

# ***Together***



A magazine for Didsbury from  
the parish of St James' and Emmanuel

June - August 2011 - No. 65

# **Welcome to the future editor – Diana Leitch**

Diana will be taking over from June 2011 for the next issue and has lots of exciting ideas for the magazine. She is keen to continue to encourage contributions from church members, so keep them coming!



Thank you to all of you for your encouragement and support to those of us involved in preparing the magazine over recent years. If I can make one request on parting, it is to ask you to give the magazine team and writers more feedback. We want this magazine to be for you, our readers in the church and the community, and we need to know what you think.

With special thanks to the whole magazine team –

Christine Sandiford

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## **Material for the Next Issue (No. 66):**

We welcome your ideas and comments, contributions and letters. The normal article length is 400 words (one page in Verdana size 12) and double-page features are also welcome. We do not accept anonymous contributions. However, the views expressed in the magazine are those of the contributors themselves and are not necessarily the views of the editorial team or the church.

Together is published quarterly. The AUTUMN edition (September-November 2011), number 66, is due out on **Sunday 28 AUGUST 2011**.

**Please send your contributions to** The Parish Office, the Parish Centre (6 Barlow Moor Road) or by email to [together@stjamesandemanuel.org](mailto:together@stjamesandemanuel.org) not later than **Monday 1 AUGUST 2011**.

*Magazine Editorial and Production Team: Diana Leitch, Sylvia Bradley, Terry Evans, Pat Jones, Martin Lusby, Jon Sandford.*

The Cover features the 775 logo designed by John Conibear on a cake made by Christine Bodley, photographed by David Leitch.

If you want to make a donation towards the costs of producing this magazine, please put it on the offertory plate/box in church or send it in an envelope marked 'Together' to the Parish Office.

# ***Together...***

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**St James' & Emmanuel, Didsbury – June-August 2011**

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# ***Goodbye for now***

*As Nick, Jo and Hannah McKee prepare to move on to pastures new, Christine Sandiford managed to squeeze in a brief chat with Nick.*

CKS: So Nick, it feels like only yesterday that you arrived complete with hoodie, fresh faced from Cambridge...

NJM: ...and look at all the wrinkles and grey hairs that I seem to have acquired! Actually the hoodie is getting a bit faded and so I think it must be time to move on.

CKS: Will there be a new 'Astley Bridge' hoodie?

NJM: Only time will tell, but 'Vicar' is harder to do in text-speak than 'CR8'. Don't worry though, the CR8 clothing will be going somewhere very safe.

CKS: I'm sure you will miss many things, but do you have any favourite memories?

NJM: Lots, probably too many to mention. There are lots of high points- seeing the regeneration of the Emmanuel congregations, the large numbers of lay people who are now involved in the life of St J&E, the embrace of diversity, not to mention lots of the weddings and baptisms. There are also some poignant ones too, especially the deaths of some people within the church family. Mind you, the memory that jumps to the fore is of Hannah playing in the mud with Siân during the shared lunch on our first Sunday here!

CKS: Siân was quite something. Anything in particular you will miss?

NJM: I've moved a lot – I think this will be my fourteenth house move in twenty years. There are lots of things I've loved and then missed about the different places I've lived, but mostly it's people that I miss long term. That's probably true for all of us. Hannah will miss her friends and her fabulous school and Jo will undoubtedly miss some people too.

To use some very churchy language, I have met some wonderful 'saints' here in Didsbury. Men and women, girls and boys, filled with love for God, his people and his world and I will miss them and their faithfulness. Then again, I hope to spend eternity with them, so I won't have to miss them forever!

CKS: OK, let's look to the future – the immediate one rather than the eternal one. What are you looking forward to in St Paul's and Astley Bridge?

NJM: We are leaving behind so much that we love and value, so it would be easy for us to struggle to see what lies ahead, but God has been very kind and assured us of his call to move to Astley Bridge and St Paul's. The St Paul's

church family have been so warm and welcoming already, so we are really looking forward to being part of our new church family.

