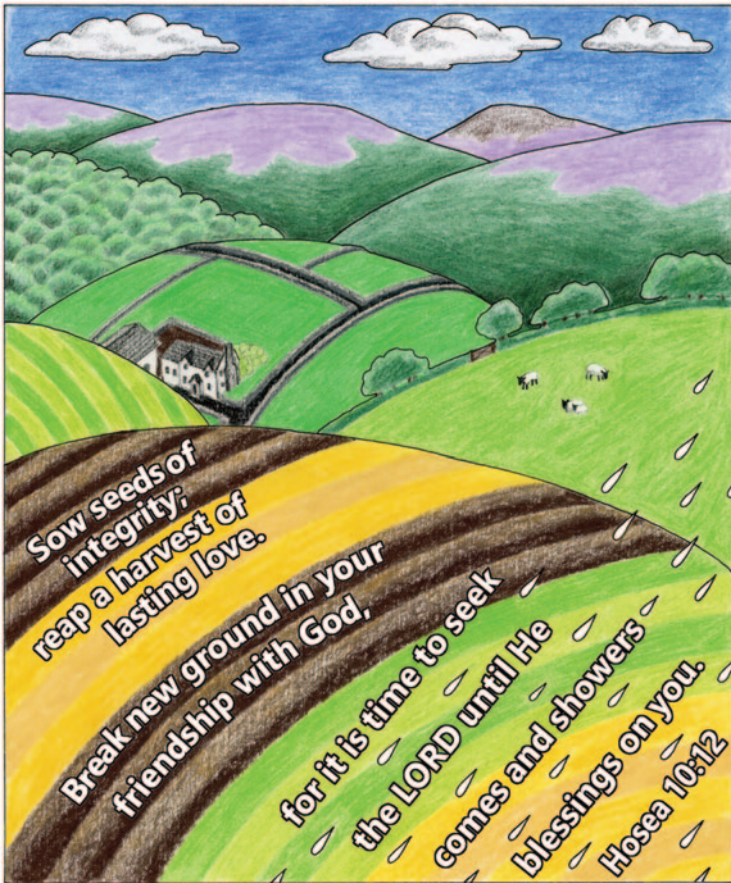


October 2021
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SAINTS ALIVE



ALL SAINTS

The Parish Magazine
of All Saints' Parish Church,
Cheadle Hulme

INFORMATION PAGE

SUNDAY SERVICES

8.00am Holy Communion (2nd in month)

10.00am Parish Eucharist

6.30pm Evensong

WEEKDAY SERVICES

Holy Communion

Thursday 10.00am.

Holy Days to be announced.

Matins

Daily at 9.00am.

CONFESSION AND SPIRITUAL COUNSELLING

By arrangement with the Clergy.

ARRANGEMENTS FOR BAPTISMS, BANNS AND WEDDINGS

All enquiries to Rev'd Sarah Hancock (485 3455).

MOTHERS' UNION

Corporate Communion 10.00am on the 2nd Thursday in Church. Details of all meetings are in Saints Alive and weekly notices. See Notice Board.

MENS' SOCIETY

Monthly meetings on the 1st Thursday, September to May, at 7.30pm in the Meeting Room.

Chairman: Mr Bradley Torbitt (486 9387).

Secretary: Mr Mike Parry (485 7886).

FRIDAY CLUB

Fortnightly meetings on Friday evening usually in the Meeting Room at 7.30pm.

Open to women of all age groups.

Chairman is Lily Mitchelhill (485 5187)

Secretary is Julia Ball (440 8647)

JAMES GROUP

The James Group exists to encourage the Church's ministry of healing, and the practice of regular intercession for the sick.

The branch meets monthly to say an Office of Intercession: there is also a monthly Corporate Communion. For further information please contact: The Secretary: Pat Yates (485 4546).

BIBLE READING FELLOWSHIP

Secretary: Mrs Julia Ball (440 8647).

UNIFORMED ORGANISATIONS

Cubs: (7th Cheadle Hulme) Meet on a Friday 6.30pm - 8.00pm at Thorn Grove.

Contact: Andrew Thompson

email:andy.thompson@theadlescouts.org.uk

Beavers: (7th Cheadle Hulme)

Meet on a Friday 6.00pm - 7.15pm in the Parish Rooms. Contact: Kirstie Stamp

email:kirstie.stamp@theadlescouts.org.uk

Brownies: (11th Cheadle Hulme)

Meet on a Monday 6.00pm - 7.15pm at Thorn Grove. Contact: Jo Taylor

brownow11ththeadlehulme@yahoo.com

Rainbows: (2nd Cheadle Hulme)

Meet on a Monday 6.00pm - 7.00pm



VICAR'S LETTER

Dear friends,

Autumn has arrived and therefore we are looking at celebrating Harvest. It's a time where we give thanks for the provision of food, the work of farmers and those who pack and ship our food to us. This October may we remember the hard work of those who farm to make sure that there is food for us.

I recently have been away on holiday to a cottage that was situated in the hills of central Wales and in the middle of a sheep farm. Whilst I was there relaxing, I realised that for the farmer there is never a day off. As well as looking after the sheep, it was a military effort to move one lot of sheep from one field to another that involved quad bikes and dogs as well as the yells of the farmer, the farm had just had a delivery of chickens. The work was constant, both day and night, the farmer and the family worked together. We know recently how much we rely on those who drive the HGV trucks to make sure that we are supplied with the food we need. We may have noticed when we have walked around the supermarket that certain shelves have been empty and the signs of 'we are experiencing a supply shortage at this current time' have replaced the tins and cartons of food. We are also aware that the need for foodbanks has increased over the past 18 months. As the pandemic has hit and people's work has dried up or people have been made redundant, or universal credit has been cut, the ability for some families to provide food has been difficult. The need for foodbanks has unfortunately increased rather than decreased.

