

June 2021  
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# SAINTS ALIVE

bitterness selfishness  
revenge patience derision  
abuse generosity greed  
scorn goodwill peace grudge  
love care hope  
avarice joy forgiveness enmity  
malice consideration  
hatred goodness loathing  
disdain sympathy sneering  
contempt kindness animosity  
hostility politeness resentment  
arrogance self-control prejudice  
support

Shine as a light to the world Mt 5:16

# 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@cheadlescouts.org.uk

**Beavers:** (7th Cheadle Hulme)

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

email:kirstie.stamp@cheadlescouts.org.uk

**Brownies:** (11th Cheadle Hulme)

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

brownow11ththeadleulme@yahoo.com

**Rainbows:** (2nd Cheadle Hulme)

Meet on a Monday 6.00pm - 7.00pm



# Vicar's Letter

Dear friends,

This month we have begun to see the beginning of lockdown restrictions being lifted. We know people who have had both their vaccinations, others only one and others still, who are waiting for the call up. We are getting used to being back in restaurants, pubs and people's homes. It seems a long time ago since we have sat on someone's sofa that is not our own.

We may even have to learn how to have conversations again face to face rather than over the phone or a computer screen. You may even be a person, who like me thought, I've missed this. I've missed just passing the time of day sat drinking coffee and talking about anything and everything.

We remember that community and fellowship are so important. We are waiting (and longing) for the tea and coffee to return after church on a Sunday so we can share with each other what has happened that



week or what we are looking forward to in the week coming up. Even chatting about what might be concerning us. We long to share with others because we are

created to be in community with others.

We are not designed to be on our own all the time. In the book of Proverbs there is a verse that talks about the joys of friends.

Friends that can be like the sweet smell of perfume, those that bring sweetness into our lives. Friends that make our lives that little bit more pleasant.

*Perfume and incense bring joy to the heart,  
and the pleasantness of a friend  
springs from their heartfelt advice.  
Proverbs 27:9*

As we navigate the next steps of restrictions changing may we be to others the friend that brings joy to others. May you know the blessing of God today.

*Revd Sarah Hancock*



**COPY DEADLINE FOR JULY - JUNE 6TH  
ALL COPY TO THE EDITOR PLEASE**

# Churches to launch nature count within the ‘National Park’ of churchyards



Hundreds of churches have signed up to a week-long ‘nature count’ occurring this month (June), which will encourage people to visit churchyards and record what they see. Churches Count on Nature, to run between 5th-13th June, is a citizen-science event covering churchyards across England and Wales.

Communities and visitors will be asked to make a note of the animals, birds, insects, or fungi in their local churchyard. Their data will then be collated on the National Biodiversity Network.

It is being jointly run by the conservation charities Caring for God’s Acre, A Rocha UK, the Church of England, and the Church in Wales.

Church land, often uniquely unploughed and undeveloped, can be a habitat for precious, endangered plants and wildlife. Together, churchyards cover a huge area estimated to be equivalent to a small national park. The week is open to anyone with a love of nature, and churches are seeking links with local schools and local wildlife groups.

Various online guidance about getting to know fauna and flora is being shared with the churches who are participating. A similar national event Love Your Burial Ground Week will be combined with this project. Registration for the webinars is on the Church of England’s website and also at Churches Count on Nature online.



## God’s Care

*How brief is our span of life compared with the time since You created the universe. How tiny we are compared with the enormity of Your universe. Yet during every minute and ever second of our lives You are present, within and around us. You give your whole and undivided attention to each and every one of us. Our concerns are Your concerns. And You are infinitely patient with our stupidity. I thank you with all my heart.*

Fulbert of Chartres (c.970 - 1028)



# The Parable of the Great Banquet

One thing that we've probably missed over the past year is parties. Well, this month should enable us to party again! Lots of Jesus' parables focus on parties, as they are a picture of the joy, hope and life of the kingdom of God. The parable of the Great Banquet (Luke 14: 15-24) challenges us not to miss out on this.

In Jesus' day, when people accepted an invitation to a banquet, they were only told the actual time on the day: 'Come, for everything is now ready' (17). Jesus' invites each one of us to share in the life of His kingdom.

However, the guests made excuses for not coming. At the time, this would have been extremely insulting to the host. They said: 'I have just bought a field; I must try out my new team of oxen; I have just got married' (18-20). These are all good things in themselves, however they reveal their priorities were elsewhere.

We too can be pre-occupied with our own routines of work, family, retirement, holidays, friends, home, social media, that we forget God's priorities for our lives. Jesus calls for total commitment from His disciples. What priority in my life is holding me back from accepting His invitation?

How did the host respond? He ordered His servants to 'Go out quickly into the streets and alleys of the town and bring in the poor, the crippled, the blind and the lame.' (21). He invited the unexpected and unacceptable people to His banquet. Jesus makes the point that God's kingdom is open to all! Thinking about our family, friends, colleagues and neighbours, even if they're not like us or show little interest in God: Are we willing to offer them God's invitation to share His love and life?



