

STOCKPORT PARISH CHURCH

St Mary's in the Marketplace

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 Stockport Parish Church – St Mary's

Service times at St Mary's

Sunday: 10:30am Holy Communion or Morning Prayer

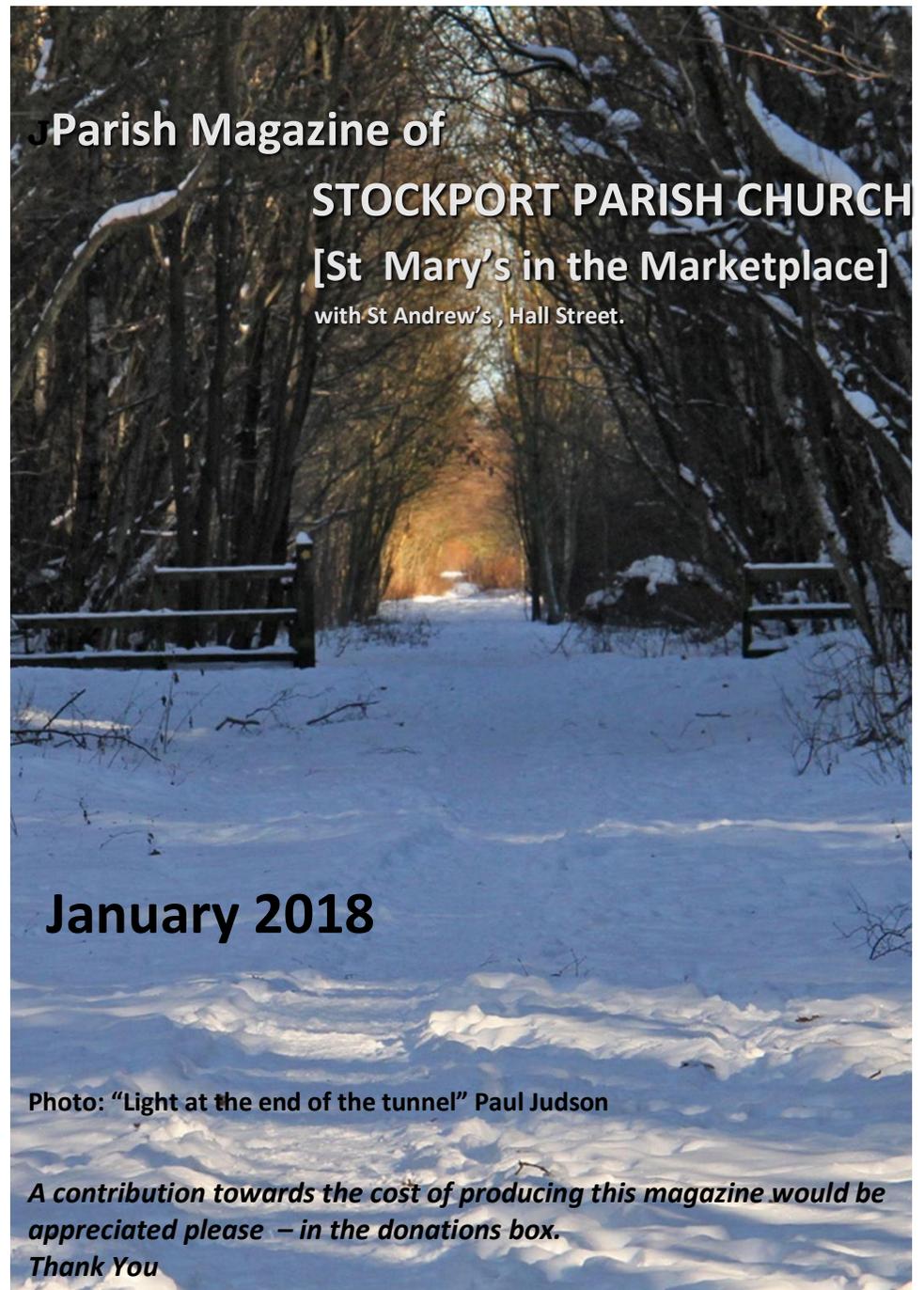
Normally the first and third Sunday is Holy Communion with Morning on the second and fourth.

**Tuesday: 10.00am Holy Communion
12.15pm Lunchtime Service**

Wedding, Baptism, Funeral and other services by arrangement.

