

September 2020
Vol.127 No.1557
Price 50p

SAINTS ALIVE

JESUS
The Gate of the sheep



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, BANNINGS AND WEDDINGS

All enquiries to Rev'd Janet Bacon (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.

Andrew Thompson

email:andy.thompson@cheadlescouts.org.uk

Beavers: (7th Cheadle Hulme)

Meet on a Friday 6.00pm - 7.15pm in the Parish Rooms. Mrs J. Metcalfe
jacquie.metcalfe@cheadlescouts.org.uk

Brownies: (11th Cheadle Hulme)

Meet on a Monday 6.00pm - 7.15pm at Thorn Grove.

Jo Taylor

brownow11thcheadlehulme@yahoo.com

Rainbows: (2nd Cheadle Hulme)

Meet on a Monday 6.00pm - 7.00pm





Interregnum News

Three applicants for the position of Vicar of All Saints' are due to be interviewed this month. Please pray for our churchwardens Janet and John, the Archdeacon and the Rural Dean, as they prepare to meet the candidates and choose our next vicar.

Interregnum Prayer

God our Father,

In this time of vacancy we pray that, as your people here at All Saints', we may work together in harmony and seek to further the work of your Kingdom. We thank you for your provision for us in the past, and we pray that, in due time, you will provide for us a loving, godly and inspiring Vicar to lead and guide us. This we ask in the name of your Son our Lord and Saviour, Jesus Christ.

A brief history of the vicars of All Saints' ...

Whoever is chosen will be our twentieth vicar since All Saints' Cheadle Hulme became an independent parish in 1867, four years after the completion of the church in 1863. The first vicar was James Henry Dickson Cochrane who had previously been curate-in-charge. Our longest-serving vicar was Henry Tyson, from 1898 to 1924, and many in our congregation will remember those who served in more recent years – John Byrom (1950-63), Donald Ferriday (1964-72), John Gordon (1972-79), Neil Brunning (1979-88), Stephen Foster (1988-94), Howard Eales (1995-2011), and of course recently-retired Janet Bacon whom we welcomed as our first lady vicar in 2012.



**COPY DEADLINE FOR OCTOBER - SEPTEMBER 6TH
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Psalm 23 - a psalm for the pandemic

There are few psalms as personal and real as Psalm 23. It records David's experience of God as his Shepherd going through dark times. In the midst of the effects of a global pandemic, this psalm speaks to the fears that can threaten to overwhelm us.

He Knows Me: 'The Lord is my shepherd...'

Just as a good shepherd knows every sheep in his flock, so God know each one of us intimately.

He Provides for Me: 'He makes me lie down in green pastures...' Just as the shepherd knows the needs of his sheep, so God will provide what we need in our lives and circumstances.

He Guides Me: 'He guides me along the right paths...' Just as the shepherd leads the sheep to the best pastures, so God provides the best for us, as we listen and follow Him.

He Protects Me: 'Even though I walk through the darkest valley...' Just as the sheep have no need to fear danger when following the shepherd, so we live knowing God's presence and protection.

He Comforts Me: 'your rod and your staff, they comfort me.' As the shepherd's rod defends the sheep, and the staff enables him to control the sheep, so God comforts us through His Word and discipline.



The final verses of the psalm (v5-6) offer the security of knowing that our lives are in His hands, even through death, as He leads us to the home we've been looking for all our lives.

Some years ago, a great actor was asked to recite Psalm 23, but asked one of the other guests to do the same. His remarkable rendition was followed by the other man,

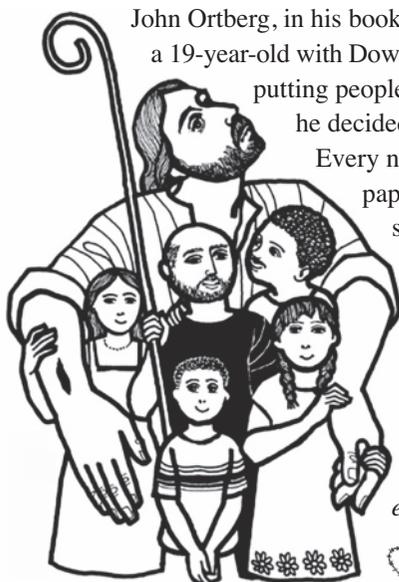
an older Christian speaking from the heart. Afterwards the actor said: 'The difference between us is that I know the psalm, but he knows the shepherd.'



