

April 2022
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SAINTS ALIVE

Lord Jesus,
you came as
a humble servant
but were proclaimed
as King.

Even so, willingly you
became broken for us
and, through your death
and resurrection,
Love became
triumphant!

ALL SAINTS

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

Our Regular Weekly Services

At the moment these are, until further notice: Sunday at 10.00am Parish Communion. At 6.30pm Choral Evensong on the 2nd Sunday of each month and Said Evensong on the 4th Sunday. On Wednesdays the church is open for private prayer at 12.00 noon, followed by Holy Communion at 12.30pm, after which everyone is welcome to stay for a chat and to share a bring-your-own-lunch.

Arrangements for baptisms, banns and weddings, confession and spiritual counselling is by arrangement with the Clergy.

We understand that for many this is still a difficult period. If you would like prayers or simply a conversation please contact me: Rev Sarah on 0161 485 3455, or email: @allsaintsheadleholme.org.uk. Alternatively, call one of our wonderful Churchwardens, John Ackerley 0161 486 1419 and Janet Ashman on 0161 485 7969.



*St George and the Dragon
Wassily Kandinsky (1866 - 1944)
painted 1911.
Reverse glass painting measuring
19 × 20cm and housed at the
municipal gallery in Lenbach
house, Munich.*



CHRISTIAN FUNERALS

We give thanks for the lives of the following:

March 10 Dorothy Broadhurst



VICAR'S LETTER

Dear Friends,

Easter is coming, the time we take to celebrate and remember the death and resurrection of Jesus Christ. This is one of the most significant festivals in the Christian calendar, up there with Christmas. We have spent time in Lent, looking at our frailty as humans, to remember that we are dust and the need for forgiveness. We have abstained from things, or we have taken up things to help us sharpen our focus on God. The final Sunday before Easter Sunday signifies the beginning of Holy Week, Palm Sunday, where we gather to celebrate the triumphal entry of Jesus into Jerusalem. The one who will deliver us rides on the back of a humble donkey and the crowd lay down palms and coats and shout 'Hosanna' as Jesus rides past.

The joy of Palm Sunday quickly turns to the sobering last supper of Jesus on Maundy Thursday. The supper where the institution of Christians celebrating the bread and the wine, was initiated. Jesus tells his disciples of the death he will face, the sacrifice he gives so that all things, including us, will be restored. We remember the body broken and the blood outpoured through the symbols of bread and wine. We have a special communion service on Maundy Thursday, where we strip the altars of their frontals, the church building becomes a quiet, sparse space ready for the three hour watch of prayers and meditations on the stations of the cross on Good Friday. The Saturday between Good Friday and Easter Sunday doesn't have a specific service or meditation as such but Christians take time to think about that first holy Saturday where the disciples were bereft with the death of Jesus. They didn't know the end of the story, they didn't know what would happen on Sunday. A reminder that in the despair and uncertainty of life, Jesus understands, Jesus knows what that is like for his followers. Then on Easter Sunday with the church altars having their special frontals, the flowers return, the space feeling joyous as we celebrate that Jesus is risen, he is risen indeed! That death is conquered, that we have eternal life and that we can have life in all its fullness when we surrender our lives to Jesus and follow him. This Easter join us at All Saints to celebrate that Jesus is alive!

On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here; he has risen!" (Luke 24:1-6)

Have a blessed Easter,
Revd Sarah Hancock

COPY DEADLINE FOR MAY - APRIL 6TH
ALL COPY TO THE EDITOR PLEASE



The Archbishop of Canterbury Justin Welby and Archbishop of York Stephen Cottrell have condemned the Russian attack on Ukraine as “an act of great evil”. They are urging Christians to keep praying for Ukraine, for Russia, and for peace.

In a joint statement they said: “The horrific and unprovoked attack on Ukraine is an act of great evil. Placing our trust in Jesus Christ, the author of peace, we pray for an urgent ceasefire and a withdrawal of Russian forces. We call for a public decision to choose the way of peace and an international conference to secure long term agreements for stability and lasting peace.”

The Archbishops of Canterbury and York have issued a pastoral letter to the clergy and people of the Church of England, calling on them to pray for peace in Ukraine. They wrote: “This attack is an act of evil, imperilling as it does the relative peace and security that Europe has enjoyed for so long. The attack by one nation on a free, democratic country has rightly provoked outrage, sanctions, and condemnation. We lament with the people of Ukraine, and we pray for the innocent, the frightened and those who have lost loved ones, homes, and family. We continue to call for a ceasefire and the withdrawal of Russian forces as well as wide-ranging efforts to ensure peace, stability and security.



How You can help someone in Ukraine

Ukraine is in crisis. Only God knows how the situation will unfold in the coming days and weeks. Meanwhile, there is a need for food and other basic humanitarian aid. The following Christian charities are at work in the country, and would welcome your immediate support:

