



*The Parish of
S. Philip & S. James
Up Hatherley*



Parish Magazine

October 2025



Harvest Festival

*S. Philip and S. James Parish Church,
Cold Pool Lane, Up Hatherley, Cheltenham, GL51 6HX.*

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Father's Mark...

WE PLOUGH THE FIELDS AND SCATTER.

The origins of Harvest Thanksgiving are usually traced to the adaptation in 1843 of Lammas Day by The Reverend R S Hawker, a parish priest in Cornwall. He chose the first Sunday in October as a Christian response to coincide with the traditional but largely secular 'harvest home' celebration - the completion of the harvest and the end of the agricultural year. But there is some evidence to suggest that a thanksgiving for the harvest was already a relatively widespread practice. In this parish we tend to follow The Reverend Hawker's suggestion and celebrate our Harvest Festival at the beginning of October.

However, in our modern church calendar, especially in urban parishes, Harvest has become an ending without a beginning. Where now are the remembrances of sowing and tending the crops?

Of course, this hasn't always been the case. In previous societies, where most people lived close to the land and were involved in agriculture, many (if not most) religious festivals were based on prayers and thanksgivings for sun and rain, for the growth of crops and a successful harvest. In our own religious heritage, the ancient Jewish festivals of Passover, Weeks and Tabernacles all have their roots in the agricultural year.

And Christianity too has had its festivals, according to the concerns of communities in different times and places. In England, these have at times included Plough Sunday, Rogation Days, Lammastide and finally Harvest – which is actually a latecomer to the list!

Plough Sunday was celebrated on the first Sunday of Epiphany. The next day, Plough Monday, was then seen as the start of the agricultural year, when the ploughing began. In medieval times the village plough would be brought to church to be blessed – as they looked forward to sowing the seed, it was also a good excuse for a feast, with the ale flowing!

Plough Sunday has been ‘rediscovered’ and reinvented at times through the centuries, and the pattern of the agricultural year has changed. But now some churches have started marking it again, as a time to remember the work of farmers, and to ask a blessing on all our human labour.

The **Rogation Days** (named from the Latin ‘rogare’, to ask) are the three days before Ascension Day, days of prayer for the growing crop and to ask God’s blessing on the land. Rogationtide began as a takeover of a Roman annual procession, asking the gods to protect the crops against mildew. It developed into a procession of prayer around the parish boundaries, leading to the more recent tradition of ‘beating the bounds’.

The poet George Herbert saw the procession as a means of asking for God's blessing on the land, preserving boundaries, encouraging fellowship between neighbours, and charitable giving to the poor. And the Rogation prayers can now also include prayer for the world of work, stewardship of the land, and the local community.

Lammas (Loaf Mass) is on 1st August and was a thanksgiving for the first fruits of the wheat harvest, with a newly baked loaf from that wheat was presented to God during the Mass. It was a joyful celebration, marking the end of what could be a hungry time as last year's wheat stores ran out.

The Lammas ceremony ended with the Reformation (though Lammas Day stayed in the Prayer Book calendar!) but has also been revived in some places. As well as the Lammas loaf, small loaves or buns may be distributed to the congregation, as they reflect on the bread of life.

And finally, the one we know, **Harvest Thanksgiving**, a late addition to the church calendar. It became very popular and was recognized officially by the Church in 1862.

You might be asking 'so what?', is any of this relevant to us now, here in Up Hatherley? Well, yes when you consider that a good proportion of this parish (possibly half) to the West is farmland. In addition many will

have allotments, gardens and green houses, and all of us depend on the work of farmers and the fruit of the harvest.

Even if we don't mark them now, these festivals can be a reminder not to take God's good gifts for granted, but to continually give thanks and pray for creation, for our stewardship of the earth, for the rhythms of the seasons, and for the fruits of the land. And to remember all those who work on the land, in the UK and worldwide, their joys and hardships— especially as our climate changes.

These festivals are also a lesson to us on how we should bring to God all the endeavours of our lives, and especially our service in his name. It's too easy to begin, continue and end what we do as if it was all just down to us. The agricultural festivals remind us to give God thanks and seek his help and blessing in all we do, season by season and day by day.

“All good gifts around us are sent from heaven above;
then thank the Lord, O thank the Lord,
for all his love.”

(Hymn: We plough the fields and scatter.