This harvest time we at All Saints are collecting food for the Chelwood Foodbank, if you would like to donate then do drop your donations off either on a Sunday morning at 10.00am or Wednesdays at 12.00pm. What we can see in this harvest time is that we all have a role to play to make sure people do not go without food. We need to give thanks to God for the provision of food, but we also need to pray for all those involved in the food chain and beyond so that no one goes hungry.

*³⁵ for I was hungry, and you gave me food,
I was thirsty and you gave me something to drink,
I was a stranger and you welcomed me.*

Matthew 25:35

Stay safe and God bless
Revd Sarah Hancock

**COPY DEADLINE FOR NOVEMBER - OCTOBER 6TH
ALL COPY TO THE EDITOR PLEASE**

‘Wake up world!’ – Bishop calls for action after climate report

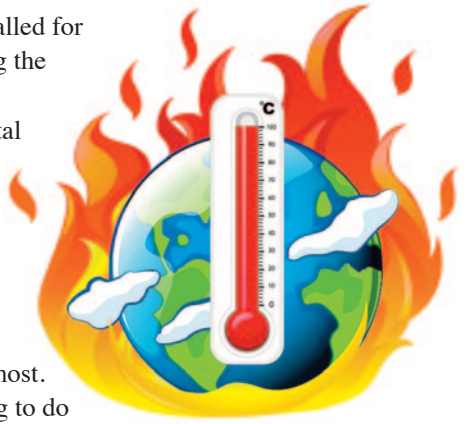
The Bishop of Norwich, Graham Usher, has called for immediate action on climate change, following the publication of the major UN scientific report.

He said: “The message of the Intergovernmental Panel on Climate Change’s Sixth Assessment Report is loud and clear: ‘Wake up world!’

“It is time to stop playing political games and take action now. We are already seeing the effects of the climate emergency around the world – and it is the world’s economically poorest people who are already suffering the most.

“So it is our moral duty, and a Christian calling to do

all we can to try to turn the tide. At COP26 there will be an opportunity to act, our leaders must seize this moment and deliver real and impactful change for the future of God’s creation. We don’t have a spare Earth.”



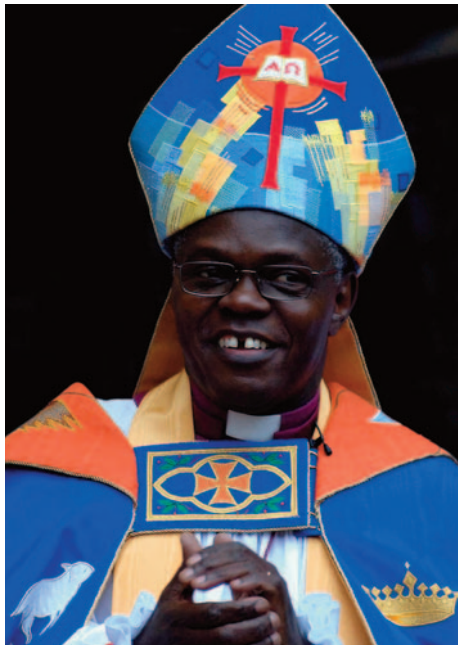
New network launched to support ordinands from ethnic backgrounds

An independent network for people training for ordained ministry in the Church of England who are from minority ethnic backgrounds has been launched. The UKME (UK Minority Ethnic) Ordinands and Curates group hopes to meet every three months to provide a voice and support for a growing number of UKME ordinands and curates. The group has been set up by former junior doctor Angela Sheard, who is training at Queen’s Foundation theological education institution in Birmingham and former biomedical scientist Tariro Matsveru, who was ordained in June and is now a curate in King’s Heath, Birmingham. Revd Tariro, who was born in Zimbabwe and trained at Cranmer Hall in Durham, said: “We want to encourage and support the vocations of ordinands and curates of UKME/Global Majority Heritage in the Church of England within dioceses and theological colleges.”

The group has been set up as the proportion of people from UKME backgrounds starting training for ordained ministry in the Church of England rose last year to 10.9%.

The Bishop of Dover, Rose Hudson-Wilkin, welcomed the launch of the group. “I am encouraged by the number of us who are knocking on the door, but sometimes we have to push the door. We are not guests to be welcomed, we belong, it is our church and we are here to stay.”

New Chair for Christian Aid



The Rt Revd & Rt Hon Dr John Sentamu, the former Archbishop of York, will be the next Chair of the board of international development agency Christian Aid.

Dr Sentamu – who has been outspoken on issues of poverty and justice in the UK and globally for many years – served as the Archbishop of York from 2005 until 2020. He was created by Her Majesty the Queen, Baron of Lindisfarne in the County of Northumberland and Masooli in the Republic of Uganda. He is a member of the UK Parliament, in the House of Lords. Born in Kampala, Uganda, Dr Sentamu will be the first person of African descent to take up the position of Chair in Christian Aid's 75-year history.

Dr Rowan Williams, former Archbishop of Canterbury and current Chair, will stand

down at Christian Aid's Annual General Meeting (AGM) in November, having served two full terms of office.

Announcing the appointment, Christian Aid's CEO Amanda Khozi Mukwashi said: "This is wonderful news for Christian Aid. Dr Sentamu brings with him a passion and energy for global justice, a deep love of the Church and a profound theological understanding that will be able to speak into the crises of climate change, Covid, conflict and debt that are affecting the world's poorest communities. We are looking forward to welcoming him to the Christian Aid family."

To the Son

Most gracious Son, may your teaching dispel the darkness of ignorance in our mind, and may your commands be beacons of light showing us the path to peace. And as we walk on that path, may we find your footprints on the ground, that we may place our own feet where you have trodden. We believe that you will strengthen our limbs when they grow weary, and raise our spirits when they become heavy, because nothing gives you greater pleasure than watching us follow the way of salvation. We pray that you will always be our friend and our guide, and so bring us to your Father's heavenly kingdom.

