

August 2021
Vol.128 No.1568
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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,

I don't know about you, but this year has been moving at some pace. I can't believe we are in August already. The weather has been somewhat typically British: a week of hot summer weather and then a week of showers, thunder and floods. It makes you think about the reality of climate change and the challenge to do our bit in slowing this and stopping it all together. It can be overwhelming to think about what needs to be done to combat climate change, but we can each do our part. Simple changes to our everyday can help. To choose to walk where we can rather than hopping into the car. Or to recycle all our plastics, foil, cans, plastic bottles as much as we can. To use a reusable coffee cup or water bottle instead of using single use cups. To use containers to store leftover food rather than clingfilm. Or a bigger change – choose to eat a meat free meal once a week. These small or bigger changes that we each individually do accumulate to a bigger difference made in our climate. The Bible tells us in Genesis that we are to be caretakers of the world that we inhabit. To not exploit the world but be curators of the earth around us. Genesis 1:28:

*God blessed them, and God said to them,
'Be fruitful and multiply, and fill the earth and subdue it;
and have dominion over the fish of the sea and over the birds of the air
and over every living thing that moves upon the earth.'*

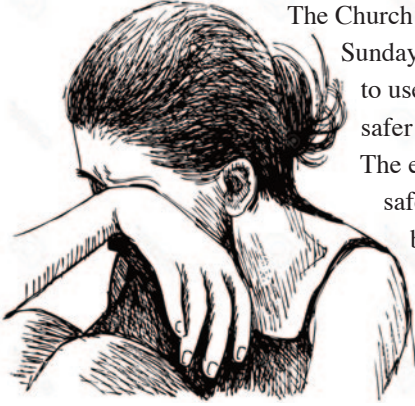
We can read the words subdue and dominion and think that this means we are to force the world to produce more than it can, to deal with more rubbish than it can, to strip the earth of its resources. But these words are there for us to remind us that we have the ultimate responsibility of what happens on and to the earth. The elephants are not responsible for stripping the world of its resources, humanity is. We must do all that we can to take responsibility and turn the tide on the damage our beautiful world has endured so that it can return to all its glory and its natural habitats and resources are restored.

Revd Sarah Hancock



**COPY DEADLINE FOR SEPTEMBER - AUGUST 6TH
ALL COPY TO THE EDITOR PLEASE**

Support Safeguarding Sunday



The Church of England is supporting this year's Safeguarding Sunday, on 10th October, by encouraging local churches to use their regular Sunday service to think about what safer places look like.

The ecumenical initiative from the specialist safeguarding charity thirtyone:eight provides bespoke resources, including films and animations, prayers, preaching notes, children's activity sheets, hymns and songs and a safeguarding pledge. A short sermon for use on the day will be provided by Bishop Jonathan Gibbs, the

Church of England's lead safeguarding bishop, who said: "Whether churches can give just a few minutes or dedicate their whole service, Safeguarding Sunday is a really helpful and important way of focusing on all the work that goes on 365 days a year in our churches to make them safe places.

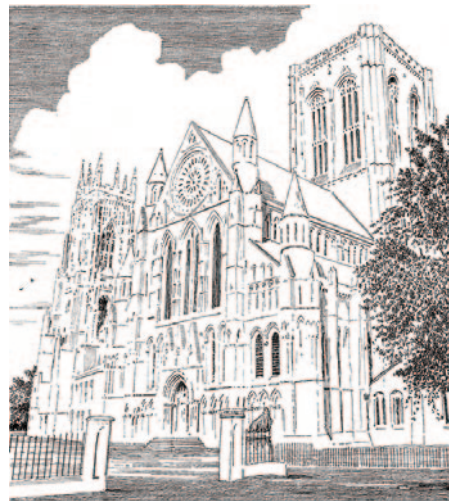
"From our children's and young people's activities to clubs for the elderly and foodbanks, our churches are involved in every community. Protecting vulnerable people is at the heart of the Christian message. Safeguarding Sunday is all about creating an opportunity for churches to show their communities that they take this responsibility seriously."

The Queen on York Minster

York Minster is to mark the Queen's Platinum Jubilee next year with a statue of the monarch, placed in a niche high on its medieval west front.

The figure of the queen will be slightly larger than life, and she will be holding the historic symbols of monarchy: the orb and sceptre. She will be the first British monarch to have reigned for 70 years.

The statue will be the centre point of a makeover of the open space in front of the Minster, where a new Queen Elizabeth Square is to be created. More details are expected in the autumn.



Christian Aid launches emergency Global Hunger Appeal

Christian Aid has launched an emergency appeal, warning that more than 30 million people in 20 countries are “teetering on the brink of famine”.