Text: Matthias Claudius)

Father Mark

Church Calendar

October 2025

Wed 1 st	S. Terese of Lisieux, V & Dr.	Carmelite Nuns & Florists
Thurs 2 nd	The Holy Guardian Angels	Travel Companions
Fri 3 rd	S. Thomas of Hereford, B.	The People of Hereford
Sat 4 th	S. Francis of Assisi.	Wild animals
SUN 5th	27th SUNDAY of the Year	HARVEST FESTIVAL
Mon 6 th	Feria	Forgiveness & Renewal
Tues 7 th	Feria	Pastoral Visiting
Wed 8 th	Feria	Families & Young People
Thurs 9 th	Denys, B.	The unemployed
Fri 10 th	Feria	Farming & Fishing
Sat 11 th	S. Ethelburga, Ab; S. James, Dcn.	Abbeys of Barking
SUN 12th	28th SUNDAY of the Year	The Parish
Mon 13 th	S. Edward the Confessor.	Philosophers
Tues 14 th	Feria	AA
Wed 15 th	S. Teresa of Jesus, V & Dr.	Mountain Climbers
Thurs 16 th	S. Margaret Mary Alacoque, V.	Medical Practitioners
Fri 17 th	S. Ignatius of Antioch B, M.	Patriarch of Antioch
Sat 18 th	S. Luke, Evangelist	Doctors
SUN 19th	29th SUNDAY of the Year	The Parish
Mon 20 th	Feria	Home makers
Tues 21 st	Feria	Prisoners & Captives
Wed 22 nd	Feria	The Inland Revenue
Thurs 23 rd	Feria	Courtesy & Compassion
Fri 24 th	Feria	Those without Faith
Sat 25 th	Ss. Crispin & Crispinian, Ms.	Media & the Arts
SUN 26th	30th SUNDAY of the Year	The Parish
Mon 27 th	Feria	The Archbishop
Tues 28 th	S. Simon & S. Jude	Interfaith Relations
Wed 29 th	Feria	Pastoral Visiting
Thurs 30 th	Feria	Catechists
Fri 31 st	Feria	Respect for the earth

SUNDAYS: 10:00 Parish Mass

WEEKDAYS: Said Mass on Thursdays at 10:00.

For times of other services please see the church notice board or visit our parish website.

The church is open daily for Private Prayer.



Harvest Festival

Harvest Festival will be celebrated here
in S. Philip & S. James church at 10.00 on
Sunday 5th October.

All are invited to come and celebrate with
us and if able please bring along donated
gifts of tins and dried goods which will be
given in support of our local Food Bank.

Thank you.

The Years Mind



Every day the Church remembers and prays for the souls of those whose anniversary of death falls during the month. Below are those who we remember this month.

- 1st Stephen Fosdike Beard.*
- 2nd Gladys Maude Townsend.*
- 3rd Jeremy Thompson.*
- 4th Betty May Aram.*
- 5th Kenneth John Holder.*
- 6th Beatrice Ellen Williams.*
- 7th Joyce Dale*
- 8th Edwin William John Richards,
Harold William Morris.*
- 10th Kenneth W.G. Berriman.*
- 11th Evelyn Gertrude Petro, Patricia Kathleen Giles.*
- 12th Gordon Douglas Battin.*
- 13th Neville Dowson, Pamela Margaret Drinkwater.*
- 15th Beatrice Joan Lunt, Rose Marshall,
Henry Boughton.*
- 17th Edith Gwenthyn Batt, Joyce Ransome.*
- 18th Hendrik Christiaan Kuk, Millicent Maude Parry,
Bryan William Parratt.*
- 20th Ronald Edgar Rowe.*
- 21st Margaret Hawkins, Wyndham Green,
Howard Roy Davis.*
- 23rd Francis Elizabeth Campbell Richards,
Raymond King, Graham Isted.*
- 25th Elizabeth Perry, Yvonne Burnett.*
- 28th Muriel Doris Goodhall, Dorothy Ingram.*
- 29th Sheila Meissner, Hilda Alice Elsie Williams.*
- 30th Jim McWilliams.*



Saints Above

When I first arrived in the parish I discovered hidden away in the church ‘glory hole’ two reliques. The first was of Saint John Baptiste Marie Vianney, often referred to as the Curé d’Ars and second Saint Margaret Mary Alacoque.