What's in your hand?

September is usually the time when we get back to our normal routines after the summer break. With the current coronavirus pandemic, it's very different this year! However, it is still a good time to consider how God can use us to make a real difference in our workplace, school, family, friends and community. He equips us with everything we need to make His love known.

When God gave Moses the job of bringing the Israelites out of Egypt, He asked the question, 'What is in your hand?' (Exodus 4:2). Moses was holding his staff, which represented his livelihood (what he was good at); his resources (his flock represented his wealth) and his security (which God was asking him to lay down). God asks the same question of us: What has God given you? Our gifts, temperament, experience, relationships, mind, education can be used in the work God has given us to do. How will we use them to make a difference in the places where He calls us to serve Him?



John Ortberg, in his book *It All Goes Back in the Box*, speaks of Johnny, a 19-year-old with Downs syndrome. He worked at a supermarket checkout putting people's items into bags. To encourage his customers, he decided to put a thought for the day into the bags.

Every night his dad would help him to prepare the slips of paper and he would put the thoughts into the bags saying, 'I hope it helps you have a good day.

Thanks for coming here.' A month later the store manager noticed that Johnny's line at the checkout was three times longer than anyone else's! People wanted Johnny's thought for the day. He wasn't just filling bags with groceries, he was filling lives with hope!

What has God given you that will help and encourage others?



Prayer is not about doing lots and lots of things, but clearing the space for God to be there.

Rowan Williams, former Archbishop of Canterbury

A Christian is never in a state of completion but always in a process of becoming.

Martin Luther

The story behind... Abide with me



One of the most famous hymns in the world came out of Brixham, near Torbay, Devon, in 1847.

In those days it was a poor, obscure fishing village, and the vicar was the Rev Henry Francis Lyte. It was a discouraging place to be a pastor, but Henry felt that God wanted him there, and so he stayed, though it was lonely work, and he suffered constant ill health.

By the time he was 54, Henry had contracted tuberculosis and asthma, and he and his family knew he was dying. It would have been so easy for him to look back on his life and feel a complete failure. What had he ever much accomplished?

And yet – and yet – Henry knew that in life it is not worldly success that matters, but how much we respond to Jesus Christ, and how much we follow Him.

In September of 1847 Henry was preparing to travel to the south of France, as was the custom for people with tuberculosis at that time. One day before he left, he read the story in the gospel of Luke about the two disciples on the road to Emmaus. They were met by Jesus on the day of His resurrection, and they invited Him to stay with them because it was getting late. “Abide with us”, they said “for it is towards evening.”

“Abide with us – for it is toward evening.” These words struck a chord with Henry, who knew that it was getting ‘towards evening’ in his life. So, he sat down and wrote this hymn as a prayer to God – (the following are just some of the verses)

*Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.*

*Swift to its close ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou who changest not, abide with me.*

*I fear no foe, with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me.*

Shortly after Henry wrote that hymn, he preached his last sermon. He was so ill he crawled into the pulpit to do so. A few weeks later, in Nice, France, he died, and so of course he never knew that his hymn would go on to become loved the world over.

