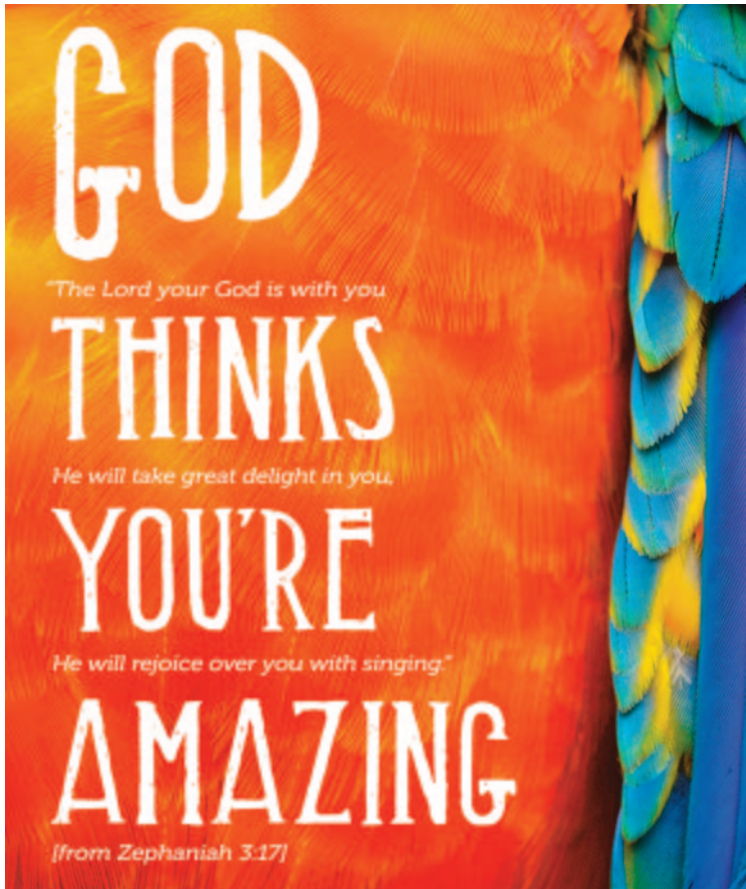


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SAINTS ALIVE



ALL SAINTS

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

INFORMATION PAGE

SUNDAY SERVICES

8.00am Holy Communion (2nd in month)

10.00am Parish Eucharist

6.30pm Evensong

WEEKDAY SERVICES

Holy Communion

Thursday 10.00am.

Holy Days to be announced.

Matins

Daily at 9.00am.

CONFESSION AND SPIRITUAL COUNSELLING

By arrangement with the Clergy.

ARRANGEMENTS FOR BAPTISMS, BANNS AND WEDDINGS

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

MOTHERS' UNION

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

MENS' SOCIETY

Monthly meetings on the 1st Thursday,
September to May, at 7.30pm in the
Meeting Room.
Chairman: Mr Bradley Torbitt (486 9387).
Secretary: Mr Mike Parry (485 7886).

FRIDAY CLUB

Fortnightly meetings on Friday evening
usually in the Meeting Room at 7.30pm.
Open to women of all age groups.
Chairman is Lily Mitchelhill (485 5187)
Secretary is Julia Ball (440 8647)

JAMES GROUP

The James Group exists to encourage the
Church's ministry of healing, and the practice
of regular intercession for the sick.
The branch meets monthly to say an Office
of Intercession: there is also a monthly
Corporate Communion. For further information
please contact: The Secretary: Pat Yates
(485 4546).

BIBLE READING FELLOWSHIP

Secretary: Mrs Julia Ball (440 8647).

UNIFORMED ORGANISATIONS

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

Contact: Andrew Thompson
email:andy.thompson@cheadlescouts.org.uk

Beavers: (7th Cheadle Hulme)

Meet on a Friday 6.00pm - 7.15pm in the
Parish Rooms. Contact: Kirstie Stamp
email:kirstie.stamp@cheadlescouts.org.uk

Brownies: (11th Cheadle Hulme)

Meet on a Monday 6.00pm - 7.15pm at
Thorn Grove. Contact: Jo Taylor
brownowl11ththeadleulme@yahoo.com

Rainbows: (2nd Cheadle Hulme)

Meet on a Monday 6.00pm - 7.00pm





VICAR'S LETTER

Dear friends,

This week we see the beginning of COP26, where leaders across the world come together to decide how to combat the climate crisis we are currently facing. It can feel overwhelming about the enormity of the crisis and as an individuals we can think, 'what difference can I really make?' In the beginning of the Bible in Genesis 1:28 humans are tasked in looking after the world. The word used is to have 'dominion' over it. Humanity has taken this to mean to be dominating the world. To exploit the world, its resources, and the animals in it, forgetting that humanity is part of the world too.

We humans have a responsibility to care for our world. God put humans in charge of caring for the world and everything in it. During these next two weeks, it's time to pray for our leaders as they make crucial decisions. It's time to reassess how we each consume this world and its resources and make decisions to reduce our carbon footprint.