The Covid health pandemic, climate crisis, and continued conflict has exacerbated hunger and food insecurity in 20 countries. Countries like South Sudan, Ethiopia, Burkina Faso,

Nigeria (in the North East) and Afghanistan are particularly affected. In South Sudan, 60% of the population are struggling to get enough food to eat, and 82% are living in extreme poverty. According to the Integrated Food Security Phase Classification, six of the country’s counties are already categorised as being in IPC Phase 5 Catastrophe – which means people face starvation, death, destitution and debilitating levels of acute malnutrition. 34 states are in the emergency acute food insecurity phase as people experience very high acute malnutrition and excess deaths. The most food insecure



states are Jonglei, Unity, Upper Nile, Lakes, Warrap and Northern Bahr el Ghazal. 7.2m people are now affected during this lean season, expected to be the worst on record.

James Wani, Christian Aid’s South Sudan Country Director, based in Juba, said:

“Floods, drought, conflict and Covid-19 have joined forces to deliver devastation and fuel the food crisis in South Sudan – the combined result is the destruction of crops, livelihoods, houses and dwellings, while roads have become impassable, markets have stopped, supply chains have been crippled, and food prices have soared.”

Meet Asunta (above right): “We have nothing to eat. We will not have anything to eat in the near future. My family and I worry because we are living in hardship caused by flooding. Life is hard on us with my family.” Asunta’s farm is flooded, causing destruction of her crops, and very little for her and her family to eat. Since last year, floods and drought have caused hunger in the village. Please give what you can to our Global Hunger Appeal to provide urgent support to people facing starvation.



“Shall we not love thee, Mother dear?”



The Church responds with a resounding ‘Yes’ to that question, as we celebrate the Blessed Virgin Mary on 15th August. (Usually her feast day is on the 16th.)

An ancient name for this day is the transition of Mary – her crossing over to eternal life – or the assumption of Mary. But her story begins in the Gospels, in Nazareth and Bethlehem.

At the Annunciation, Gabriel announces the good news to Mary. She becomes a mother and embarks on a journey that takes her to the temple in Jerusalem, a wedding feast at Cana, the Cross of Calvary, and the upper room of Pentecost.

Through Christian history her story has spoken to people in every age and culture and land.

As we look at her life now, there are two qualities that stand out. The first is thanksgiving. Mary came

from a people that realised the importance of thanking God, and her response to the good news is to raise her heart in the words of the Magnificat. ‘My soul proclaims the greatness of the Lord and my spirit exults in God my saviour.’

The second quality is trust. Rowan Williams has written that despite the years of controversy about the place of our Lady, we still need to hold out our hands to her for guidance and succour.

“For at the very least she is the first person to put her trust in God who is shown in Jesus.”

Through all that happened to her – the amazing news of Gabriel, no room at the inn, the worry over wine at the wedding – Mary ponders and trusts. To the servants at Cana, she says, “Do what ever Jesus tells you. It will be all right. You will see.”



Thanksgiving and trust: easy enough to see in our Lady, but perhaps more difficult to own for ourselves. Yet Mary assures us that with God all things are possible. Holding on to that faith, we can journey with her Son through life and death to eternal life.

Courage doesn't always roar. Sometimes courage is the little voice at the end of the day that says: "I'll try again tomorrow."

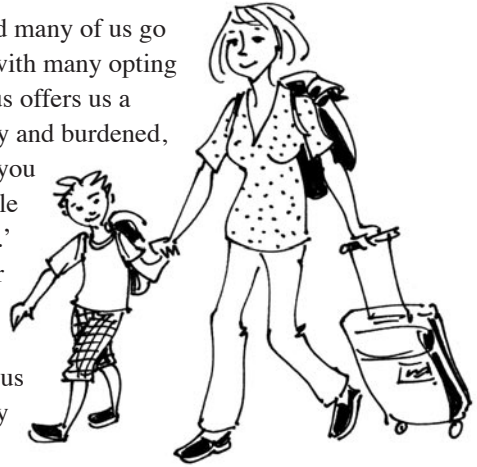
‘On Holiday with Jesus’

August is the month when schools are off and many of us go on holiday. This year will be very different, with many opting for a ‘staycation’! The good news is that Jesus offers us a true rest: ‘Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.’ (Matthew 11: 28-29). Are you feeling tired or burdened and in need of a holiday?

Jesus invites you to spend it with Him!

