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e-Spire

January
2021

A Covenant with God for 2021

I am no longer my own but yours.
Put me to what you will,
rank me with whom you will;
put me to doing,
put me to suffering;
let me be employed for you,
or laid aside for you,
exalted for you,
or brought low for you;
let me be full,
let me be empty,
let me have all things,
let me have nothing:
I freely and wholeheartedly yield all things
to your pleasure and disposal.
And now, glorious and blessed God,
Father, Son and Holy Spirit,
you are mine and I am yours. So be it.

And the covenant now made on earth, let it be ratified in heaven.'

The Methodist Covenant Prayer

"Abiding in Christ"

Week of Prayer for
Christian Unity 2021
18 - 25 January

This years resources
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silence.



Fruitfulness on the front line - an invitation



Discover how you can make a difference for Christ in the everyday. Join with others for an interactive eight-session course created by the London Institute of Contemporary Christianity (LICC).

Here in the Diocese of Chester we have a passion for helping the whole people of God live out the Good News of Jesus and follow him with confidence in all areas of life, Monday to Saturday as well as Sunday. So you are invited to join others on an exciting adventure thinking about how God can, and does, work in and through us, in our everyday lives. Our archdeacons describe it as a fantastic resource for individuals, as well as for parish teams

Wherever you find yourself at work, rest or play: the factory or the sanctuary, the school gates or the supermarket, the boardroom or the sitting room, the coffee house or the gym, the "Fruitfulness on the Frontline" course opens up a

host of possibilities to make a difference for Christ, among the people we meet in the places we find ourselves day by day.

From across the diocese, and with people of all different backgrounds, we'll be meeting on Zoom on Tuesday evenings at 7:30pm. Each of the eight sessions will last an hour and will include a short film, the opportunity to share encouraging conversations about our experiences and how God calls us to make a difference where we are already placed. In addition to exploring our own calling to be "fruitful", the final session will also consider how we might take our learning and this course back in our own parish churches to help others.

The course will run from **5 January to 23 February**. If you're interested, click [here](#) to register.

Course Outline

Our "Frontlines" are simply the places we find ourselves every day and the people we meet there. Each is a place of encounter where we are called to live out our Christian faith with confidence.

5 January, Week 1 - The Big Picture

Where are my frontlines and how am I already being fruitful there?

12 January, Week 2 - Modelling Godly Character

On our frontline godly character is both developed and displayed. How do we model the fruits of the Spirit where we are day-by-day?

19 January, Week 3 - Making Good Work

There is dignity and value in the everyday tasks that we do. What would it mean if we saw how our tasks and work can be done with and for God?

26 January, Week 4 - Ministering Grace and Love

In the light of the grace that God has shown to us, how might we minister grace and love to those we interact with on our frontlines?

2 February, Week 5 - Moulding Culture

What can we affirm about the way we 'do life round here'? How can we influence the culture on our frontlines so people flourish more?

9 February, Week 6 - Being a Mouthpiece for Truth and Justice

How might we become champions of right living and fair dealing on our frontlines and courageous enough to speak up when necessary?

16 February, Week 7 - Being a Messenger of the Gospel

How might we grow in confidence in talking about Jesus with people on our frontlines? Can we see pathways for sharing the Gospel where we are?

23 February, Week 8 - The Journey On

How has our journey helped us to see our frontlines, ourselves and God differently? How can we ensure that what we have learned has an ongoing impact in our lives? How might we share what we have learned with our church congregations?



Thoughts on Boxing Day 2020

What a year this has been and how splendidly Alison has been able to lead us through these difficult times, along with the invaluable help of Olwyn and David. Zoom services and chat times; all the school services; three Christingle services as well as those at midnight and Christmas Day – all have been needing to be organised; not to mention funerals and constant supply of Newsletter information backing up the technology.

Where would we have been without our two dedicated Churchwardens Kerrie and Pauline who have done a tremendous job in keeping the building so clean and creating the beautifully decorated tree, (as well as the outside ones.) Well done to them both - and their Stacey helpers.

The Quiz and the Auction of the Autumn have, apart from raising much needed funds, been a marvellous support for the social life of the St Anne's family, and many thanks are due to Olwyn and Tim for all their hard work for these events.

Many people - especially choristers - have been saddened by the necessary lack of "proper" singing. Humming behind a mask does nothing for

morale, and the lack of a Carol Service, and visits to local homes, Sainsbury's and the Hospital have been sorely missed.