In fact, in many ways St Paul's is the kind of church that I have longed to lead for many years – somewhat unassuming, but a community that loves God and one another by the bucketful. So I'm really looking forward to seeing what God will do there in the coming years.



As for Astley Bridge itself, well I have Warburton's bakery and a microbrewery in the parish, so I'll be happy! There is also some fabulous countryside right on our doorstep, which we will all enjoy.

CKS: Any final thoughts as you prepare to pack up?

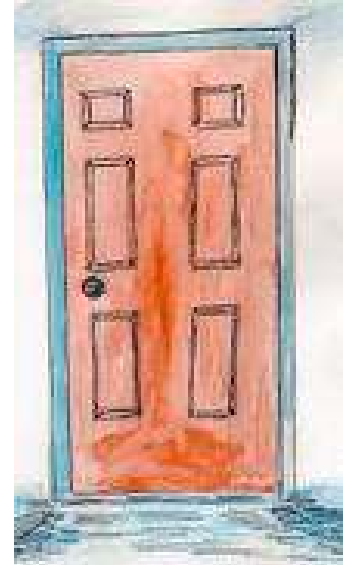
NJM: Thank you! Thank you! Thank you! Thanks to the people of St James' and Emmanuel for their loving support, encouragement and understanding, especially when I made my numerous mistakes. Thanks to the staff team, especially Nick B for much the same – few training incumbents would be as generous in sharing the leadership as Nick has been. And above all, thanks be to God whose faithfulness knows no limits and whose mercies are new every morning, without whom we'd all be lost.

CKS: We too thank God for you and Jo and Hannah, and will be praying that you will enjoy your new home, new church and new friends - and that your hearts will be full to overflowing as you see God at work in the years ahead.

# ***On the threshold***

*[At the Church Annual Meeting on 10 April our Rector, Nick Bundock, spoke to the church about where we are now.]*

I want to introduce you to a concept that you may not have heard of before. It is a concept called liminality. The Latin word *limen* means 'threshold'. If I stand in the porch of a house I am experiencing liminality. I am neither in the house, nor am I outside – I am on the threshold. I am in liminal space. This kind of liminality is physical.



There is also psychological liminality. For example, if you've ever changed from one job to another job, as Nick McKee is about to do, you enter psychological liminality. You are not really connected to the job you are about to leave, neither are you connected to the job you are about to begin. You are in liminal space experiencing grief or relief at what you are about to leave and excitement or apprehension at what you are about to begin.

There is also spiritual liminality. In Genesis 28 Jacob dreamt about a ladder stretching between heaven and earth. As Jacob gazed at the ladder God came and stood next to him and said, "I am the Lord, the God of Abraham, your father and the God of Isaac; the land on which you lie I will give to you and to your offspring." Jacob's dream was a liminal threshold place between heaven and earth in which he encountered God and was transformed by God.

Every time we gather together as the people of God we enter liminal space. We come in from the world and gather in this threshold place, where we stand on the edge of heaven. We meet God through word, worship and sacrament. And then we are sent back out into the world as transformed people.

This is all very interesting I'm sure you'll agree, but the reason I mention it to you in the context of this APCM is that I am quite sure that as a whole church community – St James' & Emmanuel – we have entered into a liminal time – a time on the threshold.

## **On the threshold of what?**

I didn't realise it at the time, but at last year's APCM when I laid out our core values - which for your edification are **Belonging, Believing and Becoming** within the context of a diverse worshipping community – I unexpectedly placed us into liminal space as a community.

We were, though I didn't realise it at the time, being launched into liminal space. A threshold place because we knew as a church where we wanted to be, but we

weren't there yet. A threshold place because something had begun, but it hadn't properly got going.