St Mary's and the Nave Café is open – Tuesday, Thursday, Friday & Saturday from 9.00am – 3.00pm

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Parish Magazine of

STOCKPORT PARISH CHURCH

[St Mary's in the Marketplace]

with St Andrew's, Hall Street.

January 2018

Photo: "Light at the end of the tunnel" Paul Judson

A contribution towards the cost of producing this magazine would be appreciated please – in the donations box.

Thank You

Diary**January 2018**

Tuesday, 2 nd January	Church Closed	
Sunday, 7 th January Plough Sunday	Holy Communion	10.30am
Tuesday, 9 th January	Holy Communion Lunchtime Service	10.00am 12.15pm
Sunday, 14 th January	Morning Prayer	10.30am
Tuesday, 16 th January	Holy Communion Lunchtime Service	10.00am 12.15pm
Saturday, 20 th January	WEDDING	1.00pm
Sunday, 21 st January	Holy Communion	10.30am
Tuesday, 23 rd January	Holy Communion Lunchtime Service	10.00am 12.15pm
Sunday, 28 th January Homeless Sunday	Morning Prayer	10.30am
Tuesday, 30 th January	Holy Communion Lunchtime Service	10.00am 12.15pm

1st January - The naming of Jesus

It is Matthew and Luke who tell the story of how the angel instructed that Mary's baby was to be named Jesus - a common name meaning 'saviour'. The Church recalls the naming of Jesus on 1 January - eight days after 25 December (by the Jewish way of reckoning days). For in Jewish tradition, the male babies were circumcised and named on their eighth day of life.

For early Christians, the name of Jesus held a special significance. In Jewish tradition, names expressed aspects of personality. Jesus' name permeated His ministry, and it does so today: we are baptised in the name of Jesus (Acts 2:38), we are justified through the name of Jesus (1 Cor 6:11); and God the Father has given Jesus a name above all others (Phil 2:9). All Christian prayer is through 'Jesus Christ our Lord', and it is 'at the name of Jesus' that one day every knee shall bow.

ACROSS: 8, Bottomless pit. 9, Ice. 10, Decalogue. 11, Limbo. 13, Seconds. 16, Crimson. 19, Eager. 22, Abhorrent. 24, Lap. 25, Alpha and Omega.

DOWN: 1, Abdiel. 2, Stream. 3, Wondrous. 4, Flocks. 5, USCL. 6, A pagan. 7, Athens. 12, IOR. 14, Creation. 15, Dye. 16, Cravat. 17, In hope. 18, Need no. 20, Galley. 21, Repeat. 23, Read.

TOY SERVICE

Stockport Without Abuse



Thank you for your gifts of toys all of which have been given to local charity “Stockport Without Abuse”. Unfortunately, Chief Executive Officer, Naz Ghodrati was unable to be with us for the service but sent this message “Thank you very much ... I can’t say how grateful we are to have your support to make Christmas joyful for the children under our care.”

Arrangements will be made for a member of the board of trustees to come and talk to us during 2018 to update on the work of the charity.

A bright NEW YEAR:

There is indeed “light at the end of the tunnel” as we start a new year at St Mary’s with St Andrew’s. We look forward to the year ahead and all the challenges and excitement it brings. We look ahead to the potential appointment of a new vicar, after such a long vacancy, the restructuring of the Parish and widening horizons as we move forward with new “partnerships” and new ways of working mixed in with our more traditional ways.

We will sadly say goodbye to the Rev Andy Williams who has kindly supported us so many times during the interregnum (especially at our 10am Tuesday Communion services) as he moves away from St Lukes, Brinnington and starts a new role in Macclesfield. We wish Andy and Louise all the very best for the future.

January is a relatively quiet month, as we take a break from week-day activities immediately after Christmas, review our events and plan ahead as we move into a new calendar year.

There will be lots coming up...

With Best Wishes

For a Happy New Year 2018

Epiphany - On 6th January we celebrate Epiphany - the visit of the wise men to the baby Jesus. But 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, Origen, 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.

7th January – why we have Plough Sunday - In bygone years, the supply chain of food across Britain was fairly short: if it didn't grow in our local fields, you were very apt to go hungry. Hence the widespread traditional custom of Plough Sunday – bringing a plough (and sometimes a lamb as well) into church, and praying for God's blessing on the land in the year ahead.