The good thing which has arisen out of this Pandemic however is the neighbourliness, and willingness to greet strangers whilst out walking amidst the scooters (driven by tiny people) and dogs (some in little knitted jackets). The awareness of the seasons - the heat of the Summer, the glorious colours of the Autumn, and yes - even the necessary scraping of frost on the car on Christmas Day, has all added variety. The endless pleasure of seeing squirrels, a fox family, and many varieties of birds of all shapes and sizes made the gazing out of the kitchen window a pleasure in itself.

We look forward to the New Year with the hope that the increasing vaccination programme can continue and provide protection for us all. Outside, the snowdrops are starting to bend their heads and the garden is bursting with Springtime growth as the days get longer. These surely lift the spirits as we approach 2021.

Bridget Beggs

The Turning of the Year

Have Advent and Christmas resonated with you in new ways this year? Have you found freshness and relevance in story and song? From Narnia – always winter, never Christmas - to the Advent Antiphons (that underpin “O come, o come, Emmanuel) – O come thou Dayspring, come and cheer our spirits by thine advent here”) - we

may identify much more with words we've hitherto thought were about somebody else. But now maybe we're the people that walked in darkness.

Here for new year is a fairly well known Tennyson poem. We've probably previously looked more to the new without a great deal of reflection on the old.

Ring out, wild bells

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes

But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be

Happy New Year?



Yes, Happy New Year! It's good to begin a new year with hope, but few of us have left 2020 unscathed by the pandemic.

For example, nearly half of us, 48 per cent, put on weight during lockdown. Millions of us turned to alcohol or drugs. Public Health England reports that one in five of us aged 45-74 are now drinking more than 21 units a week.

Children have suffered. Childline had nearly 43,000 calls from young people between March and October. Cyber bullying has soared.

For millions of pensioners, Covid-19 'hit the fast-forward button on ageing', according to Age UK. Lockdown left old people frightened and losing their confidence, mobility and even functions such as memory.

Suicidal thoughts soared during lockdown, with the number of people seeking help tripling, to stand at more than a quarter of a million. Many charities fear a 'second pandemic' of mental health problems.

So - what do we do as January 2021 dawns? Each one of us **can** do something to make things better, if

only in a small way.

First, just get regular exercise. "Exercise creates a virtuous circle of physical and mental well-being. You move more, you eat better, you feel positive." On the other hand, only a couple of weeks of lying around the house will leave your cardiovascular systems less effective, your musculoskeletal system weaker, your metabolic rate affected, and your immune system lowered.

Second, adopt the right mental attitude. Studies of Holocaust survivors found that those who recovered best had certain character traits of resilience: optimism, self-esteem, acceptance and above all, spirituality. A faith in God gave them purpose and meaning, even in the midst of fear and death.

Third, make an effort this year to keep in touch with your friends and keep an eye out for vulnerable neighbours. Be willing to act as a safety net for others, if only to show compassion and a willingness to listen to them.

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Do black lives matter yet?

You may think it's all settled down! The issue has been recognised. Sports fixtures start with the option for players to "take a knee". Statues have been removed. (including the sundial from Dunham Massey). Exhibits and monuments have been annotated. Protest marches and demonstrations have melted away, perhaps drowned out by the US election and anti-lockdown sentiment (though perhaps only till the next incident to trigger similar anger).

I've been doing zoom study on slavery, Empire and decolonisation. We've watched a lot of David Olusoga and some wonderful Alan Yentob Imagine programmes. But! But has anything really changed for black Britons, young or old today? Windrush compensation payments progress at a snail's pace. People are stopped by police, apparently for no other reason than for being black or even worse being black and having a nice car. We cannot relax just because there's been a lot of noise and a small leap forward in re-editing history.

It's not for me to say what we should be doing to take this forward. I don't think we all have to "major" on the

issue. We can focus on our other legitimate concerns – Palestine maybe, relations with Muslims in Britain, anti-Semitism and Islamophobia in political parties to name but a few. There can be compassion fatigue. We can become ineffective when our heartstrings are tugged randomly in every direction all the time.