To think about eating locally sourced food, swapping one-use plastic to something more sustainable. What we can each do individually is small but collectively it can make a big impact. Recently we have also celebrated our Patronal Festival of All Saints' Day.

We remember those who have gone before us. Those who have faithfully followed God. With All Saints' Day in mind may we change our behaviour towards our beautiful planet so that the saints of the future may enjoy this amazing blue and green planet of ours.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God.

Hebrews 12:1-3

If you would like to pray for COP26 then the Church of England has prayers for each day here: www.chester.anglican.org/cop26/cop26.php

Stay safe and God bless

Rev'd Sarah Hancock

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

Bishops join leaders of other faiths to demand climate action at COP26



Faith leaders have been joining together to demand climate action ahead of the COP26 meeting in Glasgow (1st – 12th November).

Graham Usher, Bishop of Norwich, and lead Bishop on the Environment for the Church of England signed the letter alongside leaders of every major Christian denomination and representatives from Baha'i, Buddhist, Hindu, Jain, Jewish, Muslim, and Sikh communities.

The declaration states: “We remind governments of their commitments made in Paris in 2015 to limit global warming to 1.5 degrees, and of Article 17 of the Universal Declaration on Bioethics and Human Rights to protect the environment, the biosphere and biodiversity. We call upon them to take the urgent action needed to avert the loss, damage, and forced migration threatened by climate change. “Across our doctrinal and political differences, we know that we must change our ways to ensure a quality of life which all can share, and we need to provide hope for people of all ages, everywhere, including future generations. To offer hope in the world we need to have confidence that those in power understand the vital role they have to play at the Glasgow COP26.”

The Glasgow Declaration pledges a response to the challenge set by the climate emergency through being “advocates for justice by calling on governments, businesses and others who exercise power and influence to put into effect the Paris agreement; to make the transition to a just and green economy a priority; and to commit to science-based targets that are aligned with a healthy, resilient, zero-emissions future.”



Andrew – first disciple of Jesus

Andrew, whose feast day ends the Christian year on 30th November, is probably best known to us as the patron saint of Scotland, though his only connection with the country is that some of his bones were reputedly transported in the 8th century to Fife and preserved at a church in a place now named St Andrews.

In fact, there are so many legends about him all over Europe and the Middle East that it's safest to stick to what the Gospels tell us – though the tradition that he was martyred by crucifixion is most likely true and is perpetuated in the 'St Andrew's Cross', the 'saltire' of Scotland.

The Gospels record that he was one of the first disciples of Jesus, and the very first to bring someone else to Christ – his own brother.

Like many fervent Jews at the time Andrew and an unnamed companion had been drawn

to the desert, to be taught by the charismatic prophet known to us as John the Baptist. Many thought that he was the long-promised Messiah, but John insisted that he was not. 'I am the voice crying in the wilderness,' he told the crowds. 'Prepare the way of the Lord! One comes after me who is greater than I am.'

So when one day John pointed out Jesus to Andrew and his friend and described Him as the 'Lamb of God', the two young men assumed that the next stage of their spiritual search was about to unfold. So, as Jesus made off, they followed Him. All the more strange, then (though, on reflection, very true to human nature) that when Jesus turned and asked them what they were 'seeking', all they could come up with was a lame enquiry about his current place of residence: 'where are you staying?' Or, perhaps, they were hinting that what they were seeking could not be dealt with in a brief conversation. If they could come to His lodgings, perhaps their burning questions might be answered. The reply of Jesus was the most straight-forward invitation anyone can receive: 'Come and see'. Come and see what I'm like, what I do, the sort of person I am. What an invitation! The results of their response were in this case life-changing – for themselves, and for many other people. Andrew brought his brother, Peter, to Jesus. The next day Jesus met Philip and called him to 'follow'. Philip then brought Nathaniel. The little apostolic band who would carry the message of Jesus to the whole world was being formed. They came, they saw, they were won over! And right at the front of the column, as it were, was Andrew, the first disciple of Jesus.



Caring for Creation



This month sees the eagerly anticipated COP26 climate conference in Glasgow. As Christians, we need to hold together two key insights, if we are to engage with the challenge of climate change:

The world is not ours:

‘The earth is the Lord’s and everything in it’ (Psalm 24:1). The world is not ours, but God’s!

If we understand this, we will rediscover the responsibility of our calling to care for God’s world: ‘The Lord God took the man and put him in the Garden of Eden to work it and take care of it.’

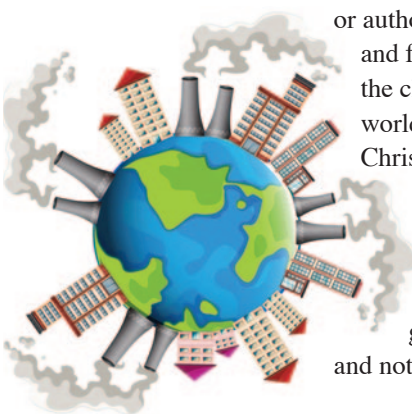
(Genesis 2:15). This challenges our consumer mindset, that says the resources of the earth are both limitless and exist for our pleasure. As well as caring for the planet, we also need to care for its people, for it’s the poorest who will suffer the most from climate change. According to the World Bank, 100 million could fall into poverty by 2030. We cannot properly address the climate crisis until we can finally re-learn our place in God’s world!

