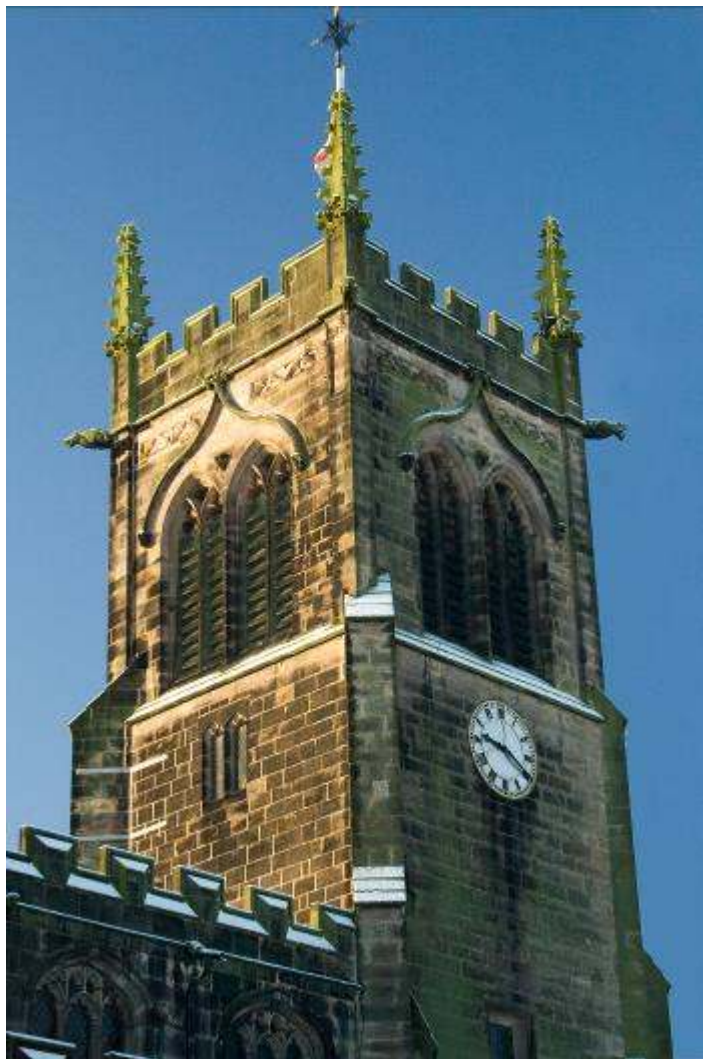


CHALLENGE



The Parish Magazine of St Mary Sandbach

January 2023 50p

Volume 59 No 689



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January 2023

Sunday 1st January	8.00 am	No service
	10.00 am	Parish Eucharist
Sunday 8th January	8.00 am	Holy Communion
Epiphany	10.00 am	Covenant Service at Wesley Avenue
Sunday 15th January	8.00 am	Holy Communion
Epiphany 2	10.00 am	Parish Eucharist
Sunday 22nd January	8.00 am	Holy Communion
Epiphany 3	10.00 am	Parish Eucharist
	6.30 pm	Choral Evensong
Sunday 29th January	8.00 am	Holy Communion
Epiphany 4	10.00 am	Parish Eucharist
Sunday 5th February	8.00 am	Holy Communion
	10.00 am	Parish Eucharist
Wednesdays	11.00 am	Holy Communion
Monday and Thursday	9.30 am	Morning Prayer

St Mary's Church, High Street, Sandbach, CW11 1AN

The Magi

'A cold coming we had of it. Just the worst time of the year. For a journey and such a long journey.' (Journey of the Magi, T.S. Eliot).

In this poem, T.S. Eliot imagines the journey of the Magi to worship Jesus, as told in Matthew 2. This story is at the heart of our celebration of Epiphany, as we remember the astrologers from the East following a star to find the baby:

'Magi from the east came to Jerusalem and asked, 'Where is the One who has been born king of the Jews? We saw His star when it rose and have come to worship Him.' (Matthew 2:1,2).