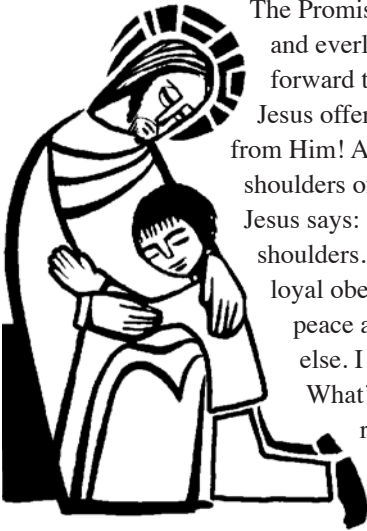
The Invitation: Our holiday destination is Jesus Himself: ‘Come to me, all you who are weary and burdened.’ We can come just as we are,

with all the burdens and sadness we carry from the last 18 months. Jesus doesn’t offer a ‘quick fix’ to deal with our issues; He simply offers Himself!



The Promise: Jesus promises us the gift of refreshing, sustaining and everlasting rest. When we go on holiday, we usually look forward to doing very little and yet this is not the kind of rest Jesus offers. His rest involves taking up His yoke and learning from Him! A yoke was the wooden collar that ran across the shoulders of a pair of oxen to enable them to work the fields. Jesus says: ‘My yokes fit well. They do not rub your neck and shoulders. Come to Me and get yoked to Me. Make an act of loyal obedience and trust in Me. And you will find a deep peace and satisfaction that you could never find anywhere else. I have come for you!’

What’s so amazing about this holiday is that you can get rest by simply staying at home!



Take, Lord, and receive all my freedom, my memory, my intelligence and my will all that I have and possess. You, Lord, have given those things to me. I now give them back to you, Lord. All belongs to you. Dispose of these gifts according to your will. I ask only for your love and your grace, for they are enough for me.

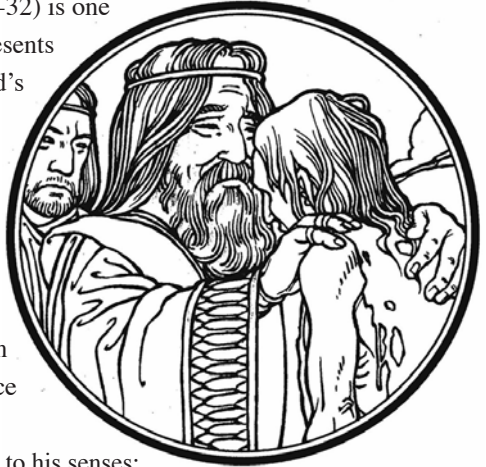
A prayer of Ignatius of Loyala (1491 - 556) founder of the Society of Jesus.



The Parable of the Prodigal Son

The parable of the Prodigal Son (Luke 15:11-32) is one of Jesus' best-known stories. It beautifully presents the good news of the gospel: the story of God's generous and underserved love towards us. It's the story of us being lost yet also found by Him.

The younger son is lost when he demands his inheritance early, deliberately making himself independent and treating his father as dead! This reflects our own lostness as human beings, when we are cut off from the presence and grace of a loving heavenly Father.



After squandering his wealth, he finally comes to his senses:

'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.' (18,19). However, even before he arrives home, his father sees him, runs to greet him, and welcomes his son back home. The celebrations for the son reflect the 'rejoicing in heaven over one sinner who repents' (7) for our own homecoming.



This story graphically demonstrates the amazing grace of God for

each one of us. The older son's misunderstanding of the father's actions is a warning not to harden our hearts to the work of God's grace in ourselves and others.

'There is nothing we can do to make God love us more. There is nothing we can do to make God love us less.' (Philip Yancey).

The story is told of a father and son who had become estranged, and the father searched for him to no avail.

In desperation, he put an advert in a local newspaper:

'Dear Paco, meet me in front of this newspaper office at

noon on Saturday. All is forgiven. I love you. Your Father.'

On the Saturday 800 Pacos showed up!

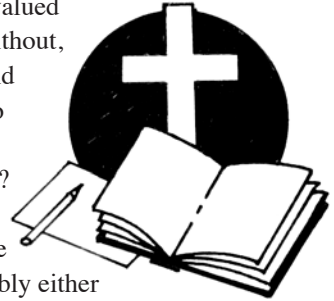


The good life put on hold

These six words sum up a year in which many things we valued became impossible. Some we found we could easily do without, but others were vital things like friendship, community, and touch. Their gradual restoration provides an opportunity to reflect, re-evaluate, and reset.

How can we make sure, in doing so, that we grow in wisdom?

The Bible is a good place to turn for help. It contains some books and passages that explore how wisdom relates to the good life. Nowadays, 'wisdom' is often used interchangeably either with knowledge or intellectual insight. I may ask a colleague for their wisdom on the benefits of new software. Or a school leaver may decide to study philosophy to gain wisdom from history's greatest thinkers. But wisdom in the Bible is about practical wisdom. It is even used of those engaged in crafts (Exodus 31:3).