Traditionally, Plough Sunday was held on the Sunday after Epiphany, which makes 7th January this year's special day. Parishioners would often walk through their village collecting alms for the poor, before gathering down at the church. Farmers would sometimes roll up on their tractors at the church door (though there are no stories of any farmer trying to bring his tractor into the church!) Work on the fields would then begin on Plough Monday, the day after the prayers for blessing.

These days, with supermarkets delivering food all year round, the nature of Plough Sunday has changed into a general celebration of farming and the work of farmers. In the C of E's Common Worship there is a suggested prayer for the 'Blessing of the Plough'.

Choose between chocolate and cheese

Here is a desperate choice:

if you had to give up one forever, which would it be?

After a great deal of heart-searching, it seems we are split nearly down the middle, with 50 per cent of us letting chocolate go, and 47 per cent letting cheese go. So – cheese wins! As one senior food analyst explains, 'Cheese is a menu staple in the vast majority of homes.'

But although the survey, by Mintel the consumer analysts, found that we love cheese best, that does not mean we don't love chocolate: in fact, we are buying more of it each year. This coming year we are forecast to get through nearly half a million tons of chocolate, and 785 million tons of cheese (most of it cheddar).



Chocolate or cheese – These skilfully designed cheeses are made from the finest Belgian Chocolate handcrafted to look like the real thing.

Where did the Wise Men come from?

Magi from the East – it isn't a lot to go on. The Magi had originally been a religious caste among the Persians. Their devotion to astrology, divination and the interpretation of dreams led to an extension in the meaning of the word, and by the first century the Magi in Matthew's gospel could have been astrologers from outside of Persia. Some scholars believe they might have come from what was then Arabia Felix, or as we would say today, southern Arabia.

Certainly, in the first century astrology was practised there, and it was the region where the Queen of Sheba had lived. She of course had visited Solomon and would have heard the prophecies about how one day a Messiah would be born to the Israelites and become their king.

Matthew's gospel (chapter 2) is clear that the Magi asked Herod: 'Where is the One who has been born king of the Jews? We saw His star in the east and have come to worship Him.' So it is possible that in southern Arabia the Queen of Sheba's story of how a Messiah would one day be sent to the Israelites had survived. Certainly, there are a number of other early legends that connect southern Arabia with Solomon's Israel.

To many people this makes sense: that the ancient stories of

Thank You

Thanks to David and Sheila Andrews for so kindly taking over regular "caretaker" duties at St Andrew's. It is absolutely fantastic to walk in to see a clean and tidy building – thank you so much.

What about the gifts of Gold, Frankincense and Myrrh?

The story of the coming of the Magi grew in the telling. By the 6th century they had acquired names: Gaspar, Melchior, and Balthasar. By medieval times they were considered to be kings. Whoever they were, we do know from Matthew that they brought three gifts to Jesus.

What about their gifts of gold, frankincense and myrrh? While we cannot know for sure what was in the minds of first century Magi, one Victorian scholar has offered a possible explanation as to the significance of their gifts. He was the Rev John Henry Hopkins, an American Episcopalian minister, who in 1857 wrote his much-loved Christmas carol, 'We Three Kings of Orient Are'. Gold, said John Henry Hopkins, was a gift that would have been given to a king. Frankincense had traditionally been brought by priests as they worshipped God in the Temple. Myrrh was a spice that the ancients used in preparing bodies for burial.

If that is true, then you could say that the Wise Men, in choosing their gifts for this infant, honoured Jesus with gold because He was King of the Jews, with frankincense because He was to be worshipped as divine; and with myrrh, because He would also become a sacrifice and die for His people.

The Wise Men were the very first gentiles ever to worship Jesus. What faith they had! They travelled for months over difficult terrain, they never saw any evidence of Jesus' kingship, His divinity or His sacrificial death. They worshipped Him through faith in God's promises about Him. Isaiah foresaw this response to Jesus: 'Nations will come to your light, and kings to the brightness of your dawn.' The Magi's eyes of faith saw clearly and far into the future. Compare that with the High Priest and religious leaders whom the Wise Men saw in Jerusalem when they first arrived. These head priests knew all about the prophecies of their own coming Messiah, but NOT ONE Jewish religious leader travelled to look for Him in Bethlehem. And it is only six miles down the road!

