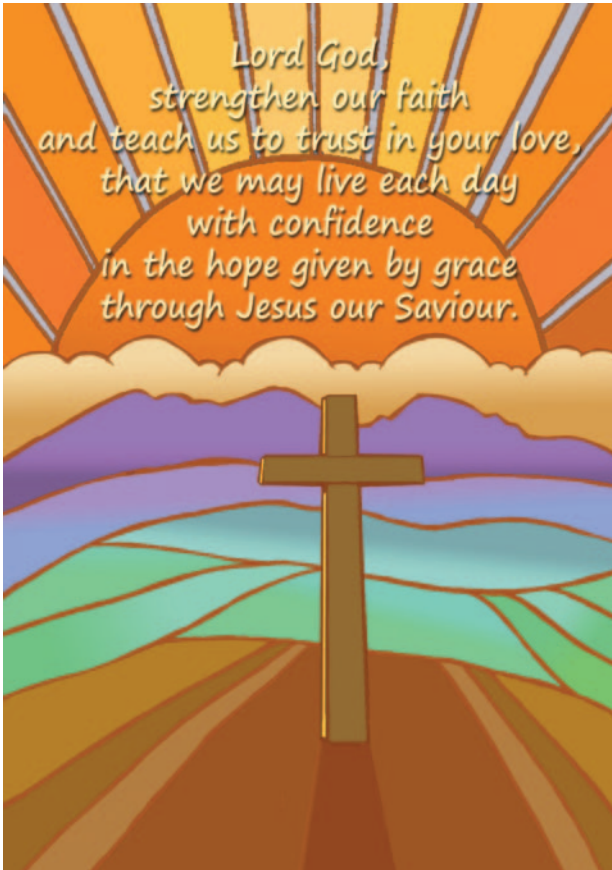


August 2022  
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# SAINTS ALIVE



# 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: @allsaintschadlehulme.org.uk. Alternatively, call one of our wonderful Churchwardens, John Ackerley 0161 486 1419 and Janet Ashman on 0161 485 7969.



*The Saviour's Transfiguration,  
Icon, painted around 1403  
Author unknown (until recently it  
was believed that the icon was  
painted by Theophanes the Greek)*

## CHRISTIAN FUNERALS

We give thanks for the lives of the following:

June 30 Susan Barratt

July 7 Jean-Marian Bramwell

July 15 Maureen Mary Chadwick

July 22 Keith Goodwin

# Take My yoke upon you, and learn from Me

August is the month when schools are off and many of us go on holiday. This year will probably be like the past few, with many opting for a ‘staycation’! The good news is that Jesus offers us a true rest:

‘Come to Me, all you who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls.’ (Matthew 11: 28-29). Are you feeling tired or burdened and in need of a holiday? Jesus invites you to spend it with Him!

The Invitation: Our holiday destination is Jesus Himself: ‘Come to me, all you who are weary and burdened.’ We can come just as we are, with all the burdens and sadness we carry from the last 18 months. Jesus doesn’t offer a ‘quick fix’ to deal with our issues; He simply offers Himself!

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

What’s so amazing about this holiday is that you can get all the rest your body and soul needs by simply staying at home!



**COPY DEADLINE FOR SEPTEMBER - AUGUST 12TH  
ALL COPY TO THE EDITOR PLEASE**

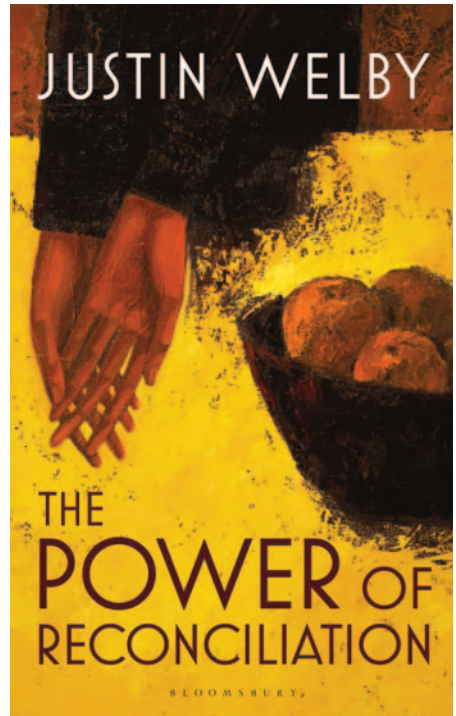
# Conflict in the Church “inevitable”

There will always be fights within the Church. It is inevitable. So says the Archbishop of Canterbury, Justin Welby. “The Church is full of people, people are full of conflict, and so the Church is full of conflict”.

But Justin Welby says he has learned that the Church need not shy away from this. Rather, Christians should aim to “stick with each other, listen to each other, try and find out about each other.” This knowledge, he said, is the only key to reconciliation.

“The Church at its best is full of people who quite often wouldn’t be seen dead together, but who are very pleased to be seen in the life of Christ together, because of the transformation that Jesus brings through the cross, which is the ultimate reconciliation.”

Archbishop Welby was speaking about conflict because it is the subject of his new book, *The Power of Reconciliation*. He describes it as an attempt to set out the principles he’d been developing and working with over the previous 20 years. He says that people in the Church need to ask: How can we see a way forward in which we can perhaps go on disagreeing vehemently, but can do so and remain united in love for one another? Loving one another isn’t always about agreeing. In fact, reconciliation isn’t about common agreement: it is about learning to love one’s neighbour as oneself. It’s deeply based in the gospel.”



