

The Parish Church of St. Wilfrid, Mobberley



November 2022

Church Diary for November 2022

Tue. 1st	Parish Lunch	12.30 p.m.
Wed. 2nd	Communion at the Beacon	10.00 a.m.
	Coffee Morning at the Beacon	10.30 a.m.
Thu. 3rd	The Beacon Drop-In	10.00 a.m.
	Doorway	7.45 p.m.
Sat. 5th	Men's Breakfast	9.00 a.m.
	Diocesan Synod	9.15 p.m.
Sun. 6th	<u>The 3rd Sunday before Advent</u>	
	Said Holy Communion	8.30 a.m.
	Sung Holy Communion	10.00 a.m.
	Choral Evensong	6.30 p.m.
Tue. 8th	The Beacon Drop-In	10.00 a.m.
Wed. 9th	Communion at the Beacon	10.00 a.m.
	Coffee Morning at the Beacon	10.30 a.m.
Thu. 10th	The Beacon Drop-In	10.00 a.m.
	Doorway	7.45 p.m.
Sat. 12th	PCC Away Day 2	9.30 a.m.
Sun. 13th	<u>Remembrance Sunday/2nd before Advent</u>	
	Said Holy Communion	8.30 a.m.
	Remembrance Sunday Service	10.00 a.m.
	Choral Evensong	6.30 p.m.
Tue. 15th	Beacon Drop-In	10.00 a.m.
	Victory Hall TDC	7.00 p.m.
Wed. 16th	Communion at the Beacon	10.00 a.m.
	Coffee Morning at the Beacon	10.30 a.m.
Thu. 17th	The Beacon Drop-In	10.00 a.m.
	Wedding Rehearsal	4.00 p.m.
Fri. 18th	Church Fair Preparation	5.30 p.m.
Sat. 19th	Church Fair	9.30 a.m.

Sun. 20th Christ the King

	Said Holy Communion	8.30 a.m.
	Sung Holy Communion	10.00 a.m.
	Choral Evensong	6.30 p.m.
Mon. 21st	PCC Meeting	7.45 p.m.
Tue. 22nd	The Beacon Drop-In	10.00 a.m.
	Deanery Synod Meeting	7.30 p.m.
Wed. 23rd	Communion at the Beacon	10.00 a.m.
	Coffee Morning at the Beacon	10.30 a.m.
Thu. 24th	The Beacon Drop-In	10.00 a.m.
Sat. 26th	The Beacon Drop-In	10.00 a.m.
	Church Open	12.00 noon

Sun. 27th The 1st Sunday of Advent

	Said Holy Communion	8.30 a.m.
	Advent Carol Service	10.00 a.m.
	Choral Evensong	6.30 p.m.
Tue. 29th	The Beacon Drop-In	10.00 a.m.
	The Mobberley Trust	7.00 p.m.
Wed. 30th	Communion at the Beacon	10.00 a.m.
	Coffee Morning at the Beacon	10.30 a.m.

In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.
We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved - and now we lie
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.



The Rector Writes

Dear Friends,

You may have noticed that the months from September to December have the wrong names. The reason for this is that the Roman calendar originally had only 10 months and when a further two were added they put them at the start of the year and not the end, hence all the others, including the 'numbered' months, were shoved along two places. This may lead us to question why we still stick with calling the 11th month after the number nine? Perhaps there is a better option, such the Anglo-Saxon name for November. I'm not convinced we would find it any better. The Anglo-Saxon name was *Blōtmōnāþ*, or Blood-month. It was called this because November was the month when the animals were slaughtered, this was partly ritual sacrifice but also a sensible preparation before the long winter months.

Although I say we wouldn't find this name any better, perhaps we should examine that a bit more. Blood was traditionally the symbol of life as much as it was death, it was because of that connection to the value and richness of life that animals were used in sacrifice in the first place. Although Christianity has never been involved animal sacrifice the concept of sacrifice is central to our Christian theology. We a religion founded upon the sacrifice of Jesus, 'He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.'