The Old Hundredth

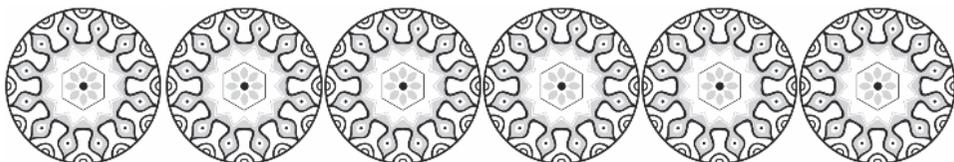
In a Sunday reflection, during the lockdown, All Saints' organist, Trevlyn Thomas, shared with us, via YouTube, a performance of Vaughan Williams' arrangement of the hymn "All people that on earth do dwell..." It is of course one of the earliest hymns in our hymn book, and is based on Psalm 100, a song of praise to God for his goodness and love. But who was the hymn writer to whom we owe our thanks for these enduring verses? William Kethe's birth and early life are shrouded in mystery. He emerges as an Anglican cleric during the reign of Edward VI (1547-1553), in the early years of the Church of England. When Edward died Mary Tudor came to the throne and took the country back into the Church of Rome. Persecution followed and Kethe, with many others, fled to Protestant Europe in order to escape torture and death by burning at the stake. In Germany and Switzerland he was probably involved in the disputes about liturgy and church practice that arose between groups of Protestants during the decades following the Reformation; he visited Frankfurt, Strasbourg and, importantly, Geneva, where he was associated with John Knox. Kethe was evidently a scholar and worked with Knox and others on the translation of the Geneva Bible, published in 1560; he was also responsible for twenty-five of the metrical versions of the Psalms that were included in the Scottish Psalter of 1565. Only one, The Old Hundredth, made it into the hymn book we use today. After the death of Mary in 1558 Kethe returned to England and to the ministry of the Church; in 1561 he became Rector of Child Okeford in Dorset where he remained until shortly before his death in 1594. But it was not unbroken tranquillity in the countryside; in 1563 and 1569 he served as military chaplain with the Earl of Warwick's army during the defence of the Protestants of Le Havre against the Catholic French who besieged the town.

William Kethe lived a turbulent life, of persecution and danger, scholarship and pastoral ministry. His legacy is the solid assurance of the Old Hundredth:

*"All people that on earth do dwell,
sing to the Lord with cheerful voice...
For why? the Lord our God is good:
his mercy is for ever sure;
his truth at all times firmly stood,
and shall from age to age endure."*

Douglas Scarisbrick





Bishop calls for targeted sanctions to protect Uighurs

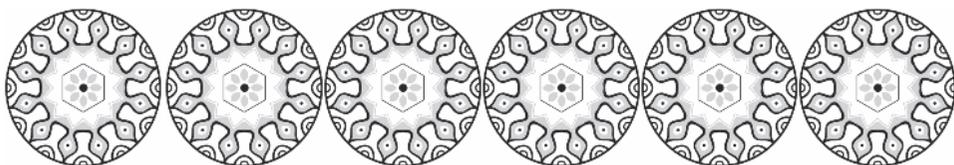
A new system of targeted sanctions could be used against the perpetrators of “gross human rights abuses” on the Uighur people in China, a bishop has told the House of Lords.

The Bishop of Rochester, James Langstaff, also urged the Government to consider the use of sanctions specifically to protect freedom of religion or belief around the world. He was speaking during a recent debate on the Global Human Rights Sanctions Regulations 2020. The legislation brings the UK into line with the other nations’ approaches towards a ‘Magnitsky-style’ sanctions regime, which allows for sanctions against named individuals rather than simply states.

At present freedom of religion or belief is not included on the list of specific grounds on which the sanctions regime can be applied.

Urging the Government to reconsider this, Bishop James said: “Given that freedom of religion or belief is a foreign policy priority, I find it slightly surprising that this right is not explicitly included in the scope of the regulations in relation to sanctions.”

He added: Like others, I am particularly concerned about gross human rights abuses in China, especially against Uighurs. As one of my episcopal colleagues noted last week in a letter to the Foreign Secretary, ‘The images that we have seen in recent days and the reports emanating from the region are harrowing and require a clear and unequivocal response’.”



Our worship rings hollow if in our daily lives we despoil the world around us (the proof of God’s provision) and neglect our sisters and brothers who bear the image of the Creator. The Rev Andrew Dotchin



The Nativity of Mary, the Mother of Jesus



My beloved godmother was a devout Roman Catholic steeped in the popular piety of her Irish ancestry. One day she told me that she would be in Lourdes on September 8th so she would be able to "wish Our Lady a Happy Birthday".

My own Protestant ancestry and, at that time, worship in the Anglican Evangelical tradition, led me to puzzle over this statement.

September 8th is indeed the date on the Anglican and Roman Catholic Calendars of Saints given as the Nativity of the Blessed Virgin Mary. The event is unrecorded in the Scriptures.

Both Anglican and Roman Catholic traditions venerate the mother of Jesus. I asked myself, would my godmother's remembrance of Mary by wishing her a Happy Birthday with a joyful Catholic sincerity be so different from her god-daughter speaking the Magnificat at an Anglican Evensong, meditating on her words? Both are ways of acknowledging the humanity of Jesus and the role of the mother of the Risen Lord in salvation history.