Barnabas Fund

www.barnabasfund.org/gb/

Christian Aid

www.christianaid.org.uk

Methodist Church UK

www.allwecan.org.uk

Operation Mobilisation

www.uk.om.org/Appeal/ukraine-in-crisis

Samaritan’s Purse

www.samaritans-purse.org.uk

Transform Europe Network

www.ten-uk.org

World Vision

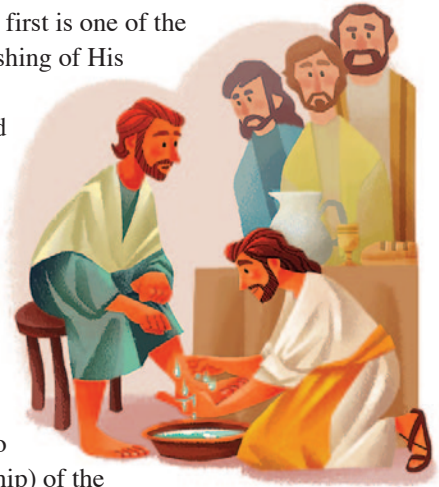
www.worldvision.org.uk

Maundy Thursday - Time to wash feet

Maundy Thursday is famous for two things. The first is one of the final acts that Jesus did before His death: the washing of His own disciples' feet (see John 13). Jesus washed His disciples' feet for a purpose: "A new command I give you: Love one another. As I have loved you, so you must love one another." His disciples were to love through service, not domination, of one another.

In Latin, the opening phrase of this sentence is 'mandatum novum do vobis'. The word 'mundy' is thus a corruption of the Latin 'mandatum'

(or command). The ceremony of the 'washing of the feet' of members of the congregation came to be an important part of the liturgy (regular worship) of the medieval church, symbolising the humility of the clergy, in obedience to the example of Christ. But Thursday was also important because it was on that night that Jesus first introduced the Lord's Supper, or what we nowadays call Holy Communion. Jesus and His close friends had met in a secret upper room to share the Passover meal together – for the last time. And there Jesus transformed the Passover into the Lord's Supper, saying, 'this is my body' and 'this is my blood' as He, the Lamb of God, prepared to die for the sins of the whole world. John's gospel makes it clear that the Last Supper took place the evening BEFORE the regular Passover meal, and that later Jesus died at the same time that the Passover lambs were killed.



Every year the Queen distributes silver coins at a special service on Maundy Thursday. It is part of a tradition dating back many centuries, where the Royal Family took part in ceremonies washing the feet of poor people and giving gifts. The Royal Maundy Service itself began in 1662, when Charles II gave out coins. The ones that the Queen gives out each year bear the portrait of Her Majesty designed for her coronation in 1953, even though the image on ordinary circulating coinage has since been changed four times. According to the royal.uk website, the Queen decided early on in her reign that Maundy money should not just be distributed to the people of London. And so, for many years she has visited various cathedrals or abbeys to give gifts to local people. Recipients of Maundy money are nominated by their local dioceses for contributions to their local church and community. During the service, the Queen distributes gifts according to the number of years she has lived: for example, when she turned 80 she distributed 80 pence worth of Maundy money to 80 men and 80 women in recognition for their contribution to community and to the church. Last year, in 2021, the service was cancelled because of Covid. Instead, the Maundy money was blessed at the Chapel Royal, St James's Palace, before being posted to recipients alongside a letter from The Queen.

Palm Sunday

It must have been a dramatic sight on Palm Sunday when Jesus approached Jerusalem to the adulation of the crowds. The Bible tells us that ‘A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.

The crowds that went ahead of Him and those that followed shouted, “Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest heaven!” (Matthew 21:8-9).

But not everyone in Jerusalem welcomed Jesus; in the very next verse we read, ‘the whole city was stirred and asked, “Who is this?”’ (10). But by the end of the week, the crowds had turned against Jesus and were demanding His crucifixion. (Matthew 27:22).

Why did they turn against Jesus so quickly? Perhaps they were disappointed because He

refused to fulfil their expectations in establishing a new political kingdom. Instead, He came to change our hearts and save us from our sins by His death and resurrection.

As He said during that week, ‘My kingdom is not of this world.’ (John 18:36).

This deeply disappointed those who hoped that He would throw out the hated Roman occupiers.

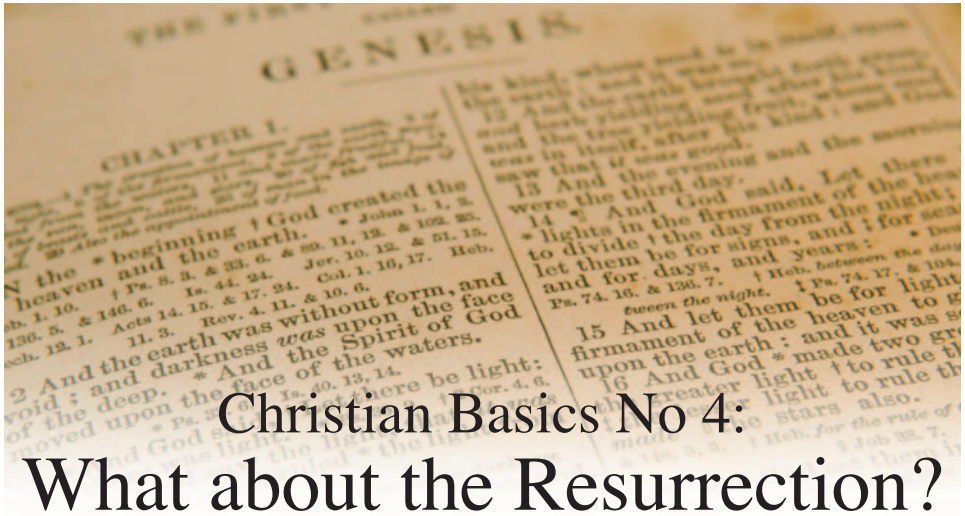


Where would we have been on that first Palm Sunday? Among the disciples who welcomed Him or among the sceptical crowds? It’s easy to judge those who condemned Jesus, but would we have acted differently? We too can be disappointed when Jesus fails to meet our hopes and expectations of Him?