## Miscellaneous observations on life

I want to be 14 again and ruin my life differently. I have new ideas.

*Scratch a dog – and you'll find a permanent job.*

Every seven minutes of every day, someone in an aerobics class pulls a muscle.

*Few things are more satisfying than seeing your children have teenagers of their own.*

Learn from others' mistakes. You won't live long enough to make them all yourself.

*Money isn't everything, but it does keep you in touch with your children.*

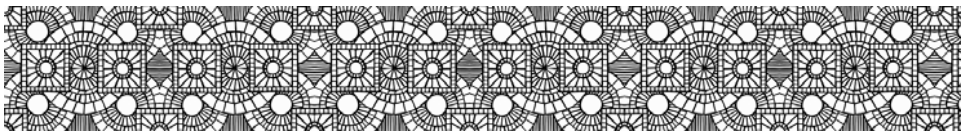


# Surprised by - a wet labrador

The other day I was enjoying a walk in Bramhall park in the spring sunshine, when, out of nowhere, I was greeted by Pippa, a six month-old Labrador. She was very friendly, but also very wet, having just had a swim in the Ladybrook! She was full of the joy of living and shared it with enthusiasm, eager for a hug and a word of appreciation. Pippa's lady owner came running up, full of apologies, producing a lead with which to restrain her pet's attentions. But my reaction surprised her, the emotion I felt was not annoyance, or concern about wetness and muddy paws - in truth my reaction surprised me too - I felt a surge of joy. After a year of lockdowns, social distancing and being alone, physical contact with an exuberant young life came as a relief from the restrictions of Covid; it was a promise, like the spring sunshine, that things are going to get better. I told Pippa, "You've made my day!" The encounter also brought a reminder of loss, the loss of the companionship a pet can bring into life. I have shared many happy hours with a succession of dogs (and, earlier, my mother's cats) and now that having a pet is no longer possible there was an awareness of the empty space left by four legged friends now departed, but a reminder too of the unconditional love that pets give you, and of the many joys they bring. On an altogether higher plane, in "Surprised by Joy", C S Lewis wrote of the unexpected joy he experienced after he had finally "admitted that God was God". Joy is an emotion that is special and quite unique, it is different from happiness or amusement, and it is not peace or serenity. Joy often comes unexpectedly and even when we are alone. I didn't expect to be greeted by a wet dog on my walk, nor did I expect to experience an uplifting sense of spring and a promise of better days ahead. The psalmist wrote "Weeping may linger for the night, but joy comes with the morning" (Psalm 30, v 5).

*Douglas Scarisbrick*





## Ephrem the Syriac, prolific hymn writer



Here is a saint for you, if you have ever been touched by the words of a song.

Ephrem the Syriac was born 306AD in Nisibis, Turkey. Baptised in 324, he joined the cathedral school in Nisibis, where it was soon obvious that he had an outstanding gift for writing both music and lyrics.

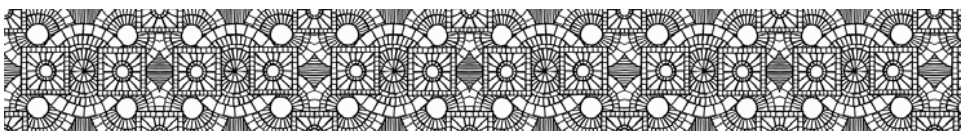
Ephrem would have agreed with St Paul about the value of using music to express our faith in God. In an age of widespread illiteracy, he saw that hymns could be powerful carriers of orthodox Christianity, even when sung by uneducated people. And so Ephrem wrote – and wrote. His poetry was so powerful, and his melodies so evocative, that soon his hymns were spreading far and wide across the Roman Empire. And wherever they went, his hymns took the Christian gospel along with them.

Some of Ephrem's hymns were written to refute heretical ideas, while others praised the beauty of the life of Christ. To Ephrem, everything around us could become a reminder of the presence of God, and thus an aid to worship.

Ephrem became the most prolific and gifted hymn-writer in all of eastern Christianity. His hundreds of hymns influenced the later development of hymn-writing in both Syriac and Greek Christianity.

Ephrem was also a well-respected Christian theologian and writer, always keen to defend orthodoxy from the widespread heresies of the time. Ephrem stressed that Christ's perfect unity of humanity and divinity represented peace, perfection and salvation.

After Nisibis fell to the Turks in 363, Ephrem fled to Edessa, where he continued to work. But plague struck the city in 373, and while nursing others with the plague Ephrem finally died of it himself on 9th June. But his music lives on – more than 500 of his hymns still survive today.



# Wake up!

Remember the story of Jacob, and how God met him in a dream when he was sleeping on the desert floor with a rock for his pillow? The story in Genesis 28 says this: “When Jacob awoke from his sleep, he thought, “Surely the Lord is in this place, and I was not aware of it.””