A Prayer of Erasmus, 1469 - 1536 - the most renowned scholar of his age

James the Deacon (11th October)

James the Deacon is the saint for any lay person who has stepped in to lead their church when the clergy are far away.

In fact, an historian has called James the Deacon ‘the one heroic figure’ in the Roman mission to Northumbria.

No wonder – in a time of political chaos, with the king murdered and even the bishop fleeing for safety, James the Deacon stood firm.

It had begun when Pope Gregory the Great sent Paulinus, Bishop of York, to take Roman Christianity to Northumbria.

James the Deacon, almost certainly an Italian, was among those who went with Paulinus.

The mission began well, and Edwin the king of Northumbria was converted.

Roman Christianity in Northumbria took root and began to grow. But then in 633 Edwin fell in battle with Penda, the ruthless pagan king of Mercia. A pagan backlash began. The queen and her son fled for Kent,

with the bishop Paulinus going south with them. All that was left of Roman Christianity in Northumbria was James, now a solitary deacon.

But James was made of stern stuff, and despite the danger from Penda, James stayed on at a village near Catterick, often risking his life as he cared for the Christians, and continued to preach the gospel.

His success was discovered when the Northumbrian mission returned five to ten years later, and found an active Christian community still in Northumbria. James had been a faithful servant.

After Penda died, and Christian rule was re-established in Northumbria, James turned to teaching music, especially Gregorian Chant, to the fledgling churches in the region. Bede praised him for his honour and integrity. James was present at the Synod of Whitby in 664, which met to discuss the differences between the Hiberno-Saxon Northumbrian Church of the North, and the Roman Church of the South. When James died sometime after 671, he was deeply mourned by the ordinary Christians of Northumbria, both Anglo-Saxon Briton and Roman. He had never deserted them.



Reflected Faith Series: Sacred Things

Last month we thought about the bread we share at the Communion table. But what about any bread that is left over – regardless of the type of bread or wafer used? During the service the bread and the wine are ‘consecrated’. That is, they are set aside for a specific purpose, in this case to be the body and blood of Christ. Because to Christians this is so very special, indeed ‘sacred’, we treat the unused bread and wine with special care. No-one leaves very precious things lying around in case of theft, damage, or misuse. And so it is the same with the consecrated elements of bread and wine. When they have not all been consumed by the congregation, it is important that the surplus is dealt with in ways that honour the meaning that we give and receive from them. In most denominations they are consumed immediately, in others they are returned to the earth or given back to nature.

Sometimes, at the end of a service, you will see that some bread and wine has been deliberately kept aside to take out to those who are sick, or for use at a service where no priest will be present, and this then must be stored.

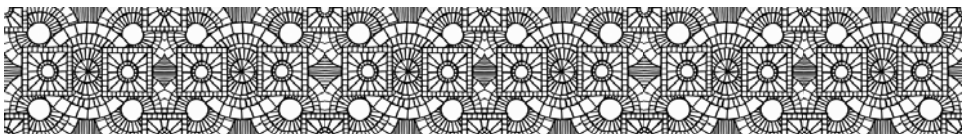
So, the question arises – what vessels will be used? The ‘pyx’ – literally a box – is the name for the container for the consecrated bread. Its size depends on the amount that it needs to contain; for taking to individuals in their own homes it is usually small enough to fit in the palm of a hand.

Although these can be especially bought from church suppliers, made in a variety of metals with embellishments, precious stones, enamel work and so on, you can actually use any container that fits the purpose.

This month have a look around your house and ask yourself, ‘What container would I use for a pyx?’ And thinking of containers, how about yourself? Do you and your life need a bit of cleaning and polishing to hold the bread? Are you aware how precious you are in God’s eyes as you receive the bread? The Bible says that we are the temple of the Holy Spirit – an awesome, sacred calling.



*Pyx with the Women at Christ's Tomb
c. 500 AD, Byzantine*



St Luke – the doctor who brought good news



This month we remember St Luke (18th October), the author of the third gospel and the Book of Acts. Throughout his writing Luke makes clear that the good news of salvation is available to all people regardless of their gender, social position, or nationality. It is believed that Luke was a doctor, and he certainly sees the importance of healing in the ministry of Jesus and the Church. The signs of the presence of God's kingdom include the healing of sickness, hurts, as well as unforgiveness. This is evident when Jesus sends out the 72 disciples in Luke 10, a reading for St Luke's Day: 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out

workers into his harvest field. When you enter a town and are welcomed eat what is set before you. Heal the sick who are there and tell them, 'The kingdom of God is near you.' (Luke 10:2,8). What challenges do we find in these verses?

Firstly Luke, as a Gentile (a non-Jew) recognises the revolutionary way outsiders are welcomed into the faith community, e.g. Zacchaeus (Luke 19) and Cornelius (Acts 10).

How can we engage with those who are outside the community of faith? We have to avoid the tendency to regard ourselves as insiders! As we reach out to those who are ready to welcome the gospel, we have an opportunity to share good news and healing in the name of Jesus.

Secondly, as an Evangelist, Luke wants us to share the love of Jesus with all those we encounter.

However, as these verses indicate, this has got to be rooted in prayer, if we are going to be led by God in our response to others. 'Mission is seeing what God is doing and joining in' (Rowan Williams).



Bible Sunday – 24th October

This special Sunday in the church's calendar is an opportunity to stop and consider the enormous blessing that the Bible has brought to people down the centuries. Without it, we would know nothing about God our Father, Jesus Christ, or the Holy Spirit. It is God-breathed – full of His love and guidance to us. World history would have been radically different without it. Whether or not you are able to get to church on 24th October, Bible Society has some excellent resources on Bible Sunday at:

www.biblesociety.org.uk/get-involved/bible-sunday/

Reading the Bible is much easier if you follow some simple steps and get prepared. And, as you delve into it, you might find that you are more familiar with the Bible than you expected: it crops up in everything from Shakespeare to Hollywood movies; it's inspired musicians, historical figures down the centuries, and campaigners.