The message of Easter is that God still loves and accepts us, and because of Jesus we can be forgiven.

He came for one simple reason: ‘For Christ also suffered once for sins... to bring you to God.’ (1 Peter 3:18). May we welcome Jesus afresh into our lives this Eastertime.

Hosanna! Hosanna! Hosanna! Hosanna!



Christian Basics No 4: What about the Resurrection?

'Easter is not primarily a comfort, but a challenge. Its message is either the supreme fact in history or else a gigantic hoax.' (CS Lewis).

As we celebrate another Easter, what is the significance of Jesus' resurrection for us? As Paul writes, *'if Christ has not been raised, your faith is futile; you are still in your sins'*. (1 Cor 15:17). What does the New Testament affirm about the resurrection?

It affirms that Jesus' death on the cross was not a defeat but a victory over sin, death and Satan, in which we share. *'But God raised Him from the dead, freeing Him from the agony of death, because it was impossible for death to keep its hold on Him'* (Acts 2:24).

It points to our own bodily resurrection after death, *'The body that is sown is perishable, it is raised imperishable'* (1 Cor 15: 42).

It guarantees the forgiveness of our sins, *'if Christ has not been raised, your faith is futile; you are still in your sins'* (1 Cor 15:17).

It ensures that we can know the reality of His risen lifetoday, *'just as Christ was raised from the dead through the glory of the Father, we too may live a new life'* (Rom 6:4).

The story is told of Russia under the Communist regime. A member of the Communist Party addressed a packed audience at length, seeking to discredit the resurrection of Christ. At the end an Orthodox priest rose and asked if he might reply. He was warned that he only had five minutes. 'Five seconds is all I need!' He turned to the audience and gave the traditional Easter greeting: 'Christ is risen!' Back with a deafening roar came the traditional reply: 'He is risen indeed!'

An Easter Reflection

“When you die, that’s it. Nothing. Out like a light.” That’s what the man in the pub said, and his mates all nodded, though the one whose mother had died the week before wasn’t really quite so certain. Still, it seemed to make sense.

After all, we know what ‘dead’ means: dead leaves, dead batteries, dead fish, dead pets and dead people, to be honest. While we recognise that it’s all too easy to go from alive to dead, we’ve got serious doubts about the possibility of any return journeys.

Which is why Christians have an uphill task at Easter. Jesus was a great man, and people want to remember how He died. Fair enough. But it starts getting complicated when Christians insist that Jesus died – but didn’t stay dead – in fact, that He’s alive now.

That ‘return journey’ has happened, they say.

That’s the problem about Easter, Christians persisting in what sounds like a ridiculous belief. If they just dropped the resurrection bit and concentrated on the wonderful teaching of Jesus and His example of generosity, compassion and love then everybody would find Christianity much more believable. Wouldn’t that make sense? And wouldn’t that fill the churches again?

Well it might (or, more likely, it might not). But in any case, the trouble is that it wouldn’t be Christianity at all. The faith of Christians actually depends on the resurrection of Jesus, and always has done, right from the earliest days.

After the crucifixion the body of Jesus was taken down from the cross by some of His friends and put in a rock tomb with a heavy stone rolled across the doorway. Yet the following Sunday, the third day after His death, His followers claimed that they had met Him, seen Him, talked with Him. So certain was their belief that nothing could make them recant it. Not ridicule, not torture, not even death itself. They couldn’t deny His resurrection, because they were absolutely convinced that it had happened. Plenty of clever and powerful people at the time had a vested interest in proving them wrong.

It shouldn’t have been difficult to prove that a dead man had stayed dead, especially when you have at your disposal the resources of the greatest empire in history. Yet they didn’t do it, because it couldn’t be done.

Still today millions of people all over the world believe that Jesus did in fact rise from the dead. They include brilliant scientists and philosophers as well as plenty of ‘ordinary’ men and women of all ages. They believe it because they respect the witness of those first Christians, and because in many cases their own lives have been transformed by a relationship with Jesus – a relationship that wouldn’t make sense if He were dead!

Christians don’t put their faith in a dead hero from the past, but in someone who is alive and active in their own lives and in the world. That, in a nutshell, is the real message of Easter.



Reflected Faith Series: Togetherness

Last month we began our Lenten journey with ashes on Ash Wednesday, reminding us of our beginning and our ending; and this month we will conclude that time with Christ's resurrection on Easter Sunday.

Such a relatively short time for so great a distance. I'm reminded of this by the opening words used in Church of England services at the Palm Sunday services: "Dear brothers and sisters in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters His own city to complete His work as our Saviour, to suffer, to die, and to rise again. Let us go with Him in faith and love, so that, united with Him in His sufferings, we may share His risen life."

It's all about togetherness. Together as a small group of people in that one church where we worship. Together with 'the' church across all denominations and throughout the world. Together with Christ Himself. It's one of the reasons that we process on Palm Sunday. Ideally a joyful and noisy procession with banners and rejoicing – reminding us of Jesus' entry into Jerusalem as much as into our own lives. It's in this joy wherein lies the contrast with our solemn and silent procession on Good Friday. We need them both. One on its own doesn't tell the full story. Just like a play on Good Friday without its follow-up on Easter Sunday leaves you hanging.