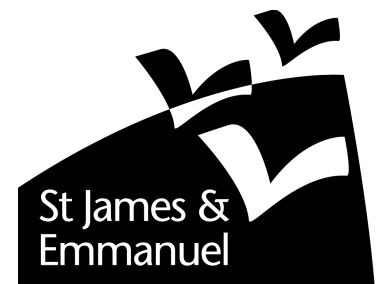
One of the features of liminal space is that it is uncomfortable. It is uncomfortable to wait on the threshold and it is uncomfortable having to adjust to new things that aren't quite here yet. It is uncomfortable having to let go of the old and familiar and strain toward that which isn't yet in your grasp.

- People have left St James' and Emmanuel for many different reasons in the last year. I was finding this emptying very difficult in the autumn, but then, all of a sudden, as I stood on the threshold looking out I realised that the church was full of new life.
- Can you see how we stand in liminal space? The new staff team is forming, but it hasn't yet formed – we stand on the threshold of something.
- With the launch of the 775 Fund for the much needed work on St James', we are on the threshold. I'm over the moon and ecstatic that we have something in the order of £150,000 in the bank. It's not quite there yet and we wait for the final permissions to come through and the final monies to complete our fund.

## **Let me turn my attention to our core values once more. Belonging, Believing and Becoming.**

There are all kinds of things I could point to over the past twelve months that have been put in place to support these three values.[....] And yet, despite all the hard solid work and much more besides, we are still standing on the threshold because I now see something coming into focus ahead of us, something that I hadn't seen. But it's there now, I can see it.

As you are aware, the logo for St James & Emmanuel is drawn directly from the parable of the mustard tree in Mark chapter 4. The tiny seed that becomes the largest of all trees with such big branches that the birds of the air can shelter in their shade. It's funny how a logo can become prophetic without even realising it. It's also another example of liminality.



As members of one of our four congregations you are very aware that the St James' & Emmanuel tree has four main boughs – the 9am, the two 10.30s and the 6.15. If you have a child at Didsbury Church of England Primary School then you will be aware that the St James' & Emmanuel 'tree' has a fifth bough – the school. These five boughs act as place of **belonging, believing and becoming** for many hundreds of people at any one time.

What has struck me with increasing force over the past twelve months is that we have added a sixth bough to our tree. Any ideas what that sixth bough might be? The parish centre is heaving with people all day, every day. Four super toddler groups, art classes, dance classes, exercise classes, NWTP, Boaz Night Shelters, community events like the Didsbury Arts Festival, voluntary

organisations like WRVS and the Civic Society, church activities like morning prayer, youth and children's groups. I take Sophie to ballet on Saturday mornings and the place is heaving with mums, dads and grandparents.

Do you see what we have become? ...Our great Kingdom tree is spreading its branches ever further and higher and wider and now they are covering the whole parish in way we could never have imagined. I watch this every day. And the birds of the air, the people of Didsbury and beyond are sheltering in our branches. They are finding shade from the heat of life in the cooling, pleasant branches of this church.

But! And there is a but. Unless you are in one the groups using the Parish Centre you would hardly be aware of what I'm talking about. Most of you are out working so you don't see this activity on a daily basis like I do. It's a little bit like our sixth bough is slightly dislocated from the other five.

I've been thinking a lot about this and I'm formulating an idea. It needs a lot of work, but I just can't shake it off. I want to graft this sixth bough into the tree in a fully integrated way and I think I have part of the answer. It's only the germ of an idea – but I can't shake it. I can see the fellowship area, porch and space outside the front doors being converted into a fabulous fair-trade coffee shop – perhaps run by a third party provider. What this coffee shop would provide would be the graft that links the parish centre to the rest of the church. It would be a place for all the users of the parish centre to come at the start or end of their activities. A neutral activity like drinking coffee would mingle with the divine as we found ways to gently offer signposts to faith through the wonder of this building.