I wonder what place you find yourself in today, and if you are aware of God’s presence with you there?

It may be a geographical place, the place where you live or work. That may be a beautiful place to be, or it may be a very hard place to be, and you would much prefer to be somewhere else.



Either way, God is with you there, for He is everywhere, and there is no place where He is not. It may be an emotional place, as when we say, ‘I’m not in a good place right now’. How are you feeling today – up or down? Again, whatever mood you are in, God is with you for He knows us through and through. Having become human, He understands all our fluctuating emotions. He can comfort us right where we are.

It may be a phase of life that you are passing through, a stage on life’s journey or a transition as you move from one situation to another. You may be passing through the valley of grief and loneliness, or anxiously waiting for news of a loved one who is ill. No matter where you are, you are not alone, for God is with you whether you can feel His presence or not. What is needed is for us to become more aware of God’s surrounding presence, to wake up to His closeness as did Jacob. Lord, wake me up to your abiding presence, even this day.



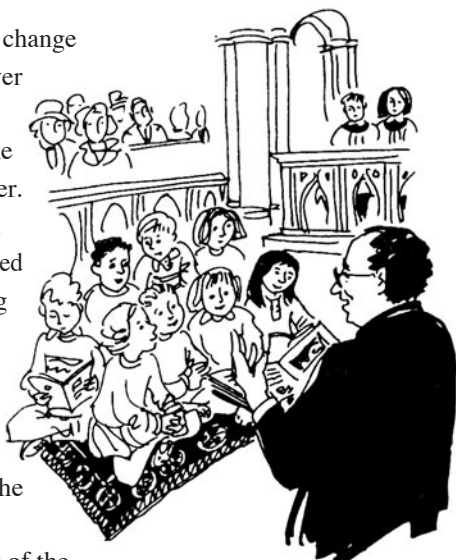


# Reflected Faith: Sit and be Still

How do you 'sit' in church? I'm a wriggler and change my position on the seat often. I cross one leg over the other, then swap them over, stretch them out, then cross them at the ankles. I do the same with my arms. I lean one way and then the other. In other words, 'I'm a fidget.' But having been absent from a church building for so long, I wanted to think this month about simply sitting and being still before the Lord.

I'm well aware we've done little else this last 18 months – but if you manage to get into a church building, for whatever reason I'd like to encourage us all to just sit still and breathe in the place. To relish being 'back'!

To sit 'heavily' in that spot. To feel the solidity of the surface you are sitting on. Lean into it. Feel how it supports you. Feel each part of your body where it is touching the chair or pew. Look around you at all the distinctive seating set aside for the different participants of the church: the choir, the worship leader, a deacon or curate, the priest and so on.



In an Anglican church there will be a chair especially dedicated for the use of the Bishop. However plain or fancy each piece of furniture is within your building, they all have the same purpose. To hold the person and keep them safe.

This month: As you sit in the church building, or at home if you are not able to do so, think of all those people in the Bible stories who sat with Jesus.

The number of times He taught in the Temple or in a synagogue, or to crowds gathered on a hill.

Recall the Last Supper and His friends gathered sitting with Him to eat and share the Passover meal, and then recall the meal with the men from the Emmaus Road. So many meal times with the bold and the weak, the saints and the sinners. With you and me.



# Grace – God’s kindness towards us

The word ‘grace’ is one of the most important words found in the New Testament. It means God’s loving disposition towards us as sinners. God’s ‘grace’ is almost another word for God’s love. This grace is the foundation of our salvation. So Paul can say that ‘we are justified freely by His grace’ (Romans 3:24); ‘where sin abounded, grace abounded all the more’ (Romans 5:20); ‘by grace you are saved through faith’ (Ephesians 2:8).

But the word ‘grace’ is also used in another way in the New Testament. It means the godly character being reproduced in Christians; Christ living in His people by His Spirit and making them like Himself – gracious.

Luke records that as Jesus grew up ‘the grace of God was upon Him’ (2:40), and that the people wondered at the ‘gracious words’ that He spoke (4:22). John says that Jesus was ‘full of grace and truth’ (1:14). The most common benediction bestowed on Christians in the letters of the New Testament is ‘the grace of our Lord Jesus Christ’ (eg Romans 16:20; 1 Cor. 16:23).

From this understanding of grace comes the reminder and the exhortation that all of us as Christians are ‘to grow in grace’ (2 Peter 3:18). Our lives should manifest the grace of God in love and compassion and kindness. But grace is not something we can achieve on our own. True grace is only found in close communion with our Lord Jesus Christ.