We all know that social media tends to only show happy occasions but that underneath all those meals and holidays and smiling faces there can be great heartaches and sorrows. It's the togetherness of both of those emotions where the true depth of joy is to be found and not on the surfaces. How do we greet Christ anew on Resurrection Sunday without the devastating loss of Good Friday, or that long week travelling in and out of the city walls? May you find real joy in togetherness this Easter!



The empty tomb and the Risen Christ

‘So they (the women) went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.’

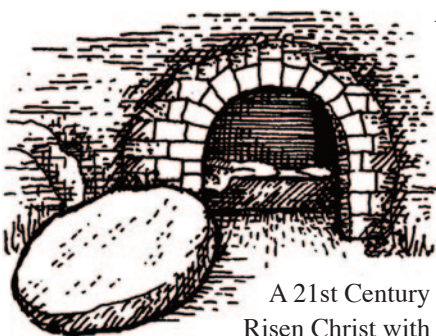
That’s how some early manuscripts of Mark’s Gospel finish. It’s an unexpected twist, when you consider the confident announcement at the outset:

“The beginning of the good news of Jesus Christ, the Son of God.” Good news? Afraid?

Mark doesn’t embroider his writing.

His Greek language is that of the street, and he uses short, abrupt sentences.

So, he tells it straight when the women, who had remained faithful to Jesus right up to the end, were confronted with an empty grave, and the first intimation that Jesus was no longer dead. Nothing like this had ever happened. What had seemed like a tragic and inevitable finale was now flatly contradicted. These women had stumbled across something unique that God was doing. It was to be the beginning of a new era for the human race, encompassing past, present and future. They were afraid. You bet. Matthew’s Gospel tells it slightly differently: ‘the women hurried away from the tomb, afraid yet filled with joy.’ Later, when the other disciples encountered the Risen Christ, we read of their joy, doubt, disbelief, gladness, wonder. Luke encapsulates these confused emotions in a single phrase, ‘While in their joy they were disbelieving and still wondering...’



After many weeks of what we summarise as ‘resurrection appearances’, Luke rounds off his account with Jesus blessing the disciples: “While He was blessing them, He withdrew from them and was carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy; and they were continually in the Temple, blessing God.’

A 21st Century disciple will contemplate the presence of the Risen Christ with wonder, adoration, and joy. And surely with trembling, too? The same Jesus, seated at the right hand of the Father, will come again to judge the living and the dead.

Though hopelessly inadequate, we are enveloped by His sacrificial love, released by the crucifixion. We dare to look up, “afraid, yet filled with joy”.

Handel's Messiah

The original idea was not Handel's, but his collaborator's, Charles Jennens, a passionate Christian who wanted to demonstrate that Jesus really was the 'Christ', or Messiah. This was being denied by Deists in the 18th Century, who believed God created the world and then stayed distant from it.

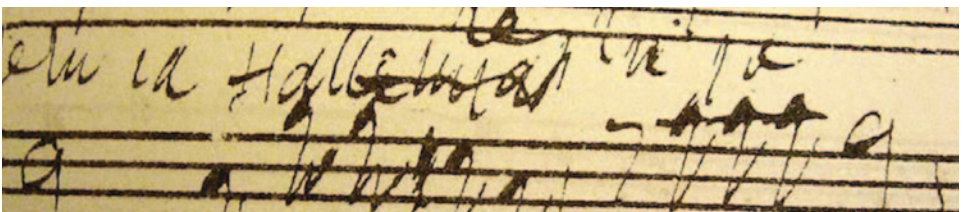
Jennens combed the Old Testament for texts which anticipated God's continuing activity in the world, with the expectation of greater things to come: Comfort ye my people; Every valley shall be exalted; And the glory of the Lord shall be revealed... and so on. Then there were poignant passages anticipating suffering, with deep significance for Christians: Behold the Lamb of God; He was despised; Surely He hath borne our griefs. Throughout the work, there is the strong sense that God is both omnipotent and also intimately involved with the human race: How beautiful are the feet; the kingdom of this world is become the Kingdom of our Lord, and of His Christ. The Hallelujah Chorus, the best known of the work, concludes the second part of 'Messiah', before the focus shifts to the New Testament and Christ's resurrection and triumph: The trumpet shall sound; Death where is thy sting; and finally, Worthy is the Lamb.



Handel composed the music in 24 days, writing across the final manuscript, "To the glory of God". As he finished the Hallelujah Chorus, he said, "I did think I did see all Heaven before me, and the great God Himself."

The work caused a stir by being presented in concert halls, rather than churches where some felt sacred works belonged. The first performance was in Dublin in 1742 and raised funds for charities. One of the soloists was Susanna Cibber, a woman of questionable reputation, whose rendering of "He was despised" so moved the Revd Patrick Delaney, that he cried out, "Woman, for this be all thy sins forgiven thee".

German-born Handel, who became a British subject and whose finances were sometimes precarious, didn't always get on with the wealthy Jennens, but the two men shared a single mission. The oratorio 'Messiah' is the result.





Why not go out on a short-term outreach?

Do you have some spare weeks this year? Want to do something meaningful with them? Why not consider going on an Operation Mobilisation short-term outreach?

OM gives two good reasons as to why you might want to go:

Firstly, short-term outreaches “push you out of your comfort zone, meaning you’re compelled to trust Him in ways you might not usually have to. It could be trusting Him practically with travel plans, or spiritually to give you the right words to say through the Holy Spirit at a particular moment. As you witness in word and action, you also allow God to work through you. Offering to pray for someone, or just sitting and listening to them, can create space for people to encounter Jesus.”