The Bible is complex. It's not one book but a collection of 66 books, split into two sections: the Old Testament and the New Testament. Each one of these books are divided into chapters and verses. People often find it easier to begin at the opening of the New Testament, which starts about three-quarters of the way through.

The New Testament begins with four accounts of the life of Jesus Christ, the founder of Christianity, known as the Son of God. These accounts are known as the gospels. They include eye-witness reports of what happened. Matthew and John were among Jesus' 12 closest followers. Here you can read about what Jesus did and said.

His profound teaching, how He healed people of sickness and how He challenged the authorities. The Gospels also tell us about His death by crucifixion and how He came back to life and then returned to heaven.

The first Gospel, Matthew, opens with the story of Jesus' birth and then jumps forward 30 years to when Jesus began travelling around what is now Israel and the Palestinian territories telling people about God. Starting with a Gospel introduces you to the person of Jesus and the basics of Christian belief.

A good next step is to read some of the teaching given to the early Christian Church. Much of the New Testament is a series of letters written by early Christian leaders such as Paul. He travelled around the lands of the eastern Mediterranean, telling people about Jesus. He then wrote to the various newly-established churches and individuals to encourage them in their beliefs. Letters such as Philippians or Colossians are short, bite-sized letters full of advice about how to live a Christian life.

Getting to grips with the whole Bible takes some time, but it is worth the effort. In his second letter to a young leader called Timothy, Paul says the Bible is "inspired by God and useful for teaching, rebuking, correcting and training in righteousness".

Many people find it helpful to find a quiet and comfortable place to sit and read the Bible and make sure that they read it every day. Take time to digest what it says. You could say a quick prayer – asking God to help you understand what you are reading and its relevance to you.

Time to reclaim the sabbath

Home working, zero hours contracts, the switch to home deliveries and online retailing, and an ‘always on’ culture – the world of work is changing fast and massively, and the Covid pandemic has accelerated the upheaval.

Now faith-based think tank Theos has come up with key proposals aimed at helping modern-day workers survive and thrive despite both the current changes – and the major challenges coming down the track. One proposal suggests ‘recovering the sabbath.’

In a new report, ‘Just Work: humanising the labour market in a changing world’, Theos identifies three ‘great disruptions’ facing the world of work. They highlight: the technological – Artificial Intelligence, machine learning, and automation; the ecological – climate change and loss of biodiversity; and human vulnerability, as seen through the pandemic, mass migration and declining birth rates.

Paul Bickley, one of the report’s authors, explains: “The issue is not work itself, but rather what happens when we make work, rather than the people who do it, our focus. We are disconnected from a healthy sense of work, and severing the needed boundaries between work and rest has set us adrift. The biblical idea of Sabbath is an ancient answer to modern anxieties. It’s time to rediscover it.”

During the pandemic, increasing numbers of people have shifted to working from home, from in-person shopping to ordering online, having take-aways delivered, and watching streaming services instead of going to the cinema.

But people working from home or in the ‘gig economy’ delivering food or online orders, have discovered they are being watched – and watched closely. Software fitted to home computers or installed in vehicles is monitoring when and how people are working.

The move to home working has meant an increased erosion of defined working hours, with ‘the boss’ able to make demands round-the-clock.

In response, Theos makes three key proposals:

First, a focus on a full work, rather than full employment economy. Paid employment is the main, but not the only, form of work, and unpaid labour, such as caring responsibilities and volunteer work, need greater esteem and focus from a policy perspective.

Recognition of the human person as central to any healthy understanding of work.

Investors, and first and foremost church investors, have achieved tangible changes through activism in areas such as climate change and governance. They should add clear requirements on the fair handling of wages, benefits, agency work, outsourcing and employee surveillance to the social criteria they look at within environmental, social and governance investing.

Recovery of shared practices of rest to counter our culture of overwork.

Dissolving boundaries between our employment and our leisure – exacerbated during the pandemic – have negatively affected many workers. Overwork is literally killing people. For many, a combination of technology and the pandemic have broken the link between work and particular places and times – leading to an expectation, even if it is only an expectation of ourselves, that we will always be available.

Meeting the needs of older people

These days there seems to be a day for everything, including the United Nations' 'International day for Older Persons', which is observed on 1st October. So perhaps October is a good month to think about meeting the needs of older people in church. Many churches employ children's workers or youth leaders but how many have appointed people to minister specifically to the older people in their congregation and beyond? In St Albans, north of London, two Methodist churches have joined together to recruit an 'Anna Chaplain' to help meet the needs of seniors in local church congregations and beyond. The new role is part of a growing network of Anna Chaplains, named after the widow, Anna, who appears in Luke's gospel as a good role model of a faithful older person. The development comes as charities that work with older people have published research which how badly the pandemic has impacted those aged 60 and above, and raised questions about how well they will 'bounce back' after Covid-19.

Age UK has called on the Government to give the NHS and social care services extra resources to help older people make the best possible recovery. With coronavirus now hopefully in retreat in the UK, the charity has also appealed to the wider public to keep supporting the older people in their lives.

It said: "The impact of the pandemic on the health and wellbeing of some older people in early 2021 is so demonstrably severe that it raises big questions over whether they will be able to 'bounce back'."

Against this background, Maggie Dodd, the first Anna Chaplain in Hertfordshire, explained: "Our vision is that older people are cherished and supported within their church communities, and also beyond, in the wider community. Often you have people who used to attend church, and they've become a little more frail and not able to attend or they've moved to a care home or sheltered housing, and they just lose touch with what's going on. They're not able to take themselves to church anymore."