Margaret Mary Alacoque was born in 1647 in L’Hautecour, Burgundy, France, now part of the commune of Verosvres, then in the Duchy of Burgundy. She was the fifth of seven children, and the only daughter of Claude and Philiberte Lamyn Alacoque. Her father was a well-to-do notary. Her godmother was the Countess of Corcheval. Margaret was described as showing intense love for the Blessed Sacrament from early childhood.

When Margaret was eight years old, her father died of pneumonia. She was sent to a convent school run by the Poor Clares in Charolles, where she made her First Communion at the age of nine. She later contracted rheumatic fever which confined her to bed

for four years. At the end of this period, having made a vow to the Blessed Virgin Mary to consecrate herself to religious life, she was instantly restored to perfect health. In recognition of this favour, she added the name "Mary" to her baptismal name of Margaret. According to her later account of her life, she had visions of Jesus Christ, which she thought were a normal part of human experience, and continued to practice austerity.

With the death of Alacoque's father, the family's assets were held by an uncle who refused to hand them over, plunging her family into poverty. During this time, her only consolation was frequent visits to pray before the Blessed Sacrament in the local church. When she was 17, however, her brother came of age, took undisputed possession of the home and things improved. Her mother encouraged her to socialize, in the hopes of her finding a suitable husband. Out of obedience, and believing that her childhood vow was no longer binding, she began to accompany her brothers in the social events, attending dances and balls.

One night, after returning home from a ball for carnival dressed in her finery, she experienced a vision of Christ, scourged and bloody. He reproached her for her forgetfulness of him; yet he also reassured her by demonstrating that his heart was filled with love for her, because of the childhood promise she had made to his Blessed Mother. As a result, she determined to fulfil her vow and entered, when almost 24 years of age the Visitation Convent at Paray-le-Monial on 25th May 1671, intending to become a nun.

Monastic life

Alacoque was subjected to many trials to prove the genuineness of her vocation. She was admitted to wearing the religious habit on 25th August 1671 but was not allowed to make her religious profession on the same date of the following year, which would have been the usual course. A fellow novice described Margaret Mary as humble, simple and frank, but above all kind and patient. She was finally admitted to profession on 6th November 1672. It is said that she was assigned to the infirmary and was not very skillful at her tasks.

Visions

At the monastery, Alacoque reportedly received several apparitions and private revelations of Jesus Christ between 27th December 1673 and June 1675. Among other things, these visions revealed to her different forms of devotion to the Sacred Heart.

On 27th December 1673, the feast of St. John, Margaret Mary said that Jesus had permitted her to rest her head upon his heart and then disclosed to her the wonders of his love, telling her that he desired to make them known to all mankind and to diffuse the treasures of his goodness, and that he had chosen her for this work.

Between 1674 and 1675, other apparitions followed. From the second apparition onwards, a theme of sadness was present in her visions:

"Jesus spoke of the sadness he feels because his great love for humanity receives in exchange "nothing but ingratitude and indifference", "coldness and contempt". And this, he added, "is more grievous to me than all that I endured in my Passion".

The apparitions also revealed practices expressing the devotion to the Sacred Heart. The First Fridays Devotion, which is the reception of Holy Communion on nine first Fridays of each month as an act of reparation, was asked to Margaret Mary and a "Great Promise" was given to those who accomplish it: "I promise you in the excessive mercy of My Heart that My all-powerful love will grant to all those who shall receive communion on the First Friday in nine consecutive months the grace of final penance; they shall not die in My disgrace nor without receiving their sacraments; My Divine Heart shall be their safe refuge in this last moment." In another vision, Margaret Mary also stated that she was instructed to spend an hour every Thursday night in prayer and meditation on Jesus' Agony in the Garden of Gethsemane: "and on each night of Thursday to Friday, I will make you participate in the mortal sadness that I have accepted to feel in the Garden of Olives, you will get up from eleven until midnight, to prostrate yourself during an

hour with Me...". That practice later became widespread among Catholics, known as the Holy Hour, also frequently performed during an hour of Eucharistic adoration on Thursdays.