Secondly, short-term teams increase the capacity of long-term teams. “OM only ever sends short-term teams to places where long-term teams are already established. This means that short-termers can increase the capacity of existing ministries. For example, in Adaševci refugee camp in Serbia, short-term volunteers go to serve hot drinks, do laundry and chat to refugees in the tea tent run by OM. This frees up the long-term team to engage in the more strategic, logistical or administrative work that needs doing.

OM offers a variety of short-term outreach opportunities: 1 week trips up to 6 months; Christian gap years; mission outreaches in the UK; overseas outreaches all around the world; and finally, mission trips for church groups, families, individuals and couples. For more details, please visit: www.uk.om.org



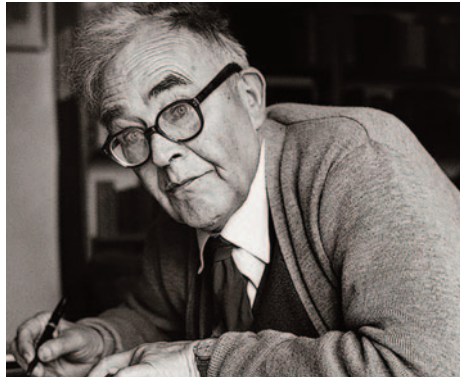
Emmaus

(Luke 24:13-32)

In the breaking of the bread
Our eyes were opened,
We knew Him then.
The Lord was with us
In Emmaus,
There was no doubt.
He was alive and with us,
The scriptures made sense.
What a difference!

But thinking back
To that journey –
To the grief that overwhelmed us,
The discussions, disagreements
And debilitating disappointment –
A different opening of the eyes,
We never were alone.
Before the word and bread,
Because of the word and bread
He was there,
He is here,
Always,
Walking with us.

Daphne Kitching



An Easter prayer

Karl Barth was the prominent Protestant theologian of his day. Much of his life was devoted to resisting the Nazis.

O Lord God, our Father, You are the light that can never be put out; and now You give us a light that shall drive away all darkness. You are love without coldness, and you have given us such warmth in our hearts that we can love all when we meet. You are the love that defies death, and you have opened for us the way that leads to eternal life.

None of us is a great Christian; we are all humble and ordinary. But your grace is enough for us. Arouse in us that small degree of joy and thankfulness of which we are capable, to the timid faith which we can muster...to the wholeness of life which you have prepared for all of us through the death and resurrection of your Son. Do not allow any of us to remain apathetic or indifferent to the wondrous glory of Easter, but let the light of our risen Lord reach every corner of our dull hearts.



Top ten tiny churches to visit

What is extraordinary about the historical architecture in Britain is that a large number of very small and insignificant churches have managed to survive into the 21st century, often having weathered several plagues, the Reformation, changing tastes in building design, plummeting attendances, and the tender ministrations of Victorians.

There is something particularly attractive about these ecclesiastical underdogs. Many make up for their lack of stature with rich decoration, an unorthodox design that sets them apart from the rank and file, or simply a beauty intrinsic in their miniaturised form.

The earliest British churches would have been very small affairs indeed, and not built to last any great span of time. Many, like St Andrew's at Greensted, began as mere wooden shelters from which missionaries would preach while their congregation was ranged about them at the mercy of the weather. Even self-styled cathedrals such as the early Saxon St Peter-on-the-Wall, on the Essex coast, are mere chapels by today's standards.

When it comes to declaring which place of worship holds the coveted title of Britain's Smallest Church, the waters are somewhat muddied. While Bremilham Church, Wiltshire, is technically the most diminutive, there is only one service a year, and the congregation sits outside.

The smallest truly active church in Britain is thus ancient St Trillo's, at Rhos-on-Sea, which contains the added bonus of two tiny stained-glass windows bearing representations of St Trillo and St Elian, and a bijou garden outside tended by faithful congregants.

Also deserving of a special mention is St Fursey's, whose builder - Fr Stephen - conducts nearly 30 services each week in a space not much larger than a bus shelter. Meanwhile, the nation's smallest parish church is almost certainly the beguiling St Beuno's, lost in the woods among the ghosts of charcoal burners near the North Somerset coast, and accessible only on foot.

1. Church of the Good Shepherd, Lullington, East Sussex

There is a mystery about this tiny flint chapel, surrounded by trees, high up on the glorious South Downs. It owes its diminutive size to the fact that all that is left of it is its chancel. No one knows how, or why the nave of this 12th-century church came to be destroyed by a fire. What is clear is that this wonderful hidden sanctuary fully repays the climb to see it.

2. St John's, Little Gidding, Cambridgeshire

Some churches have a single collision with history. This austere beautiful chapel has managed no fewer than three. It became the focus of a famous 17th-century religious community, founded by Nicholas Ferrar. Then it harboured a fleeing Charles I after his defeat at Naseby. Not content with that, it went on to inspire "Little Gidding", the closing poem in T. S. Eliot's much loved Four Quartets.

3. Bremilham Church, near Malmesbury, Wiltshire

It is surprising to find that the smallest active church in Britain stands in a farmyard, many of whose buildings are business units, including one that is a tanning salon. "Active" is stretching it a bit, as there is just one service a year, on Rogation Sunday. It customarily attracts about 50 worshippers, but, since the church is just 13ft by 11ft, they are obliged to spend it seated outside on a suitably tiny patch of grass. *(Continued on page 13)*

4. Steetley Chapel, near Worksop, Derbyshire

There is so much to enjoy at this immoderately handsome church that it is difficult to know where to begin. It contains a hugely impressive restored Norman doorway, and a riotously colourful 20th-century stained-glass window depicting the risen Lamb of God. A further highlight is the 14th-century tombstone of Lawrence le Leche. When the plague arrived, this priest of Steetley heroically chose to stay put and offer medical help and comfort to the dying, before succumbing to the disease.