We belong to Christ:

We also belong to the one in whom: ‘all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers



or authorities; all things have been created through him and for him.’ (Colossians 1:16). We can look forward to the climax of history when God will restore the broken world and make everything new. We are empowered by Christ to take our proper place as stewards of the earth, as we share in this hope. We are called to love God and neighbour, and care for the planet by living simply, recycling, conserving energy and choosing reusable options. However great the climate crisis gets, as Christians, we can engage in it with faith and not with fatalism!



The nature of changes in climate and environment that we are living with threaten not only the wellbeing but also the being of our species on this planet in the long term and in the middle term they threaten some of the most vulnerable populations on Earth.

Rowan Williams, former archbishop of Canterbury, March 2019

Reflected Faith Series: The Bread We Share

Last month we thought about the bread we share at the Communion table and what we do with any that is left over.

Christian beliefs and thoughts about the consecrated bread range from it being a reminder to us of the love that Jesus showed for each of us by and through His death too, at the consecration the bread becomes the literal flesh of Christ that we are invited to consume. Wherever the church and the people are on that spectrum, the priest is always careful about the way the bread is handled. As we noted last month, this includes which container it is placed in to convey it after the service to those unable to attend. But what happens to any small pieces that may have been broken, like crumbs, upon the altar?

Although the altar is covered with a white cloth, there is another smaller cloth placed on top of it onto which the bread and wine, in their respective containers, are placed.

The bread is usually on a plate or bowl-shaped dish called a paten, with 'extra' bread kept on a side table – the Credence Table – in case more is needed to be consecrated.

The smaller white cloth is called a Corporal and is typically 12 inches (30cms) square.

The name comes from the Latin *corpus* meaning body, and this is folded in three in both directions (then sometimes starched) and ironed in such a way that when it is opened onto the altar all the folds are 'downward' so it forms a 'bowl' shape to catch those crumbs.

After the Communion is shared, the cloth is then folded back upon itself and later taken outside the building and shaken to allow any crumbs to return to nature.

This month: Next time you are able to go to a Communion Service, watch as the priests lays up the table for the time of consecration. Perhaps, before the service, the sacristan may open the corporal and place it there. In your own home what is so precious that you try and catch every crumb? How do you do it?



How to tell your life story – and how to make changes to it



Ever wondered how to tell the story of all the ways God has been at work in your life, maybe through many decades?

Or have you struggled with your life story, looking to rewrite the narrative and bring a change of direction? Two British writers – one a professional communicator and journalist, the other a psychologist, actor and priest – have been tackling these issues in newly published books.

Corporate communicator and blogger Kate Nicholas has written ‘Soul’s Scribe,’ (Authentic) a guide to help Christians ‘connect their story with God’s narrative’ and communicate their journey of faith in an honest, engaging way.

Kate, formerly international communications director

for World Vision, firmly believes that every Christian has a ‘soul story’ to tell.

She encourages her readers to explore how they have experienced God in the ‘different chapters’ of their lives.

‘Soul’s Scribe’ is both a helpful guide for any Christian wanting to share their testimony in an engaging, insightful way, and also a tool for reflection, as readers look back over their lives and see where God has been at work.

In contrast, André Radmall, a psychologist and trained actor, who is also a Church of England priest, has written ‘Get Unstuck: Change the Script, Change your Life’ (Rethink Press) as a way of helping people understand the narrative they tell about their lives – and seek to change it.

André, a minister in St Albans, Herts, says: “I’m aiming to give a practical roadmap for people to change the scripts that block their way to freedom and allow them to step into the performance of their lives.”

The book, aimed at a broad readership beyond churchgoers, is structured in three ‘acts,’ and focussed on understanding the current ‘story’ we tell about ourselves, rehearsing new stories, and then putting them into action.

Two books. Two different perspectives. But both are rooted in the writers’ commitment to help people understand their lives, and the stories they have to tell.

God is at work in all our lives. Sometimes we need to stop, take a breath... and see what the Almighty is seeking to do in and through us, in this season of our lives.

Maybe even today.



Waiting for the Future

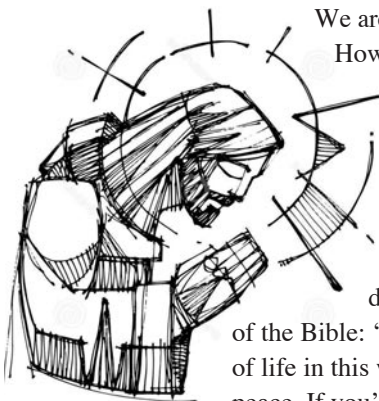
The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. They will neither harm nor destroy on all my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea.'

(From Isaiah 11)



When pain, conflict, stress, and sorrow flood our lives we can lose sight of God's promise of a different kind of future. Isaiah was living in desperate times. The leaders had made treaties with evil nations because they thought it would bring them security and riches – but disaster loomed. Isaiah knew that his nation was sleepwalking into war and destruction.