Between 13th and 20th June 1675, she had a vision of Jesus in which he asked her "that the first Friday after the octave of the Blessed Sacrament be dedicated to a particular feast to honour my heart, by receiving communion on that day and making reparation to it by honourable amends..." That vision later led to the institution of the Feast of the Sacred Heart, which is now a solemnity in the liturgical calendar of the Catholic Church, celebrated eight days after the Feast of Corpus Christi.

On 16th June 1675, Alacoque reported three specific requests for France, directly from her spiritual talks. These would have political and religious repercussions and would successively be realized under the royal, imperial and republican French regimes:

The first message was addressed to kings: "He desires to enter pompously and magnificently into the house of princes and kings, to be honoured, as much as he has been outraged, despised and humiliated in his passion ... that the adorable Heart of his divine Son was received ... to establish his empire in the heart of our Great Monarch, from which he wants to serve for the execution of his designs."

The second message was: "to build a building where the painting of this divine Heart will be, to receive the consecration and the homage of the King and of the whole court ..."

The third message asked the King: "to be painted on his standards and engraved on his weapons to make him victorious over all his enemies, by bringing down at his feet the proud and superb heads, in order to make him triumphant to all the enemies of the Holy Church".

Initially discouraged in her efforts to follow the instruction she had received in her visions, Alacoque was eventually able to convince her superior, Mother de Saumaise, of the authenticity of her visions. She was unable, however, to convince a Benedictine and a Jesuit, whom Saumaise had consulted. Nor was she any more successful with many of the members of her own community.

Sometime around 1681, Alacoque felt compelled to write a personal testament, passionately donating her life completely to Jesus with her own blood. With the permission of her superior she used a pocketknife to carve the name of Jesus into her breast and used the blood to sign the document. The following account recalls this event:

She herself wrote out the donation and signed this humble formula: 'Sister Peronne-Rosalie Greyfie, at present Superioress, and for whom Sister Margaret Mary daily asks conversion with the grace of final penitence.' This done, Sister Margaret Mary implored Mother Greyfie to allow her, in turn, to sign, but with her blood. The Mother having assented, Sister Margaret Mary went to her cell, bared her breast, and, imitating her illustrious and saintly foundress, cut with a knife the name of Jesus above her heart. From the blood that flowed from the wound she signed the act in these words: 'Sister Margaret Mary, Disciple of the Divine Heart of the Adorable Jesus'

Upset by the fact that the wounds which she had cut into her breast were beginning to fade, she attempted to reopen the original wounds on more than one occasion using a knife. But, having failed to open them to her liking, she decided to burn her chest with fire. This incident placed her in the infirmary: "Trembling and humbled, she went to acknowledge her fault. Mother Greyfie, true to her custom, apparently paid little attention to what Margaret said, but ordered her in a few dry words to go to the infirmary and show her wound to Sister Augustine Marest, who would dress it."

She eventually received the support of Claude de la Colombière, the community's confessor for a time, who declared that the visions were genuine. In 1683,

opposition in the community ended when Mother Melin was elected Superior and named Margaret Mary her assistant. She later became Novice Mistress, and saw the monastery observe the Feast of the Sacred Heart privately, beginning in 1686. Two years later, a chapel was built at Paray-le-Monial to honour the Sacred Heart. Observation of the feast of the Sacred Heart spread to other Visitation convents.

In 1689, Alacoque received a private request from Jesus to urge the King of France, Louis XIV, to consecrate the nation to the Sacred Heart, so that he may be "triumphant over all the enemies of the Holy Church". Henri Ghéon alludes to a letter she sent to Louis XIV but notes that "either [he] never received the letter or he refused to reply". Louis XIV's grandson, Louis XVI, had vowed to publicly consecrate himself to the Sacred Heart when he was restored to power, but he and his wife, Marie Antoinette, were executed by guillotine in 1793 before he could do so.

Alacoque died on 17th October 1690.

Veneration

After Alacoque's death, the devotion to the Sacred Heart was fostered by the Jesuits even as it remained controversial within the Catholic Church. The practice was not officially recognized for 75 years. The discussion of Alacoque's own mission and qualities continued for years. All her actions, her revelations,

her spiritual maxims, her teachings regarding the devotion to the Sacred Heart, of which she was the chief exponent as well as the apostle, were subjected to the most severe and minute examination. The Sacred Congregation of Rites eventually voted favourably, and Pope Leo XII pronounced her Venerable on 30th March 1824, introducing a cause for her canonization.