5. St Leonard's, Chapel-le-Dale, North Yorkshire

Sitting at the junction of an ancient trackway and a Roman road, high up in the Yorkshire Dales, St Leonard's probably started life as a chapel of ease for isolated farmers. It later served as a graveyard for the Settle-to-Carlisle railway workers and their families, who lived in a disease-ridden shanty town while building the magnificent Ribbleshead Viaduct, and nearby Blea Moor tunnel. Look out for the refreshingly human stained-glass window, depicting Jesus with the woman at the well.

6. St Govan's Chapel, Bosherton, Pembrokeshire

Spectacularly jammed into cliffs on a remote section of coastline, St Govan's is beset by innumerable myths and legends. The sixth-century Irish saint is said to have hidden in a crevice in the cliffs, whose rocks closed around him until pursuing pirates had passed by. The late Norman chapel is on the site of the cell which he built, where the miracle occurred.

7. St Trillo's Chapel, Rhos-on-Sea, Conwy

The smallest church in Britain to hold frequent services stands on a promenade on the north Welsh coast, and is frequently mistaken, at first sight, for a public convenience. The stone chapel has room for just six people inside, and yet is a popular wedding venue presumably because it demands that the guest list be kept to a minimum. The functioning holy well inside is the same one said to have been used by St Trillo, 1500 years ago.

8. St Fillan's, Killin, Stirlingshire

Only about 60 of the mass-produced, pre-fabricated "tin tabernacles" erected in Scotland in the 19th and early-20th centuries remain with us today. Built in 1876 by the 7th Earl of Breadalbane as a chapel of ease for his shooting parties (hence its nickname, "The Grouse Chapel"), St Fillan's is not only the oldest surviving example in Scotland, but also the most beautifully preserved. A surprise awaits within, however: the pine-clad walls give the place a profoundly Scandinavian air.

9. St Peter's, Linlithgow, Lothian

A narrow space between a chip shop and a hairdresser's in a small Scottish town is not the first place one might look for a Byzantine-style church. Even more baffling, St Peter's was not thrown up by a community of homesick Eastern Orthodox refugees, but is the home of a congregation of 20th-century Scots who had led a peripatetic existence rivalling Moses and the Israelites in the desert. Recently renovated, it is a stunning slice of old Byzantium come to Linlithgow Loch.

10. St Michael of the Rock, Brentor, Devon

Set high on a tor, its west end just three feet from the cliff edge, St Michael's is as dramatic a church as you could wish for. It was built by a local lord in 1130, in gratitude for being saved by St Michael from a storm at sea. If you visit for Christmas Day carols and there is snow, you can join in the traditional post-service sledge down the tor.

Annual Revision of the Church Electoral Roll

Electoral Roll Officer, David Jones writes...

If you would like your name to be added to the Roll this year please ask me or one of the churchwardens for an application form. Your name must be on the Roll if you wish to attend and take part in the Annual Parochial Church Meeting on 8 May, also if you would like to be nominated to be on the PCC, or as a sidesperson. You do not need to do anything if your name is already on the Roll unless there is any change you need to make to your entry. Thank you.

Celebration for the Queen's Platinum Jubilee



On Sunday 5 June, from noon - 3.00pm, we will be hosting a community party at the Parish Rooms.

To make this a great success we need a team of people to pull it together.

We need help with people gathering prizes for the tombola, coordinating the cake stand, liaising with the local shops for sponsorship of raffle prizes etc.

If this is something that you would like to be involved with please sign the list at the back of church or email Rev Sarah and come to a meeting on Monday 4 April 7:30pm in church.

Sleep with calm and sweet content



*I may not strive to reach the heights,
My place is lowly and obscure;
But if at night I can recall
One helpful deed, however small;
If some bright word I may have said
A soul has cheered and comforted;
If I tried, at least, to share
The burdens that my neighbours bear;
Then I am count my day well spent,
And sleep with calm and sweet content.*



GOD at work in YOU

Paul's letter to the Philippian Christians is often called his letter of joy. He thanks God every time he prays for these Christians and he prays for them with joy (1:3,4). At their conversion God 'began a good work' in them and Paul knows that God will bring this work 'to completion at the day of Jesus Christ' (1:6).

For the Philippians and for all Christians the work of salvation begins at the moment of conversion but it will continue throughout our lives. Then in Phil. 3:21 Paul speaks about the glorious hope of Christ's Second Coming when our earthly bodies will be transformed into our resurrection bodies. Our Lord will accomplish this by the 'power' or 'working' by which he will subdue all creation unto himself. That will be salvation completed, as Paul promised in the opening verses.

So in chapter 1 it is salvation begun and in chapter 3 it is salvation finished. But there is one more reference to this great work of salvation. In Phil 2:12, 13 Paul encourages these Christians to 'work out their own salvation.' This doesn't mean 'working for' our salvation but it certainly means 'working from' our salvation. All that God is doing in us by his grace and Holy Spirit is to be 'worked out' in everyday living. And then Paul adds a wonderful word of encouragement. We are able, or rather enabled, to 'work out' this salvation because 'God is at work in you' (3:13). Just think of it!