And so as I stand in that liminal place – on the threshold I can perceive our future. A school, four congregations, Emmanuel and the parish centre acting as a community hub in which faith is made possible and a renewed St James' becoming the ceremonial and sacred heart of the parish. Isn't it a beautiful vision?

There are no gimmicks here folks, this is the tangible, lasting presence of the kingdom of God in a community – this is what it looks like.

## **Finally, one final word.**

It's easy to see what **Belonging** is all about. It's easy to see what **Believing** is all about. But what is this intangible, "**Becoming**". What is that? Well, **becoming** is the liminal place where each one of us stands individually. As we nurture **belonging** and foster **believing**, we as individuals are placed on the threshold where the future possible becomes visible. It's that creative moment that is unique to you where you are, alone with God, on the threshold of something.

The most beautiful example of this recently has been Boaz Night Shelters. It wasn't some centrally planned and orchestrated gimmicky, flashy scheme of mine or the 'leadership'. It arose out of the hearts and minds of you. My job is

to get the infrastructure in place so that *you* can thrive and be creative. Your threshold place is sacred space. I would do violence to your **becoming** if I was constantly enlisting you in my ideas. Boaz Night Shelters is one glimpse, one example, of the beatific vision of **Becoming**.

I commend this Annual Report and our year's work to you. Amen.

## ***Elections at the annual meeting***

Our four wonderful churchwardens were all willing (and eligible) to stand again, and so we happily re-elected them for the year 2011-2012 – Rachel Bowyer, Andrea Dunkerley, Marjorie Nicholson and Lorna Royle.

For the seven vacancies on the Church Council (PCC), we re-elected Miriam Jones, Hilary Lowe and Adam Robertson for another three years. Also elected were Molly Peel (for 2 years), Mark Vermes (for 3 years), Claire Wilson (for 3 years) and Jan Wright (for 1 year),

That brought the elected members on the PCC up to 15 again. (Other members are Jim Britt, Colin Hardicre, Hannah Heasley, Vicki Long, Sally Pickering, Michael Robers, John Smith and Geryl Whitaker.)

In the elections for representatives to the Deanery Synod, we re-elected Shirley Doss, Jeff Dunkerley and Christine Sandiford. These people are also ex-officio on the PCC.

There is always need for more sidespeople – those friendly faces who greet us at the door and hand out news-sheets (and hymnbooks when needed). Please have a word with the churchwardens if you would like to have a go.

The Church Electoral Roll this year contained 380 members, half of whom live within the parish boundaries. If you are interested in joining, you don't need to wait until the next Annual Meeting. Ask for a form or contact the Electoral Roll Officer.



Peter had been churchwarden  
for a very long time.

# Launching 775

This year we celebrate the 775<sup>th</sup> birthday of St James' Church (with a splendid logo thanks to John Conibear). In March we had a 'party' and launched the 775 fund to help pay for much needed upgrades on the building – disabled access, improved toilets and new kitchenette facilities, etc.

We were 'visited' by some of the church benefactors of past centuries and the Rector, Nick Bundock, introduced them to the children (and all of us). They were Sir Nicholas Mosley (1612), Miss Ann Bland (1770), Mr Joseph Birley of Broome House and Ford Bank (1782-1847), Miss Mabel Louisa Barnes (1871 and 1911), Mr James Watts of Abney Hall (1895) and Mrs Edith Houghton Chaloner of Millgate Lane (1914). Christine Bodley had excelled herself with a celebration cake, Diana Leitch with the costumes and David Leitch took photos, some of which we include here (and on the cover).





## ***The SJE Prayer Support Group***

**Meets monthly, without fail  
Prays exclusively for the Clergy, the Staff Team and our Church**

This is what Nick Bundock, our Rector, has said about it:

***"It's an amazing blessing to me and we've seen answers to prayer, sometimes within hours, as a result of these meetings. There aren't many churches where a whole range of people meet monthly to pray for their staff and clergy team. I feel that the prayers of this group are sustaining my ministry, enabling us to be more effective in serving you."***

After 'finding our feet' during a piloting period, we're ready to open the doors wide, to all who would love to be a part of this very important prayer movement in our church. If this might be for you, please contact Colin Hardicre for more details.