God gave Isaiah a picture of hope: the distant future, which is also our future. The wolf will no longer devour the lamb but lie alongside it. A child can plunge their hand into a viper's nest and not fear. There is safety and unity on God's holy mountain: a picture of eternal rest with our Creator.



We are built for heaven, and occasionally we remember that.

However comfortable we are right now, evil and pain can render us powerless. Our souls groan along with the Holy Spirit, longing to live with Christ in a renewed and perfect world. Whether we're conscious of it or not, we're all waiting for Christ to return and make this world right.

This week, challenge yourself to take time out each day, amid the pre-Christmas chaos. Pray the final prayer of the Bible: 'Come, Lord Jesus.' Remember the temporary nature of life in this world and Christ's promise to return and bring true peace. If you're despairing, it will be a prayer of comfort for you.

If you're comfortable in this life, it may stick in your throat. This Advent, pray it anyway.



Nationwide digital churchyard mapping project underway



The first few of 19,000 churchyards have been surveyed as part of a Church of England project to create a free digital map of every grave and feature in every churchyard in the country.

The ancient church of St Bega on the shores of Lake Bassenthwaite in the Diocese of Carlisle was the first churchyard to be scanned by the surveyors, using sophisticated laser equipment, as part of the national programme.

A new website will go online in the new year, giving free access to the map. It is expected to be of special interest to local community groups, conservationists, and those researching family history.

The website will also enable the charting of biodiversity and green technology. The Church of England has partnered with Cumbrian-based surveying company Atlantic Geomatics who will use back-pack mounted laser scanners to map churchyards. They will also photograph all the visible headstones.

There are around 19,000 Anglican burial grounds in England, and the ambitious scheme will aim to digitally survey the majority over the coming seven years. Data on burials will be combined with other information, such as the National Biodiversity Network Atlas, to present the most complete picture of churchyards to date.

The project will come at no cost to parishes or dioceses in the Church of England and parishes will have free access to the map through a new web-based record system which is set to launch in Spring 2022. There will also be the option to subscribe to additional services.

Substantial funding for the programme has been given by Historic England, with the National Lottery Heritage Fund and Caring for God's Acre supporting the pilot phase, as well as support from genealogy research websites.

As well as details of burials, the online interactive map will detail biodiversity in churchyards, including ancient trees and plant-life, as well as green technology such as solar panels.



Mummy, what's church?

I was no more than three or four when we visited a church on holiday. It was a different sort of church, and I didn't know anyone, and I didn't know what was going on. And I remember scowling, hanging on to my mum's leg, as she chatted with people after the service. I probably just looked like a petulant toddler, but even now, I can recall how scared I was of this strange new place.

As we begin to come back to church together, spare a thought for the toddlers in our midst.

Some of them weren't even born when we were last in church – and even the older ones will have only hazy memories of church together. And they may need a little help to transition back well. Because we want them to transition well! We want them to be part of a community which loves and worships God, and where they learn to love others and be loved and connect to others on this journey.



So, as you begin coming back into the building, here are some ideas to help your family:

Prepare toddlers just like you would for a new school or group.



You know what your child needs: maybe to visit when no-one else is there, or to explain what will happen, or look at pictures of people they will see again.

In church, explain with your body and your words what you are doing and why.

We're singing now because it's a way to tell

God we love Him... some people are standing like daddy, others are sitting quietly listening, some are

dancing – what would you like to do? Jenny is reading from the Bible now because that's God's book and He's written important things in it for us to hear.

Recognise that things will be different for you too. Your children are 18 months older.

They may now be a toddler intent on roaming the pews rather than that baby who let you worship in peace. Take a little time to think about what might be different and how you can manage the new season well.

And be kind to yourself. It's a brand new season for all of us. And we'll get there!



100 years of red poppies

Amid the mud, blood and carnage of trench warfare in World War 1, tens of thousands of bright red poppies grew, marking the graves of the fallen. This led John McCrae, a Canadian army physician who had lost a colleague, to write “In Flanders Fields”,

*In Flanders fields, the poppies blow
Between the crosses, row on row
That mark our place, and in the sky
The larks, still bravely singing, fly.*

This image inspired the adoption of a red poppy as the symbol of all soldiers who had died in conflict. Exactly 100 years ago, on the 11th Nov 1921, poppies of remembrance were sold for the first time in British and Commonwealth countries. Hostilities had actually ceased three years earlier at the 11th hour of the 11th day of the 11th month. This year, on the 14th November, which is the nearest Sunday, a two-minutes silence will be kept at war memorials throughout the country, and at the national ceremony at the Cenotaph in London’s Whitehall. The Queen will pay tribute alongside Members of the Cabinet, Opposition Party leaders, former Prime Ministers, the Mayor of London and many others. Representatives of the Armed Forces, Fishing Fleets and Merchant Air and Navy will be there, as well as High Commissioners of Commonwealth countries. All will wear a red poppy.

Around 30 million poppies are sold each year in the UK by the Royal British Legion. All the proceeds are used to provide serving and ex-service personnel with financial support, advice, employment, mobility, housing and mental health facilities.