The God who began our salvation and who promises that it will be completed is at work in each of us now! He has redeemed us! He owns us! He possesses us! And he is at work in us! He dwells in us! Our little lives have become the dwelling place of the Lord God Almighty!

Time and time again in his letters Paul writes about how Christians are 'in Christ' and Christ is 'in' us. He opens this Philippian letter by writing to the saints who are 'in Christ'(1:1). Likewise the Ephesian believers are 'in Christ' (Eph. 1:1). He assures the Colossian Christians that Christ is 'in' them as the hope of glory (1:27).

Why does Christ dwell in his people? Why does he send his Spirit into our hearts as he promised his disciples (John 14:17)? Paul gives us the answer in Phil. 2:13. 'God is at work in you,' he says, 'both to will and to work for his good pleasure.' Think of it! God gives us his Spirit both to make us willing and to enable us to do God's good pleasure. He initiates both the desire and the doing, the willing and the working, the aspiration and the achievement, the vision and the victory.

Without him we can do nothing but by his indwelling Spirit all his plans for us will be fulfilled. What an encouragement! God hasn't finished with us yet! He's still working in us! He has given us his Holy Spirit! And he will bring us finally to completion, to resurrection, to glory and to be with him for ever! And that is surely worth mediating on!

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






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How to have some happiness this April

‘April is the cruellest month,’ wrote TS Eliot at the beginning of his magisterial poem, *The Wasteland*. And it is a good description of what April may bring us, between the war in Ukraine and soaring energy prices.

But apparently, major problems do not mean that we can’t enjoy anything. According to the ‘science of happiness,’ fuelled by advances in brain-scanning technology and a cultural shift towards seeing happiness as a key index in human development, there is a way through the deep gloom that hangs over this month.

Neuroscientists suggest that even while we are dealing with the big problems of life, we can also make room for ‘small, fleeting moments of fulfilment’. These can range from holding the hand of a loved one, to appreciating the daffodils in your garden, to enjoying a cup of tea with a good friend. Such moments of quiet contentment are ‘joyful vignettes’ which can be the bread and butter of our daily human happiness.

As one writer has said: “Hold on to the small moments and the bigger picture of gloom doesn’t have to be as overwhelming as it first seems.”

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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)

New Centre for Cultural Witness

The Bishop of Kensington, Dr Graham Tomlin, will lead the new Centre for Cultural Witness, a project to underpin the Church's work of being a Christian presence in every community.

The Centre will be rooted in the Anglican Church, but fully ecumenical and international. It will embrace a wide range of Christian voices to seek to share the rich wisdom that the Christian faith can offer contemporary societies. The Centre will initially run as a four-year project and will be based at Lambeth Palace. It will be funded by donations. The project will focus on the following three key areas:

Communication: The main outward facing work will be a 'magazine' style website. This will focus not on internal church debates, but on explaining Christian faith in accessible terms and how it might respond to contemporary cultural issues and themes.

Learning: The Centre will draw together prominent Christian leaders with media specialists and academic theologians, involving partnerships with prominent university theology faculties, to help develop the Church's voice in public.

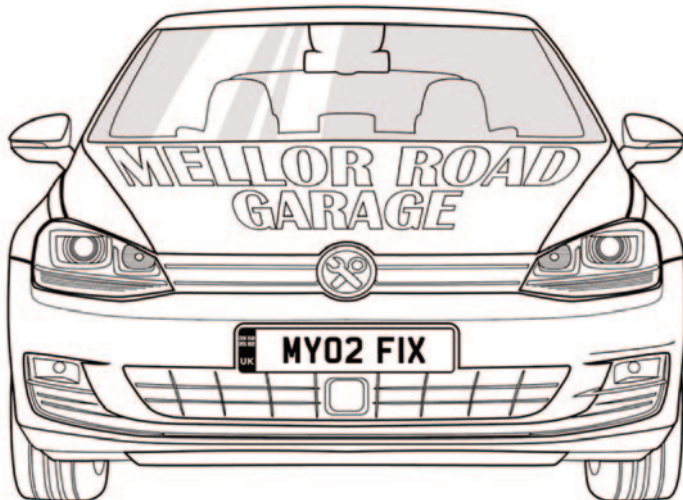
Research: The Centre will conduct dedicated theological research into the changing nature of culture and communication and how the church can better communicate its transformative message in the contemporary world.

Bishop Graham said: "We have a remarkable story in the Christian faith that has shaped cultures over centuries in profound ways. My hope and prayer is that this new initiative can help re-tell that story in imaginative ways for new generations and enable the Church to find a clearer voice to share its wisdom with others."



Easter Prayer 2022

*Dear Almighty, All-powerful Father God,
You brought light and hope out of darkness and despair. You brought life out of death when you raised Jesus that first Easter Day. Thank you that the tomb is forever empty and that Jesus is forever alive! No matter what is going on, no matter how little we understand, help us to hold on to the Easter truth – Jesus is risen! He is alive today and in Him we can put our trust, completely and confidently. Because of Jesus, death is defeated. Because of Jesus, the best is yet to be. Love wins! Hallelujah! We praise you, Lord, in Jesus name, Amen. Daphne Kitching*



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Telephone: 07871 435747

Synod approves rules to help churches meet carbon-reduction target

The Church of England's General Synod has approved new legislation to help churches meet carbon reduction targets.