Honing the practical skill needed to live the good life is what the book of Proverbs is all about. Indeed, the book covers an amazing array of down-to-earth matters, including work, relationships, sex, debt, business, charity, and poverty. In doing so it presents wisdom, often personified as a woman, as the pragmatic art of good decision-making and living well.

Despite this apparently earthbound emphasis, wisdom is presented in Proverbs as an attribute of God. Hence the book's repeated insistence that 'the fear of the LORD is the beginning of wisdom'. This fear is not about terror but about awe, which means living life humbly and openly before a God to whom all human beings are accountable. Living this way is, in fact, the antidote to terror and anxiety.

For the person who fears the Lord 'rests content, untouched by trouble' (Proverbs 19:23). Because of this and many other benefits to the fear of the Lord, Proverbs insists, the wise do better in life than the foolish. Yet most of us know wise people who suffer and foolish people who prosper – a problem addressed in Ecclesiastes and Job. In the meantime, Proverbs' practical wisdom serves to highlight a wonderful truth: God is Lord of all the practicalities of ordinary everyday life.

*So often I can't wear the right clothes, speak the right words,
fit the right mould, be the shape people want me to be,
Expect me to be, demand that I am, to conform.
But you Lord accept me, release me, make it possible to be
me, perfectly free in your service, open for you to transform.*



Daphne Kitching

Reflecting on the Bible (or ‘Meditating on scripture’)

Many children enjoy boiled sweets – especially trying to see how long they can make them last. The pleasure of holding the flavoured sweet in your mouth is far better than crunching it up in a few seconds!

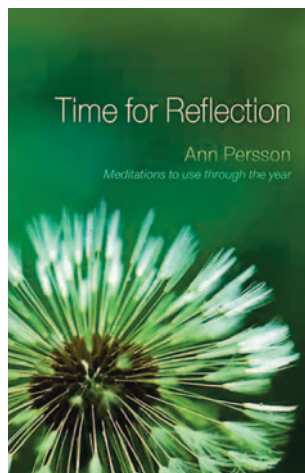
There is a way of doing much the same with a Bible passage, and it is called *Lectio Divina* or ‘holy reading’. Centuries ago, before Bibles were widely available, the abbot of a monastery would gather his monks together and read to them the Bible passage that was set for the day. He would read it to himself three times and the brothers were encouraged to listen attentively and choose a phrase to remember. They would then go about their daily work in the garden, in the kitchen, in the infirmary or wherever. Through the day they would meditate on the phrase they had chosen and, rather like sucking a boiled sweet, would draw out the meaning for themselves. You might like to try something similar: choose a passage from the Bible and begin to read it very slowly as if it were addressed to you. A few verses from Psalm 103 would be a good place to start.

Stop when a phrase captures your attention. Maybe it touches you in some way, attracts or even disturbs you. Repeat the phrase slowly over and over again, taking its meaning into yourself. Let it sink in slowly. What does it have to say to you? Why do you think it caught your attention? Where is the connection for you? What memories does it evoke? Is there a word, a phrase, a sentiment, or an image that you can hold on to?

Move into prayer, expressing to God the thoughts and feelings that have spontaneously arisen in you. Let your mind be at rest and your heart open to the love and peace of God. When you are ready, carry on with reading the next bit of the passage or just leave it there for the day.

Follow the example of the monks and return to your phrase or phrases during the day. Ann Persson has written a book for BRF entitled *Time for Reflection: meditations to use through the year*, which may be helpful. The meditations are based on the Christian calendar, the seasons of the year in nature, and also the theme of time. They will offer you further ways of exploring the greatest book ever written.

Ann Persson’s ‘*Time for Reflection: Meditations to use through the year*’, BRF £8.99





Justice

From Isaiah 42: 'Here is my servant, whom I uphold... A bruised reed he will not break, and a smouldering wick he will not snuff out. In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth. In his teaching the islands will put their hope.'

I often hear people say: "I just want justice" or "why can't I get justice?" It is usually a plea for help before a legal case or a complaint about the outcome later.

For some people caught up in the law justice is the last thing they really want. They are seeking retribution, a solution to their problems or they just want to win. Justice means putting their problem in someone else's hands to sort it out.

Justice can mean different things. For some Christians it means a redistribution of resources and a levelling out of inequalities. Certainly, a society that treats one group of people differently because of their background is unjust. For others justice does not necessarily mean a levelling out or fairness.

I enjoyed BBC's drama *Time* recently. It is set in a prison and stars Sean Bean and Stephen Graham. It is about a teacher who killed a cyclist while driving a car when he was drunk. It is bleak and sometimes has violent scenes, but it is a brilliant series and tremendously well written and acted. It raises questions about how we treat offenders, and how we as Christians should support chaplaincies and others who work in prison. It is also about whether forgiveness and redemption. I have a lot of admiration for people of faith who work in prisons. A just society punishes offenders and protects society, but we need to do more to rehabilitate prisoners. It is amazing when you hear of prisoners who discover some talent or ability that they can then go on to develop.