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## A Message from God

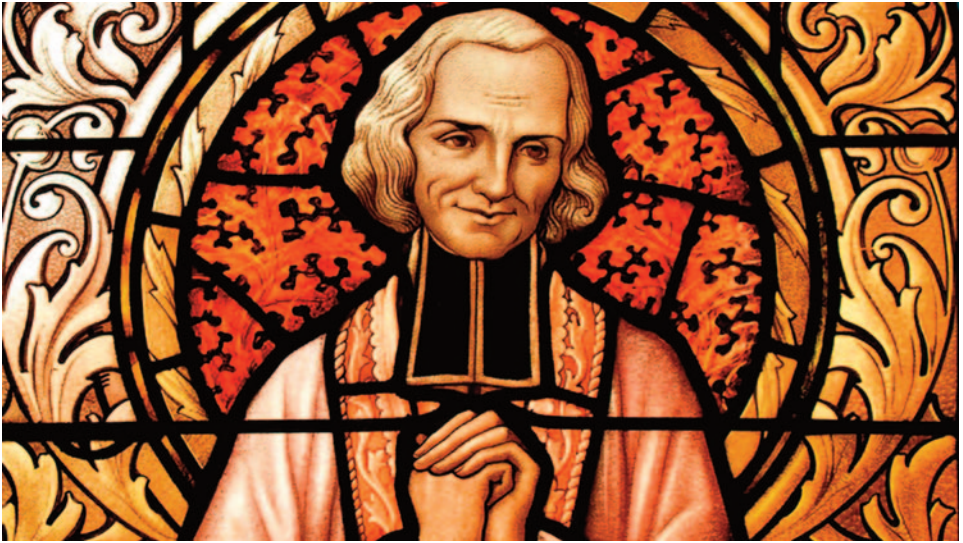
*Sometimes God says, "Slow Down, I want you to be still and listen. Can't you see you're going too fast? Know that I am here to take care of you."*

*Now and then our body needs to rest, Endless running can wear us down, So rest a while and let healing work, Slow down and let God speak.*

Judy Crowe







## Jean-Baptiste Vianney Spiritual Guide

Jean-Baptiste Vianney is the saint for those whose passion is to help people find peace with God.

Vianney was born near Lyons in 1786, the son of a peasant farmer. With no money for schooling, he first became a shepherd. But, like David in the Bible, his deep personal faith and zeal soon drew him away from guiding sheep to guiding people.

It took Vianney nine long years to become a priest. For one thing, he just couldn't learn Latin, but also he had to hide for a year to avoid being conscripted into Napoleon's army. But eventually, in 1815, at the age of 29, he was ordained, and after a curacy, was sent to the tiny village of Ars-en-Dombes near Lyons. Here he remained for the next 40 years, becoming known simply as the 'Curé d'Ars'.

Vianney soon proved that it did not take Latin to be an excellent parish priest. His ability to preach with simplicity and passion, and his gifts as a truly outstanding spiritual director soon had the people flocking to him for help.

At one stage in Vianney's ministry, he was spending up to sixteen hours a day hearing confessions and counselling people. He seems to have had a God-given ability to discern the real issues in a person's life, and to put his finger on the real causes of their problems. As the years went by, Vianney's fame spread, and tens of thousands of people came to the Curé of Ars-en-Dombes. (20,000 in 1855 alone.). The rich, poor, famous and obscure, all of them were welcomed and prayed with and helped by this extraordinary parish priest – sometimes up to 300 of them a day.

It was an exhausting routine, but Vianney felt he could not retire. And so eventually he died at work in his parish, on 4th August 1859. By then he was widely loved and respected not only by Roman Catholics, but also by the Protestants.

# Grace – it really is amazing

Most of us will know the hymn, Amazing Grace, by John Newton. Grace is an essential element of our faith, but what is it, exactly?

In everyday life the word ‘grace’ has many uses: in the courts, a pardoned person has been ‘shown grace’; in the arts, an exquisite dancer moves with beauty and grace; if someone undertakes an unpleasant task cheerfully and willingly, it is done with ‘good grace’ and composers sometimes add ‘grace notes’ to their music to enhance the playing of their music.

The biblical use of the word ‘grace’ is quite different! The New Testament describes grace as God doing something for us that we could not do for ourselves. That ‘something’ is the free and unearned favour of God towards us. It is God’s goodness which removes human inferiority and worthlessness and which raises our status. It pays the debt of sin. Grace welcomes the wretched, the weak and the wayward. It adopts us – homeless orphans – into God’s family.



The story of King David and Mephibosheth is a remarkable example of grace. (see 2 Samuel 9:1-13) When David discovered a disabled relative of a former friend, he opened the way for this person to be brought into the royal household. He was accepted into David’s family and given the same status as one of his sons.

Similarly, God accepts the unacceptable into His Heavenly Family. He accepts us as we are, regardless of status, health – or any objections we may have! Our gracious God loves us even though we are unlovely, undesirable and unholy.