Six years later, Commissaries Apostolic were sent to Paray-le-Monial by the Holy See to inspect the virtues of the venerable Alacoque. The Commissaries desired to open her tomb in order to authenticate her remains. When Alacoque's tomb was opened in July 1830, they discovered that her brain had been preserved from corruption, 140 years after her death. Four doctors recorded the miracle in a report, and two instantaneous cures were also recorded by the Commissaries. The examination of Alacoque's virtues and writings lasted 14 years. Now, her body rests above the side altar in the Chapel of the Apparitions, located at the Visitation Monastery in Paray-le-Monial, which draws pilgrims from all parts of the world.

On 23rd August 1846, Pope Pius IX officially declared her heroic virtues, granting her the title "Servant of God".

On 18th September 1864, Pope Pius IX declared her Blessed. Another tomb opening was done for the process, and her brain was still discovered showing signs of incorruptibility, 174 years after her death.

Alacoque was canonized by Pope Benedict XV on 13th May 1920. The two miracles attributed to Alacoque's intercession that are required for the canonization approval were Louise Agostini-Coleshi's instant and complete cure of chronic transverse meningo-myelitis, and Countess Antonia Artorri's instant and complete cure of right papillary cancer. The Pope also inserted the "Great Promise" of the First Fridays Devotion into the Bull of her Canonization.

In his 1928 encyclical *Miserentissimus Redemptor*, Pope Pius XI affirmed the Catholic Church's position regarding the credibility of her visions of Jesus Christ by speaking of Jesus as having "manifested Himself" to Alacoque and having "promised her that all those who rendered this honour to His Heart would be endowed with an abundance of heavenly graces".

In 1929 her liturgical commemoration was included in the General Roman calendar for celebration on 17th October, the day of her death. During the reforms of 1969, the feast day was moved to 16 October.

Alacoque's short devotional work, *La Devotion au Sacré-Coeur de Jesus* (Devotion to the Sacred Heart of Jesus), was published posthumously by J. Croiset in 1698 and has been popular among Catholics.

On the Caribbean island of Saint Lucia there are two flower festivals supported by their respective Societies. Each society has a patron saint on whose feast day the grande fete is celebrated. For the Roses it is the feast of St. Rose of Lima on 30th August; and for the Marguerites it is that of St. Margaret Mary Alacoque, 17th October.

Quote

And He [Christ] showed me that it was His great desire of being loved by men and of withdrawing them from the path of ruin that made Him want to manifest His Heart to men, with all the treasures of love, of mercy, of grace, of sanctification and salvation which it contains, in order that those who desire to render Him and procure Him all the honour and love possible might themselves be abundantly enriched with those divine treasures of which His heart is the source.

*From Revelations of Our Lord to St. Mary
Margaret Alacoque.*

In popular culture

The detente bala amulet used by Spanish soldiers is said to derive from Alacoque's emblems.

In James Joyce's short story "Eveline", in his book Dubliners,

a "coloured print of the promises made to Blessed Margaret Mary Alacoque" is mentioned as part of the decorations of an Irish home at the turn of the 20th century, testifying to Joyce's fine eye for the details of Irish Catholic piety.

Our relic of S. Margaret Mary Alacoque can be found in the sacrament chapel in church for all those who would like to venerate her.





Parish Supper Night & Bingo.

Thursday 30th October at 1900

in S. Philip & S. James

Church Centre, Hatherley Road.

Meal: £5. Baked Potato with choice of filling.

25p per Bingo card.

£1 per strip of Raffle tickets.

For catering purposes please reserve a meal

by **26th October** by contacting:

cw2811sjl@gmail.com

or telephoning **01242 704837**.



The new year for this monthly parish fundraiser is due at the beginning of November.

If you already have your favourite numbers
please renew **NOW**.

If you would like to take part in the

100 Club

Please contact our Churchwarden, Shirley, either
at church on a Sunday morning

or via cw2811sjl@gmail.com,

Please purchase numbers in October, £1 per
number per month, ready in time for the first
draw in November.

Good luck!

From the Diocese.

Faith and mystery under the Moon at Tewkesbury Abbey



“A beautiful building brings beauty to everything that inhabits it. With the Moon hanging here, it’s a chance for people of all ages to pause, look up, and experience something that draws them closer to the mystery of creation.”