**Please contact him by e-mail at [chardicre@zen.co.uk](mailto:chardicre@zen.co.uk)  
(or by phone on 0161 434 3475)**

# ***Friends again***<sup>1</sup>

*[These are reflections by the writer on familiar stories from the Scriptures.]*

*by John M Hughes (February 2011)*

Simon Peter is regularly lambasted for 'denying' Jesus three times after his arrest in Gethsemane. Yet Peter is no craven coward, seeking to save his life by lying. He was not afraid of being arrested himself, or he would have fled long before. Nor was he afraid of dying, having faced the prospect more than once as a fisherman, on a large lake which could become dangerously turbulent at times. No, here was a man filled with fury, accompanied by resentment and sheer disbelief. He found himself finally (so it appeared) let down by the one man in whom he had put all of his trust and invested his whole life for the past three years which now seemed as if wasted. He was livid. There was as yet no space in his head for the concept of the 'peaceable kingdom' which Jesus had proclaimed. Peter was still subject to the prevailing Jewish cultural expectation of a liberating Messiah who would oust the Romans and return the people to the freedom they longed for. Unlike Judas however, who had tried to force the issue by 'jumping the gun', Peter was prepared to wait until Jesus 'gave the word'. So when Jesus spoke to his disciples about arming themselves with swords, Peter would have felt sure that the moment of insurrection was imminent.

Yet it did not happen; the denouement did not come. Unbelievably, Jesus was 'led like a lamb to the slaughter', and Peter was devastated. He had given his 'all' to follow this man, whom he truly believed to be the promised Messiah, and had said so. But now it seemed that he had 'backed the wrong horse' after all. To make matters worse he had during those three years developed a strong bond of friendship with this Jesus, who had ultimately failed to fulfil his cherished hopes and dreams. No wonder then that Peter was 'beside himself', his soul torn apart with grief, that dreadful combination of fear, anger and affection in the face of unbearable loss. Sitting in the courtyard of the High Priest's house, whilst Jesus was inside being 'tried' by the Sanhedrin, it was three times suggested (by servant girls and others) that he was 'one of them', given away by his Galilean accent at least; and each time Peter refuted the accusation. 'I don't know the man!' (Matt. 27: 69-75). He spoke the truth there; it was no lie, to save his skin. He certainly didn't know *this* man, who now seemed to have let him down so drastically. The Jesus he *thought* he knew, following three years of close companionship, had turned out in the end to be someone entirely different, someone who, like all those others before him, had promised so much but delivered nothing. It is not surprising then when Peter recalled the words of Jesus about 'disowning him three times' before dawn, that he simply broke down in tears? But he was no coward. He would have died for Jesus, if asked.

One more misunderstanding of Peter is worthy of comment, and it comes right at the end of John's gospel, when the risen Christ asks Peter three times if he loves

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<sup>1</sup> On dodgy (and alternative) readings of Scripture (2)

him. Here we are up against the paucity of English in comparison with Greek and other languages in not having words to express different kinds of love. Fifty years ago in his short book *The Four Loves* C S Lewis sought to distinguish between affection (*storge* in Greek), erotic love (*eros*), friendship (Greek *philia*) and charity. For the last-named, the writers of the New Testament commandeered a little-used Greek word, *agape*, seeking thereby to distinguish this totally new and universal 'love of God' which Jesus had introduced into the world – best understood as 'active good-will' or loving-kindness. So when Jesus asks Peter 'Do you *agapas* (ie, care about) me?', Peter replies 'Lord you know I am your friend'. Yet a second time Jesus asks Peter, 'Do you *care* about me?', and again Peter replies, 'You *know* I am your friend!'