Today we are more aware than ever that battles are fought mainly by young people, and many of those who survive bear scars for life. The act of ‘remembering’ will not only look back to mark their sacrifice, but also yearn to learn lessons for the future. Reflecting on the poem, ‘In Flanders Fields’, the American professor Moina Michael, wrote:

*And now the Torch and Poppy Red
We wear in honour of our dead.
Fear not that ye have died for naught;
We’ll teach the lesson that ye wrought
In Flanders Fields.*

One million legacies left by kind-hearted Brits

More of us are leaving gifts to charities in our Wills. A million legacies have been left in the past decade alone, according to recent research from Remember A Charity and Smee & Ford. Gifts in Wills are a critical source of funding for charitable services across the country, raising more than £3 billion for good causes annually – and have been the fastest growing source of voluntary income for charities over the past 21 years.

Zacchaeus

(Luke 19:1-10)

I wanted to sit here
And watch Him,
Just watch the man Jesus walk by.
Hidden by the leaves,
Hidden from the loathing of my lifestyle
I simply wanted to see Him
From my tree.

As I searched for His face
He found mine,
Reached where I was and looked up,
Looked into the heart of my being,
And Jesus did not walk by,
He came to me,
He spoke to me,

A tree is not a hiding place, my friend,
Believe me.

Come down from your tree,
Come down and be different,
Come down and change your world,
Follow me.

Daphne Kitching



Prayer for November

Father,
In these short, dark days of November,
with all the uncertainties and complications
in our new Covid 19 landscape, help us to
feel the reassurance of Your presence in
the gift of each new day. Help us to be
guided through the darkness by Your light
– by Jesus, who will never leave us or
forsake us.

In His name – the name above pandemics
and shortages and rising bills and all
anxieties – we pray. Amen.

Daphne Kitching

The Promise of Advent

Stir up our hearts, we beseech you,
to prepare ourselves to receive your Son.
When He comes and knocks, may He find
us not sleeping in sin, but awake to
righteousness, ceaselessly rejoicing in
His love.

May our hearts and minds be so purified,
That we may be ready to receive His
promise of eternal life.

from The Gelasian Sacramentary, c. 500
(the oldest official prayer book of the
Western Church)

Thanksgiving in the midst of the climate crisis

We must pray urgently for a better relationship between humanity and the world, said Jessica Martin, in a Harvest sermon preached in Ely Cathedral on 10 October.

We are made of earth. We are living, clever pieces of earth, earth that knows itself to be seeing and feeling, touching and tasting. We are earth that makes inward pictures and patterns from what its senses apprehend: earth that not only looks upon but imagines the world of which it is a part.

And then, with our imagination, we make our inner worlds, those worlds of the mind we need in order to make sense of the outer world of trees and flowers, fruit and insects, mountains and hills, rock and dust and great bodies of water, by doing a very strange thing. We pretend that we can stand outside ourselves. Our thinking being stands where a god might stand, and assesses the world as if its dust and water, its multifarious breathing life, were other than the mix of dust and water and life-breath that makes us, too. That's fine. That's the place where Wisdom stands, just at the elbow of the great creator God.

"I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the human race" sings Wisdom's voice in the book of Proverbs.

The problem comes when we part company with Wisdom's song of praise and go it alone. The problem comes when we think our separate imaginings are everything, a God's-eye view without the God. Because when we forget to praise, when we forget that we are creatures within the world we imagine, when we forget that to imagine is to sit beside the Creator rather than to be the Creator — that's the point when we forget what we are and what we need.

We forget that we are made of the world's stuff, its earth, dependent on earth's gifts for our very flesh, for food and shelter. We forget that we are bound into the world's health, living with the world's life. And then we become like children who have learnt to abuse their mother because they have lost the truth that her life is bound up with theirs; that she is also finite and fragile and requires care and respect; that hurting her hurts them, too.

This service is a thanksgiving. It is full of songs of praise. Today, we rejoice in the Lord always, and in our Creator's inhabited world. Yet at the same time, this is a service of urgent intercession. We pray for the future of the world we human beings have exploited and damaged. We look towards the COP26 meeting in Glasgow next month with fear and hope and a deep sense of crisis. It was our policy of relentless extraction that has unbalanced the patterns of life rejoicing across and above and under the surface of the inhabited world; and, through that policy, over centuries, we have endangered not just the world, but ourselves, one of the world's own creatures. *(Continued on page 13)*

(Continued from page 12) The world, taking the long view, will balance herself again one way or another, but we, human creatures made of its dust, might not. Greedy in our demands, we risk making our own place uninhabitable for our children. That greed followed on from the expansionist capitalism that accompanied humanity's decision that to be human was to be sovereign — a limitless God rather than a finite, earth-dependent creature.

Can we really give thanks and recognise our climate crisis in the same breath, in the same act of worship? I think we not only can, but must. Thanksgiving and urgent intercession belong together. If we are not sensible of our blessings as blessings, we cannot value them. The great 17th-century mystic Thomas Traherne, in a passage praising the beauty of creation, said this: "It was no great mistake to say, that to have blessings and not to prize them is to be in Hell. For it maketh them ineffectual, as if they were absent. Yea, in some respect it is worse than to be in Hell. It is more vicious, and more irrational."