God's New Year's honours list

We are all familiar with the Queen's New Year's honours list, celebrating those who have made a significant contribution to public life. In 2017 famous names included Andy Murray, Mo Farah, Ken Dodd, Patricia Routledge, Angela Rippon and Victoria Beckham. However, what would God's New Year's honours list look like? In 1 Sam. 2:30 God says, 'Those who honour me I will honour'. In this New Year, how can we honour God in our lives?

Honouring God means giving Him reverence, submission, and obedience; the complete surrender of our entire lives to His glory and loving service: 'in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God – this is your true and proper worship.' (Romans 12:1). So, we might honour God this year in five key areas:

My Time: how can I use my time to glorify God (Colossians 4:5)? My Gifts: how am I using my God-given gifts and abilities in His service (Matthew 25:14-30)? My Body: in what ways do I honour God in my body (1 Corinthians 6:18-20)? My Treasure: who is in charge of my finances (Matthew 6:24)? My Heart: how do I honour God not just outwardly, but from my heart: 'These people come near to me with their mouth and honour me with their lips, but their hearts are far from me' (Isaiah 29:13)?

Here's a challenge for 2018: When we wake up each day, let's ask God: 'How can I honour you today? Please help me to honour you with the time, gifts, body, finance, and heart that you have given me.' Jesus Christ gave His life for us, and promises to give us the Holy Spirit to help us to serve Him. 'When the worship is over, let the service begin.'

Maritime Christian Ministries

To compliment the hats we are providing, how about knitting a Neck & Chest Warmer too:

Materials: 2 x 50g balls of double knitting wool

1 pair no. 7 knitting needles

Back:

Cast on 80 stitches. Work 10 rows in garter stitch (every row knit)

Next Row: Knit 6. Purl to last 6 stitches. Knit 6

Next Row: Knit

Continue last 2 rows until work measures * 9 inches.

Next Row; Cast off 12 stitches. At the beginning of the next two rows

Then continue on 56 stitches. In row 1 purl 1 for 6 inches.

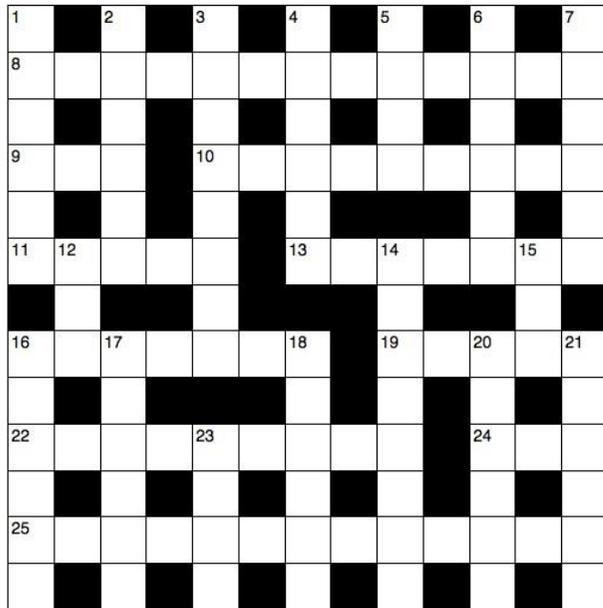
Then cast off.

Front:

Work the same as the back until * work 7 inches only here.

Finishing:

Sew shoulders together on wrong side, then turn down next to a polo neck look leaving sides open.



Crossword

Across

8 How the Abyss (NIV) is described in the Authorized Version (Revelation 9:1) (10,3)

9 Frozen water (Ezekiel 1:22) (3)

10 The Ten Commandments (9)

11 In Roman Catholic theology, neither heaven nor hell (5)

13 Des cons (anag.) (7)

16 'Though [your sins] are red as — , they shall be like wool' (Isaiah 1:18) (7)

19 Keen (Romans 1:15) (5)

22 Repugnant, loathsome (Jeremiah 24:9) (9)

24 Drink like an animal (Judges 7:5) (3)

25 First and last (Revelation 22:13) (5,3,5)

Down

1 Father of Ahi, a Gadite (1 Chronicles 5:15) (6)

2 Where David found the stone with which he killed Goliath (1 Samuel 17:40) (6)

3 'Hour by hour fresh lips are making thy — doings heard on high' (8)

4 'And there were shepherds living out in the fields near by, keeping watch over their — at night' (Luke 2:8) (6)