During the previous three years, wandering around the Promised Land with Jesus, the little band of his disciples would undoubtedly have developed strong bonds of friendship and affection between them, despite differences and disagreements, and well beyond 'good-will' in intensity. Now here was Jesus asking Peter if he *cared* for him! Peter was hurt, wondering what all this was about. So when Jesus questions him a third time, but now says 'Are you my friend?', Peter simply gives up: 'Lord, you know everything; you *know* I am your friend.' (Unspoken thought: 'Why bother to ask?') Male bonding, especially as 'comrades in adversity', is one of the strongest kinds of love known to humankind, as David and Jonathan discovered (and has nothing whatever to do with homosexuality). Jesus was gently testing Peter, to reassure him that those three 'denials', whatever their cause, were forgiven and forgotten, and they were friends again – for ever.



# ***How much should we worry about climate change?***

*by Ann Hillier*

## **What are the facts?**

- 'Warming of the climate system is unequivocal' said the International panel on Climate Change in 2007; this includes 3000 scientists from 194 countries.
- 'Human activities are warming the planet' say 98% of climate scientists that publish research on the subject.
- Looking at animal life we see that between 150 and 200 species become extinct every day.
- 80,000 acres of rainforest disappear every single day.
- Up to 100,000 species of plants could soon be extinct.
- Photo evidence from around the world has proved how glaciers are receding and ice sheets at the poles are breaking up.
- Those of us who watched the Didsbury Film Club's showing of 'The End of the Line' in April were made very aware of the fragility of our ocean harvests, and how the fish stocks all round the world are reducing at a fantastic rate. This is having an effect on the temperature of the waters, and is adding to the heating of the climate.
- The failing rains in central Asia mean that water availability has fallen by three quarters in the last 45 years, crop yields are predicted to fall by 30%, and the Aral Sea has almost completely dried up.
- There are a billion starving people in the world, and 1.7 billion poor people struggling to cope with increasingly unpredictable weather. For instance when the rains come three months late in Cambodia, rice cannot be planted, stocks run out, and it means three months of starvation for many families. When large areas of Kenya become too dry to feed the animal herds, families flee to the cities and a whole way of life disappears. 220 million people in Africa are exposed to drought every year.

## **If we change our ways, we can recover our climate**

What will that be like? If you are of the right age, try to think back to what life was like in 1972. We had all that we needed then in the way of everyday comforts with interesting pastimes to follow. We didn't go for holidays abroad perhaps, or have radiators in every room. We wore more jerseys, walked to school and did more cycling, but it wasn't a life of doom and gloom. It was a life of 'ample simplicity'. Yet then our greenhouse gas emissions were 80% less than they are today. We can't turn the clock back, but this should reassure us that an 80% reduction is not going to completely ruin our lives. If you got involved in the carbon fast for Lent you will have some ideas of what we can do to **cut back our own emissions** to a more sustainable amount.

As well as our own actions **we need to put pressure on governments and big business to make changes.**

Obama came to power following a presidential campaign against oil drilling companies; but then in 2009 he became one of the top recipients of BP 'donations'. The next year he announced that he was opening up 167 million acres of untapped seabed for potential exploration and production, which led to the Deepwater

Horizon explosion and oil spill in the Gulf in 2010. Will our present government achieve its aim of becoming the 'Greenest Ever' or, as in America, will the finances of big business and the need for money to win the next election change our Prime Minister's thinking too? Let us keep an eye on the PM's 'friends' and their influence.