The Magi provide a powerful picture of the journey we make in searching for God in our lives. Like them, it requires time and effort (they travelled for months) and will not always be easy! As they followed the star, so we are called to pursue God's light in our lives.

What does this say to us at the beginning of a New Year? Are we ready to go deeper in our relationship with God? Are we looking for new ways to use our time, treasure and talents for Him? It is a great time to offer these things to Him, and like the Magi, commit ourselves to pursuing Him. His light, through prayer, worship and His Word, will be our guide on the way.

T.S. Eliot used the imagined journey of the Magi to reflect on his own spiritual journey. It reveals the pain and doubts he experienced on his long and troubled journey to find the light of Christ. He describes finding Christ as a *'hard and bitter agony for us, like Death, our death'*. Are we prepared to make this journey for ourselves?

Who were these Wise Men?

No one knows for sure. Matthew calls them 'Magi', and that was the name of an ancient caste of a priestly kind from Persia. It wasn't until the third century that they were called kings - by a church father, Tertullian.

Another church father, Origin, assumed there were three - to correspond with the gifts given. Later Christian interpretation came to understand gold as a symbol of wisdom and wealth, incense as a symbol of worship and sacrifice, and myrrh as a symbol of healing - and even embalming. Certainly Jesus challenged and set aright the way in which the world handled all three of these things. Since the 8th century, the Magi have had the names Balthasar, Caspar and Melchior.



A Prayer for Wisdom to redeem the time

O Lord God of time and eternity,
who makes us creatures of time,
that when time is over,
we may attain Your blessed eternity.
With time, Your gift, give us also wisdom to redeem the
time,
so our day of grace is not lost,
for our Lord Jesus' sake.

By Christina Rossetti

From the Editor

Happy New Year

We enter the 59th year of the Challenge magazine. I have been loaned some copies of old magazines, and have included some interesting articles from them in last year's magazine. If any of you have some old copies I could borrow, I would appreciate it.



The next magazine will be a combined edition including both February and March. As it should be a bumper edition I would appreciate receiving any articles from you in good time.

The deadline for the next edition is:

Sunday 22nd January

In this Issue.....

Vandals	Epiphany	Trees	The Bible
Prayers	Wise Men		Cars

Registers

Baptisms

4th November	George Gildea
4th December	Teddy Harrison



Funerals

14th November	Janette Delves
1st December	Mervyn Stubbs
5th December	Alec Gamblins



Regular events and services

Tuesday and Thursday	9.30 am	Morning Prayer. Not 3rd or 5th January
Mondays	9.00 am	Tiddlers - Praise & Play. First meeting 9th January
Tuesdays	7.00 pm	Prayer Meeting in church. Not 5th January
Wednesdays	11.00 am	Holy Communion. No service 4th January
Thursdays	9.00 am	Thursday Teas (except first Thursday of month)
Fridays	5.30 pm	Choir Practice - contact Kevin for details (760778)
First Thursday of month	10.30 am	Bereavement Group - contact Bee for details
First Sunday of the month	9.15 am	Music group practice before Family Worship - contact Heather for details (768744)

Coffee Rota

1st January	Janet Hides and Christine Hirst
8th January	Jim Thompson and Rosemary Wilkinson
15th January	Jean Richardson and Iris Kenilworth
22nd January	Stella Craven and Angela Speedy
29th January	Kath Davies and Kath Beech





The Christmas tree recycling

The scheme helps to raise vital funds for St Luke's Hospice and small local charities in our community. For a donation we will collect your Christmas tree, take it away and recycle it for you. No hassle, no waste and no needles in your car!

Just go to the website below and register your tree:

www.just-helping.org.uk

Did you know?

£10.91 Would pay for a patient's meals, snacks and drinks for one of the days of Christmas.

£15.80 Would pay for a days pain relief for a patient on our inpatient unit



What you need to know about this year's Collection

Our team of amazing volunteers will be collecting in your area on:

**Thursday 12th January - Sunday 15th January
2023**

Spotlight on a casualty buried in St Mary's churchyard

(by Pete Merrill)

Former veteran soldier Edmund Robinson, who served in the Boer and WWI wars, died in 1921, aged 42, at Parkside Asylum, Macclesfield owing to illness resulting from his military service. He is remembered on the Cobbles' War Memorial, is registered with the Commonwealth War Graves Commission (CWGC) as a war casualty and is buried in the eastern area of St Mary's churchyard.