## Give a compliment

We all like to receive a compliment from time to time. As Robert Orben, former script writer for President Gerald R. Ford once said, “A compliment is verbal sunshine.” Another American, Leo Buscaglia once observed: “Too often we underestimate the power of a touch, a smile, a kind word, a listening ear, an honest compliment, or the smallest act of caring, all of which have the potential to turn someone’s life around.” At a funeral service, nice things are usually said of the deceased. While these comments are comforting for the relatives, did the same folks ever bother to say these kind things to the person themselves, when they were alive, to show them how much they were appreciated?

Sadly, not everyone seems able to compliment others. Perhaps they never received compliments when they were young, or perhaps they feel that to compliment someone else is to somehow put themselves down. For whatever reason, such people miss out on a whole lot of pleasure in life.

Whenever we see something that is worthy of a compliment, why not give it, and bring ‘a little verbal sunshine’ into someone else’s life!

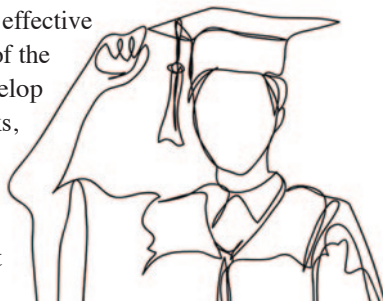


# New ‘Vision’ as Church engages with Further Education Colleges



The Church of England has recently launched a new ‘Vision for Further Education’, which calls for a major shift in its engagement with the sector.

The report, *Vocation, Transformation & Hope*, highlights three themes, exploring how further education (FE) makes a significant difference to people’s sense of vocation, their personal transformation, and their hope for society. The report notes that there are almost 2.2 million students enrolled in 168 FE Colleges, with nearly twice as many 16-18-year-olds as in school sixth-forms. The Church is nonetheless underrepresented in that sector, in contrast to its extensive links with schools and universities. It therefore recommends that making effective partnerships with colleges should become a core part of the Church’s own planning. The Church should also develop stronger support for these students and community links, as FE Colleges are anchor institutions for the local community, and bring people together. The Church aims to greatly increase its chaplaincy provision, as chaplains can play a vital role in supporting student and staff wellbeing and mental health.



## Time Well Spent – a practical guide to developing your daily devotions



By Colin Webster, 10Publishing, £2.99

When it comes to growing our devotional life, we may not know where to begin. Perhaps we feel so busy that we can’t possibly add yet another thing to our ‘to-do list’. Or maybe Bible study time feels more like a strain on the brain rather than fuel for the soul, and we wonder if it’s worth keeping going.

This book tackles these concerns head-on. It explains what a daily devotional time should involve, provides tips as to how to set aside the common distractions of life, and explains why time with God really is time well spent.

# Archbishop of York's Presidential Address to General Synod

It was “sobering and shameful” for the Church of England to be “confronted by the recent Panorama documentary”, which looked at “a number of shockingly specific instances where sisters and brothers in Christ have experienced racism in the Church of England.” So said the Archbishop of York in his recent Presidential Address to the General Synod. He went on to say that the Anti-Racism Task Force set up by the Church last autumn had now published its “inspiring, challenging, and – God willing – far reaching report” to deal with the “institutional racism” found in the church.

“It identifies five areas where urgent action is needed, namely: participation, including appointments and shortlists for appointments; education; training and mentoring; work with young people; and governance and structures.”

The Archbishop looked forward to the discussion of all this at a future Synod. “However, we couldn’t let this group of sessions pass without acknowledging the scale of the challenge and the call to action. I’m not standing here to defend our record. Nor am I saying everything will be ok. I’m saying that there is racism in the Church, and it must be confronted.”

The Archbishop agreed with a statement by the Revd Arun Arora which said: ‘Apologies and lament must now be accompanied by swift actions leading to real change.’

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## Bishop urges Synod to speak against persecution of religious believers and atheists

The Bishop of Leeds, Nick Baines, recently told General Synod that “human dignity and flourishing is diminished” when religious believers and atheists are persecuted. He also warned the Church of England’s decision-making body that it would be an “act of self-harm” only to speak up for persecuted Christians.

Speaking in a debate on Freedom of Religion or Belief (FoRB), Bishop Nick addressed many abuses including against Uighur Muslims in Xinjiang, China, atheists in Saudi Arabia, and Christians in Pakistan.

“If human rights mean anything, then the freedom to choose our religion or belief, the freedom to change our religion or belief and the freedom to have no religion or stated belief at all is a right we all have by virtue of being human,” Bishop Nick said. He continued: “Violations are increasing and intensifying involving not just intolerance and exclusion but active discrimination.

“In its ultimate form this can culminate in genocide, a phenomenon that has sadly been seen with increasing frequency, whether that of Christians and Yazidis at the hands of Isis in Iraq, Rohingya Muslims in Myanmar or Uighurs in China.”



# Peter

(Mt 26:71-75, John21:15-18)

I don't know the man.  
I don't know Him.  
I don't know Him.

But I did.

From the moment I turned to Him,  
That day by the Sea,  
I knew Him,  
Knew He was the Lord.