The New Internationalist reports a move to make extensive ecological destruction recognised as **a crime of ecocide**, which could be tried in the International Criminal Court. If only two-thirds of the UN representatives, just 130 individuals, could be persuaded to take this up we could have a very powerful tool to protect our planet. Then instead of corporations being given fines for killing swathes of wildlife and ecosystems, their directors would be liable to imprisonment for what they had done, and hopefully this would change their policies. For instance last year at the AGM of Royal Bank of Scotland their CEO was asked, "Why are you using millions of taxpayers money to invest in damaging and destructive projects and ventures?" He simply replied, "Well, it's not a crime!" If we made it a crime and he was looking at a lengthy prison sentence, perhaps he would stop making money out of dirty energy and switch to investing in clean energy instead.

As the seas rise higher over the Maldives, let us listen to what their President says and start taking more urgent action: -

***"Climate change is a global emergency. The world is in danger of going into cardiac arrest, yet we behave as if we have caught a common cold".***

# ***Letter from the south***

*By Stan Morris*

I am settling down well after my move to the south so I thought you may be interested in a few comments about my new surroundings.

Shepperton has much in common with Didsbury and could almost be named Didsbury-on-Thames. Like Didsbury we are on a major river which is a boundary between a large city and rural suburbia. Our old village centre, like yours, is some distance from where the main part of the village now stands. It has an old church, St Nicholas, two hotels and a small village green. The old village is the site of an ancient ferry which still operates in summer.

The modern village grew up around the railway which is the terminus of a line to London's Waterloo station 50 minutes away. Like you, we have a number of grand Victorian and Edwardian houses in leafy roads but we have many more bungalows and two small council estates.

Most of our shops are in the High Street and we have our Co-op and an up-market supermarket. Not quite so many house agents as Didsbury, I'm glad to say

I have been fortunate enough to find a modern, spacious second floor flat, with a balcony, next door to the station, just off the High Street and round the corner from my son, Stephen, and his wife, Heather. They both work in Shepperton so I see them most days

Stephen is an elder at the Jubilee Church which is a member church of the New Frontiers group of churches. Services are a change and a challenge for my C of E background but I am settling in well and feel surrounded and welcomed by many committed Christians. The church has a strong sense of community and is well regarded and respected by the Shepperton folks. We have a membership of around 200 covering all ages. Worship and teaching is firmly bible based. I have been accepted into a weekly 'cell' group and have also led a few bible studies in our 'seniors' group (Crowning Years), the youth group and a day-time group for people who are living on benefit.

Most people will have heard of Shepperton Studios where filming has gone on since the 1920s. The more recent activities have been 'Thomas the Tank Engine' for TV, special effects for 'Star Wars' and 'Shakespeare in Love'. I passed there



the other day and saw a Japanese Sumurai village had been built on their back lot!

Being on the Thames we have much local history. Hampton Court and Kingston-on Thames are down river and Runymede and Windsor Castle and Great Park are not far up river.



I miss life in Didsbury, particularly amongst you all at church. I do appreciate getting a copy of the newsletter each week on the internet and my copy of 'Together'. I was thrilled at the result of the 775 gift day. I look forward to hearing how you will be licking your new clergy into shape. I'm sure they will be given a very warm welcome and every encouragement as they join you.

One of my difficulties is hanging on to my Northern accent. I have already been chastised by Stephen for saying 'GRAARRSS' instead of 'GRASS'. He's lived here 30 years and still keeps his accent, so I'm going to have to watch it. We must keep up our Northern standards

Hope to see you soon. God bless,  
Stan

## ***Farewell from the Tamkins***



As many of you know we have moved away from Didsbury and after Easter plan to find a new church local to us in Lymm. Elaine and I wanted to thank St James' and Emmanuel for the fellowship and support we have been blessed with over the last thirty-two years.

We first started attending in 1979 joining Stan and Marjorie's [Morris] homegroup. Since then we've experienced the full panoply of the church's life with hatching, matching and despatching in the Tamkin extended family. [See old photo on next page from the church mag in 1983 of three Tamkins and a little Payne.] We have made some wonderful friendships, been blessed with wonderful music, been on Parish Weekends, played Friday night football and been challenged and supported in our spiritual journey. We've been involved in CYFA, 18 -20's, 18 - 30's, 18 -40's (we thought 18 -50's sounded a bit silly), marriage preparation (we always got the sex slot for some reason I can't fathom), home-groups and more recently the building project. Throughout, our clergy have ably led and supported us.