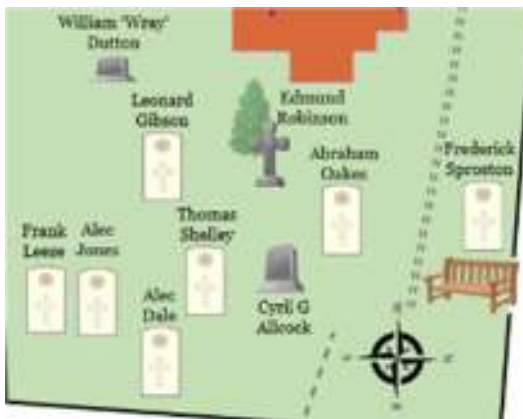
Edmund was born in Macclesfield in October 1878, to Judith, known as Julia and Police Constable John Thomas. He spent his childhood growing up in the village of Shotwick near Chester. By 1891, the family had moved to Eccleston and

were living on Paddock Road. 12-year-old Edmund was employed as a labourer on the Eaton estate.

The next set of public records show that in 1899 the family were living at 26 Bradwall Street, Sandbach and that 20-year-old Edmund, who was now a Fireman, had answered the call to enlist to fight in a colonial war against the Boers in South Africa, now known as the Second (1899-1902) Boer War.

He attested (enlisted) on 28th February 1899 as a Trooper into the Household Cavalry's 1st Regiment of Life Guards and was allocated the service number 2083. Unfortunately for Edmund, shortly after arriving in London, on 21st

March, his medical record indicates that he developed aphonia (loss of the ability to speak) after catching influenza. The report then states that he recovered from this illness and sailed with the regiment to South Africa in November 1899, where he remained for the



duration of the regiment's one year tour of duty.

Edmund saw action at Paardeberg, Driefontein, Cape Colony, and the Transvaal, for which he was awarded the Queen's South Africa Medal along with four clasps.

However, throughout the campaign Edmund continued to experience medical problems including contracting typhoid, and on his return to England he was admitted to the Royal Hospital Chelsea where his condition is recorded as being 'invalided with pain in the throat'.

He initially recovered from this illness but two years later in February 1902, following a relapse, he was again admitted into Royal Hospital Chelsea. The entry in his medical record explains that the relapse occurred after he contracted scarlet fever and syphilis.

After spending several more months in and out of hospital,



in October 1902 Edmund was discharged from the army. The reason registered on his service record is that he was diagnosed with having tubercular laryngitis and aphonia supervened on contracting influenza whilst on duty in 1899, so was found

medically unfit for service. Significantly, it also states that his condition was permanent but makes no reference to syphilis.

Of note is that penicillin, the cure for syphilis, had not yet been discovered and that mental illness was a late-stage symptom of the disease known then as General Paralysis of the Insane.

However, despite being unfit for service in 1902, on 27th August 1914 Edmund again answered the call to arms. Instead of rejoining the 1st Regiment of Life Guards, he enlisted with the 3rd Battalion, Royal Welsh

Fusiliers, a territorial and reserve unit, and was allocated the service number 5698.

When he joined the battalion, it was stationed in Wrexham, but in May 1915 it moved to Litherland, Liverpool, where it became part of the Mersey Defence Force with orders to guard Liverpool docks.

It appears that in February 1918, Edmund's mental health started to deteriorate, and on 11th April 1918 he was transferred into the Labour Corps Southern Command changing his service number again, this time to 350972. The next part of Edmund's story is graphically recorded in his medical record. Both fascinating and harrowing, it makes difficult reading in brief.

The transfer was a paper exercise to remove him, off the strength of the Royal Welsh allowing them to recruit a replacement. But rather than joining a new unit, he was taken to the military psychiatric hospital in Murthly, Perthshire, Scotland. After assessment, he was first sent to the North Wales

Counties' Lunatic Asylum, Denbigh, until he was admitted as a 'service patient' to Parkside Asylum, Macclesfield on 24th July. The reason for his admittance is described as 'suffering from General Paralysis of the Insane'.