5 United Society for Christian Literature (1,1,1,1)

6 'If he refuses to listen even to the church, treat him as you would — or a tax collector' (Matthew 18:17) (1,5)

7 Where Paul was taken when things became difficult for him in Berea (Acts 17:15) (6)

12 Istituto per le Opere di Religione (Vatican Bank) (1,1,1)

14 'Therefore, if anyone is in Christ, he is a new — ; the old has gone, the new has come!' (2 Corinthians 5:17) (8)

15 Used to colour ram skins red for use in the tabernacle (Exodus 25:5) (3)

16 Vat car (anag.) (6)

17 'Be joyful — — , patient in affliction, faithful in prayer' (Romans 12:12) (6)

18 'The parts that are unrepresentable are treated with special modesty, while our presentable parts — — special treatment' (1 Corinthians 12:23) (4,2)

20 Ancient rowing boat (Isaiah 33:21) (6)

21 Say again (2 Corinthians 11:16) (6)

23 What Jesus did in the synagogue in Nazareth after he stood up (Luke 4:16) (4)

Holocaust Memorial Day – Saturday 27th January

This month we remember the horrors of the mass slaughter of Jews during the Second World War. Here are some facts and figures on the holocaust:

When was it?

It has been defined as the period that Hitler was Chancellor of Germany: 30th January 1933 to 8th May 1945. How many Jews were murdered during this time? It is impossible to reach an exact figure, but more than 5,860,000. Six million is the round figure accepted by most authorities.

How many Jews were murdered in each country?

Just a selection from many countries: Austria, 50,000; Poland, 3 million; Soviet Union, 1,100,000; Germany, 141,500; France, 77,320; Hungary, 569,000.

How many death camps were there?

There were six death camps specially equipped for mass murder of the Jewish people: Auschwitz-Birkenau, Belzec, Chelmno, Majdanek, Sobibor, Treblinka. All were located in Poland.

Sadly, Jews still feel under threat, as anti-Semitism continues in various places around the world. Even in America last year, there were 67 bomb threats against Jewish Community Centres, in 27 States around the county.

28th January: Homeless Sunday

We are the sixth richest economy in the world – yet there are people without a home.

If you go into any large city in the UK today, you are very likely to see homeless people lying on the pavements, or in shop fronts. A lot of the time you don't even need to leave the church grounds to witness homelessness in one form or another.

Sadly, homelessness is a growing problem throughout the country.

Homeless Sunday will be a good opportunity to join together to pray, reflect and plan (as best we can) some practical action as to how we might help the homeless in our own area or just support further the work of the Wellspring.

World Leprosy Day

On Sundays from January through April, churches across the country will be observing their own World Leprosy Sunday. **Look out for what St Mary's will be doing to support this vital work.**

The Leprosy Mission is still battling this most stigmatised of diseases.

Someone is newly diagnosed with leprosy every two minutes, and millions live with the consequences of the disease – yet many around the world don't know it exists.

Thank you to those who already contribute on a regular basis by having Leprosy Mission collection boxes.

The Week of Prayer for Christian Unity

This year the Week of Prayer for Christian Unity runs from 18th to 25th January. The theme of the week this year comes from the churches of the Caribbean, and addresses some of the problems which affect the people there, but also worldwide.

Thus, as abuses of human rights are found across the region, the week will challenge us to consider our manner of welcoming the stranger into our midst. Human trafficking and modern-day slavery continue to be huge issues. Addiction to pornography and drugs continue to be serious challenges to all societies. The debt crisis has a negative impact upon the nations and upon individuals – the economies of the nations and people have become precarious. Family life continues to be challenged by the economic restrictions which lead to migration, domestic abuse and violence.

What are Christians to do, in the face of such vast problems? The Caribbean Churches work together to heal the wounds in people's lives, but also know that reconciliation demands repentance, reparation and the healing of memories. The whole Church is called to be both a sign and an active agent of this reconciliation.