The work of Anna Chaplains includes ministry in care homes and other settings where older people live or gather. At this time of year, some churches organise 'holiday at home' projects and activities for seniors in their area. Anna Chaplains are a ministry of Christian charity, BRF (Bible Reading Fellowship) who have a vision "to see an Anna Chaplain in every small and medium-sized community in the country, and for the Anna Chaplain name to become synonymous with spiritual care for older people."



One thing more: a grateful heart

Meister Eckhart wrote, “If the only prayer you say in your entire life is ‘Thank You’, that would suffice”. This wisdom is deeply rooted not only in the Christian faith but also in the wider world of faith and science. Gratitude is good food for the soul. The Journal of Happiness Studies found that participants who wrote three letters of gratitude over a three-week period displayed both increased happiness indicators and decreased symptoms of depression.

Gratitude is powerful because it undoes pride and despair, both of which are poison to the soul. When the disciples returned to Jesus having seen great things happening on mission, rather than focusing on their success, Jesus instructed them to give thanks that their names were written in the book of life (Luke 10.1–20). That is cause for thanksgiving both when much is happening (for which we could be proud) and when nothing is happening (about which we could despair).

Gratitude also punctures our contemporary culture of “entitlement”. To express thanks is to take something out of the realm of “a right” and into the realm of “gift”. Yet, thankfulness remains one of the easiest things in the world to forget. In some of the earliest market research ever recorded, we see that nine out of ten lepers forgot to say thank you (Luke 17.17). Sometimes, life is so harsh that we do not know where to begin with thanksgiving. Ignatius of Loyola’s advice in such circumstances is “Start with your next breath”. Try this and see where you end up.

Thanksgiving needs to be intentional. Psychologists tell us that, while we instantly and instinctively record disasters, we only remember good things when we deliberately reflect on them for 15 seconds or more. Like Velcro, negative experiences stick, whereas positive ones slide away as if on Teflon. We therefore need to actively hold on to the positive so that it imprints, and is digested by, our soul. Rick Hanson says, “At the banquets of life, bring a big spoon”.

YOU can help your brain register positive experiences by keeping a journal of things you’re grateful for, sharing three good things each day with a friend or partner, or going out of your way to express gratitude to others. A tried-and-tested way to partake of this sweet dessert is through the Prayer of Examen, developed by Ignatius of Loyola. This is a prayerful reflection on each day’s events through which to notice God’s presence and discern his direction for us. We work through these stages:

- Become aware of God’s presence, looking back on the events of the day in the company of the Holy Spirit.
- Review the day with gratitude. Walk through your day with God and note its gifts and joys.
- Pay attention to emotions. Reflect on the feelings you experienced. What is God saying through them? As you become aware of ways that you fell short, offer these to God.
- Ask the Holy Spirit to direct you to something during the day that is particularly important and pray about it.
- Look towards tomorrow. Ask God to give you what you need for tomorrow’s challenges.
- End the Examen in conversation with Jesus in the spirit of gratitude.

Reflecting with gratitude to God at the end of each day sustains us as we notice God’s presence and provision, and readies us to look for them again tomorrow. In its simplest form, the prayer asks two questions: “For what moment today am I most grateful? For what today am I least grateful?”



Autumn Prayer

Dear Loving, Father God,
As the season changes and we enjoy the beautiful colours of autumn, there are other changes which we don't enjoy. Changes we cannot control; changes and suffering in the world, beyond our comprehension; changes to our wor routines, or health, or circumstances; changes which cause us anxiety and uncertainty.

When everything seems to be falling around us like the autumn leaves, help us, Lord, to remember that you stand firm. You are our rock. You never change. You are always faithful, always with us, as we move into each new day and each new season.

Thank you for loving us so much that you gave us Jesus, so that by putting our trust in Him, we can know the security of your love, for ever!

In His name, we thank you, Sovereign Lord. Amen,

Daphne Kitching



Psalm 119, at 179 verses is not only the longest chapter of any kind in the Bible, and is longer than the books of Ruth, James, and Philippians! There is a story of a condemned prisoner who exercised his right to have a Psalm recited prior to his execution, chose Psalm 119, and received his pardon before the end of the Psalm! Almost every single verse mentions God's Word, His Law, His Statutes, or His Ordinances. That's how important it is to be familiar with the Word of God. Many of us neglect it at our peril, but many Christians spend longer in a day watching commercials than they do reading God's Word. This poem is based on only one stanza, Nun, which begins at verse 105, and is one of the most familiar passages:

Thy Word

Thy Word is a lamp unto my feet
And a light unto my way.
Thy Word is right, and I will keep
Thy Law from day to day.

Thy Word will revive my weary soul
Afflicted it was, and astray.
Lift me O Lord, and make me whole
By Thy side, O Lord, I will stay.

Although the wicked lay a snare
Thy ordinance makes me bold;
Within Thy tenderness and care
No devil can get a hold.

Thy Word is a lamp unto my feet
And a light unto my way.
Thy Word is right, and I will keep
Thy Law from day to day.

Dioceses invited to bid for funding to explore new approaches to mission

A fund aimed at helping parishes explore new ways of sharing the Christian message alongside tried and tested approaches has been launched.

Dioceses are being encouraged to apply for a share of the £4.8 million Innovation Funding for projects lasting up to three years that could act as blueprints for future mission and growth across the country.

Successful bids will support the Church of England's Vision and Strategy, in particular, the priority of becoming a Church which is younger and more diverse. The projects could focus on younger people and children, people living in low income communities and urban areas and people from UK Minority Ethnic groups.

An early Innovation Funding award has been made to the Diocese of Ely to fund sports ministry work over three years with children and young people at Christ the Redeemer church in Barnwell, Cambridge.

The church is on an outer urban estate and nearly one in five people in the parish are aged between five and 18 years old. The project will test how effectively the recruitment of Sports Ministers - trained at Ridley Hall theological education institution - within an urban parish leads to greater engagement with young people.