It is the blessings we praise, that we also prize. The turning of the seasons is bound into the cycles of our lives: the fruits and fullness of autumn, the bite and darkness of winter, the first signs of spring in snowdrop and aconite, the slender rise of seedlings in the warming spring earth, the roses of summer.

Our lives are counted through those cycles: my 58 years are 58 springs (the season in which I was born), 58 summers; this is my 58th autumn. I don't want the world to be one in which the snowdrops never come again because the soil no longer freezes. I could deny that possibility, or, thanking God for the gifts of my 57 winters, I could pray and work towards a different future of less greed and more creaturely care; for knowing our insecurity is part of what makes us able to give thanks at all — as the writer of Deuteronomy knew. We bring our first-fruits remembering a history where we had no land to till, no home, no freedom.

So, "if there is any excellence, and if there is anything worthy of praise, think about these things," as St Paul writes to the Christians of Philippi. Let yourself be a creature, and the world will fill you with blessings. Refuse to be a creature, and you are lost in a world of your own imaginings, at the mercy of your worst self and cut off from all that nurtures you.

Too many of us human beings are stuck with our worst selves. It is for us, as we give thanks for all that is, to pray for a better relationship between humanity and the world. For each one of us is no bigger than a small, mortal, and sentient piece of the wide earth: creatures looking to our Creator.

And now, to the God who created us, who redeemed us, and who sustains us through all his gifts upon this earth, be all honour and praise and thanksgiving, now and for ever. Amen.

The Revd Dr Jessica Martin is a Canon Residentiary of Ely Cathedral



In a fog?

November is the month that in my mind is forever associated with fog. Growing up in a mining village, where everyone had a coal fire and chimneys spouted dark smoke all day long, we used to get some real ‘pea-soupers’ in November. Sometimes it was so thick the buses would stop running and we would be sent home early from school. Thankfully with the introduction of smoke-free zones we don’t have so many thick fogs now, but I still miss a coal fire.

Sometimes in life it can feel as if we are in a bit of a fog. Nothing seems straightforward anymore and we don’t know which way to turn. We lose our sense of clarity and our mind seems befuddled. We have decisions to make but we are uncertain and hesitant. It feels like driving in a fog.

We all experience such times, so what can we do? My advice is to wait patiently for the fog to lift, which it will do in time. Don’t rush into making any decisions until you are clear, especially important ones. Waiting requires not only patience, but trust. Trust that God is still with you, even if you can’t feel His presence, or hear His voice. He will not leave you or abandon you, and is aware of your need.

The wise St Ignatius said that we should never doubt in the darkness what God had told us in the light. When you are in a fog hold on to what God had already given you, to the truth of His word. Eventually the fog will disperse, and a new day will dawn for you, when you can clearly see the way ahead.

You are loved by God

One of the most beautiful passages in Scripture is found in Isaiah 43: ‘...you are mine. When you pass through the waters I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned... For I am the Lord, your God,... you are precious and honoured in my sight, and ...I love you...(Isa 43: 1- 4)

Write down that last phrase on a card: ‘You are precious and honoured in my sight... I love you.’ It is tremendous – and astonishing. YOU are loved by GOD. Who else do you need to impress? What other ladder do you need to climb? What are you going to add to your CV to top that? When you are tempted to despair, when you are afraid, anxious, alone, remember: God loves you. He said so Himself.



War Memorials

Blessed are those who mourn, for they will be comforted. (Matthew 5:4)

National and local memorials to the casualties were first proposed during the First World War. After the war ended, local committees were set up to plan how to commemorate the sacrifice of their young men's lives. The committees were not usually run by the local churches but often by landowners, employers, and representatives of comrades' groups. Memorials often started as shrines where locals could gather to leave messages or flowers.

Over the next few years, permanent memorials were set up in every village, town and city across the UK. They differ widely in style. Sometimes a stone cross was chosen, other times a plaque or an obelisk. They usually list the names of local men who died, but sometimes all the men from the community who had served. Sometimes they list just names, while others are complete with details of the units they served in. They usually reflect an equality in death – that no-one was more important than another.

In many cases, memorials were not dedicated until well into the 1920s. It took time to decide on the design and raise money. In many cases there was difficulty in tracing the names of all the fallen. There was also the question of where to site the memorial.

Most are on roadsides, or in the centre of a community. Some, but not many, are in churchyards. Many memorials were facilities for the community such as recreation grounds or village halls in addition to the lists of names.

Most memorials were paid for by public donations, local fetes and concerts. No-one gave a thought to who would pay for their upkeep in the future. Now, one hundred years later, many are in need of repair, cleaning or restoration. Sadly, some have been vandalised or have had the metal plaques stolen.

Many local authorities, including town and parish councils, have taken responsibility for the upkeep of memorials although there rarely is any legal duty to do this.

What you can do

Research the history of your local memorial. Your county record office may have information. When was it dedicated? If appropriate, mark the centenary. You can find out about casualties via the Commonwealth War Graves Commission website.

Also, there may be people in the area who have memories or photographs of the men who served. Some of the older locals may remember what it was like to grow up in the area during the war or what their parents remember.