The sacrifice of Jesus is, of course, reflected in the sacrifice of the saints, whom we remember at the start of the month, and in our commemoration of the faithful departed. The theme of sacrifice is continued also in our commemoration of Remembrance Sunday. In all three of these days we give thanks for those who gave their lives sometimes, but not always, unto death for the sake of the gospel and in the service of our fellow men and women. It is because of these great commemorations that throughout November the liturgical colour in church changes from green to red, the colour of blood, of sacrifice, of service.

I said at the start that *Blōtmōnāþ* referred in part to sacrifice, but it also referred to preparation. To 'making ready' for what lies ahead, and that is also what we do at the end of the month when we celebrate Advent Sunday, the time of preparation, not for the barrenness of winter but for the richness of Christ's return. In grateful remembrance and in joyful expectation, I wish you all a very happy *Blōtmōnāþ*.

Yours in Christ,
Ian.

St. Wilfrid's Church Fair
The Rajar, Town Lane
Mobberley



Saturday 19th November 2021
between 9.30am and 1.00pm

An opportunity to buy your Christmas Presents

Stalls include: homemade cakes, indoor bulbs, bric-a-brac, fashion jewellery, fancy goods, bath and body products, handmade candles, tombola, and fashion clothing.

Admission - £1 raffle ticket

Refreshments available at The Beacon
Including homemade cake & pork bap.



Church Fair Help Needed

Saturday 19th November

9.30 a.m. - 1.00 p.m.

Please come and support our annual **St. Wilfrid's Church Fair** which will be held on **Saturday 19th November at the Rajar Building, Town Lane, between 9.30a.m. and 1.00p.m.**

As ever we need your help both beforehand and on the day. We particularly need volunteers -

To bake for the cake stall.

To search out any bric-a-brac

To serve teas, coffees and cake on the day.

To help in the kitchen.

If you are able to bake for the cake stall, or provide a raffle prize please advise Jean Underhill 873890, if you have any bric-a-brac you wish to donate please advise John Hennerley 872784, John is happy to come and collect it from you.

Thank you.

Jean.



Tombola

As ever we need some fabulous prizes for our tombola stall at the Church Fair. Please have a look around for any bottles lying at the back of drinks cabinets or on the bottom shelf of the wine rack? Perhaps you could buy the odd extra tub of chocolates during the weekly shop?

All prizes gratefully accepted, please bring them to church for Ian.

Remembrance Sunday



When I studied history for my A-Levels, one of the standard text books had a wonderful postscript which pondered when the 20th century began. The point that author was making was that, at the turn of the 20th century, life carried on pretty much as it had for the previous 60 years. Victoria was still on the throne and even once she died the Edwardian era was little different. To that end the first world war was a continuation of the old imperial wars of the 19th century. That was, he said, until the Battle of the Somme when nearly 20,000 British soldiers were mown down in a single day. That, he opined, was the real first day of the 20th century when Britain, and the world, stepped into a new era.

With the death of the Queen I feel we have truly stepped into a new era. The Queen was a tangible link with that other great conflict, the 2nd World War. She trained and served in the ATS, she and her sister Margaret joined in with the VE celebrations in London, and of course her very first Prime Minister was Sir Winston Churchill. With the death of the Queen we have lost that vital link and with her passing I feel, as a nation, our connection with WW2 is greatly diminished which is why our remembrance is increasingly important.



Remembrance Sunday 2022 will, I think, be particularly poignant this year and will be observed on Sunday the 13th November. We shall be holding our usual 10.00 a.m. service followed by the Act of Remembrance at 11.00 a.m. Active and ex-Service personnel are invited to parade and are to meet in the school car park at 9.30 a.m.

Remembrance Sunday Sunday 13th November

Parade gathers 9.30 a.m.

Service 10.00 a.m.

Act of Remembrance 11.00 a.m.

Sonnet 30

by William Shakespeare

Poetry by its very nature is an enigma, a puzzle that can be resolved in many different ways depending upon the listener. The following poem was written by Shakespeare to his muse of the time who is the 'thee, dear friend' of the second to last line. However, such is the nature of poetry that it can be to us whoever we wish it to be, family or friends present or past. It reminds us to take joy in the love we both know and have known, and at this time of remembrance and commemoration it encourages us to give thanks for all who have helped make us whole.