I so wanted to serve Him,  
Speak for Him,  
Follow Him,  
Fish for Him  
Live and give my life for Him  
No matter what.

He is the Lord  
And I let Him down  
Again and again and again.  
I go on letting Him down.

But Jesus,  
Who knows the best and worst of me,  
Who knows how I rush in and blurt out,  
Mix and mess things,  
Fail and fall asleep,  
Who feels the agony of the denied one,  
Understands the agony of the one who  
denies.

He is the Lord  
And He forgives  
Again and again and again.  
He goes on forgiving.

Feed my lambs,  
Take care of my sheep  
Feed my sheep.  
*Daphne Kitching*



# Charity

Charity or love what's in a name?  
The King James Bible translates them the  
same.

Corinthians 13 tells the great theme  
Of love everlasting, everyone's dream.

Loved by all brides on their wedding day  
The verses they all want the preacher to  
pray

The wonders of love that overrules all,  
That holds on believing whatever befalls.

Love always trusting always prevails  
Enduring, protecting, love never fails.  
Faith hope and charity, virtues all three  
But love is the greatest and ever will be.

*Megan Carter*



# In praise of evensong

The growth being experienced by cathedrals and other places where choral evensong is offered is part of a much wider pattern of changing religious activity in Europe.

As the cultural influence of the historic Churches continues to decline, growing numbers of people are discovering that they want to speak about what they believe, what brings them fulfilment, and how the need for a “spiritual dimension” to life can be met.

However they express it, many people are asking whether they have a “soul” and how it can be nourished and enlarged. This partly explains the rediscovery of pilgrimage, whether this is along one of the traditional routes or along routes of people’s own devising. Others have discovered the value and potential of monastic communities, with their emphasis on the balance between work, silence, prayer, and community interdependence.

Choral evensong can be seen as part of this momentum of pilgrimage and a monastic way of prayer. Not only did evensong evolve from the monastic pattern of daily prayer; it continues to offer a stable, reliable, and regular pattern of daily worship. In one sense, it makes few demands because it is simply given. It usually happens at a time when people are heading home, and the axis of the day begins to turn from light to darkness. It offers a space into which the concerns, failures, and achievements of the day can be brought into the wide and generous orbit of the Church’s worship.

Whether a person goes to evensong alone, or with others, it is never an isolated activity.

Of course, there are other people present, not least the choir, clergy, and others whose task it is to organise and offer this worship. But there is a much wider, and deeper, dimension to this sense of being part of something greater than oneself, or even the present moment.

This is significant at a time when increasing numbers of people under the age of 35 are more likely to experience loneliness than those over the age of 55. At one level, evensong embodies a strong sense of continuity. The words being said and sung, and the basic shape of the service, has been part of Christian experience from a very early moment in our history. It takes us back to our roots in the Jewish faith of Jesus and his followers.

At another level, the similar words are being said or sung in many other places, at about the same time, all over the world: not simply in other cathedrals with glorious music, but by small groups and isolated individuals; in small country churches, hospitals, and immigration centres; in affluent societies or in places of grinding poverty and brutal persecution.

The worship in which we are involved inescapably binds us to other people, other cultures, and other times. This is an act of worship that gently reminds us that, while each of us is infinitely precious to God, others have been nourished and enlarged by this worship long before us, and will continue to be so long after our lives on earth have ended.

Evensong may be happening at a specific time and in a particular place, here and now; but we are inescapably part of the praying of countless millions of unknown and unknowable people with whom we share this worshipping experience across time and space. This is why it is natural to speak of evensong as part of the Church’s worship rather than simply being an act of personal devotion. This is worship that takes us out of ourselves and challenges our self-referential tendencies. It invites us to journey into unfamiliar territory, to discover the wider horizons of life, history, and faith, and to acknowledge that we share this fragile planet with others. *(Continued on page 13)*

*(Continued from page 12)* The music that is integral to choral evensong is an obvious way of accentuating the sense of continuity underscoring this act of worship. Unless a piece of music happens to be receiving its first performance, the music that you will hear has been sung, and heard, many times before, possibly for centuries. It is both inspiring and humbling to know that we are not the first (and will not be the last) people for whom this music has accompanied and articulated our longing, hope, and gratitude. Its regular repetition in many different places absorbs the prayers of countless generations of people. I have often been most aware of this on a Friday, when the service is sparser in feel (and traditionally sung without organ accompaniment) to recall the day of the crucifixion. It is a day when much of the music tends to come from the medieval and Tudor periods, and may also include plainsong, one of the earliest known forms of music used in Christian worship. It seems to amplify the architectural space in which the worship takes place (in a cathedral dating from the Middle Ages, or earlier), where the music, as well as aspects of the worshipping environment, may be contemporaneous.