The passage talks of establishing justice on the earth. As Christians we need to be part of that by prayerfully upholding everyone, people who administer justice and those on the receiving end.

Five things we've learnt about Truth in the pandemic

I'm involved in a project rooted in the Church of England's St Albans diocese, north of London. We bring together people from a range of backgrounds and faiths to address the question 'Where is Truth now?' A vital issue for us from recent months has been 'How has truth fared during the pandemic? Here are five key points.

Truth can save your life. Knowing the truth about the Covid-19 virus and vaccines gave vital protection during the pandemic. The advice of scientists and health professionals has been widely sought out and debated. But we've also seen a rise in conspiracy theories, anti-vaccination campaigns and growing confusion as people challenge the extent of the pandemic, and whether Covid-19 is really a threat. Social media algorithms stand accused of spreading misinformation faster than reliable facts and corrections.

Truth comes from trust. Knowing who to trust is one of the fastest growing challenges facing anyone wanting to know more about the pandemic and its causes. While faith in doctors and scientists is generally good, trust in politicians has remained low, and scepticism and confusion are growing.

Truth can be found on your doorstep – but not always. Local information has become more important, especially during lockdowns. But with local newspapers and radio in decline, neighbourhood social media networks have been taking their place, spreading information – not all of it verifiable and sometimes incorrect. Often, it's fear that drives our response to the stories we read. We eagerly consume stories of a new 'threat' from Covid or scapegoating people not keeping to the lockdown rules. We respond emotionally, 'with our gut' – rather than our brain or intellect.

Truth has to be valued and protected. Reliable, trusted journalism has been at a premium. ITV News journalist Julie Etchingham defended the role of the media during Covid-19. The presenter, a practising Roman Catholic, explained: "Many in our front-line services and the wider public are demanding answers. We are there on their behalf." In December 2020, Yorkshire Post editor James Mitchinson, published his response to a reader who believed social media posts over his newspaper's reports. The open letter, headlined 'Do not believe a stranger on social media who disappears into the night' sets out the contrast between verified public interest journalism and disinformation posted online.

Truth can be complicated – and that's ok. Throughout the pandemic, politicians have spoken about 'following the science.' This, they said, has guided their decision making. Yet scientists can have a range of views, based on similar research findings. It's in the discussion and debate that scientific truth arises. People accept that 'scientific evidence' is not always straightforward. We know that truth can be complicated, from our own daily lives. So politicians who level with their electors about the complexity of the decisions are often received with more credibility.

In continuing to ask the question "Where is Truth Now?" our modest project is helping to keep the conversation going – and encouraging others to do the same.

The Slide

As I watch
She climbs the steps steadily,
Holding the handrail,
Her two-year-old feet following each
other
Rhythmically, unhesitatingly
To the platform at the top
Where she sits down
And freezes.
Holding tight to the sides,
Knees up, feet flat
She judders down a little way
Then looks up.
Her eyes meet my smile, my outstretched
arms –
And she takes her hands off the edge of
the slide,
Shooting forward with a squeal of de-
light,
Trusting the love she knows.

Lord, I have climbed so steadily,
I have come so far, in my own strength,
Holding on, holding back,
Sometimes freezing.
But I am Your child,
Today I will lift my eyes
And meet Your smile, Your outstretched
arms,
I will lift my juddering feet –
And take my hands off the edge of the
slide
Released to ride, by Your Spirit,
Into the freedom of Your will,
Trusting the Love I know.

Daphne Kitching

The Water of Life

'O taste and see that the LORD is good'
Psalm 34:8

She came to the well around midday,
To avoid all the gossip she came alone,
She met a Man there who told her all
things
Five husbands she had and one not her
own.

He asked for a drink, and they started to
talk,
A Samaritan woman there with a Jew
Breaking all barriers to meet her need
He told her how she could be made new.

The water of life that He would give
Would mean that she never would thirst
again
This transforming draught He offers to all
Once tasted you never will be the same.

At Cana He turned the water to wine
A miracle no-one but He could do
Just as the water was wondrously
changed
If you drink from this Fount it can
happen to you.

Megan Carter



Ordination stories: where it all started

The next generation of clergy, based in the North West speak to Jemima Thackray about what brought them to ordination.