But we do need to be attuned to what is being said and done, to give our support when issues arise, to avoid getting tired of issues being raised, wishing it would all go away, that Someone (else) would do something. And we need to watch our language and to recognise our prejudices; the older we are, the more our younger years and our vocabulary will have been influenced by empire and racial stereotypes, by what Kipling called "the white man's burden" of moral and cultural superiority and if we think we, personally, have moved on from that, we are probably deluding ourselves: our thinking and our speech habits are deeply engrained. So stick with it. Let's hope for some signs of real progress and support those trying to take us forward.

Howard Mason

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While there is a risk of Covid 19, I just ask to deal with one person per job and I attend with mouth cover and gloves, wearing my gas I.D.

So was that a "white Christmas?"

We probably all dream of having a white Christmas. Probably one where we wake up to a carpet of virgin snow, preferably one that does not turn brown and slushy, that does not linger, that does not involve dangerous surfaces of road and pavement. A mild damp dull Christmas is a let down.

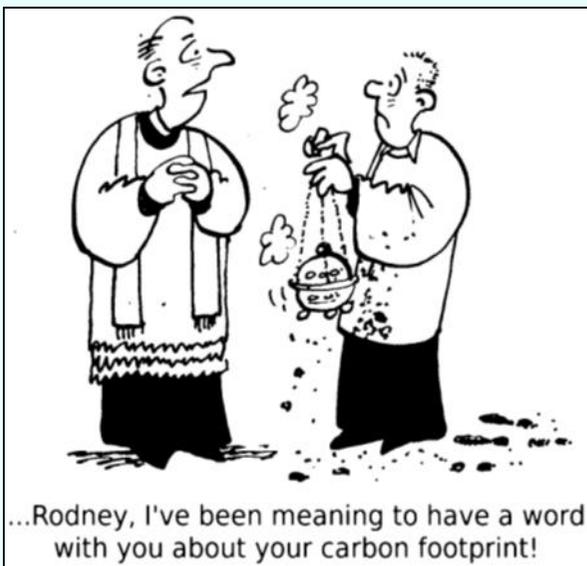
The last Frost Fair on a frozen Thames was in the winter of 1813-14. Dickens's childhood saw eight consecutive white Christmases but the twentieth century saw only seven in total. Dickens lived during the "Little Ice Age" while we have global warming. And the shift from Julian to Gregorian calendar in 1752 brought Christmas forward by around 11 days (it's hard to get one's head



round this) making icy conditions a little less likely.

But yes, we did have a White Christmas here in Sale! We no longer look for snow on the ground or conditions at the London Weather Centre; the

Met Office now defines an official White Christmas to be "one snowflake to be falling in the 24 hours of 25 December somewhere in the UK". And snowflakes did fall in Sale. The current definition makes an official White Christmas more likely than not whereas there has only been settled snow on the ground on Christmas Day around five times in the last fifty years.



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The Church's response to Human Trafficking: a USPG webinar

Since the start of lockdown in March, USPG, one of the organisations that St Anne's supports, has held some very thought-provoking webinars and several of the members of the Overseas Group have been privileged to join them.

The latest focused on the shocking, horrifying issue of human trafficking in northern India, the Gulf States and Cyprus, how the problem had increased as a result of the spread of, coronavirus, and the work of churches in response to those in need. People sell other human beings into modern day slavery, including selling adults into domestic servitude or forced labour and children and young adults into prostitution.



Rt Revd Sameer Khimla, Bishop of Durgapur, in the Church of North India, outlined graphically how human trafficking is rampant in his Diocese, and especially in Bangladesh. Here landless labourers from deprived villages migrate for a better life, or are taken away, to cities in India, where they find themselves as bonded labourers, prostitutes (both male and

female) or forced into domestic servitude.

The pandemic with its strict lockdown in March in India has been catastrophic in the Diocese. Many migrant workers in the cities, the sole providers to a family of five or six back home, could not work so had no means to support themselves or their families. With no transport in operation, many resorted to walking long distances home, only to find there was no work there. In these desperate circumstances the likelihood of those out of work falling prey to human traffickers increases. Equally shocking is the common practice for parents to give away female children for child marriages to help their children and themselves to survive.

The Church's response to this tragic situation has been on several fronts. The diocese has continued to use its safe house for victims of trafficking and its safeguarding programme, but the Government's response to the pandemic has made it more difficult. It has also tried hard to spread public awareness of trafficking, not only to look out for traffickers but also steps to avoid being trapped. Places of

worship have become centres of refuge to provide food, as well as hand soap, sanitiser and face masks. This has included help for returning migrant workers to enable them to observe a fourteen-day quarantine. And through national and local media the Church has reached out across other dioceses and into Bangladesh to increase awareness. Bishop Khimla concluded by stressing that the eradication of this evil from society was imperative.