Even in a 20th-century cathedral, such as Coventry or Liverpool, there is a keen sense that music from an earlier period is gently challenging the tendency to imagine that Christian worship is purely of the present moment (or within living memory). Similarly, the presence of contemporary music in an ancient cathedral, especially its more angular dissonance, serves as a reminder that the worship being offered, although in beautiful and ancient surroundings, is not remote from the anguished and urgent realities of the present day.

After the great religious and political upheaval of the Reformation, which gave birth to new forms of Christian worship across Europe during the 16th century, evensong was one of the services that adapted the worship of the monasteries for ordinary people and their clergy to use together. In that sense, it simply perpetuates what the Church has always done, without any attempt to make it more relevant, to adapt it to meet today's cultural expectations, or to overlay it with endless explanation that may diminish its impact. Its language belongs more to the world of Shakespeare than to Twitter. Some of the music may not be "easy listening". The readings from Jewish and Christian scriptures expose us to "another country" in the ancient Near East and parts of the Mediterranean. This is a world we cannot easily know, where human rights, antibiotics, and air travel were unimaginable. Notwithstanding its rooting in the past, choral evensong seems to attract and invite today precisely because it is a gift, and a gift that demands little or nothing in return. As part of the diverse "mixed economy" of worship in the Church of England, people can stumble on it unexpectedly, or grow in familiarity after an initial and hesitant encounter.

Anyone attending evensong in a cathedral or large church can be confident that they will not be quizzed about their motives and beliefs, or pressured to leave their contact details. Another aspect of choral evensong which makes it attractive is that it happens on most days of the week rather than being a Sunday only occasion. Competing demands of sporting activities, and the complexities that surround life for modern families, or the relentless demands of work, means that worship on Sundays can be problematic, if not impossible, for many people. So, being able to slip into worship, as the working or learning day is ending, can be as liberating as it is convenient.

*This is an edited extract from *Lighten our Darkness: Discovering and celebrating choral evensong* by Simon Reynolds, published by Darton, Longman & Todd at £16.99*

# From Lament to Action: Anti-Racism Taskforce calls for urgent change

The Archbishops' Anti-Racism Taskforce recently published its report, *From Lament to Action*, which proposes a suite of changes designed to alter the culture of the Church of England. It issues a warning to the Archbishops that a failure to act could be a “last straw” for many people of UK Minority Ethnic (UKME) or Global Majority Heritage (GMH) backgrounds, with “devastating effects” on the future of the Church.

The report sets out 47 specific actions for the Church of England to implement across five priority areas: participation, governance, training, education and young people.

The Taskforce says that without these changes, the Church “risks denying and disregarding the gifts of a significant part of the nation.”

It adds: “Decades of inaction carry consequences and this inaction must be owned by the whole Church. A failure to act now will be seen as another indication, potentially a last straw for many, that the Church is not serious about racial sin.”

The proposals in the report include:

An expectation that shortlists for jobs in the Church will include at least one appointable UKME candidate.

New approaches to shortlisting and interviewing which place a duty on the employer to improve participation on an “action or explain” basis.

Recruitment bodies including the Crown Nominations Commission, which nominates diocesan bishops, to provide “valid, publishable reasons” for failure to include UKME candidates on shortlists.

The General Synod co-opting 10 UKME candidates (five clergy and five laity) for its next five-year term, which begins this year.

The House of Bishops inviting UKME clergy to become participant observers until there are at least six UKME bishops in the House.

30% of new intakes on the Strategic Leadership Development Programme, a scheme to support clergy identified as having potential for taking on wider responsibilities, should come from UKME backgrounds, approximately 20 people from a group of 60.

The appointment of full-time Racial Justice Officers (RJOs) in every diocese for a five-year term, funded centrally, alongside a new Racial Justice Directorate, within the National Church Institutions.

Meanwhile the report suggests a range of work for the new Racial Justice Commission, including considering how complaints of discrimination and racism could be handled in the future, as well as how churches should respond to historic monuments and buildings of “contested heritage” such as links to slavery. Rather than attempting to erase the past or rewrite history, the report calls for a “healthy revision of memory and history in a way that will provide scope for education and formation.”



# Barnabas the Encourager

This month we remember the life of St Barnabas. His real name was Joseph, a wealthy Levite from Cyprus. However, he is known by his nickname ‘Son of Encouragement’ (Acts 4:36). Throughout Acts we see him encouraging others in different ways. He was an example of generous giving (Acts 4:36-7), when he sold property and offered the money to the church for those in need. In the midst of a caring and sharing community, he was singled out as a symbol of generosity. Are we prepared to be generous to those in need around us? He later encouraged a new Christian in the person of Paul (Acts 9:27). After Paul’s conversion and aware of his reputation, Barnabas came alongside him and brought him into the fellowship of the church. Are we ready to help those who are new



in the faith to find a place in our church? Finally, Barnabas was sent to the church in Antioch where he ‘saw the evidence of the grace of God’ (Acts 11:23). It was a church which brought Jewish and Gentile believers together for the first time. Like Barnabas, do we rejoice when we see God doing new things in people’s lives? Are we also willing to embrace these things and facilitate change?