Ben Brady, ordained deacon, Manchester

Aged 15, I had a dream in which I was told I was a trail-blazer. I didn't know what the word meant; so I Googled it and it took me to the Church of England vocations website. My immediate reaction was: "No, Lord, not this." Both my parents are priests, and it was not what I wanted at all. Not long after this, Bishop Robert of the Isle of Man, where we lived at the time, came to speak at our church. We chatted after the service and I told him I felt called to be a vicar, and he replied: "I know." Then life got challenging, personally. It was Bishop Robert who said to me, in 2016: "You've done it your way and it hasn't worked, so do it God's way." I'll never forget that. Then I did the Church of England Ministry Experience scheme for a year. I was sent to Moss Side, in Manchester. I really didn't want to go, because of the reputation of the area, but it was the best thing I've ever done. Going somewhere so culturally diverse was life-changing for me. I am adopted, and both my parents are white; so being around Afro-Caribbean community culture was astonishing. I was able to find out who I was. I think it saved my life. God put me there at just the right time. I found peace in Manchester, and peace with God's calling.

Jordan McDermott, ordained deacon, Blackburn

It started very young, as a child in church, as a "possibly-maybe"; but then it went away again. I was a violinist, and everything I did was about music. Then, during my music degree, I got a repetitive strain injury and I couldn't play any more. It was devastating. I'd wanted to be a professional musician; it felt like 15 years of my life down the drain. At the time, I was attending Bangor Cathedral, and I was part of the choir. After my injury, I got more involved with singing. I remember, after evensong, we were all in the pub and I mentioned to the youth worker, in private, that I had this sense of calling to priesthood, and he immediately threw me under the bus and told the precentor. But it has always felt like this: being sought out and needing other people to guide me. I was employed as a choral scholar at Bangor, and then at Blackburn Cathedral. My calling has always been linked to musicianship and the gifts of liturgy and singing. At difficult times, when I have no words, I pray through music.

Pam Smith, ordained deacon, Manchester

I've always felt a sense of calling since my childhood in church, but, at that time, women were not allowed to be priests. When they finally began being ordained, I was newly married and starting a family. It also seemed that the women going forward were different to me: older, and more educated. It just never felt accessible for me. In 2010, I suddenly became very ill.

(Continued on page 13)

(Continued from page 12) I ended up having to give up my job in a secondary school where I worked in pastoral inclusion. It was during that dark time when my calling became more real, and I had the sense of God having a different call on my life. I began educating myself (earlier in life, I hadn't even finished sixth-form college). I ended up getting a degree from the Open University, and now I also have a Master's in creative writing. This gave me more confidence in myself. Then my vicar invited me to prepare a Good Friday reflection. I think it was the encouragement and support I received in response to this, that finally gave me confidence I needed.

Kendall Augustine Tanner-Ihm, ordained deacon, Manchester

I grew up in the Assemblies of God churches in the US. I remember being at a youth camp, aged 14, and receiving a word that God was going to give me a new mother and father and make me a priest. I ignored it at the time. A few years later, I found myself in a very conservative theological college, being given a lecture by a Catholic priest, Fr Albert, on the theme of spirituality and "coming home to your new self". After the lecture, he told my tutor that I had a calling on my life to the priesthood.

I began the discernment process in 2013, by this time in the UK, and the reality is that all my cohort at the time — majority white men — are all now starting their first incumbencies. I am a fighter, and part of the African-American religious experience is that we don't give up. When people say "sometimes, doors close", I reply: "Sometimes, God gives you sledgehammers to destroy them," because many of those doors are put there by normative, patriarchal systems which need breaking down.

My sense of calling is about fighting for a place at the table, fighting for people to see us, African Americans, as image bearers of Christ. But, you know, I am still as evangelistic as I was before, despite the pain of the journey.

ORDINATION



THE ORDINANDS HAVE
TOILED AT THEIR BOOKS
FOR MANY YEARS



THEY HAVE PREPARED
THEIR RECENTLY PURCHASED
VESTMENTS



THEY HAVE RECEIVED
A BLESSING FROM
THE BISHOP



NOW, AT LAST, THEY ARE FULLY QUALIFIED TO SERVE THE CHURCH

What are you supposed to be doing?

What does this coming autumn hold for you? Is there something God is asking of you? Gladys Aylward was just a simple woman who did what she believed God called her to do. A movie, 'The Inn of Sixth Happiness' was produced many years ago telling her life story. In 1920 she sailed to China, where she opened a home for orphaned children, who'd been left to starve or wander the streets. She'd read the words in Isaiah: "if you spend yourselves on behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. The Lord will guide you always; he will satisfy your needs" (Isaiah 58:10 - 11 NIV) When the Japanese invaded China, Gladys was forced to flee. She ended up on the island of Formosa with more than 100 children to care for. Despite hardship and danger, she devoted herself to looking after them. Years later, when she was honoured for her work, she said: "I did not choose this. I was led into it by God. I'm not really more interested in children than I am in other people. But God gave me to understand that this is what He wanted me to do - so I did it!" Have you discovered yet what God has called YOU to do? Are you making plans towards it - this autumn?