Joel Kelling, Facilitator for the Middle East, the Episcopal Church in Jerusalem and the Middle East, challenged our stereotypical view of a migrant in the Gulf States as being a construction worker. 90% of the population of the United Arab Emirates are immigrants, from construction workers to shop assistants, teachers, airline pilots and oil industry leaders. Church congregations in the Gulf States reflect the diversity of the body of Christ with Filipinos, Bangladeshis, Indians and Pakistanis worshipping alongside Nigerians, South Africans and British. The Gulf States



collectively may be Arabic-speaking Muslim-majority countries, all with a predominantly petroleum-based economy, but each country has different laws and approaches to issues as diverse as labour law and religious freedom.

In this melting pot of humanity, trafficking is often rife in the recruitment of workers by "contract fraud", where promises are changed on arrival for new contracts (often in Arabic) with worse or altered conditions of work. In the private culture of the Middle East, domestic workers are particularly vulnerable to exploitation. The climate of the Gulf itself can also create hostile working conditions, with the high number of deaths of construction workers through working in temperatures over 45C. Joel gave illustrations of cramped housing conditions for many of these workers, both in a domestic setting and in designated labour camps in the desert.

Human trafficking in the Gulf States was recognized as an issue long before COVID. The church has worked on this issue for the last five years but acknowledges it has much work to do. It recently launched an app *Just Good*

Education For Change - continued

Work to offer help to migrant workers in an easily accessible way. The Anglican Alliance is also working to alleviate the needs of migrants through pastoral support, food, and sanitary support for women. Joel also stressed the importance of work with partner organisations such as Mission for Seafarers and the Salvation Army. All this outreach work increased with the onset of COVID when many migrant workers were unable to return home to their families through airport closure and, as in India, were faced with lack of employment.

Revd Anne Futcher, Social Concern Officer in the Diocese of Cyprus and the Gulf, told us how Cyprus, a close neighbour of Palestine and Israel, Lebanon and Syria, has been a divided island since 1974: the South is the Republic of Cyprus in the EU whilst the North is administered by Turkish Cypriots. The geographical position of Cyprus makes it a key

destination for trafficking. Over a four-year period some 800 were presumed trafficked in the South, mostly women exploited for sex. While the government in the South continues to show serious efforts to eliminate this trade, the situation in the North appears to be that commercial sex, including forced prostitution, commonly occurs in nightclubs, and labour laws are inadequately reinforced. Victims are often addicted to drugs and commit criminal offences by distributing illegal substances. Other groups vulnerable to exploitation are asylum seekers and refugees (forming 4% of the population), migrant workers, students, tourists on short-term visas and abandoned seafarers. In any crisis it's the vulnerable who are most deeply affected and with COVID the situation is exacerbated.

The Anglican Church in Cyprus is small with only six parishes but has been able to respond



Anne Futcher

to the crisis, working with many partners such as the Salvation Army, Local Non-Government Organisations, other Christian denominations and faith groups, local municipalities and with the Anglican Alliance, hosting its annual Outreach Forum in Cyprus, with representatives from both the North and South of the island. In this work, all groups worked together on the four areas of prevention, protection, partnership and prayer.

Trafficking is prevalent in the

UK too. The UN definition of trafficking as given in the Palermo Protocol, is **ACT** (recruitment, transportation/transfer, receipt of persons), **MEANS** (threat, use of force, deception, abuse of power) and **PURPOSE** (sexual exploitation, forced labour, organ removal). Recent cases such as the deaths of 34 people in the back of an airtight lorry provide us with evidence.

I am so grateful to USPG for

this thought provoking webinar, and to the excellent speakers for highlighting the terrible circumstances facing so many unfortunate victims today and for stressing the church's response. Greater awareness and understanding are needed to tackle this. Trafficking is a present-day global evil; we must treat victims with dignity and solidarity and give them hope for a brighter tomorrow.

Margaret Blowey

Stories

"This story (a story line in Eastenders) was a reminder to us that we go to church for the sake of God who is present, and the people who aren't."