Decisions on applications for Innovation Funding, which has been provided by the Church Commissioners, will be made by the Strategic Investment Board on behalf of the Archbishops' Council. John Spence, Chair of the Strategic Investment Board, said:

“The challenges facing the Church today require new and innovative solutions, alongside tried and tested approaches, in order to advance mission among people across the whole of the country. The Strategic Investment Board hopes that the launch of this funding will encourage and nurture further innovation that supports the mission and growth that is at the centre of the vision for the church in the 2020s as new ideas are tested and further answers are found.”



One million downloads for Daily Prayer podcast

Hundreds of thousands of people have rediscovered the ancient monastic cycle of daily prayer through a Church of England podcast which has received more than a million downloads in just six months.

The Daily Prayer podcast, which is also integrated into the free Daily Prayer app, brings listeners together twice a day for short traditional services of Morning and Evening, usually led by the Revd Catherine Williams from Tewkesbury in Gloucestershire.

The podcast, available both via the Daily Prayer app as well as all major podcasting platforms, has had just under a quarter of a million unique listeners since launching.

The atmospheric services follow the pattern set out in the Church of England's Common Worship services, with readings recorded by people around the country and music from St Martin's Voices, one of the choirs of St Martin-in-the-Fields in London.

The podcast, which was launched in March 2021, has now registered more than 1,000,000 downloads, with around 8,000 people listening a day.

Traditionally, the daily cycle of prayer was most associated with monastic communities but during the pandemic many more people have found support and a sense of belonging through online worship.

The Bishop of Exeter, Robert Atwell, who Chairs the Church of England's Liturgical Commission, said:

"In an age of rapid fire content, Daily Prayer offers a more contemplative moment for individuals and groups to hear different voices, spoken and sung, bringing life to the texts of morning and evening prayer which have been recited for centuries. The rhythm of Daily Prayer made more accessible through this app has become a valued source of spiritual nourishment to people around the world. This audio service, available through a variety of platforms, has become an important resource for those who are visually impaired, or unable to get to church, among the tens of thousands for whom this has become a daily part of their pattern of prayer."

Daily Prayer is the latest in a series of prayer and discipleship apps and podcasts available from the Church of England.

Last year they were accessed eight million times, up 50 per cent on the previous year as the pandemic triggered a major change in the way Christians are worshipping.

Many cathedrals and local churches also broadcast morning and evening prayer as well as traditional services such as evensong, attracting a new virtual congregation both from their own communities and around the world.

The success of the Daily Prayer podcast comes after another podcast Time to Pray also passed the one million download mark since its launch at the start of the first lockdown in March 2020.

What a friend we have in Jesus

Joseph Scriven's hymn, written in 1857, beginning 'What a friend we have in Jesus,' has become one of the most popular of all our commonly sung hymns. It reminds us that the love and mercy of God is always with us in Jesus; he is not only our Saviour and Lord and Redeemer but he is also our Friend.

Many people who love this hymn may not know that it was written from deep personal tragedy and that the author had good reason for writing about Jesus as his friend. Joseph Scriven was born near Banbridge in Co Down, Northern Ireland, in 1819. After graduating from Trinity College, Dublin, he was engaged to be married. On the eve of the wedding, his bride-to-be, a keen horse rider, was thrown from her horse while crossing the river Bann and drowned. Scriven was shattered by the tragedy and some time later emigrated to Canada.

Although his faith was tested to the limit by his fiancée's untimely death, he did not turn away from the Lord or blame him. When he came to write his famous hymn years later, the memory of the tragedy is reflected in the opening lines.

*What a friend we have in Jesus
All our sins and griefs to bear
What a privilege to carry
Everything to God in prayer.*

'All our griefs.' Joseph Scriven wrote from his heart and spoke for so many who have passed the same way. The burden of grief can be such that it blots out everything else and can become unbearable. Scriven, however, had learned, as we can learn, that Jesus our Lord is a true friend, for he has 'borne our griefs and carried our sorrows' (Is.53:4). But Scriven's heartbreak was not over. Some years after settling in Canada, he became engaged to a Christian girl. By now he had joined what was then known as the Plymouth Brethren who strongly emphasised that all adult Christians should be baptised by immersion. His second bride-to-be, Eliza Roche, requested immersion and the elders of the assembly baptised her in the local lake. She caught a chill and died from it later. Scriven was heart-broken again. Twice death caused by water had taken away the woman he loved. The pathos and pain of a twice-broken heart lies behind the lines:

*Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged
Take it to the Lord in prayer.*

After many years absence Scriven returned to his hometown, Banbridge, but he found few friends and after some time he went back to Canada. He had written the first two verses of the hymn but now added a third, prompted by the cold welcome he had received.

*Do thy friends despise, forsake thee?
Take it to the Lord in prayer
In His arms He'll take and shield thee
Thou wilt find a solace there.*

The sad story of Joseph Scriven's life is not generally known but when we know the facts, it makes this popular hymn even more inspiring. Out of deep hurt and loss and grief and pain, Scriven wrote about the friendship of Jesus. Whatever burdens us today, however painful the circumstances and no matter how dark our night seems to be, this great hymn comes to us with unfailing assurance.

*Precious Saviour, still our refuge
Take it to the Lord in prayer.*

The Rev Dr Herbert McGonigle, Senior Lecturer in Historical Theology, Church History and Wesley Studies in Nazarene Theological College, Manchester

Defender of the Faith



It was 500 years ago, on 11th October 1521, that Pope Leo X granted the title ‘Defender of the Faith’ to King Henry VIII of England and Ireland. It recognised the King’s defence of the sacrament of marriage, the supremacy of the Pope, and his opposition to the Protestant Reformation and the ideas of Martin Luther. The title has been inherited by all British monarchs since then.