He was issued with the Silver War Badge, serial number 343535. Also known by several other names – the 'Discharge Badge', 'Wound Badge' and 'Services Rendered Badge' – it was an official badge awarded with a certificate stating that the recipient had served in an active war zone and had received wounds or injury during loyal war service.

Edmund finally succumbed and died at 2.25 am 8th April 1921. The primary cause of death was listed as General Paralysis with colitis as the second, which was possibly a condition resulting from his exposure to typhoid in South Africa.

Edmund was buried with his father, who had died in 1917, in a private family grave, joined later by his mother in 1935.



Tiddlers





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Why is my Bible different from yours?

K V Beaumont, BA Biblical Studies University of Manchester 1980, wrote this series on the bible which consists of 6 parts.

Part 1 - An introduction

I have been asked to try over the coming months to look at the Bible from the point of view as to why there are so many different versions of the Book .At the same time I will try and explain this month the difference between a translation and a paraphrase and in future articles I will look at some of the different versions available today and offer my guidance and critique of them.

In order to begin our topic we need to understand a few bits of history. Firstly translations are not new the first major translation of the Hebrew Old Testament into Greek took place in the third century BC.

The Bible was written in basically three languages, Hebrew, Aramaic and Greek.

Hebrew is written from right to left and is a language where all the letters of the alphabet are consonants and vowels are provided by a series of points above and below the letters.

Unfortunately the Jews in early times never wrote the vowels in, you were meant to know where they went. This can give some cause for concern and my first Hebrew exam many years ago consisted of a piece of text with the letters in place and we had to add the vowels or “point the text”.

Aramaic is a language as old as Hebrew but it became first the formal language of the Assyrian Empire and then the common language of the day. So whilst Hebrew was known and studied for religious purposes, daily conversation up to the time of Jesus was usually in Aramaic. Greek however, had become the common language in many places in the Eastern

Mediterranean and is certainly the language of the New Testament. Whilst Greek is like our own language written left to right and has a clear set of letters for both vowel and consonants, it was written in capitals and when writing materials were expensive no spaces were left between words. The majority of the Greek texts, by people such as Plato or Sophocles, were written in Classical Greek whereas the New Testament was written in Koine or common Greek. The difference is similar to that between the English of Jane Eyre and the English of a modern novelist .

The other key factor to remember is that all these copies were hand written by people who were human and therefore occasionally altered things either to get a better meaning or because they thought they were being



helpful or because they were tired

We have parts of the new Testament that date back as early as 120AD, our oldest complete version is the Codex Sinaiticus which dates to the fourth century and is housed in the British Museum. The oldest Hebrew Text is also in the British Museum but dates to the ninth Century.

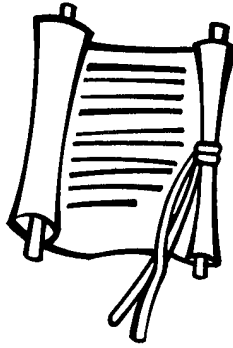
The Hebrews valued their copies of the scripture and thus buried them when they began to wear out, so older bits of text are found in a range of places and indeed in the caves at Qumran we have earlier texts not all of which have yet been published.

This to a modern mind raises a whole range of issues but we have far more texts than we do of many other classical works and the work of a Biblical Scholar is to study the various texts and

produce the best text possible.

Another key issue we face is whether you translate the words of a foreign language just as they are spoken or whether you put them into an idiom which is understood by the recipient. A translation tries to stick to the text and gives the original meaning a paraphrase, takes the original and transcribes it into modern speech. So the translator of say John 5v24 where Jesus in a pure translation says “Amen Amen I say to you” would be translated in translation as “verily verily” or “truly truly” but in a paraphrase like the New Life version reads “for Sure”.

There is a third type of



translation where the text is translated to support a particular point of view or the gender of the text is changed for reasons of “political correctness.” So for

example the Watchtower version of the New Testament translates John 1v1 as “the word was a god” rather than the “Word was God” because the Jehovah’s Witnesses deny the divine status of Jesus.