Tewkesbury Abbey will be transformed into a celestial stage for the Moon this autumn, as Luke Jerram’s ‘Museum of the Moon’ is being put on display in the nave.

From 16th October to 4 November, a seven-metre-diameter, internally lit lunar sculpture, detailed with NASA imagery and

accompanied by a soundscape from composer Dan Jones, will hover from the ceiling. The installation is accompanied by a full programme of events, including concerts, children's activities, performances, yoga, dancing, and illumination evenings. The programme also includes opportunities for reflection and spiritual connection, led by members of Tewkesbury Abbey's ministry team. The Revd Diane Clutterbuck is a member of the Abbey Ministry Team and participates in the everyday worship and devotional life of the Abbey.

She said: "I love looking at the Moon, and this year there has been so much to see – beautiful blue moons, glowing harvest moons, and moments when the Earth's tilt has made the Moon feel incredibly close.

"Something that really excites me about the Museum of the Moon installation is that we'll be able to see the far side of the moon, something hidden from us on Earth. When I visited the Southern Hemisphere for the first time, I thought people there saw the other side of the moon because they see different constellations of stars. Of course, that isn't the case – the Moon doesn't spin, we do. To glimpse a representation of the far side, a view only ever seen from space, feels full of mystery and wonder. Very few people have seen it."

On 22nd & 24th October, Diane is leading centering prayer sessions beneath the moon installation, practicing silence and contemplation. On some evenings during the installation, there will also be music, meditation, and quiet moments to pause

and wonder. Two evening Compline services take place at 7pm on Sunday 19th & 26th October.

“The Sun and the Moon were given equal weight in the stories of creation. In Psalm 8 we read:

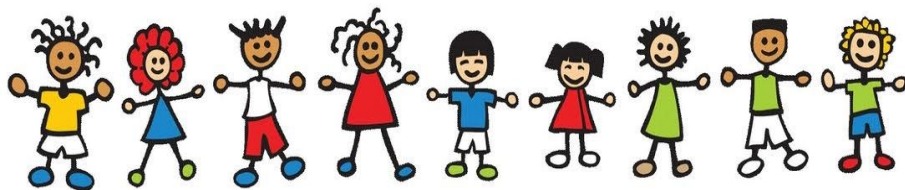
When I look at your heavens, the work of your fingers,
the Moon and the stars that you have established;
what are human beings that you are mindful of them,
mortals that you care for them?

The moon in the nave of the Abbey gives us a chance to reflect on our relationship with the Moon and the place of the Moon in the life of the world,” she said.

There are half-term activities taking place for children and families, including moon-related crafts, storytelling, and Wild Worship Around the Abbey.

“Eco-focused Wild Worship sessions take place outdoors, come rain or shine. There’s no bad weather, only inappropriate clothing.”

“We hope the Moon will speak to the spirituality of children as much as adults. Children might learn about the planets and stars at school, but here they’ll have the chance to experience that wonder in a different way. It is very special to get up close to the moon, walk around it, lie on the floor and look up at it, remembering that God made it.”



'STARTERS'

Our Sunday morning children's group

meets on the 2nd & 4th Sundays

at 10:00 in the Church Centre.

**Worship & activities before joining
the adults in Church
for the rest of the Mass.**

Go to our website:

[www.achurchnearyou.com/ church/14268](http://www.achurchnearyou.com/church/14268)

for weekly children's activity sheets.

**WE LOOK FORWARD TO
WELCOMING YOU.**

Puzzle Time

Ports of the World

G	N	B	A	T	I	A	N	J	I	N	E	N	N
H	A	M	B	U	R	G	E	I	X	P	G	I	A
A	G	A	M	M	Z	B	W	Y	L	E	N	W	S
A	A	N	T	W	E	R	P	O	R	A	A	R	U
A	S	B	A	L	E	P	O	K	G	R	L	A	B
M	A	S	A	Z	B	P	I	O	C	O	K	D	P
X	K	L	A	K	R	K	N	H	S	T	T	O	U
G	I	T	I	E	U	E	A	A	T	T	R	S	U
U	A	A	V	A	G	N	N	M	I	E	O	A	A
I	R	I	M	R	G	G	D	A	J	R	P	P	E
A	L	L	E	E	E	N	O	C	A	D	I	Z	R
B	B	B	L	L	N	S	A	T	R	A	B	O	H
U	H	N	E	P	M	O	N	H	P	M	S	A	A
D	T	S	R	U	H	T	A	B	S	E	A	C	U