When to the sessions of sweet silent thought
I summon up remembrance of things past,
I sigh the lack of many a thing I sought,
And with old woes new wail my dear time's waste:
Then can I drown an eye, unus'd to flow,
For precious friends hid in death's dateless night,
And weep afresh love's long since cancell'd woe,
And moan th' expense of many a vanish'd sight;
Then can I grieve at grievances foregone,
And heavily from woe to woe tell o'er
The sad account of fore-bemoaned moan,
Which I new pay as if not paid before.
But if the while I think on thee, dear friend,
All losses are restor'd, and sorrows end.

Parish Lunch

Our second, and last Parish Lunch of the year takes place on the **1st November, All Saints' Day, at 12.30 p.m. at The Beacon**. This is a great opportunity to get together with friends, have a delicious meal and some lively conversation.

Numbers are limited so please get in quickly and speak to Jean. The meal costs £6.



Our November Messy Church meets on the 26th November at 10.00 a.m. at the Beacon. As the nights continue to draw in and we get up and go to bed in the dark so our thoughts are turned increasingly towards the light. At our November meeting we will be preparing for our Christingle service (December 11th) and thinking about Jesus, the Light of the World.

Messy Church is a form of church for children and adults that involves creativity, celebration and hospitality. It's primarily for people who don't already belong to another form of church and meets the last Saturday of each month at The Beacon. It typically includes a welcome, a long creative time to explore the biblical theme through getting messy; a short celebration time involving a story, prayers, songs and similar, and most importantly, it's fun.

November Messy Church
Saturday 26th
The Beacon at 10 a.m.

Ian.

HYACINTHS FOR CHRISTMAS

I am going to do the usual stall at the Church Fair on the 19th November but am also offering to fill your own pot to order in the number and bulb colour of your choice. This will be at £1.50 per bulb.

I have ordered Blue Delft, Pink Pearl, White Pearl and Jan Bos so if you would like me to do this personalised service for you, please give me your pot and order choice in early September. I will then either deliver it to you or you can collect it when the bulbs are readying nearer Christmas.



Philippa Mort

Advent Sunday

Advent is a season of expectation and preparation, as the Church prepares to celebrate the coming (*adventus*) of Christ in his incarnation, and also looks ahead to his final advent as judge at the end of time. The readings and liturgies not only direct us towards Christ's birth, they also challenge the modern reluctance to confront the theme of divine judgement:



The characteristic note of Advent is expectation, rather than penitence, although the character of the season is easily coloured by an analogy with Lent. The anticipation of Christmas under commercial pressure has also made it harder to sustain the appropriate sense of alert watchfulness, but the fundamental Advent prayer remains 'Maranatha' – 'Our Lord, come'. Church decorations are simple and spare, and purple is the traditional liturgical colour.

In the northern hemisphere, the Advent season falls at the darkest time of the year, and the natural symbols of darkness and light are powerfully at work throughout Advent and Christmas. The lighting of candles on an Advent wreath was imported into Britain from northern Europe in the nineteenth century, and is now a common practice. The Moravian custom of the Christingle has similarly enjoyed great success in Britain with the encouragement of the Children's Society. The Third Sunday of Advent was observed in medieval times as a splash of colour in the restrained atmosphere of Advent (*Gaudete* or 'Rose Sunday'), and the last days of Advent were marked by the sequence of Great 'O' Antiphons, which continue to inspire modern Advent hymns and meditations.



The start of Advent is a moveable feast and this year falls on the **27th November** and we shall be holding an **Advent Carol Service**, 'Looking for the Light' at 10.00 a.m.

The Twofold Coming of Jesus Christ

from the Catechesis of Cyril of Jerusalem, 315-386 A.D.