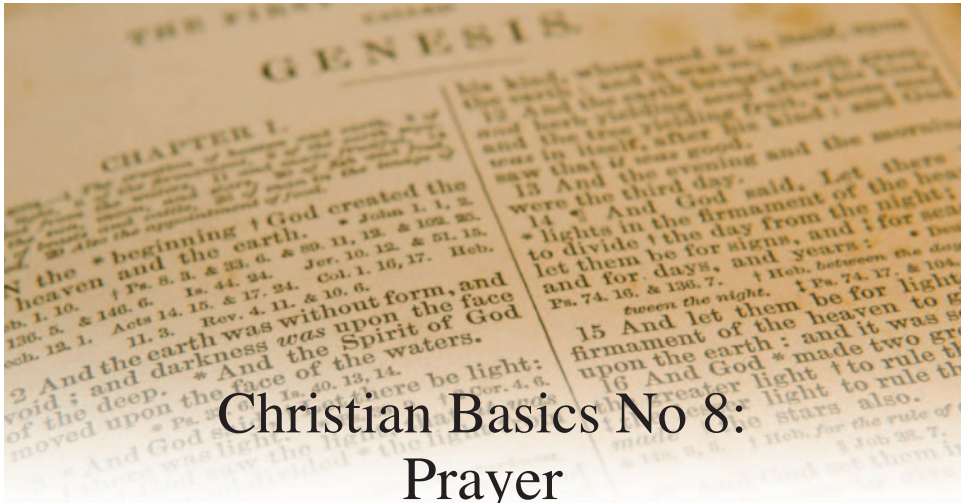
We must see God’s love in the gift of His Son. We can only be thankful that through Christ we have a new relationship with God. It is by His grace we are saved.

In John Newton’s famous hymn, he wrote ‘grace will lead me home’. Through the grace of God we can be assured of eternal life, joy, peace and security with Christ.

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*And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. (2 Corinthians 9:8)*

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## Christian Basics No 8: Prayer

Most of us identify with the disciples' request: 'Lord, teach us to pray' (Luke 11:1); having seen Jesus pray, they wanted to know how to pray!

### **A Loving Relationship**

Jesus begins with father: 'When you pray, say: Father' (2). Prayer is like a child asking their parent for help. This reflects Jesus' own intimate relationship with His Father. He invites us to share this relationship using the Lord's Prayer, as way into His presence (2-4). Imagine using this prayer as a child sitting on your parent's lap. God delights to hear us!

### **A Loving Readiness**

Jesus' parable makes the point that God is always ready to hear our prayer. When the man turns up at midnight asking for bread, his friend inside gives him whatever he needs because of his 'shameless boldness' (lit)' (v.8). If the man answers despite all his family being asleep, how much more will our Father in heaven respond to our prayers. We should never give up!

### **A Loving Richness**

Jesus concludes with a threefold promise: 'ask and it will be given to you; seek and you will find; knock and the door will be opened to you.' (9). Does this mean that God will give us whatever we ask for? As earthly parents only give good things to their children, how much more is this true of our heavenly Father: 'Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion?' (11,12). He doesn't give us everything we want, but what is best for us.

*'If God were to say to me, 'I want to give you a special love gift, what would you like?' I would say: 'you choose'' (SD Gordon).*

# Reflected Faith Series: the Awesomeness of God

Church buildings come in all shapes and sizes, and yet they can all be traced back to one of three basic designs.

They all have a Sanctuary which is the main altar or table area, and a Nave where the people stand or today, more usually sit. (We thought about the nave last month.)

The simplest plan will have just these two areas. The next would have a Chancel which is an area between the nave and the sanctuary, often marked by a step or a wooden screen and most often where the choir sits. The third basic plan is the shape of a cross – cruciform. These churches often have a tower where the four arms meet, rather than it being at one end.

Church plans grew and changed when new worship styles were introduced; e.g. if you want to do processions you will need some space for them, and so aisles were brought about. Every part of the building reflects something of the faith and thinking about God and the practicalities of worshipping Him.

This month if you can, have a look around the inside of a church building near you. What shape is it? In particular go up close to the sanctuary. In a Church of England building this area is likely to be grander, more highly decorated and even carpeted! The only people ‘allowed’ into this area are those directly involved in ‘celebrating’ the Communion or Eucharist.

This remembrance or celebration of Christ’s body and blood taking place here makes it the most ‘holy part’ of the church: hence the area is separated from the chancel by a step or an altar rail to alert everyone that this is ‘holy ground’.

Many years ago, when I was part of a church visit to India, I had the privilege of preaching, translated by the Bishop, and was invited to act as his deacon in the sanctuary. As such we were the only two people in the building who removed our shoes on entering the building. What does this space say to you about how awesome God is?







# Being brave?



Some time ago I was helping my grandson George into his car seat in the back of my car, when I accidentally banged his head. He started to cry. “Come on, George, be brave,” I said.

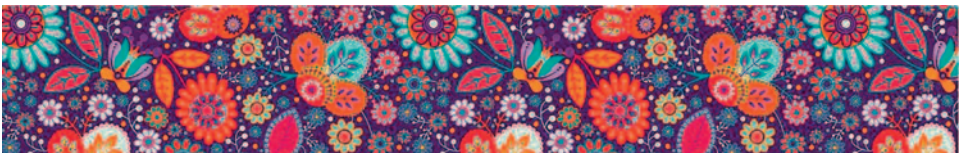
“But I don’t want to be brave!” he wailed.

I guess we all know that feeling.

Sometimes life is hard, and we know we have a need for courage, but somehow,

we just don’t want to be brave. We would rather give in, surrender to the difficulties, and wallow in self-pity. The Bible seems to constantly exhort us to be brave, to be strong, to take heart, to be courageous. And life during a pandemic and a war certainly calls for us to make a courageous response. But occasionally we may feel overwhelmed and ready to give in or give up.

Perhaps you are reading this at just such a moment. Maybe this comes as a message to you from God so that you do not lose heart. He knows you, and He sees your situation. And He speaks to encourage you, as He did to the church at Philadelphia: “I know that you have little strength (Revelation 3:8).” He is the compassionate and understanding God who draws alongside us, to give strength to the weary and power to the weak (Isaiah 40:29). You don’t have to do anything, simply turn to Him in your need and ask for help. You will discover, as the apostle Paul did, that when you are weak, then you are strong. His power will be demonstrated through your weakness. You can then do whatever is required of you, because He will give you strength.