Is the area near the memorial looked after and free of litter? Start a local campaign to improve this or get some rubbish bags and do it yourself.

If the memorial needs attention, then this is a skilled job. The War Memorials Trust works to protect and conserve war memorials in the UK. The charity provides free advice to anyone as well as running grant schemes to support repair and conservation projects. You can find a range of resources at www.warmemorials.org/

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Along Life's Way

In life there's body language,
That can see us through each day.

It speaks as if advising
In a very special way.

Put your best foot forward
On whatever route you take,
And try to keep a level head
On decisions you may make.

Give pessimists the elbow
If they try to catch your ear.

Make no bones about it -
A helping hand brings cheer.
Whatever cares we shoulder,

It seems prudent to recall
This kind of body language
Can be helpful to us all.

John M. Robertson

Sharing Love

*If you have love to give and share,
don't hide your love away.*

*But let it shine like morning sun to cheer
a cloudy day.*

*If you have love within your heart,
a bright, eternal flame,*

*You have a gift for all the world,
a message to proclaim.*

*If you can feel compassion now towards
your fellow man,*

*Send out your caring, loving thoughts as
often as you can.*

*If you have God to walk with you just
listen to His voice,*

*He gives His love for you to share,
go forward and rejoice.*

Iris Hesselden

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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)



Lest We Forget

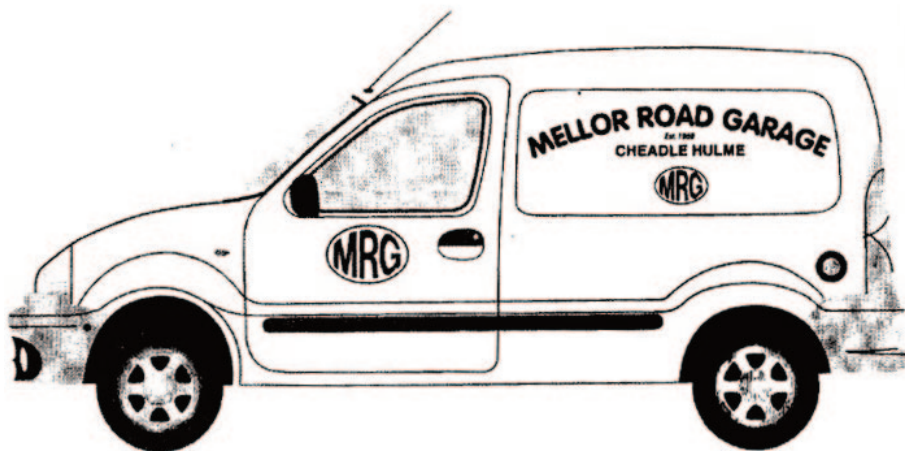
‘In Flanders’ fields the poppies blow between the crosses, row on row, that mark our place: and in the sky the larks, still bravely singing, fly scarce heard amid the guns below.’ This is the first verse of John McCrae’s poem, first published in Punch magazine in 1915. It soon came to symbolise the sacrifice of all who died in World War One. Today, the poppy remains a tangible symbol for those who have sacrificed their lives in war, especially as we remember those who died in Afghanistan. But why do we remember?

‘They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.’ (Micah 4:3). Writing 700 years before Christ, Micah spoke at the time when Samaria fell due to the aggression of Assyria. However, he prophesied a future of hope, a world where nations come together in peace rather than war. His words are fulfilled in the kingdom of God established by Jesus.

Our understanding of peace is more than simply the absence of conflict. It is about building relationships between people, communities and nations, founded on love and justice for all. As we remember those who died in war, we should look practically at how we can build such relationships, beginning with our own families, colleagues and neighbours. ‘We will walk in the name of the Lord our God for ever and ever.’ (Micah 4:5). Let’s ask God’s Spirit to make us people of peace, justice and compassion for today’s world.

‘They shall grow not old as we that are left grow old: Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning we will remember them.’





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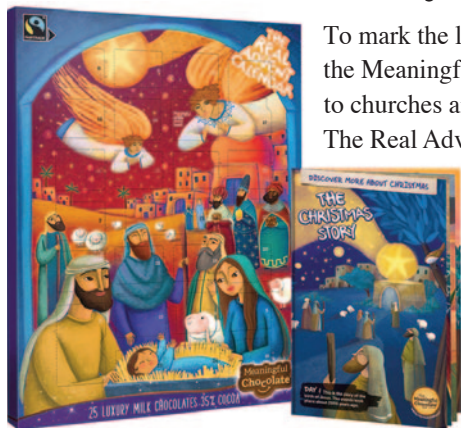
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COMMITTEE ROOMS ALSO AVAILABLE

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Telephone: 0161 485 2596

A fair way to Christmas



To mark the launch of the 2021 Real Advent Calendar, the Meaningful Chocolate Company is offering free delivery to churches and schools if they buy a case of 18 calendars.

The Real Advent Calendar is designed to support outreach work, mission and is a great way to share the Christmas story. Each calendar includes a 24-page Christmas story activity book, the chocolate is Fairtrade, and it supports charitable causes including a baby clinic in Kenya and Fairtrade farmer community schemes. Real Advent Calendars cost £4.50 each and is not available in supermarkets.