The task then of a good version of the Bible is to bring you a version which is readable, conveys the meaning of the original whilst remaining true to the original text. Some versions may give you clearer understanding but may go beyond a true translation.

Cast your cares on the Lord and He will sustain you; He will never let the righteous be shaken. (Psalm 55:22)

Trust in the Lord with all your heart and lean not on your own understanding; in all your ways submit to Him, and He will make your paths straight. (Proverbs 3:5,6)

Children's Society Boxes



Please could you bring your Children's Society boxes into church for counting.

If you have not got a box and would like one then please contact Stella (763801).

In January Stella will be standing down, after 15 years, as the coordinator for the Children's Society, originally called the CofE Children's society. The church hopes someone will step forward to take her place and help us continue this worthy cause.

Old cars

By 2027 around 15.4 million cars on Britain's roads will be at least 10 years old, recent analysis by Auto Trader reveals.

The reason is due to supply chain issues and the disruption partly caused by the pandemic.

Shortages of semiconductors and other parts have meant that there is a shortage of affordable new cars. The BMW 3 Series, Volkswagen Golf and Ford Fiesta are the most popular decade-old models among potential buyers.

From 2030, the sale of new petrol and diesel cars will be banned in the UK. But as the ban only affects the sale of new vehicles, so people will still be able to buy and sell used petrol or diesel cars after 2030.

The impact of the ban could mean that even more people continue to use older vehicles, to avoid paying for more expensive electric models.

The wide reach of the local church

Ever wonder how many people in the UK have any kind of contact with their local church?

According to a recent poll, it's as much as half the population. Types of contact range from attending some sort of worship, or community services, such as parent-and-toddler groups and foodbanks.

The most common reason for people to have contact with their local church is when they attend a wedding, baptism, or funeral (50 per cent). This is followed by various services such as worship or community (42 per cent) and also carol services (39 per cent).

Just under half of us (47 per cent) agree with the statement: ‘



The local church is an important part of my community.’ More than half of us (52 per cent) agree with the statement ‘The Church is an important part of British society.’

One third of people have been to church to attend community groups and foodbanks, of which the C of E is currently running about 8,000 across the UK. Many churches are now also opening up to provide ‘warm spaces’ through the Warm Welcome campaign.

The poll was carried out by Savanta ComRes.

The next Choral Evensong is on:

Sunday 22nd January 6.30 pm



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Christian Basics: Why Belong to the Church?

by Paul Hardingham (9th in the series)

Many people are struggling to connect with church today following the pandemic. However, we should ‘not give up meeting together, as some are in the habit of doing’ (Hebrews 10:25). The church is not simply a building or services, but a shared friendship with Jesus, as the NT makes clear.

1. The Family of God

The church is a community united by their love for God and readiness to sharing this love with others: ‘a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light’ (1 Peter 2:9). It is in the life of the church that people can connect with God’s love.

2. The Body of Christ

The church is also Christ’s body on earth, ‘The body is a unit, though it is made up of

many parts; and though all its parts are many, they form one body. So it is with Christ’ (1 Cor 12:12). We all have a unique contribution to make, using our different gifts, experience and passion. However, beware of those attitudes that stop us representing Christ: inferiority (‘I have nothing to offer’) or superiority (‘I don’t need you’).

3. A Holy Temple

In the OT the temple, was God’s home on earth; now the church has become His home: ‘In Him the whole building is joined together ... in Him you too are being built together to become a dwelling in which God lives by His Spirit.’ (Ephesians 1: 21,22). Church is a place where people can be loved, accepted and welcomed home. Is this our experience of church and what changes would make it more as God intends?

Don’t forget: ‘The local church is the hope of the world’ (Bill Hybels).



The Rotary Club of Sandbach is organising a Meal Packing event on the morning of Saturday 11th February 2023 at Sandbach High School, supporting the charity “Rise Against Hunger”. The charity is an international hunger-relief organisation that distributes food and life-saving aid to the world’s most vulnerable people.