Ironically, it was only 17 years later that Henry was excommunicated by another Pope, Paul III, because of his divorce from Catherine of Aragon. Even more ironically, this came after Henry had his next queen, Anne Boleyn, executed. His infatuation with Anne had been the reason he decided excommunication was a price worth paying, in the hope that she would provide him with an heir.

Anne was a supporter of Martin Luther, and her influence – and the excommunication, led to the independence of Britain from the Roman Catholic Church, and therefore to the Reformation. She was the mother of Queen Elizabeth I, the strongly Protestant and long-lived sovereign who was in fact the successor that Henry VIII had longed for. It just never occurred to him that it could be a woman.

Dracula isn’t here!

A church in North Yorkshire has been trying to convince eager tourists that the vampire’s grave is NOT in their churchyard. Recently the church leaders at the Church of St Mary the Virgin, Whitby, even put up a poster in the entrance door which reads: “Please do not ask staff where Dracula’s grave is as there isn’t one. Thank you.”

Whitby inspired Bram Stoker to write his novel, *Dracula*, in 1897. And it seems that Stoker first came across the name ‘Dracula’ in Whitby’s library. It was another name for the blood-thirsty Romanian ruler, ‘Vlad the Impaler’.

St Mary the Virgin stands beside Whitby Abbey, and has a churchyard. This prompts many tourists to ask for the exact location of Dracula’s grave, even though of course Dracula never existed. The grave that can be found, however, is that of a man named Swales, who is also mentioned in the book.

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Harvest time for YOU

Sometimes a law of nature is very similar to a law of the spirit. Take the whole business of harvest, or 'sowing and reaping'. The Bible tells us: "A farmer who plants just a few seeds will get only a small crop, but if he plants much, he will reap much." (2 Cor 9:6)

The most sensitive nerve on our body is the one that runs to our cheque book! Money represents our time, our security, and our hard work. It gives us independence and power. So, when God begins to talk to us about giving more of our money to Him – sowing it in His service – we can feel very alarmed. The seed a farmer sows in a field may sometimes be lost, but not the seed that we give to God. What we sow with regards to our time, gifts and money in service to others God will make sure we one day reap – in a harvest of spiritual riches that we can never lose.



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ALL SAINTS CRAFT GROUP

The Craft Group meets on the 2nd and 4th Wednesdays at 2.30pm in the Church Meeting Room. We learn new skills and practise old ones. Tea/coffee, biscuits and good company are always on offer. **Please join us when meetings begin again.**

All are welcome. For further details please contact Frances Pickett on 0161 439 8890.



All Saints' Website and Facebook



Keep up to date with news and events on the All Saints' website. Find out about our charity work, community groups and listen to recent sermons.



Please contact Sarah Ball on: comms@allsaintsheadleholme.org.uk with any stories and updates.

Find All Saints' on Facebook at: <https://www.facebook.com/AllSaintsCH/> and "Like" us to get notifications about our news and events.



Church Open

**Saturday Coffee Mornings have been postponed
for the immediate future.**



MEN'S SOCIETY

Monthly meetings on the first Thursday, September to May, at 7.30pm in the Meeting Room (unless otherwise stated). After the talk there is a short question and answer session followed by tea, coffee and biscuits.

Due to the implementation of measures to combat the Coronavirus pandemic all meetings have been cancelled. Further details will be posted when available.

Although this group is attended by men, if you are interested in hearing any of the speakers you will be most welcome to come along.

Chairman: Bradley Torbitt (0161 486 9387)

Secretary: Mike Parry (0161 485 7886)

The Friend at Midnight

This month we are looking at the Parable of the Friend at Midnight (Luke 11:5-8). It is found in a passage where Jesus is teaching His disciples to pray.

Pray Shamelessly:

The parable concerns a man coming to his friend at midnight and asking 'Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him' (5-6). Despite the hour, the rules of hospitality would mean this was not an unreasonable request.

But the friend refuses to help because everyone in his house is asleep. Jesus adds, 'though he will not get up and give him anything because he is his friend, yet because of the man's boldness he will rise and give him whatever he needs'. Jesus uses this parable to encourage us to come in shameless boldness to our heavenly Father with our needs. In contrast to the parable, God is not slow in responding to us. It's not God who is reluctant to answer, but we to ask. Do we pray with shameless boldness?

Pray Persistently:

Such confidence is the basis for persistent prayer: 'Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.' All three verbs indicate a continual habit: 'Keep on asking...seeking...knocking'. We will not be content simply to ask once and then move on. Jesus tells us to bring our prayers to God persistently. Do we give up too easily in prayer?

Pray Expectantly:

'For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.' Do we pray expectantly, believing that God delights in answering your prayers? Why not begin this adventure of prayer today!

We see signs of summer's passing in golden leaves, shortening days, misty mornings, autumn glow. We sense its passing in rain that dampens, winds that chill, Harvest's bounty placed on show. Creator God, who brings forth both green shoot and hoar frost, sunrise and sunset, we bring our thanks for seeds that have grown, harvests gathered, storehouses filled, mouths fed. And, as your good earth rests through winter's cold embrace, we look forward to its re-awakening when kissed by Spring's first touch.





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Research reveals significant contribution by cathedrals to local economies

A new report has highlighted the hugely positive economic and social impact England's cathedrals have on their cities. In 2019, England's 42 Anglican cathedrals contributed £235m to their local economies. They provided 6,065 jobs, full time equivalent jobs and volunteering posts for 15,400 people who gave 906,000 hours of their time. They welcomed more than 14.6 million visits, 308,000 by schoolchildren for educational events, and 9.5m from tourists.

In the same year, cathedrals hosted a rich programme of arts, music, heritage and culture – amounting to 9,580 events equivalent to two every three days – as well as providing the venues for film shoots such as *The Crown*, *Doctor Who* and *Avengers: Endgame*.