# The Tingle Quotient

TQ – Tingle Quotient – is the name given to those things that can produce a tingle down the spine or a frisson of excitement. It could be a piece of music or the sight of an evening sunset at sea or a newborn babe. We look, we hear, and what we look at or hear evokes a sense of wonder and amazement that has an almost physical effect on us. Something sublime unfolds before us producing delight and awe: a hint of glory that leads us to wonder and even to worship.

The monk who lived in cell no 6 at the Dominican convent of San Marco in Florence must have felt that when he entered his room and saw for the first time the fresco of the Transfiguration that Fra Angelico had painted. I am sure the sight would have stopped him in his tracks, just as Peter, James and John were stopped in their tracks as they beheld their Lord transfigured before them on the mount.

From 1436 Fra Angelico painted a whole series of frescoes for the convent from the High Altar to the Chapter House to the cells of the monks. Here in cell no 6 there is a restrained simplicity and directness about the Transfiguration. One of the three disciples looks out towards us, while the other two are caught up in wonder and awe as they look on Jesus with the faces of Moses and Elijah on either side.

Here Fra Angelico is not seeking to impress a wealthy patron: he is providing a focus for devotion and prayer for the monks of his community. The scene speaks to us of that sense of awe and reverence. On 6th August we celebrate the feast of the Transfiguration. The Gospel accounts relate that special moment of revelation to the inner group of disciples. The glory shown to them evoked a sense of wonder and marvel, but also a sense of loss. For the glory proved elusive and just out of human reach. The moment of revelation passed, and the disciples had to go down the mount again to meet the crying needs of the world, all but forgotten when they were with their Lord on the mountain top.

The monk in his cell would ponder the glory of Fra Angelico's fresco, knowing that he would be called from his cell to take up his monastic duties. But the painting would go with him to sustain and nurture his life. It is the same with us: we have moments of glory. But they pass, and we must return to our daily lives. As we look on this month's painting, we sense that glory and wonder which can sustain us through life. As Thomas Jones says in his poem on this episode:

*Like a pearl we hold  
Close to our hearts  
what we have heard and seen.*



# Daily Prayer podcast celebrates 1,000th episode

The Daily Prayer podcast, brings listeners together twice a day for the short traditional services of Morning and Evening.

The podcast, available both via the Daily Prayer app as well as all major podcasting platforms, was launched in March 2021.

It has now been streamed more than four million times, with a monthly audience of

60,000 people. The Archbishop of York, Stephen Cottrell, said: “Reaching 1000 episodes of Daily Prayer is an impressive milestone. Being able to participate in Daily Prayer through the app has been of great help and encouragement for many to begin, sustain or develop their life of prayer. I often hear of people who have found a rhythm of prayer by using it. I’d like to thank all those involved in bringing the services together each day.” The services are usually led by the Revd Catherine Williams from Tewkesbury in Gloucestershire, with readings recorded by people around the country and music from St Martin’s Voices in London. The 1,000th service fell on the Feast of Mary Magdalene (22 July) with readings, psalms, and music to mark the day.

Canon Simon Wilkinson was diagnosed with terminal cancer in 2013. In the years that followed his diagnosis he continued turning to Matins and evensong to keep him “on track spiritually” – a pattern he said he followed ever since starting at Cuddesdon Theological College in the 1970s. “It was the bedrock of my spirituality along with the Eucharist for all those 40 or so years,” he said.

On discovering the Church of England’s online Daily Prayer podcast, Simon expressed his relief at “not needing to carry so many bits of paper or books at the same time”, as he explained: “I have found the whole experience to be transformative for me and for many others whom I have recommended doing the same thing. When I am particularly unwell, I am now able simply to switch on the iPad and lie back and listen to the services.”

Revd Laura Martin, Curate at St John’s and St Luke’s Harrogate said the Daily Prayer podcast from the Church of England was “a revelation” amid the Covid-19 pandemic. “At that time, finding the time and energy to retreat into prayer became more difficult. I found that my established rhythms of prayer went out of the window with the demands of home learning, home working and the general chaos of everything. I established a pattern of taking a walk whilst listening to the podcast and found much needed peace, connection with God, space to reflect and a deep sense of God’s presence as I walked.” She added: “It made a significant difference to my spiritual and emotional wellbeing during the winter period of lockdown.”



# Archbishop's Young Leaders Award joins Church's National Education Team

The Archbishop of York's Youth Trust (ABYYT) was established over 12 years ago by the then Archbishop of York, John Sentamu. Since then it has worked with some 130,000 young people aged five to 18 at more than 1,000 schools through its Young Leaders Award.

This award equips children and young people in character education, builds their leadership skills and faith development, and empowers them to undertake a variety of transformational social action projects in their local communities.

The ABYYT has also run other development opportunities for young people, including pilgrimages to Taizé in France, and is in the second year of running the National Younger Leadership Groups, which help develop leadership skills and character virtues for young people, in partnership with the Church of England Education team. The Trustees are confident that the new partnership with the National Society will provide a firm footing for this work to continue, and for more schools and young people to benefit from participation in the award. This includes plans to bring it to many more schools, Dioceses and Multi Academy Trusts (MATs) across the rest of England and also into Wales.

The ABYYT has received generous funding from the Benefact Trust over the past four years which has helped the project to develop and grow, among numerous wider stakeholders, donors and funders over the past 12 years. The Award will be renamed "The Archbishops' Young Leaders Award", and the Archbishop of York's Youth Trust will no longer exist as an independent charity.