There is a case discount and free delivery if buying at www.realadvent.co.uk.

You can view a specially recorded video of the Christmas story activity book at: www.meaningfulchocolate.co.uk/collections/christmas/products/real-advent-calendar

Advice for parishes on helping refugees

The Church of England, a longstanding supporter of refugee programmes, has published a ‘toolkit’ of resources for parishes seeking to help refugees and asylum seekers from Afghanistan in the wake of the Taliban takeover of the country. The material, available online at www.churchofengland.org/resources/community-action/toolkit-supporting-afghan-refugees brings together links and information on how churches can welcome people arriving from Afghanistan through giving, longer-term practical support such as community sponsorship, prayer and advocacy.

Staff in the Church of England’s national Mission and Public Affairs team say they have been overwhelmed with messages from churches and individuals concerned by the situation in Afghanistan and asking what they can do to help.

The toolkit includes a range of prayer and theological resources from the Church of England and other sources alongside details of an array of charities and NGOs working to support refugees and asylum seekers. The Toolkit also includes a simple explanation of the two main resettlement schemes and the asylum system and offers suggestions on how Christians can speak out on behalf of those unable to do so.

In a foreword to the toolkit, the Bishop of Durham, Paul Butler, the Church of England’s Lead Bishop for Refugees and Asylum, said: “The challenge for the whole nation is to welcome these families and help them build new lives here in the United Kingdom. God’s call on God’s people has always been to welcome the stranger and help provide for them. So here is a fresh opportunity to live out this calling. It is not a quick short-term response that is most needed but a willingness to befriend families and support them for the long haul.



We so enjoyed the fireworks display,
can we do it again at New Year?



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We are now open again for worship

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

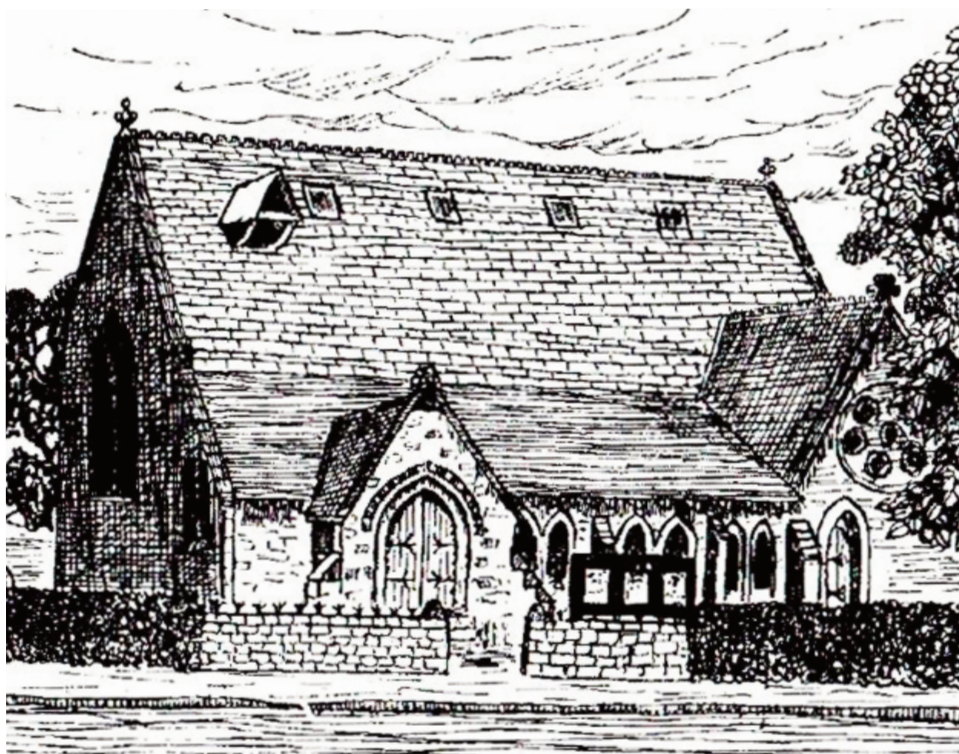


Gassed is a very large oil painting completed in March 1919 by John Singer Sargent. It depicts the aftermath of a mustard gas attack during the First World War, with a line of wounded soldiers walking towards a dressing station. Sargent was commissioned by the British War Memorials Committee to document the war and visited the Western Front in July 1918 spending time with the Guards Division near Arras, and then with the American Expeditionary Forces near Ypres. The painting was finished in March 1919 and voted picture of the year by the Royal Academy of Arts in 1919.

BAPTISMS

We welcome into the family of the Church:
26 September Barney Thompson





Christian Stewardship

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



All Saints Cheadle Hulme

PARISH DIRECTORY

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

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

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

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

Organist: Miss Trevlyn Thomas (485 8026)

Sacristan: *Mrs Janet Valentine (439 8203)

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

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

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

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

Church Room Bookings: Mr Neville Ashman (485 7969)

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

Electoral Roll Officer: Dr David Jones (01625 850997)

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

Website and Social Media: *Ms Sarah Ball Email: comms@allsaintsheadlehulme.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