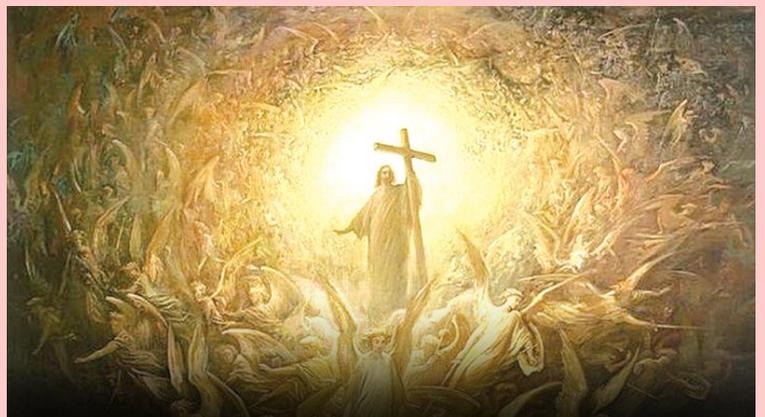
Cyril of Jerusalem was an early Church Father. He wrote at a time when the Church was still codifying its theology and we can see, below, that Cyril was not fully orthodox in his understanding of Jesus' pre-existence, but what is completely clear and unambiguous is his understanding of the Church's Advent hope.

We preach not one coming only of Jesus Christ, but a second also, far more glorious than the first. The first revealed the meaning of his patient endurance; the second brings with it the crown of the divine kingdom.

Generally speaking, everything that concerns our Lord Jesus Christ is twofold. His birth is twofold: one, of God before time began; the other, of the Virgin in the fulness of time. His descent is twofold: one, unperceived like the dew falling on the fleece; the other, before the eyes of all, is yet to happen.

In his first coming he was wrapped in swaddling clothes in the manger. In his second coming he is clothed with light as with a garment. In his first coming he bore the cross, despising its shame; he will come a second time in glory accompanied by the hosts of angels.

It is not enough for us, then, to be content with his first coming; we must wait in hope of his second coming. What we said at his first coming, 'Blessed is he who comes in the name of the Lord', we shall repeat at his last coming. Running out with the angels to meet the Master we shall cry out in adoration, 'Blessed is he who comes in the name of the Lord'.



Remember, Remember

To most of us, if we think about it at all, the position of the Church of England as the Established Church is a distant thing that brings more problems than solutions, and the link between Church and State often seems a tenuous thing.

That wasn't always the case however and Bonfire Night is a reminder of that. On the 5th November Catholic plotters sought to assassinate the Protestant James I and replace him with a Catholic head of state. The failure of the plot immediately led to celebrations that were both religious and civic in nature, it was seen as vindication of both the political and religious status-quo and soon images of both Guy Fawkes and the Pope were burned on the fires that were, from the very beginning, the signature of the day.

During the Commonwealth and Restoration the link to the preservation of the monarch came to be transferred to the preservation of Parliament, whilst the increasingly wild celebrations, over time, caused the support of the Church to wane until the 19th century when the celebration became almost entirely secular in nature and, along with the Guy, unpopular figures of the time both political and religious were burned, other than the Pope.



During the 20th century the celebrations continued to decline in most areas although some, such as in Lewes, continued and even grew. The tradition of children begging 'a penny for the guy' also declined, replaced amongst the young with the American tradition of celebrating Hallowe'en, substituting the real horror of torture, mutilation and death for the faux horror of ghosts, ghouls and vampires. Perhaps, on reflection, that isn't actually a bad thing.

Gift Day

Gift day this year raised a total of £2,785, thank you to everyone who gave either via the plate at church or by bank transfer, your contribution is very much appreciated.

As I am sure you are aware, the church, along with private households and business, is facing a difficult time with rising costs especially the cost of gas and electricity. We have taken measures, as much as is possible without impacting on safety, to reduce the lighting and heating in church but your help in meeting these bills is needed. I would urge you, if you are able, to increase your giving to the church. Giving by standing order means that we are better able to control our income and expenditure, please contact me if you would like a form.

We would also appreciate your support at our annual Christmas Fair which will be held on the 19th November – further details are included in this magazine. We look forward to seeing you there.



Jean Underhill
Treasurer