Revd Canon Nigel Genders, Chief Executive of the National Society, said: "The National Society is delighted to be able to secure the future of The Archbishops' Young Leaders Award and it will form an exciting part of our overall strategy to be developing leaders, shaping policy and growing faith."

Bishop Robert Springett, Chair of Trustees, said: "This is a fantastic opportunity for the excellent work of the ABYYT to go from strength to strength under the national Education Team. Their connections with so many schools, Dioceses and MATs will bring the award to many more pupils and see the legacy of the Youth Trust extended long into the future."

Some members of the current Youth Trust team will join the national Education Office's team, under the leadership of Executive Director of Education, Andy Wolfe, who commented: "We are thrilled to be bringing this amazing award to many more schools, Dioceses and MATs through our extensive national partnerships where our work developing educational leaders at scale through the Church of England Foundation for Educational Leadership can be extended to the development of young leaders across England and Wales."

The strong links which ABYYT currently fosters with community schools will also continue to be developed and grown under the new plans. This is core to the values and work of the Trust and its employees.

Further information can currently be found at [www.abyyt.com](http://www.abyyt.com)



# The Door of Prayer

*When you feel you are forgotten  
And no-one seems to care,  
Close the door on all your trouble  
And open one in prayer.  
Let the light and love surround you  
And leave the world behind,  
And with the healing gift of a prayer  
Discover peace of mind.*

*When your rocky road seems endless  
Without a bend or turn,  
Light a candle in the darkness  
And watch it gently burn.  
Seek the hidden strength within you  
And find new courage there,  
Close the door on all your trouble  
And open one in prayer.  
Iris Hesselden*

# Transfiguration

*On the cloudy mountain  
they spoke about his departure:  
light shone from him  
as he bridged two rivers,  
slid eternity into time, just for a moment  
and we amazingly could hardly stay  
awake;  
our eyes were heavy, unseeing  
almost preferring sleep to glory  
until a shout disturbed the magic,  
piercing the fragile shekinah sheet,  
dissolving the picture  
and striking us all dumb,  
quite dumb but then a stiller, smaller  
voice came from the cloud:  
we woke and listened then.  
Tim Lenton*

# Arms of Love

*He stands with arms outstretched  
To embrace the whole world with love,  
Yet few come into His sheltering wing  
And rest upon the promise made above.  
He stands knocking at our heart's door,  
Listening for us to say, "Please come in."  
"Take my hand and lead me through  
This agonizing life of sin."  
He stands looking with eyes that care  
About the way we live, so others might see  
Whether it be sin and confusion  
Or, whether they see Jesus in me.  
He stands with arms open wide  
Saying, "I was nailed like this to a cruel  
tree." "It wasn't because of wrong I had  
done."  
"I died that you might be set free."  
Judy Crowe*



# A Message from God

*Sometimes God says, "Slow Down,  
I want you to be still and listen.  
Can't you see you're going too fast?  
Know that I am here to take care of you."  
Now and then our body needs to rest,  
Endless running can wear us down,  
So rest a while and let healing work,  
Slow down and let God speak.  
Judy Crowe*

# Poetry and music of God

The Holy Spirit is the poetry and music of God. The Christian tradition offers a magnificent variety of verse and song - new and old, ancient and modern - declaring that the Spirit, the breath of God, is blowing through our world, our universe. In beautiful, insightful poems, in serene or stirring melodies, generations of poets and musicians have been inspired to celebrate the indwelling presence of the Spirit in the whole of creation.

Music speaks without words, and poetry - “the finger of God’s right hand” - points to its message for the present time. Inaudible, invisible, intangible, the Spirit’s creative power and art calls us to see that “God is love, and anyone who lives in love lives in God and God lives in him” (1 John 4.16). Where love and goodness and truth are neglected or destroyed, the world is impoverished and God is dishonoured. The Spirit, the poetry of God, teaches God’s people to cherish beauty in all its forms, and widens the circle of love.

In our everyday conversation, whether or not we are people of faith, we take for granted the part played by the Spirit in our lives, and we show this by the very words we use to describe our most soulful experiences. When we stand before a work of art, or admire the effortless grace of a dancer; when we listen to beautiful music, or read a poem that touches us deeply; when we take delight in the beauty of the earth, we spontaneously use words such as “breathhtaking”, “awe-inspiring”, even “mind-blowing” or “out of this world”. And we talk of “the wind of change” when we become aware of signs of transformation and renewal in the way we conduct affairs in our home town, our country, or in the wider human community. When we take a deep breath, or impart “the kiss of life”, it is the Spirit of God who revives and restores us.

In Latin, the word “spiritus” denotes both “breath” and “wind”, and both are unforeseeable, undividable. Jesus, in his conversation with Nicodemus, refers to this unpredictability: “You know well enough how the wind blows this way and that. You hear it rustling through the trees, but you have no idea where it comes from, or where it’s headed next. That’s the way it is with everyone ‘born from above’ by the wind of God, the Spirit of God” (John 3.8; tr. Eugene Peterson, *The Message*). The wind does not blow in the same direction all the time, nor does it usually linger. The same is true of physical breath, the force that sustains life: we can hold our breath, but not for ever. So we need to respond in the moment, allowing the wind - the breath of the Spirit - to blow through our lives, pulling us out of the worry and dread of the present; encouraging us to sing again; animating us to seek new horizons; stirring us to prayer and action.