Encouragement is one of the spiritual gifts in the New Testament (Romans 12:8). It can be greatly undervalued, but it is still crucial in growing the church. Like Barnabas, will we nurture gifting; strengthen the doubters and those tempted to give up; show generosity to God’s people and beyond and will we strengthen people to move beyond their own comfort zones to help those in need?

Be prepared to ask the following questions: ‘Are there people alongside us who will encourage us?’ and ‘How can we be encouragers to others?’

---

*Father,*

*At this time of year, we remember Barnabas, a good man, full of the Holy Spirit and faith, who encouraged people to stay true to you – and others to trust you for the first time.*

*Lord, we have gone through difficult days. The pandemic has taught us that we are not in control. We don’t know what each new day might bring. As we move into June and the hope of more normality after the restrictions of Lockdown, we too need encouragement. Help us to have courage to step forward with confidence and common sense. Most of all help us to stay true to you and to trust you, knowing that you are the security we need, knowing that you will never leave us or forsake us. Help us to be en-couraged!*

*In Jesus name, Amen. Daphne Kitching*

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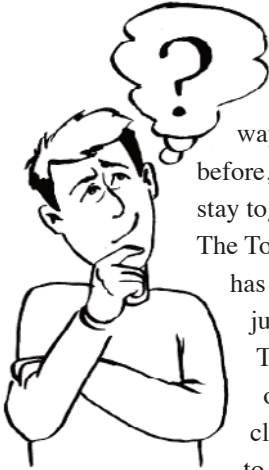
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# What do you think will happen after Covid?



You can take your choice: a recent survey has found that a third of us think that society may never go back to the old ways, a third of us think we will go back to exactly as we were before, and a third of us think that we will be keener than ever to stay together.

The Together Coalition, chaired by the Archbishop of Canterbury, has been working for the past year on a piece of research to track just what has happened to communities during lockdown.

The new research has found that “people feel a stronger sense of connection to their neighbours and community. We found a clear public appetite for a society in which we are more connected to each other, and the community spirit of 2020 is kept alive.”

It also found that around 12.4 million people have volunteered during the pandemic, 4.6million of them for the first time. And 75 per cent of those volunteers would be happy to do so again.

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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](mailto: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)





# First, you simply have to be willing to listen

*...the sheep listen to his voice. He calls his own sheep by name and leads them out... he goes on ahead of them, and his sheep follow him because they know his voice.*  
(John 10:3-4)

Therefore, everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. (Matthew 7:27)

“Bad listeners do not make good disciples.” So said the well-known Christian writer John Stott, whose centenary we celebrate this year. And Stott’s ‘listening ear’ still remains at the heart of what disciples are called upon to do, today.

We listen to God because God speaks, and He speaks to us primarily through Scripture. Through the Spirit’s animation, these ancient scrolls remain living and active, addressing our contemporary world. Listening to this living Word is to receive life itself; to ignore it leads to death.

Such high stakes explain why our Bibles are packed with urgent reminders and stark warnings to listen to what God is saying. If we turn away from His Word, our hearts, speech, and actions follow.

But if we listen, we discover nothing less than Christ’s riches imbuing our everyday lives. His words will inform our minds, reform our hearts, and transform our actions. That’s why for Hebrew writers, hearing God was inseparable from obeying what He said – to hear and NOT obey is as ludicrous as building a house on a beach in hurricane season.

So, what does it look like for us to be obedient hearers of the Word? First, we listen to God for our frontlines, prayerfully carrying our workplaces, our families, and our streets with us to Scripture, seeking wisdom for how to live gospel-soaked lives in ordinary places. As we read the text, and let it read us, the way we go about our day – from replying to an email to greeting a shop assistant – should look different as a result.

Then, we listen to God on our frontlines, sensitive to where the Good Shepherd is at work in the everyday. Where might His voice lead us if we expected to hear Him not just in our morning quiet time, but on the bus, in the pub garden, at the supermarket? What might He say to us, and through us, for the places we go and the people we meet, if we’d only make time to pause, and hear? What starts as a gentle whisper to us could outwork shalom through us to demonstrate the kingdom to those around us.

Because, as Stott reminds us, often being the hands and feet of Jesus first requires us to simply use our ears.





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# Churches stepped up support for their communities during pandemic

More than 4,000 Church of England parishes have stepped up their support to local communities in the face of rising levels of poverty, loneliness and isolation since the Covid-19 pandemic, according to new research.

Church volunteers have delivered food, shopped, walked dogs and collected prescriptions this past year, according to a report by the Church of England and Church Urban Fund. Church volunteers have also done gardening projects, been 'phone buddies', aided with job-hunting, and helped people get online, as local people struggled with the social and economic effects of the pandemic.