*Almighty God, give us priests:
to establish the honour of your holy name;
to offer the holy sacrifice of the altar;
to give us Jesus in the holy sacrament;
to proclaim the faith of Jesus;
to baptise and to teach the young;
to tend your sheep;
to seek the lost;
to give pardon to the penitent sinner;
to bless our homes;
to pray for the afflicted;
to comfort mourners;
to strengthen us in our last hour;
to commend our souls;
Almighty God, give us priests.*



Young People and Social Justice



Young people today are often very concerned about social and political justice. The ‘Gen Z’ generation (those born in the 21st century) are especially worried about climate justice, as they would term it. They are conscious that over the next 50 to 80 years of their lives, the problems arising from not taking action now will rebound on them in years to come, and may by then be unsolvable.

A recent survey in the summer of 2020, by Youthscape for Tearfund, of 630 young British Christians online and a further 23 participating in focus groups highlighted key issues they were concerned with – and the top 3 were all over 90%:

96% about discrimination, such as racism, sexism, homophobia

94% about poverty, in the UK or abroad

92% about climate change

They see justice as an important part of their faith, and 84% regard action on climate change as part of basic justice. Two-thirds, 66%, said they had not heard a sermon on climate change, and half, 51%, said no church leader had spoken to them about it. Only 9% felt their church was doing enough on this topic.

On a personal basis, young people felt we should recycle more things (97%), use less plastic (89%), pray about change (85%), eat less meat (73%) and sign petitions or go on a march (46%) for instance. Two-fifths, 40%, said most of their friends would agree with them. They recognise that influencing their family is important (56%) as well as changing the way they travel. In general, they didn’t see the church encouraging them in this direction, but rather dragging its feet. It was the injustice element that concerned them most (86%). Many felt their faith supported them in their concerns, because they felt people should care for God’s creation. Three-fifths, 58%, considered their church was not doing enough.



Dear Father,

In this strangest of summers, with its traffic-light travel restrictions and on-going concerns about Covid 19, help us to remember that You never change. Your light is constant. Your love continues. Your presence is assured, whether we stay at home, or travel within the UK, or further afield. There are no restrictions on Your Holy Spirit. Thank You, Lord, for the gift of each new day, wherever we may be. Thank You that by Your grace, we share all our days with You, secure in all circumstances, when we put our trust in Your precious son, Jesus Christ. In His name we pray. Amen.

Daphne Kitching

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Church Commissioners report strong long-term investment performance

The Church Commissioners for England have been able to extend financial support to dioceses, cathedrals and churches during the Covid-19 pandemic, underpinned by positive financial returns and despite volatile markets.

The Commissioners, in partnership with the Archbishops' Council, provided £75m of immediate liquidity support and established a £35m Diocesan Sustainability Fund programme, plus a £20m Cathedral Sustainability Fund, following the decline in churches' and cathedrals' income from donations and visitors during Covid-19 pandemic lockdowns.

And the Commissioners' returns in 2020 will enable it to maintain previously announced funding levels in the current 2020-2022 triennium (more than £930m). The Commissioners have also confirmed that it expects to be able to maintain funding at broadly the same level in the next triennium (2023-2025). The Commissioners gave £244.1m to the Church last year to support mission activities and ministry support, up from £211.7m the previous year.

The total return on the Commissioners' investments in 2020 was resilient at 10.4%, bringing the fund's value to £9.2bn as of December 2020.

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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)

Reflected Faith Series: Who is in the building?



In England, hopefully by the time you read this, all the lock-down and social isolation measures will have been relaxed.

Church buildings and services will be ‘back to normal’. Working folk will be back in their workplaces, and all will be well with us all.

I live in hope – but I am well aware that the reality will probably be different. It’s the difference between a switch that turns the light fully on or fully off and a dimmer switch that allows the brightness to increase or decrease slowly. All of us will need time to ‘rest’ before we get our mojo and energy levels back up again. This last 16 months or so have been hectic and traumatic for

everyone in different ways. That’s why coming into the quietness and space of a church building can be so uplifting. So, this month: Listen out for / read the opening words of the service. Most often they will be the following or very similar: ‘The Lord be with you’. And the congregation replies, ‘And also with you’. It’s a simple acknowledgement that we have come together with the same intention – to meet with God.

And that He is with us. With all of us. We are encircled by His love and grace.

Just pause for a moment and drink in those words and the huge meaning contained in those short phrases. God is not just here for some of us, but for all of us. We are not only with those we can see, but with God Himself.

How amazing is that! May those words enable you to stand up straighter again and give you strength for the days ahead.