When the Spirit hovers over the chaos that surrounds us, the breath becomes a tempestuous wind - a wind from heaven that challenges and confronts, upsets our old ideas, and impels us to take another path, a new direction. Where there is chaos and fear, change is needed. The Spirit opens the windows of minds that shrink from too much reality; touches hearts that are closed to God’s healing presence; opens eyes blind to earth’s surprises. Paul tells us that the Spirit helps us in our weakness, and gives us the confidence to move on in hard times, to begin afresh. (*Continued on page 13*)

Our recognition of the “person” of the Spirit of God finds its richest verbal articulation in poetry, and poetry delights in signs and symbols. The Spirit is a powerful wind, gusting through the Christian community today, just as it did at the first Pentecost. This wind from heaven is unstoppable: it drives us on, carries us forward. In good times and bad, the Spirit influences the unfolding of the future, enabling us to look at reality not with passive resignation, but with an active hope. We ask the Spirit of God to come into our lives, to re-create the face of the earth.

Fire is one of the clearest biblical images of the Spirit: a flame that lights up the world, that chases away shadows. In the radiance of this light, we find ourselves able to discern moments of blessing, even when we are surrounded by sorrow, and to discover seeds of hope, even when we are on the edge of despair. We ask the Spirit of God to lighten our darkness, and reveal to us the daily miracles of creation.

The Spirit is also represented as a spring of living water, a river that cleanses and refreshes as it flows through our broken world. Rippling waves echo the Spirit’s song, calling us to take risks, to be ready to sail into the unknown. Perhaps we sometimes feel as if our little boat is drifting in the dark. Are we lost in the night, clinging to half-hopes of finding our way? Suddenly, a strong wind fills the sails, and unlooked-for courage gives us strength to continue. So, we sail on, asking the Spirit to lead us and guide us.

Music is a reaching out of the soul to God, and the Spirit is both singer and song.

The singer’s voice proclaims good news to God’s people: in everything that happens to us, there is a sacred potential, for we are held in God’s loving hands. Sometimes, the voice challenges and disturbs us, pulls us away from the lifeless things of the past; it calls us, as Teilhard de Chardin put it, to “harness for God the energies of love”.

In our violent, destructive, and unjust world, in our political conflicts and personal quarrels, peace is a gift that we long for. The dove is the precious symbol of the peace that the Spirit brings: a peace that binds us together, sets us free, and encourages us to trust in tomorrow. We ask the Spirit to show us how to pull down the walls of hatred that we have built, and to live together in love, peace, and justice on the earth that is our common home. It is good to reflect that the Holy Spirit - the poetry of God - expands the soul, and reminds it of its spiritual cravings and needs.

When things look bleak, when we feel miserable and anxious, the Spirit of God stirs in us the energy of joy. When we are restless, troubled, or burned-out, the Spirit deepens in us the energy of peace.

As we struggle to act justly, love tenderly, and walk humbly in God’s presence, the Spirit strengthens in us the energy of goodness. When a thoughtful word or gesture could take the sting out of hurtful gossip, the Spirit creates in us the energy of kindness.

When we treat others harshly, and when we misuse the things of God’s creation, the Spirit restores us with the energy of gentleness.

*Sister Teresa White belongs to the Faithful Companions of Jesus, and is the author of Hope and the Nearness of God: The 2022 Lent Book, published by Bloomsbury at £9.99*

# A Barnabas Church?

In April I found myself in Nepal visiting the Church there. The Church in that land has experienced sustained and significant growth over recent years, and it was a privilege to spend time with brothers and sisters there.

One morning I was sitting with a group of hospital staff gathered together for their morning devotions, and almost inevitably I was asked to “share a word”. I had nothing prepared, but I was sitting next to someone called Barnabas so I took his name as my cue.

If we’re allowed to have biblical heroes, Barnabas would be mine. He’s a man that did so much good. Trace his story through the early chapters of Acts and what do we find?

The first we hear of him is that he’s generous with his possessions, as he sells a field and gives the apostles the proceeds (Acts 4:36-37). He’s the one through whom Paul enters into his incredibly fruitful ministry (Acts 9:27 & 11:25). He recognises the grace of God as the gentiles are brought into the church in Antioch; he’s a catalyst of much church growth (Acts 11:24). And he’s the early leader of the Church’s mission (Acts 13:2).

So, seated next to Barnabas as I was, I asked why the younger Nepali Church was growing when the older Church, where I live, was in decline. In the UK, and in much of the western world, as a Church we face a combination of indifference and suspicion. But we can’t use that as an excuse, because while the church in Nepal doesn’t face indifference, it faces considerably more pressure and suspicion than we do in the West. And yet it is growing.

So what explains the difference? The answer lies in the biblical Barnabas. Luke tells us he was “full of the Holy Spirit and of faith” (Acts 11:24). Those words speak of a powerful combination of the human and the divine, as the holy power of the Spirit is met with human hope and faith. And it’s the intersection of the two that made Barnabas’ life in mission so fruitful. And so Barnabas is a blueprint for each of us personally: a living demonstration of what happens when the holy and the human meet.

But more than that: Barnabas is a blueprint for the Church too; collectively we too should be a living demonstration of what happens when the holy and the human meet. And that explains, at least in part, the state of the Church in Nepal. As I told the people that morning in the hospital, it’s no exaggeration to call it “a Barnabas church”. It’s “a good (Church) full of the Holy Spirit and of faith”, a place where the holy and the human meet, so that, as a consequence, a great many people are being brought to the Lord.