Primates to create a picture of what Care for Creation means

Primates of the worldwide Anglican Communion are being asked to produce a picture of what God's Creation means to them. The 32 Archbishops, who represent 85 million Christians around the world, have been invited by the Archbishop of Canterbury to create a picture of the environment in their province which can be presented at an event in Lambeth Palace in 2018. It will also be exhibited on the web as part of a programme leading up to the next Lambeth Conference in 2020. The Archbishops are being asked to write about their local environments and illustrate with photographs, paintings or videos what Care for God's Creation means in their Province and asks what they want to say to the Anglican Communion about the care for our common home. The Archbishop launched the project at the Primates' meeting in Canterbury when they spent a day discussing climate change and its effects on their Provinces agreeing, 'Responding to climate change is an essential part of our responsibility to safeguard God's creation.' Later, in an open letter to global leaders, the Archbishops of Brazil, Australia, Central Africa, Polynesia and Cape Town drew attention to the significant threat posed by climate change, expressing their concerns over its impact on vulnerable communities worldwide and urging each nation's leaders to keep the promises they made in the Paris Agreement, to restore the natural balance. The Bishop of Salisbury, The Church of England's lead bishop for the environment explained 'There is no doubt that the Care of God's creation is a priority for the Anglican Communion. It is an issue where a strong consensus continues to grow about the urgency for action to make the transition to a low carbon economy and to address the degradation of biodiversity. 'This subject strongly engages young people, is missionary and evangelistic, and is a major aspect of our care for the poorest in God's world. I very much hope and expect that it will be a significant part of the agenda for the Lambeth Conference 'God's Church in God's World' in 2020 and to witness the Communion's 5th Mark of Mission - To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.'

1918 was the final year of the Great War. This year, Canon David Winter will look back on highlights of those critical 12 months, when the very shape of modern world history was being hammered out on the battlefields.

Diary of a Momentous Year: January 1918: STALEMATE

In January 1918, my mother was working as a telephonist in London. My father, whom she had yet to meet, was somewhere on the Western Front in France serving in the Royal Army Medical Corps as a stretcher-bearer. Decades later they spoke of the helpless mood of people, as the War simply became a permanent feature of life. Whatever had happened to 'over by Christmas'? The front line stayed more or less where it had been for years. Yet week by week the official Gazette published page upon page of British casualties. People at home were still reeling from the appalling slaughter of the battle of Passchendaele. No one seemed to know what to do about it. Even the most gung-ho generals had stopped thinking that the next great offensive would defeat the German army and bring the war to an end. Food was becoming scarce, but hope was even scarcer – and that was as true for the enemy as for the Allies. However, there were the Americans. They had arrived late in the War (in April 1917), just a few months before Russia retired from it, battered and bruised and without huge swathes of its former territory. No one was quite sure what the Americans would do, but in the first month of 1918 – the 8th of January, to be precise – Allied questions were dramatically answered. In a speech to Congress, President Woodrow Wilson spelt out Fourteen Principles which America considered fundamental to a peaceful solution of the seemingly endless war in Europe. The 'principles' included several based on the those of the American Constitution – democracy, freedom from oppression and self-determination. But he also raised issues of free trade between nations, freedom of navigation and a requirement for an all-round and significant disarmament – 'no more than is necessary for defence'. He touched, too, on a contentious issue that is often overlooked in the background of this war – competitive colonialism. Britain, Germany and France all held large parts of Africa and defended their 'right' to do so vigorously. Woodrow Wyatt's Fourteen Principles certainly lifted many hearts in Britain. At least someone in power was talking about peace-making rather than victory. Governments were cautious, but an influential voice had crossed the Atlantic. Was it possible that in these Principles there was a key that might eventually unlock the Gate of Peace?

The Daily Service on the BBC celebrates a great milestone this month... by David Winter.

The Daily Service celebrates a big birthday

Ninety years ago this month BBC Radio broadcast for the first time a short Daily Service at 10.15 – in those days, the start of its daily output. It's half an hour later now, but it's still there, the longest running programme on the BBC, after News and Weather forecasts.

Its appearance in 1928 was, in fact, the result of a tireless and determined campaign by a lady in Bushey, Herts, Miss Kathleen Cordeux. For two years she had campaigned for a short Christian service each morning 'for the sick and house-bound' – 'just some sacred music, a hymn, a Bible reading and prayer'. Through the letters column in the Radio Times, and then by bombarding the director-general of the BBC, John Reith, after two years she got her way – at first as an 'experiment', to test the demand. The response from listeners was immediate and enthusiastic and 90 years later, I think even she would be surprised to find that it is still there every day on Radio 4. And it still follows her proposed content: sacred music, a hymn, a Bible reading and a prayer.

Tim Lenton looks back on the greatest killer of the early 20th century.