Most of the changes will make it easier for churches to make adaptations such as insulating pipes, draft-proofing doors and windows, fitting new non fossil fuel boilers, electric pew heaters, electric car charging points and soft furnishings to help worshippers feel warm and comfortable. Meanwhile the installation of like-for-like fossil fuel boilers and new oil tanks will now be subject to a full faculty application.

The rules come as part of a wide-ranging approach to meet the 2030 net-zero carbon target set by General Synod in February 2020. In July (2022), Synod will discuss a full proposed route-map to net zero which is currently out for consultation.

The changes have been called a "positive and proportionate" part of the Church's response to the Climate Emergency. The proposals don'tt compel parishes to make changes, but do help to foster an informed approach to decisions when they are made.

The Church of England's lead Bishop for Environmental Affairs, Graham Usher, who is Bishop of Norwich, said that the General Synod's 2020 commitment had been "noticed and praised" at the COP26 summit in Glasgow last year. He said: "Our parish churches can be exemplars, leading the way in communities, for sustainable living." The rules will be laid before Parliament and come into effect on 1st July 2022.





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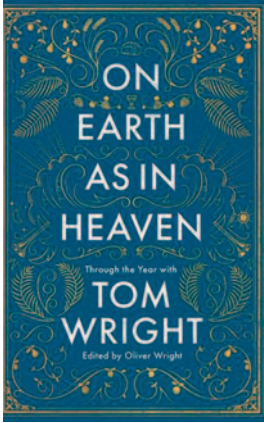
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by Tom Wright, SPCK, £19.99

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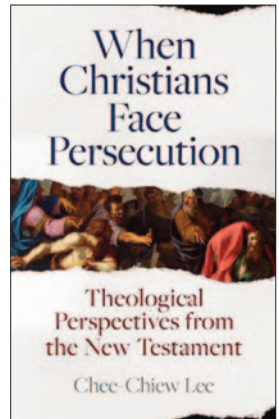
Now, whether you are new to Wright's books or already a fan, you can enjoy their wisdom each day with this thoughtful selection of 365 daily meditations that feature short passages from his classic works.

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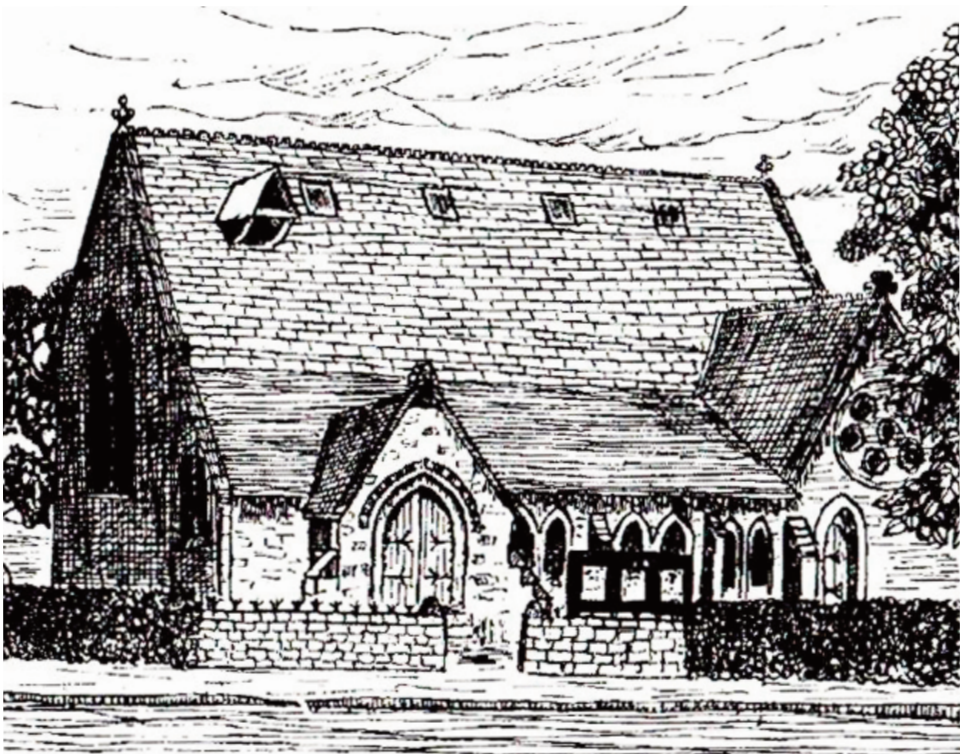
When Christians Face Persecution theological perspectives from the New Testament

By Chee-Chiew Lee, IVP, £16.99

What does the Bible say about persecution of Christians? The New Testament is filled with a range of experiences of Christian persecution – texts that it is crucial to engage with in order to fully appreciate the bewildering array of experience and strongly held viewpoints amongst believers today. Lee offers a thorough look at the biblical foundations, covering their responses to early Christian persecution, their evaluation of these responses, and how they encourage or persuade their recipients to persevere in their faith. Chee-Chiew Lee also brings these writings together to offer an integrated theology of facing persecution, reflecting on how the understanding of early Christian writers can be applied to the persecution of Christians today.



A small boy returned from Sunday School in tears. When questioned by his anxious mother, he explained: "This morning they told me that Jesus wants me for a sunbeam. But I want to be a train driver!"



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: Michelle Statham, Parish Rooms Supervisor (07871 435747)

Email: parishrooms@allsaintsheadleholme.org.uk

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@allsaintsheadleholme.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