The name “Barnabas” means “son of encouragement”. And the Nepali church should indeed encourage us: look what can happen when a Church is filled with the Holy Spirit and with faith! But at the same time the Church in Nepal is also a challenge to the western church. What do we lack that this Church has? How can we too be filled with the Holy Spirit and with faith? How can we be a place where the holy and the human meet?

Surely we must begin with prayer. We must recognise our emptiness, and ask to be filled. And may we indeed be filled with the Holy Spirit and with faith that through our faithfulness and fruitfulness a great many more people might be brought to the Lord. Globally, may we be “a Barnabas Church”

*Revd Canon Philip Mounstephen, The Executive Leader of the Church Mission Society*



# ‘Choir Churches’ to be funded as part of projects to spread the Christian faith



A total of £249,530 has been awarded to The Church of England in Lancashire to invest in up to 24 ‘Choir Churches’ where children will be taught hymns and anthems from the English choral tradition, meeting as a new congregation of parents, teachers and the wider community.

The Choir Church initiative in the Diocese of Blackburn will include regular worship and will be formed following similar projects in east London

parishes and schools, led by Tom Daggett of the Choir Church Foundation.

The Bishop of Burnley, Philip North said: “This is a fantastic initiative; we are delighted to be pioneering Choir Church in our Diocese on a scale never before attempted.

“With our Choir Church Project we aim to connect home, church and school in a fresh approach to outreach; providing opportunities in places where they may not be available otherwise.”

Innovation Funding is aimed at helping parishes explore new ways of sharing the Christian message alongside tried and tested approaches.



Dioceses are encouraged to apply for funding for projects lasting up to three years that could act as blueprints for future mission and growth across the country. A total of £1.7 million been awarded in Innovation Funding round for the following projects:

Birmingham, Safe Spaces– helping churches in disadvantaged neighbourhoods, such as inner city and outer estates, to nurture the faith and ensure they can welcome young people who have had no previous contact with Christianity.

Blackburn – Choir Church, up to 24 Choir Churches working with schools in parishes across the diocese.

Bristol – Swindon New Town for a project to adapt successful outreach approach, into a traditional Catholic parish.

London – Youth Ministry in Communion, to expand on a youth network in the Anglo Catholic tradition, started last year (currently involving nine parishes in London).

Royal School of Church Music – Hymnpact – to help fund a programme to nurture faith through singing and appreciation of hymns and spiritual songs in schools in partnership with a range of churches.

Southwark – Bubble Church- funding to expand Sunday worship that is friendly for parents and children with no previous contact with the church.

St Hild College – Seedbed - training for lay people to evangelise and plant churches.






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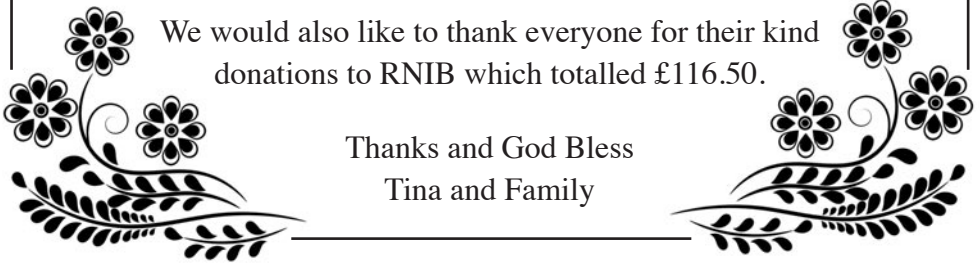
Tina, Paul and David Goodwin and families would like to thank all those who attended Keith's funeral on the 22nd July.

Many thanks also to those who kept us in their thoughts and prayers although they were unable to come along on the day.

Tina is very grateful to Janet Ashman and Mike and Angela Aiers for officiating at the back of church, and to all the other All Saints' friends who have offered their loving support before, during and after the service. Keith would have greatly appreciated their kindness.

We would also like to thank everyone for their kind donations to RNIB which totalled £116.50.

Thanks and God Bless  
Tina and Family



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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)



# Ukrainian soldiers treat Bible like ‘a life-saver’

Since the war broke out more than six months ago, Bible Society has been making the Bible available to soldiers as well as civilians in Ukraine.

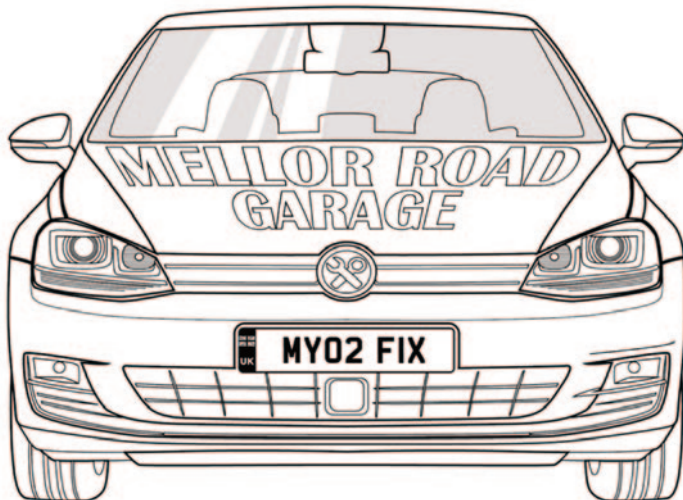
Recently, Serhii, the commander of a military unit, told Bible Society colleagues in Ukraine how vital the Bible is to his troops. He said, “It is very important for soldiers to have the Bible. Things are very tough at times and many soldiers are praying to God. “They may have never attended a church before. They may not have believed in God before. But now they are turning to Him. Many of them treat the Bible as a life-saver. I have a friend, an officer.”