"There are only six stories in the history of the world, and they're all in the soaps and they're all in the Bible
Concealment and revelation – the triumph of truth;
Loss and recovery – the persistence of hope;
Love and betrayal – the cost of commitment;
Separation and reconciliation – the power of love;
Enslavement and rescue – the drama of salvation; and
Evil deeds and just deserts – the vindication of good."

Rt Revd John Saxbee, former Bishop of Lincoln writing about soap operas in the Church Times

Candlemas — the Presentation of Jesus in the Temple in the work of Rembrandt

Rembrandt, the Dutch artist of the 1600s, produced several works on the theme of the **Presentation of Jesus in the Temple**, and these form his largest body of work on a single biblical subject. As Candlemas approaches, and as it is a topic which seems to have captivated him more than any other biblical piece, I thought it would be interesting to look at three of his pieces of work on this topic. Simeon is the focus of all the paintings here and they clearly demonstrate Rembrandt's interest in him and his portrayal in the story. Because of copyright issues, links to the paintings are provided rather than producing images here.

Painting 1: click [20160924202110!](#) [Simeon in the temple, by Rembrandt van Rijn.jpg \(1200x1545\) \(wikimedia.org\)](#) for Rembrandt's **Simeon in the Temple** (1631).

In *Simeon in the Temple*, Rembrandt has captured the

moment when Simeon takes the baby Jesus in his arms while Mary looks on surrounded by priests and elders in the shadows. The architecture of the temple is on a grand scale, giving an air of mystery to the scene. Meanwhile Simeon, who has been promised by the Lord that he should not see Death before he had seen the Messiah looks up bathed in light. Mary too and the baby are bathed in sunlight, while other figures, including Joseph are in shadow. The background characters - quite a large group of elders has gathered, are all intrigued by the child and in what Simeon is saying.

Rembrandt took both his religious subjects and his knowledge of the Bible very seriously. This painting is depicting **Luke chapter 2 verses 25-35**, during which Simeon speaks the words of the *Nunc Dimittis* which has been set to music by many composers:



- ²⁹ “Lord, now you are letting your servant depart in peace, according to your word;
- ³⁰ for my eyes have seen your salvation
- ³¹ that you have prepared in the presence of all peoples,
- ³² a light for revelation to the Gentiles, and for glory to your people Israel.”

Painting 2: click [Rembrandt Painting - The Presentation of Jesus in the Temple \(allartclassic.com\)](#) for **The Presentation of Jesus in the Temple** (1627)

Here Rembrandt has included the prophet Anna standing in the background. Anna had for many years never left the temple and spent her time,

worshipping, praying, and fasting. Anna “Coming up to them at that very moment,” (**Luke 2:38**) immediately recognises Jesus as the long-awaited Saviour and begins thanking God. “She gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem”.

In my view, Mary is looking a little shell shocked here, but then who could blame her after being told such information about her child. Simeon looks a kindly gentleman and appears to be putting a comforting hand out to Mary. Again, he is illuminated by daylight, making him the central focus of the painting.

Painting 3: click [Microsoft Word - Candlemas.docx \(ox.ac.uk\)](#) for **Simeon's Song of Praise** (1669)

A blind and aged Simeon looks moved in this painting holding in his arms the child he

believes is the future Messiah. This painting focuses entirely on Simeon's emotion and leaves out almost all other figures. Unlike the other paintings, there is no reference to the temple building; a contrast with painting 1. This may have been Rembrandt's last painting - it was found unfinished in his workshop the day after he died. It is thought that the woman in the background was probably added by someone else later. Personally, I think the painting would have been better without her, what do you think?

I hope reflecting on these three images of the presentation of Jesus in the temple can remind us of the emotions of the characters and remind us also that works of art have a significant role to play in conveying the events and emotions of a story to us through a single image.

Pauline Stacey

Anniversaries

500 years ago, on 3rd January 1521 German Protestant reformer Martin Luther was excommunicated from the Roman Catholic Church by Pope Leo X after he refused to recant his writings. A few weeks later, on 23rd January, the Diet of Worms was called by the Holy Roman Empire and ran until 25th May. This imperial assembly culminated in the Edict of the Diet of Worms, which branded Martin Luther as a heretic, and banned his writings.

150 years ago, on 26th January 1871 the Rugby Football Union (RFU) was founded in England. Sale Rugby Club - now Sale Sharks predates this, having been founded in 1861.