*The weaker we feel, the harder we lean on God.
And the harder we lean, the stronger we grow.*

Joni Eareckson Tada



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Key role for faith communities



Faith communities in the UK have played a critical role in supporting many disadvantaged and vulnerable groups of people during the pandemic. And the Government is going to need their active support if it is to speed up the process of recovery. So says a recent report, *Stepping Up and Stepping Out*, from the Good Faith Partnership.

The report calls for a social covenant for the post-Covid recovery phase that would strengthen partnerships between faith communities and the Government, local authorities and government agencies.

A key recommendation is the appointment of a Faiths Commissioner, on the model of the Children's Commissioner, together with an expert panel of faith leaders, with the aim of seeking ways of working which are more integrated. The partnership's survey identifies mental health and well-being, unemployment, and poverty as three special areas of concern.

The Bishop of London, the Rt Revd Sarah Mulally, writes in the foreword to the report about the importance of creating positive connections and collaboration between faith groups, government and local authorities.

The new way of choosing candidates for ordination

From this autumn, if you want to go for ordination, you will be assessed against a new framework. The C of E is aiming to broaden the range of people who may have a ministerial vocation in the C of E.

No longer will you be evaluated against criteria, but instead you will need to demonstrate that you have 'six qualities to be inhabited'. Candidates will also now attend two national discernment events rather than one, and spend time preparing for both at diocesan level.

The changes are due to concerns that the existing framework risks missing the vocations of people of 'the unseen-and-excluded called'. Diocesan bishops, diocesan directors of ordinands (DDOs) and others have warned that the existing framework favours middle-class candidates.

The 'qualities' that the selectors will be looking for are: Love for God; Call to Ministry; Love for People; Wisdom; fruitfulness; potential. A seventh quality – 'trustworthiness' will be also looked for.



Yet another of the vicar's money-raising wheezes, I see



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We are now open again for worship

We are once again, open for worship.
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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: @allsaintschadlehulme.org.uk
or one of our wonderful Churchwardens,
John Ackerley on 0161 486 1419 and
Janet Ashman on 0161 485 7969.

Stay safe and God bless,
Rev Sarah Hancock



*Icon of the Transfiguration by
Theophanes the Greek, 15th century*

BAPTISMS

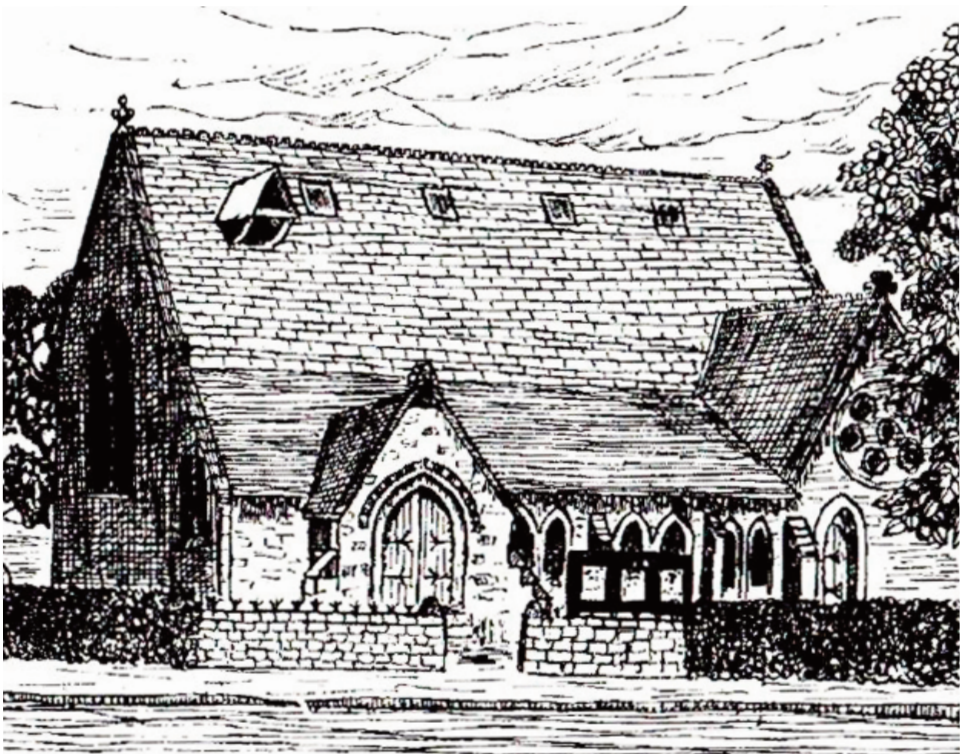
We welcome into the family of the Church:
July 4 Grace West

WEDDINGS

Congratulations to:
August 7 David O'Sullivan and Suzanne Graham

CHRISTIAN FUNERALS

We give thanks for the lives of the following:
July 1 Janet Tyrer



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