We've learned the importance of 'followership' and how key it is to the life and development of the church. There has been a preponderance of 'Nicks' to follow, which certainly makes remembering their names less challenging. I suggest St James' and Emmanuel only appoint 'Nicks' for their clergy in the future (Nicola is ok) as this will avoid confusion, although you should make sure they don't have 'old' in front of it!

Love from

Bill, Elaine & Wills  
Lucy Paddy Rowan Heather Hebe & bump  
Abi Quang Max & bump (& Elvis)



## ***Education Sunday 2011***

*by Sue Good*



It was a great privilege to be included in the wonderful celebration of Didsbury Church of England Primary School's long history on Education Sunday 13 February 2011. The service was planned by the pupils and staff of the school to coincide with the 200<sup>th</sup> Anniversary of the founding of The

National Society in 1811.

The National Society was originally known as 'The National Society for the Promotion of Education of the poor in the principles of the Established Church'. Its intended purpose was to create a sound 'foundation' for life, when many children were still working in mines, factories and on farms as the Industrial Revolution escalated. The National Society raised money to build these schools and provide funds to pay the teachers. The solid foundation of these schools

provided an education in the 'Basic Skills' along with spiritual and moral education.

By 1851 there were 17,000 schools in England, which was incredible, as State Education did not start until 1870. Didsbury Church School became Didsbury Endowed National School in 1844.

The children gave us an insight into the school's history with a time-line which matched events and the dates, from 1612 to the present day. Present in the congregation were five Headteachers who have led the school. We met the longest serving member of staff, Barbara Helm, a member of our church family, who has been at the school since 1975.

We were in the company of many invited guests, including current and former staff members, current pupils and their families as well as former parents and pupils. The oldest surviving former pupil, Joan Abdulla joined in the celebration. She will be 96 this year! Also celebrating with us, in Emmanuel Church, was the Merrick family where the fifth generation, Lewis, currently attends the school.



The school choir led us in the congregational hymns as well as their own performance of two action songs. The children wrote and led prayers for the work of our church school and the firm foundation on which all church schools are built.

The foundation of the school dates back to 1612 and Sue Good and Diana Leitch have written a book, Didsbury Church of England Primary School 1612 to 2012, to commemorate this and the 200<sup>th</sup> Anniversary of The National Society. The books are available from Sue, Diana or direct from the school.

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# ***Creative Studio @ Didsbury C of E Primary School***

*by Sylvia Bradley*



Early in March the Year 6 pupils were working in a Creative Studio under the expert guidance of John Conibear. They were divided into five teams, each of whom produced a newspaper on computer. The results were spectacular – the layout was extremely well done, with use of vibrant colour and clear photographs.

The teams had worked together to produce a varied number of items. They interviewed the local MP John Leech, Holly Penfold in Cambodia via Skype, and Mrs Hannah Large, a member of staff, on her friendship with Sarah Burton who [was] hotly tipped to be the designer of the Royal Wedding dress. They

interviewed Year 4 on their Museum trip, and also the children who were sampling the new Fresh Fayre menu at lunchtime. There were articles on Fair Trade at Oxfam, World Book Day, Red Nose Day and the situation in Libya, a report on the hold-up at Foster's Fish Restaurant, a spoof article on an unexploded bomb found in a garden, sport pages, puzzle pages, a pets' corner, book review and comic strips.

When the children were asked what skills they had acquired during this experience, they mentioned learning how to use new software, doing research, and finding out the pressures involved in producing newspapers!

The children are all to be congratulated on their initiative and teamwork, and we owe a great deal of gratitude to the staff who support them in developing their knowledge and skills in so many ways.