125 years ago, on 28th January 1896 Walter Arnold of Kent became the first person in the world to be convicted of speeding. The speed limit was 2 mph and a person carrying a red flag had to walk in front of the vehicle. But Arnold drove at 8 mph without a flag bearer. He was chased by a policeman on a bicycle, arrested, and fined one shilling.

*As we await the inauguration of a new president of the USA:
"Justice and power must be brought together, so that whatever is
just may be powerful, and whatever is powerful may be just." Pascal*

*Your Churchwardens
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2021 and their very best
wishes that the year
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to you and your loved
ones.*

Kerrie and Pauline

The **e-Spire** is our replacement for a hard-copy parish magazine. It is to supplement what appears on our website and in the weekly pastoral letter and newsheets from our clergy. If you don't receive these by email, please send your email address to Alison:
alisoncox19@hotmail.com

For comments on e-Spire and to contribute to a future issue, mail the **editors**, Howard & Janice Mason at howard.mason1@btopenworld.com

Parish Directory

St Anne's, Church Road, off Northenden Road, M33 3GD

Website:	www.salestanne.org	
Vicar:	Rev Canon Alison Cox, The Vicarage Church Road West, Sale M33 3GD	973 4145
	E-mail: alisoncox19@hotmail.com	
Hon Assistant Priest:	Rev Olwyn Marlow, 28 Arcadia Avenue	962 9292
Curate:	David Murray: d3.murray@hotmail.com	07985 032180
Readers:	Paul Edwards, 25 Abington Road	969 2345
	Alan Ward, 8 Russell Avenue	282 8789
Churchwardens:	Kerrie Hickman	973 3431
	e-mail: k.hickman5@btinternet.com	
	Pauline Stacey, 8 Maple Road West	962 3628
	e-mail: Pauline@staceyfamily.net	
PCC Secretary:	Chris Davey	07872 935776
	e-mail chrisrichards21@gmail.com	
PCC Treasurer:	Tim Marlow, 28 Arcadia Avenue	962 9292
Hall Bookings:	Lynda Ronan, 173 Dane Road	900 8259
Hall Management Committee:	Chairman - Tony Sant	973 3894
Sacristan/Head Server:	Sue Heath, 7 The Cloisters	969 3167
Organist & Choir Leader:	Max Puller,	
	e-mail max@maxpuller.com	07590 677101
Choir:	Fridays 6.45pm Juniors, 7.15 Adults, in Church	
St Anne's School:	Headteacher - Polly Goodson	973 7181
Overseas Group:	Chair - Janice Mason	969 8570
Sunday School:	Sundays 10.30 am in the Church Hall	969 2824
1st Sale Moor Rainbows:	Mons 5 - 6 pm in the Church Hall email 1stsalemoorrainbows@gmail.com	
2nd Sale Moor Rainbows:	Weds 5.15 - 6.15 pm in the Church Hall email 2ndsalemoorrainbows@gmail.com	
Brownies:		
1st Sale Moor:	Weds 6.30 - 8 pm, Clarendon Rd Scout Hut	973 3894
2nd Sale Moor:	Weds 6.30 - 8 pm in the Church Hall	976 5972
3rd Sale Moor:	Tues 6pm at Moorlands School	
7th Sale Moor:	Tues 6 pm, Marsland Road Scout Hut	973 2108
2nd Sale Moor Guides:	Mondays 7.30 - 9pm in the Church Hall	286 1623
7th Sale Moor Guides:	Tuesdays 7 pm at St Francis'	
Church Fellowship:	1st Monday of month 2 pm, Church Hall	962 8946
Mothers' Union:	2nd Monday, 8pm, St Anne's Church Hall	283 0563
Mums & Tots:	Fridays 9.15 - 11am, contact Janet Plumb	905 3895
Junior Youth Club	Fridays 6 - 7.30pm in the Church Hall	07925 886458

St Francis's - Budworth Road, off Norris Road. M33 2RP

Hall Booking	Vicky Gilbert	374 3991
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9th Sale St Anne's Scout Group - HQ - Budworth Road, off Norris Road, M33 2RP

Beavers:	Wednesdays 6.15 - 7.30pm	962 9392
Cubs:	Tuesdays 7 - 8.30pm	969 9352
Scouts:	Wednesdays 7.30 - 9.15pm	969 8558
Hut bookings:	Mrs Maggs	07949 832920