On the day 100 volunteers will help to pack 30,000 meals. A production line will be set up to pack rice, soy, lentils and a vitamin sachet into bags for distribution by the charity to school children in Africa.

The cost of the 30,000 meals is £13,000. The club has already raised £10,000 and hopes to raise the remainder by February. Volunteers register to pay £25 towards the cost of the food and transportation to Africa and then spend the morning (10.30 am to 1.30 pm) packing the bags of food. As well as being a very worthwhile activity there will be lots of fun and community spirit - and tea and coffee!

Volunteers will be very welcome and should register for the event via Eventbrite - just type *Rotary Sandbach, Rise Against Hunger Meal Packing Event* into Google for further details and apply for a ticket. If you have any queries, please contact Rotarian David Barringer on 01270 763224 for further details.

John Higgins

Mystery in the tower *by Bob Grandsire*

One of my favourite Winston Churchill quotes is “A riddle, wrapped in a mystery, inside an enigma.” Probably an overstated reference for the mystery that I faced in the tower, that is now a puzzle for you to unravel - but the quote does feel appropriate.

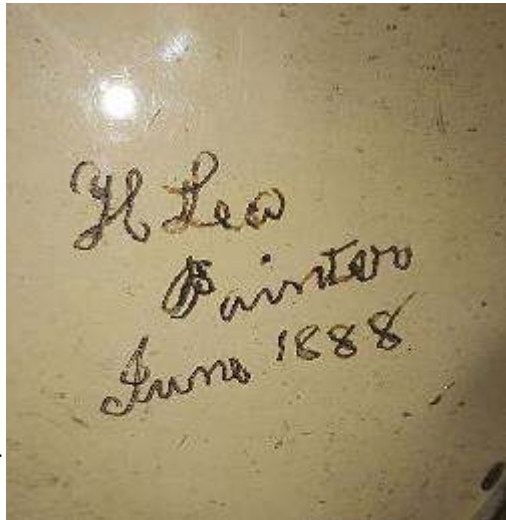
As you leave the church look high above the organ’s rank of pipes, and near the ceiling you can see one of four small windows that illuminate the ringing room chamber. Almost invisible, etched into one of its panes of glass is someone’s name, their occupation, and a date.

But before I start my story and bias your mind you need to take a close look at the inscription yourself to see if

you are able to decipher what’s written because there are different thoughts on the spelling of the surname. Having difficulty? Don’t worry you’re in good company, the bell ringers can’t agree on the name either.

The first candidate comes with considerable provenance and was the starting point of my research which was to try and discover more information about this tower miscreant. Its history is documented within a limited-edition pamphlet produced for private circulation, entitled, *The History Of The*

Bells, The Ringers And Ringing At St. Mary’s Sandbach and was compiled in 1996, by Arthur J. Yorke the then Tower



Captain.

It says that the inscription reads as *H Lew Painter June 1888* and that the individual was the Great Great Grandfather of Joan Baxter the former verger at Saint Mary's and that '*...he'd done it after painting amongst the bells*'.

Sadly, both Arthur and Joan are no longer with us, so I am unable to explore the provenance with them; so it was off to the library and a trawl through reference material.

Being happy with the occupation and date I concentrated my research on the name. This was an unsuccessful exercise, as I was unable to find anyone named H Lew ever living in the area and those in the 1881 and 1891 census throughout England and Wales did not have a suitable range of age or occupation in 1888.

Furthermore, I was unable to find a direct family connection with Joan. Her family name is Carter, her mother is Tench, and her

grandmother Twiss. There was also no one of a similar name recorded in the orbit as attending her funeral.

I was also mindful that when Arthur published the pamphlet Joan had died five years earlier and therefore his recollection was by then folklore and that the spelling of the name could have been his interpretation or a typing error.

Therefore, my next approach was to try other potential names. I searched a range of surnames with various letter combinations such as Law, Low etc. before finding a possible match in the 1881 census for a Herbert Lea who was a 13-year-old Painter's Apprentice, living at No.3 The Commons and who would have been 20 in 1888. I then checked the 1891 census to see what occupation he had then and was pleasantly surprised to discover he was now a Painter and Paperhanger.