Antwerp	Busan	Jebelali	Rotterdam
Apia	Cadiz	Liverpool	Shangai
Archangel	Darwin	Los Angeles	Tianjin
Baku	Dubai	Nagasaki	Xiamen
Bathurst	Hamberg	Phnompenh	Yokohama
Bergen	Hobart	Port Klang	Zeebrugge

Up Hatherley Parish Council

As I write this, everyone seems to be talking about flags – or painting them in public locations– mini roundabouts and zebra crossings. There is apparently a national park in Wales, where someone has daubed a St George Cross on a monument – hardly appropriate particularly given the location – but the Welsh flag would be barely more appropriate.



It's been suggested that the Village Hall has a flagpole – maybe one for the future, but at present I would prefer if we step back from engaging in this battle of the flags. Patriotism is so much more than flag waving.....

What do I think Patriotism means? I think it means being a good citizen, being proud of your heritage and ensuring that you act in such a way that you do credit to your national heritage and its reputation. We are not all English! In the case of the Village Hall, we also use the union flag to honour those who sacrificed their lives for our country and for our freedom. We do that by commemorating VE day and VJ day – this year by making a generous donation to SSAFA who support service personnel (active and retired) along with their families. This is the version of active patriotism I prefer.....

Hopefully the rain will cleanse the public daubings and we can return to more civilised public behaviour.

Sarah Bamford (Chair)

Citizens Advice provides an
appointment only advice service on
Thursday morning at the
Up Hatherley Library.

A blue speech bubble containing the text "citizens advice" in white lowercase letters.

**citizens
advice**

**Please call 01452 527202 to arrange an
appointment:**

**Free confidential advice on issues
including:**

A blue speech bubble containing the text "citizens advice" in white lowercase letters.

**citizens
advice**

*Benefits * Employment
*Housing * Debt * Family * Consumer



The winners of the September Draw were

1st Prize = Sam Machin
2nd Prize = Laura Sargison
3rd Prize = Andy Gilbert

The next Draw will be held on
October 12th 2025

Gardening News



A slightly more interesting month and we did eventually see some rain too. It was a strange pattern and most days I found myself putting on extra clothing, then needing to strip off only to find half an hour later, I was scurrying around to find a raincoat. I found the rapid shortening of daylight quite sad. The sun had deceived me I think and suddenly autumn was upon us, with darkness sweeping in by eight. Still, another few weeks and we can turn the clocks back. The rougher weather did knock the gardens too and many things just surrendered; we were able to tease a last handful of beans last week. So, the month ahead looks set to be one of repairing and tidying as well as restoring and replanting. Garden centres are full of autumn bedding with good stocks of pansies, violas and the like and of course there are plenty of bulbs. On the vegetable front you can plant autumn onion sets for over-wintering, as well as garlic bulbs. Probably the most exciting thing to get on your radar is that the end of the month you can be planting Aquadulce Broad Beans for the spring. If you like broad beans, then don't miss this one, early beans are a treat. Overwintered plants don't tend to suffer with blackfly. Some winter veg plants are still around, and perpetual spinach is certainly worth the space. If you are intending to leave ground empty, then have a go with green manuring. You just broadcast seed on to the ground and then dig in the plants in the spring to improve soil fertility. It's cheap, it's fun and it is worth the trouble. These crops are more interesting than bare ground too. I have mentioned the repairs and probably could have focussed entirely on them, three hundred words could have posted on the lawn. It is getting a bit late for sowing, but for a week or two you can still put down a dusting of grass seed to fill out patches. Just scratch the ground with a rake and sprinkle it on. Germination will depend now on the kindness of the weather and major repairs are best left until spring.

And finally, one of the highlights of a very hot year, has been to witness the glorious success of our Blueberry which has been prolific. I am about to plant another.

Happy Gardening

Chris Evans

Recipe for the Month

Crunchy Rhubarb Pudding

3 slices of white bread (cubed)

2 oz butter

8 oz rhubarb prepared (cubed)

Grated zest of an orange

2 tbsps of granulated sugar

Into a small deep pie dish put the small cubes of rhubarb, sugar and orange zest

Melt the butter in a small saucepan and toss in the cubed bread to absorb all the butter and top the rhubarb with the bread.