The 1918 'Flu pandemic

Known as the “greatest medical holocaust in history”, the worldwide flu pandemic that followed the First World War started 100 years ago, and lasted from January 1918 to December 1920.

Sometimes known as Spanish flu because it received greater publicity at first in that country, its origins were unclear. At one time, it was thought to have originated in Kansas among poultry and pigs, but later a more virulent strain appeared simultaneously in France, Sierra Leone and Boston, Massachusetts.

Up to 20% of those infected died, as opposed to the usual flu epidemic mortality rate of 0.1%. Unusually, it killed mostly young adults and was widespread in summer and autumn.

“Virus” was a novel concept in 1918, and most of the world’s doctors assumed they were dealing with a bacterial disease. They had no vaccine, antiviral drugs or even antibiotics, which might have defeated the secondary bacterial infections that killed most victims.

The disease claimed between 50 and 100 million lives, or between 2.5% and 5% of the global population. (World War I killed about 18 million people, World War II about 60 million.) It disappeared as suddenly as it arrived, possibly mutating into a less dangerous form of the virus.

British want cathedrals and churches protected for future generations, new poll reveals

Castles, cathedrals and churches and royal palaces are the historic buildings that the British public think it is most important to protect for future generations. These are the findings of a recent opinion poll, carried out for the National Churches Trust, the UK’s church buildings support charity, by ComRes.

Out of ten key types of historic buildings, British adults are most likely to say that castles should be protected for future generations (34%). This is closely followed by cathedrals and churches (20%) and royal palaces (18%). Other building types and their ranking in the poll included country houses (4%), transport buildings and structures (4%) and government and civic buildings (3%).

Claire Walker, Chief Executive of the National Churches Trust, said: “At the heart of communities in cities, towns and villages, cathedrals and churches are a treasure trove of architecture, history and faith.”

With 42,000 church buildings, the United Kingdom’s religious heritage is a unique part of its national story, with 45% of all England's Grade I listed buildings cathedrals and churches.

Countries where it is most difficult to be a Christian

If you've ever felt that being a Christian in the UK is not easy, spare a prayer for Christians in North Korea, Somalia, Afghanistan, Pakistan, Sudan, Syria, Iraq, Iran, Yemen, and Eritrea. These ten countries (in that order) have topped the 2017 Open Doors World Watch List for the ten most difficult places on earth to be a Christian.

In these countries Christians must keep their beliefs hidden, for to be known as a Christian means beatings, imprisonment, discrimination and constant abuse.

At the end of 2017, Open Doors found that, for the fourth year in a row, the level of overall persecution has risen worldwide, with Asia in particular showing a rapid rise. While North Korea is still number one, India went up to a ranking of 15, as Hindu nationalists batter the churches. Elsewhere, Islamic extremism continues to strangle the expression of the Christian faith, fuelling persecution in 14 out of the top 20 countries, and 35 of the top 50. Millions of Christians around the world now live their lives against varying levels of discrimination, discovery, violence and arrest.

Christians living in these countries urgently need the support of their family, the body of Christ, to help them stand firm in their faith. More details at: www.opendoorsuk.org/persecution/25-years-world-watch/

Christmas Re-visited:

A thank you to all our readers that supported us during the Christmas Programme for 2017.

Perhaps not quite as busy as in previous years, but nevertheless we have had a fairly busy run up to Christmas and thank all those involved from the Ex-Services Association, Stockport Youth Orchestra, Beechwood Cancer Care and the Affinity and Beechwood Singers. Banks Lane Junior School, Vernon Park Primary School and Our Lady's RC Catholic Primary School (who kindly attended the Mayor of Stockport Carol Service). Age UK Stockport with Warren Wood Primary School (sponsored by the Rotary Club of Stockport) and the Step Out Stockport Singing Group. The Wellspring and Shopmobility Stockport with the Offerton Methodist Choir. We also acknowledge the charity Stockport Without Abuse and thank visiting clergy taking part in the various services: The Ven Ian Bishop, Rev Canon John Briggs, Rev Mike Newman, Rev Andy Williams, Rev Richard Lawry, Rev Canon Elaine Chegwin-Hall, Rev Susan Johnson, Rev Brian Johnson, Rev Lawrie Adam and visiting Reader Les Hutchinson. The various guest speakers at our Tuesday lunch-time services and guest organists.

The countdown begins now for Christmas 2018 with application forms already available and advance bookings being taken.