Being my only candidate, I decided to continue my quest

to discover a little more about the life of our possible vandal and this is what I discovered.

Herbert Lea was born in Sandbach around May 1867 and as well as being a painter he also wrote poetry and played the violin. On 6 July 1893 he married Bessie Jane Porthouse in St Marys, and they went on to have five children together. In 1897, the family moved to St Asaph, Flintshire, Wales, where he opened his own Decorating and Plumbing business.

In 1910, they emigrated to Durban, Natal, South Africa,

where Herbert's older brother Oliver was already settled and who eventually became Major of Durban. Unfortunately, Herbert's business failed in Durban and the family moved to Cape Town, where he set up another plumbing business which this time was successful. Bessie died in 1939 and Herbert in 1944.

If I'm correct this is the gentleman who as an impish young man left his mark on the church forever... but you need to decide?

A Dressing Prayer

Bless to me, O God, my body and my soul;
Bless to me, O God, belief, condition whole;
Bless to me, O God, my heart, my speaking too,
And bless to me, O God, the things my hands do;
And, O God of virtues, thine own way be blest,
Till at the close of day I lie down to rest.

From an ancient Celtic prayer

The greatest of all faults is to imagine you have
none

New Year

(Gal 3:29, Mt 28:20)

Jesus,
Heir of the promise,
Hope of the years,
You are here.

Help us Lord,
To know that You are *there*, too,
Before us
As You are behind us,

Already in the new moment,
The new day,
The new year.
Help us Lord

To delight in Your company,
To walk Your safe way,
To shine Your clear light
Of hope for the year.

By Daphne Kitching

Marcus Rashford: For me and my family, that's definitely the case. If you could see our lives 15-20 years ago to where we are now, it's impossible not to have faith in God and all he does for us



The cat

A man and his wife were going out for the evening and carefully set the security lights and put the cat out.

But when they opened the door to go to the taxi, the cat slipped back in and disappeared upstairs. Irritated, the man followed it.

The wife waited with the taxi driver. Not wanting him to know that they were leaving the house empty, she said: “My husband is just upstairs for a quick word with my mother.” A few minutes later, the husband arrived, breathless. “Sorry I took so long” he said, “but she put up a fight! Stupid old thing was hiding under the bed and I had to poke her with a coat hanger and grab her by the scruff of the neck to get her out.”

Response

The mother of a lively youngster was struggling to get him into his pyjamas one night. “Jamie, lift up your arms!” she said. To which the child promptly replied: “We lift them up unto the Lord!”

Ketchup

A woman was trying hard to get the ketchup to come out of the bottle. During her struggle the phone rang so she asked her four-year old daughter to answer it.

“It’s the vicar, Mum,” the child said to her mother. Then she told her caller: “Mummy can’t come to the phone right now. She’s hitting the bottle.”

Form

In filling out an application, where it says, ‘In case of emergency, notify’: I put ‘DOCTOR.’

Church Contacts

Vicar	Rev Bee Boyde revbeeboyde@gmail.com	07872 326008
Curate	Rev Jayne Manfredi sandbachcurate@outlook.com	07845 703769
Reader	Joan Plowman	768079
Churchwarden	Sheenagh Ashworth Ruth Morrison warden.smcsandbach.com	529187 07411 610962
Safeguarding	Joanna Blaiklock safeguarding.smcsandbach@gmail.co	07725 989374
Parish Office	Anne Birch smcsandbach@gmail.com	07771 391667
Baptisms	Ruth Morrison baptism.smcsandbach@gmail.com	07411 610962
Weddings	smcsandbach@gmail.com	07771 391667
Magazine Editor	John Bottomley jandhbottomley@gmail.com	768744

Challenge

If you have any events or information that needs publicising, or you would like to write an article, please contact the editor.

Articles must be received by **Sunday 22nd January**

www.stmaryschurchsandbach.org

Donations

If you would like to donate funds for the running, repairs and mission of St Mary's then please use one of the following methods:

- Standing Order
- Contactless machine in church
- QR code (using JustGiving)

More details are available on the website:

www.stmaryschurchsandbach.org/donate

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