Place on a baking tray and cook in the oven 180 for approximately 40 mins until golden brown and serve with custard.

CHURCH CENTRE HIRE



We are pleased to be able to offer the following availability for the regular hire of our Church Centre:

Mondays: from 09:00 – 16:00.

Thursdays: from 13:00 – 21:00.

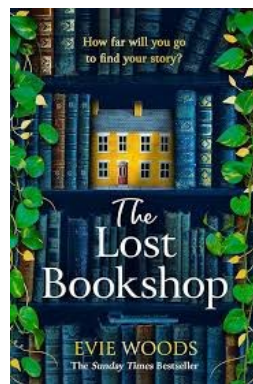
Fridays: from 16:00 – 21:00.

For full details of availability and features please contact Father Mark, Parish Priest, on **01242 704837**.



The Lost Bookshop by Evie Woods 2023

Another lovely recommendation from a friend – Evie Wood’s book is set in Dublin and moves between the 1920s and the present time. In the 1920s a woman called Opaline runs a shop selling books and collectables. In the modern age, the bookshop is hidden from sight but brings together Martha and Henry, who each have their own reason for being in Dublin.



The vanishing bookshop seems to cast a spell on anyone who can glimpse it, and the narrative moves between the past and present. As you read the book, it’s not always clear what is reality and what is a dream, but the back stories – particularly for Opaline and Martha are deeply troubling. Both women have had to work very hard to escape abuse – and both women find love in the end.

If you love reading, then this is an excellent choice, because the magic is in the books and manuscripts that Opaline, Martha and Henry seek.

I found myself wanting to re-read the book, which is a bonus – because one of the characters – Martha’s employer Madame Bowden – turns out to have possibly been as invisible as the lost bookshop. On first read, she seems real – but then again maybe not. She may just have been a “literary device” enabling Martha to rethink her options!

Sarah Bamford

The Church Centre...



*... is the ideal venue for...
your children's party, work's conference,
friends get together & concert performance
or that extra special occasion ...*

*Wedding breakfast &
Anniversary celebration*

*With fully equipped kitchen,
tables & chairs, disabled access
& outside space.*

*Room for Bouncy Castles, DJs
& Children's Entertainers.*

Free car parking

For further details telephone

01242 704837

What's On at our Church Centre

Mondays: 18:00-19:00 Balance of Life Pilates.

Tuesdays: 09:30-11:30 Child Minders
Pre-School Group

13:30-16:00 Strength & Balance

Wednesdays: 16:15-21:00 Slimming World

Thursdays: 09:30-12:30 Jo Jingles Play Group

Fridays: 09:30-10:30 Balance of Life Pilates.

For further details of all these activities please see
the noticeboards in the Centre lobby or contact
Father Mark on 01242 704837.

MAINTENANCE OF BURIAL & INTERMENT PLOTS

What is permitted:

Permanent stone vases are only those authorized and have permission granted, and only fresh flowers (out of their wrappings), or cuttings from shrubs and bushes, may be placed in them.

Grassed interment plots are enclosed by a band of paving. Vases should be placed on this and not on the grass, both to respect other plots and to facilitate the maintenance of the churchyard.

Small spring bulbs may be planted (from **September to October**), under the grass of a grave with minimal disturbance to the turf.

Poppies (or small wooden remembrance crosses) at the time of Remembrance Sunday. To be removed by **30th November**.

Christmas wreaths of natural foliage are welcome from mid-December. To be removed by **31st January**.

What is not permitted:

No artificial flowers of any kind. The only exception to this is for poppies on Remembrance Sunday.

No trees, shrubs, or roses are allowed to be planted.

No individual gardens are permitted.

Items not allowed because they are dangerous, interfere with grass cutting, will get damaged or are out of keeping with the churchyard, include such items as:

glass or other breakable or sharp items; chippings or gravel; pictures, portraits or photographs; statues or ornaments; lights (candles, solar or battery); plastic bowls, birdbaths; kerbs, railings or chains; windmills, wind-chimes, cards, animal figures, angels, etc.

The PCC retains the right to remove anything from the churchyard which does not comply with these or other regulations.