stood vertically into the compost and watered and covered as before. In both cases rooting usually starts in five to eight weeks.

Outdoors, don't forget that September is the best month for planting most spring-flowering bulbs apart from tulips which are best left until November. Always check to make sure they are planted at the correct depth for the species which will give them a much better chance of flourishing. However, if you invest in the exotic looking *Crown Imperials* (*Fritillaria imperialis*) also make sure that the drainage is very good and plant the bulbs on their sides to avoid them rotting.

Enjoy your September garden.

*Frank*

# from the registers

## **Baptisms**

Heaton Jack Dawson-Kerrick

Evie Sue Dawson-Kerrick

Poppy Mai Bailey-Davies

Matthew Louis Howard Bridge (Adult)

Madison Bakerson-Lowe

Finley Alexander Hobday

## **Funerals**

Susan Kennion 56

Ann Elizabeth Hayden 73

Estelle Palmer 92

*Oh Jesus,  
master carpenter of Nazareth,  
who on the cross through wood and nails  
didst work our whole salvation:  
wield well thy tools in this thy workshop;  
that we who come to thee rough-hewn may by thy hand  
be fashioned to a truer beauty and a greater usefulness;  
for the honour of thy holy name.*

# through the week at **St Paul's**

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<b>Weekdays</b>	Funtasia Kids' Group	
<b>Monday, Wednesday, Friday</b>	Teddies' Playgroup 9:00-11:30	<u>TTO</u>
<b>Monday</b>	Choir 19:30	
<b>Tuesday</b>	No. 2 Brownies 18:30-20:00	<u>TTO</u>
<b>Wednesday</b>	Prayer Group	See Newsletter for details
<b>Thursday</b>	Mums and Tots 13:00-15:00	<u>TTO</u>
	Rainbows 18:15-19:15	<u>TTO</u>
	Brownies 18:30-20:00	<u>TTO</u>
	Guides 19:30-21:00	<u>TTO</u>
	Bell Ringers 19:30-21:00	
<b>Friday</b>	Flower Team 11:30-14:30	
	Church cleaning 18:00-18:45	
	Youth Club - alternate weeks 19:00-21:00	<u>TTO</u>
<b>Saturday</b>	Prayer Group 09:30-10:00	

TTO= Term time only

## flowers in **September**

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<i>September 4</i>	Kath R.	
<i>September 11</i>	Helen and Stuart Hobday	
<i>September 18</i>		—
<i>September 25</i>		—

# diary for **September**

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1	Holy Communion	10:00
	Lunch Club	12:30
<b>4</b>	<b>Eleventh Sunday after Trinity</b>	
	<b>Harvest Sunday</b>	
6	Weight Watchers	17:30 - 19:30
7	<i>Kairos</i>	19:30 - 21:00
8	Holy Communion	10:00
10	<i>Coffee Morning</i>	10:00 - 13:00
<b>11</b>	<b>Twelfth Sunday after Trinity</b>	
	Baptism & Wedding	12:30
13	Mothers' Union Holy Communion	13:45
	Weight Watchers	17:30 - 19:30
14	Social Committee	19:30
15	Holy Communion	10:00
	Lunch Club	12:30
17	Wedding	11:00
<b>18</b>	<b>Thirteenth Sunday after Trinity</b>	
20	Weight Watchers	17:30 - 19:30
21	PCC	19:30
22	Holy Communion	10:00
23	<i>Light and Dark : Film Show by David Stockwell</i>	19:30
24	<i>Rose Queen Coffee Morning</i>	10:00 - 12:00
	Wedding	14:00
<b>25</b>	<b>Fourteenth Sunday after Trinity</b>	
27	Weight Watchers	17:30 - 19:30
29	Holy Communion	10:00
	Lunch Club	12:30