The cathedrals have also run foodbanks, supported groups for the more vulnerable, the unemployed, and the homeless. They have helped outreach activities in schools, residential homes and hospitals, lunch clubs, parent and toddler groups, as well as community cafes.

Also, over two-thirds of cathedrals are part of the A Rocha Eco Church programme, helping the Church of England achieve its carbon reduction targets by 2030.





R^oN

*After his induction, Harry met the
leaders of the other denominations*



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We are now open again for worship

We are once again, open for worship. Initially this will be on Sundays at 10.00am and on Wednesdays at 12.30pm. Thank you all so much for your understanding during the lockdown. We understand that for many this is still a difficult period. If you would like prayers or simply a conversation please contact me: Rev Sarah on 0161 485 3455, or email: @allsaintsheadleholme.org.uk. Alternatively, call one of our wonderful Churchwardens, John Ackerley 0161 486 1419 and Janet Ashman on 0161 485 7969. Stay safe and God bless, Rev Sarah Hancock.

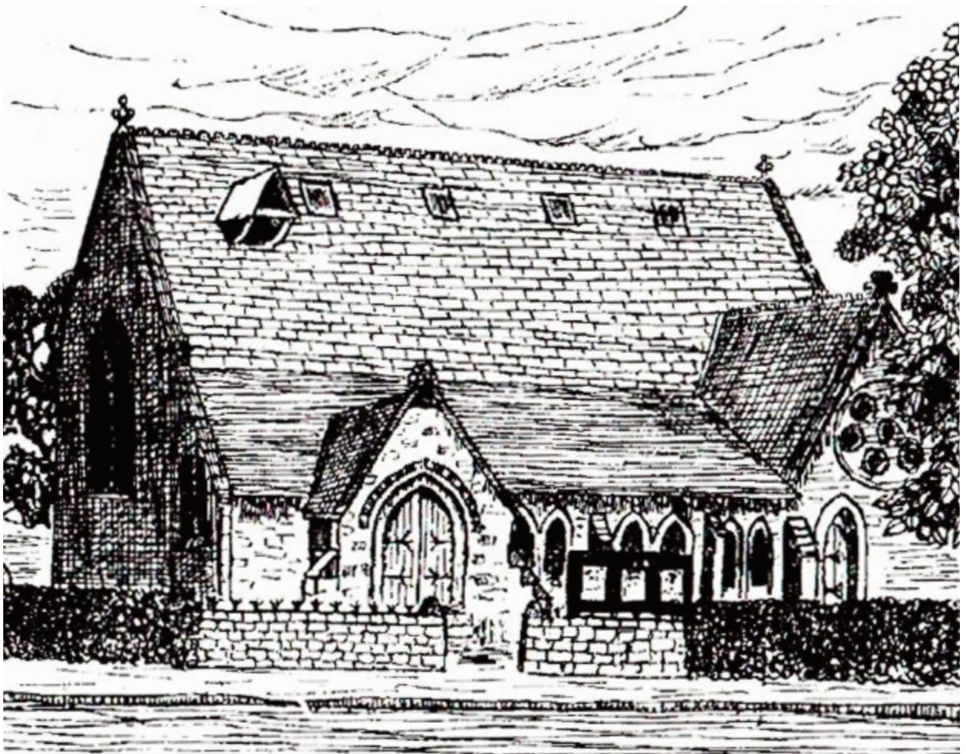


St Francis preaching to the birds, by Giotto

BAPTISMS

We welcome into the family of the Church:
22 August Robert Orsini 29 August Evie Cox





Christian Stewardship

The Parish practises the principles of Christian Stewardship in its giving for the work of God. If you are interested to learn more about it please contact the Recorder, Kate Hughes (485 1010), the Vicar or the Churchwardens. The giving of time and talents is encouraged, If you wish to help in some capacity in the Church services or organisations, in improving or maintaining the Church fabric or grounds, or in visiting and helping the sick or housebound, please speak to the Clergy or the Churchwardens.



All Saints Cheadle Hulme

PARISH DIRECTORY

Clergy: *The Rev'd Sarah Hancock, All Saints Vicarage, 27 Church Road SK8 7JL (485 3455)
The Rev'd Janet Owens (Retired) (312 4683)

Readers: Mrs Pat Yates (485 4546)
Mr Michael Aiers (439 7692)

Church Wardens: *Mrs Janet Ashman (485 7969)
*Mr John Ackerley (486 1419)

Deputy Wardens: *Mrs Julia Ball (440 8647)
*Ms Sarah Ball (07966 146746)

Organist: Miss Trevlyn Thomas (485 8026)

Sacristan: *Mrs Janet Valentine (439 8203)

P.C.C. Vice Chairman and Treasurer: *Mr Jeremy Valentine (439 8203)

P.C.C. Secretary: *Mrs Linda Ackerley (486 1419)

Planned Giving and Gift Aid Secretary: *Mrs Kate Hughes (485 1010)

Mainly Music Co-ordinator and Child Protection Officer: *Mrs Clare Russell (486 9304)

Church Room Bookings: Mr Neville Ashman (485 7969)

Parish Rooms Bookings: Ms Joanna Parsons, Parish Room Cottage, Church Road, SK8 7JB
(485 2596)

Electoral Roll Officer: Dr David Jones (01625 850997)

Parish Magazine Editor: Mr Rhys Davenport (485 6772) Email: seed.design@mail.com

Website and Social Media: *Ms Sarah Ball Email: comms@allsaintsheadleulme.org.uk

Parish Magazine Secretary and Treasurer:
Mrs Chris Spencer (485 8282)

Deanery Synod Representatives: *Mrs Julia Ball (440 8647)

*Miss Irene Walton (439 6096)

P.C.C. Members are marked* Other members

Mesdames: L. Bacon, M. Epps, C. Jones, L. Karuku, F. Pickett, S. Stone