He also received a Bible from our chaplain. Sometimes he faces situations that seem to be desperate. He turns to the Bible and he says, “You wouldn’t believe it. Every time I find an answer. The Bible has a way out! I do as the Bible says and everything works well. So, for those people who are facing enormous pressures on the frontlines, who experience hardship, both physical and moral, when they have this Bible in their pocket, when it gets very hard, a soldier can open it and find words that he needs to hear at that very moment. It is very important. Thank you!”

*You look like my brother,  
Why should we fight and kill?  
And you look like my sister,  
Loved and remembered still.  
And all those other people,  
Like some I used to know,  
My childhood friends and absent friends  
I lost so long ago.  
If we are all one family  
Why can't we seek and find,  
A better understanding  
With hope for all mankind?  
You look like my brother,  
Let friendship now increase,  
And clasping hands around the world  
We'll find the way of peace.*

Iris Hesselden





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# Working from Rest



August sees many of us taking holidays to get some well-earned rest from working. But what is the biblical relationship between rest and work? The Bible shows us that we are to work from rest, not rest from work. How is this working out in our current experience?

When God created human beings on the 6th day, the next full day was a day of rest

before the work began: 'Then God blessed the seventh day and made it holy, because on it He rested from all the work of creating that He had done.' (Genesis 2:3). Sunday is a day of rest at the beginning of the week.

Jesus lived out this rhythm of rest and work in His own ministry: 'Very early in the morning, Jesus got up and went off to a solitary place, where He prayed' He then told His disciples: 'Let us go somewhere else so that I can preach there also. That is why I have come.' (Mark 1:35-38).

Here is a rhythm for our own lives: 'I am the vine; you are the branches. If you remain in Me and I in you, you will bear much fruit' (John 15:5). Our work/fruitfulness arises out of the time we abide/rest in Jesus. He will then show us what aspects of our lives need pruning: 'while every branch that does bear fruit He prunes so that it will be even more fruitful.'



Let's use this month to reflect on how this pattern is working in our lives:

Are we spending enough time 'abiding' in Jesus?

Are we putting our energies into the right balance of rest and work?

Are there unproductive areas of our lives and churches that need pruning?

Remember God created us as human beings not just human doings!





"Due to our failure to secure a holiday-relief organist, the next hymn will also be sung to the tune, *Chopsticks*."



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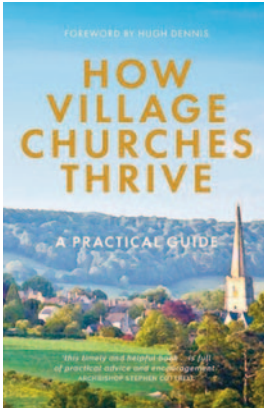
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# Good Reads



## **How Village Churches Thrive: A practical guide**

*Edited by Robert Atwell, Gill Ambrose, and Helen Bent*

*Church House Publishing £9.99*

Hugh Dennis's carefully constructed foreword to *How Village Churches Thrive* highlights a great conundrum for rural parishes when he describes evident affection for his village church without once mentioning allegiance to the Christian faith. Similarly, although conversations on the streets of our benefice often include the question "How is the church doing?", they seldom translate into regular engagement with our work and worship. Clearly, support for church buildings as a key component of what defines "a village" persists, particularly

among older residents, while the Church is still cautiously perceived as an institution with a positive impact on community life.

Simon Jenkins, who starkly described the Church of England as "the museum of the country", also stated that in church he experiences only "the memory of faith present in an old building". *How Village Churches Thrive* offers a practical guide to building on the positives of the former statement, exploring how rural churches can assist neighbourhoods to discover what it has meant, does mean, and will mean to be living and connected communities. Simultaneously, through gentle probing and widespread examples of good practice, the book provides a fruitful response to the negativity of Sir Simon's latter remark.

In ten short chapters, by a variety of authors with a range of experience, Anglican and ecumenical, it covers ten significant areas. They include extending a warm welcome, caring for God's acre, cultivating festivals, reaching the isolated, and communicating effectively. Each chapter begins by flagging up three key learning objectives and provides a brief overview of the subject, a selection of case studies, and a collection of "Great Resources", giving further depth and inspiration.

More detailed attention on how increasingly large multi-parish benefices might interconnect and develop as the Body of Christ, each parish contributing skills, experiences and resources to a growing whole, would be extremely useful. But this project is a starting point, not a fully formed roadmap for a rural renaissance, and it does a commendable job in offering both space and stimulation for individual parishes, or benefices, to envisage imaginative strategies applicable to their own situations.

Having suggested to our benefice churchwardens and Readers that this is an ideal book to work through with a PCC or whole church community, I have received an enthusiastic response, and am hopeful that this timely volume will give encouragement and inspiration to many involved with the growth of vibrant and gospel-centred communities in rural settings.



## 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.



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# All Saints Cheadle Hulme

# PARISH DIRECTORY

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**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)

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**Church Room Bookings:** Mr Neville Ashman (485 7969)

**Parish Rooms Bookings:** Michelle Statham, Parish Rooms Supervisor (07871 435747)

Email: [parishrooms@allsaintsheadlehulme.org.uk](mailto:parishrooms@allsaintsheadlehulme.org.uk)

**Electoral Roll Officer:** Dr David Jones (01625 850997)

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

**Website and Social Media:** \*Ms Sarah Ball Email: [comms@allsaintsheadlehulme.org.uk](mailto:comms@allsaintsheadlehulme.org.uk)

**Parish Magazine Secretary and Treasurer:**

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\*Miss Irene Walton (439 6096)

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