Despite restrictions on meeting socially, nearly a quarter of churches even started a completely new activity during the pandemic. More than of them adapted two or more of their existing community activities in order to meet local needs.

Overall, 37% of churches reported that they were providing more support to their communities, with this figure rising to 41% in rural areas.

Food provision and pastoral support were by far the biggest area of support provided by churches, with nearly 80% of churches involved in running or supporting a food bank or similar service. Many opened food banks for the first time.

Church leaders reported that isolation, loneliness and mental health difficulties, food poverty, unemployment and debt are more widespread in their communities as a result of the pandemic.

Church buildings, because of their size and ventilation, have been well used for activities from ante natal classes to socially prescribed exercise. In fact, many became 'symbols of hope',

with flags, posters and artwork as a "form of visual encouragement".

Church Urban Fund Chief Executive Rachel Whittington said: "2020 was a year like no other, and yet churches across the UK rose, with undeterred compassion, displaying the love in action which lies at the heart of the Christian gospel."





Perhaps he's heard that we're losing our churchwarden



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# Our building is closed. We are still worshipping.

It has been lovely this week to hear of the many ways our congregation have been worshipping together but apart using our service. I know it is a HUGE change from what we are used to and it can feel strange getting in to a new groove of prayer and worship. Thank you for your understanding. Please be assured of my prayers for you and the church.

We understand that for many this lockdown is a difficult situation. If you would like prayers or simply a conversation please contact me - Rev Sarah on 0161 485 3455 or vicar@allsaintscheadlehulme.org.uk or our Churchwardens John Ackerley 0161 486 1419 and Janet Ashman on 0161 485 7969.

Stay safe and God bless, Rev Sarah Hancock



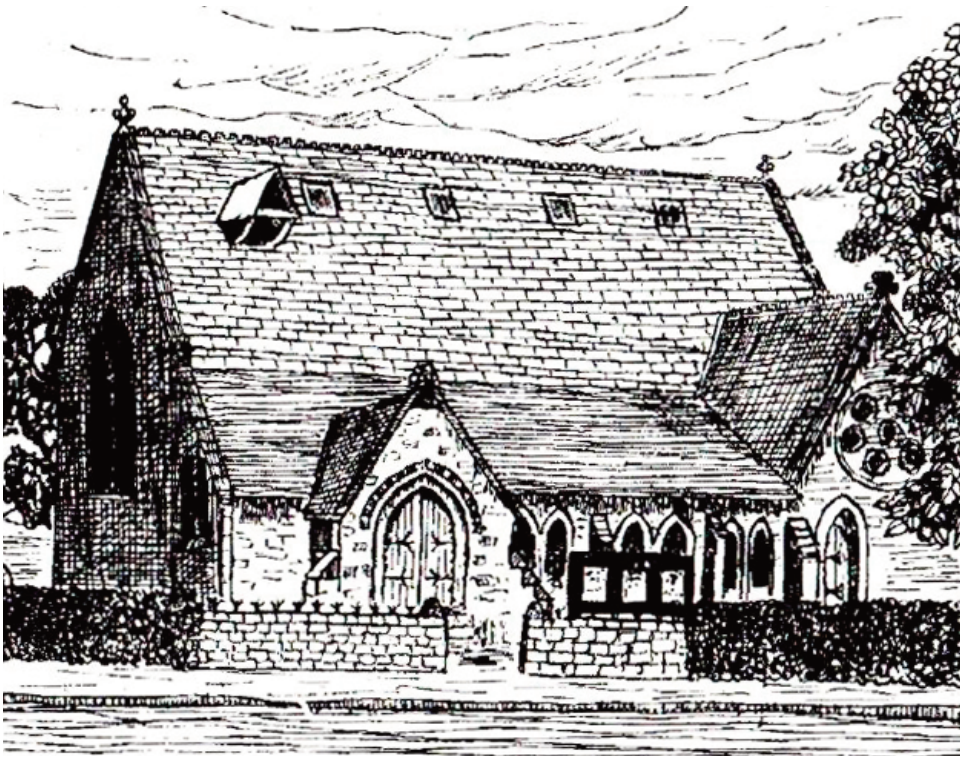
*"Saint Peter and Saint Paul"*  
by El Greco (between 1590 and 1600)

## Lo, I am with you always

*Wide fields of corn along the valleys spread;  
The rain and dew mature the swelling vine;  
I see the Lord in multiplying bread;  
I see Him turning water into wine;  
I see Him working all the works divine  
He wrought when Salem-ward His steps were led;  
The self-same miracles around Him shine;  
He feeds the famished; He revives the dead;  
He pours the flood of light on darkened eyes;  
He chases tears, diseases, fiends away;  
His throne is raised upon these orient skies;  
His footstool is the pave whereon we pray....*

From a poem by John Charles Earle (1749 – 1818)





## **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