Attending Evensong at All Saints church is always a delight not least because of the repetition of Mary's Magnificat with its strong commitment to social justice and the assertion that "*henceforth all generations shall call me blessed*". (Luke 1:46-55)

Recalling the nativity of Mary either at Lourdes, the Catholic shrine where Archbishop Rowan Williams preached in 2008, or during an Anglican Evensong liturgy, we are surely approaching the throne of God in a valid if different way, never forgetting it is her Risen Son we worship whilst seeking to emulate his holy humanity nurtured at the feet of His mother.

"Birthday Greetings Mary". *Gay Saunders*



"Never be afraid of loving the Blessed Virgin too much. You can never love her more than Jesus did." Saint Maximilian Kolbe

‘Big Conversation’ launched on clergy care and wellbeing

Churches and clergy across the country are to join in a nationwide discussion, the ‘Big Conversation’, aimed at improving the care and wellbeing of ministers.

It follows the recent welcome of the Covenant for Clergy Care and Wellbeing at General Synod. Now General Synod has asked that the whole church reflect on the questions it poses over the next two years. Hence, the ‘Big Conversation’.

The Covenant commits all parts of the Church, as well as individual clergy, to sharing responsibility for the welfare of ministers and their households.

Recommendations include promoting awareness of stress and the dangers of burnout as part of training for ordained ministry. Also, there will be new resources for licensing and induction services that highlight the care and wellbeing of clergy. The Group also recommended more pastoral supervision for clergy through coaching or mentoring.

The Revd Canon Simon Butler, who headed the Working Group, said: “The care and wellbeing of the clergy is crucial to the health of the Church at worship, in mission, and in pastoral care.”

Churches and young people in lockdown

Recent research by the Allchurches Trust has found that lockdown had one good result: it was “a major driver for churches to embrace digital opportunities and engage with families online.”

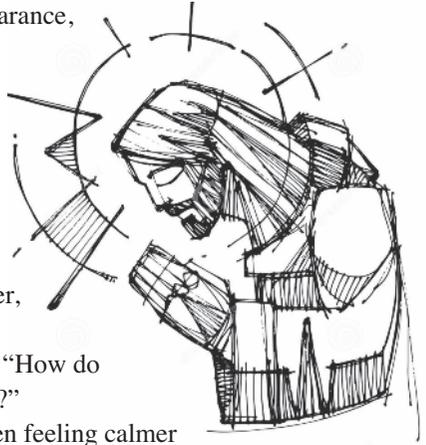
The research found that in recent months, more than half of churches (55%) have been able to engage children and young people through regular online worship; 46% have run family focused online activities for children and parents; and 31% have run online activities and challenges for young people. Similar numbers have reached out by phone and e-mail.

A spokesman for the Trust said: “What’s heartening are the many examples of churches that have quickly adapted to launch online activities, when physical youth work was not an option.” The churches have been “creative in meeting the needs of the families and young people they work with” and “reaching others they may not previously have been able to engage.”

Around £1.4 million pounds has now been given to more than 140 projects across the UK and Ireland since Allchurches Trust’s Growing Lives programme launched in May 2019. It is aimed at enabling churches and Christian charities to help young people reach their potential. More at: <https://www.allchurches.co.uk>

The Spirit of Fruitiness

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit. (Galatians 5:22-25)



It was quarterly review time for Max, a personal banking manager. He sat opposite his area manager, cup of tea in hand, as shoppers pootled along the High Street below. “So”, the area manager began, “How do you feel things have been going since we last met?” “Pretty good,” answered Max. “I’ve definitely been feeling calmer at work; you know, less stressed... I guess more at peace with myself.”

“I’ve noticed that too,” she responded. “You do seem calmer; less irritable. I’ve not really heard you complain about anything. Can I ask why you think this is?”

That conversation happened just a few months ago, and Max was able to share how he’d recently become a Christian, and what a difference God was making in his life. When God’s Holy Spirit makes Himself at home within us, our lives change. St Paul calls this ‘the fruit of the Spirit’.

Fruit is a great metaphor. The fruit of the Spirit isn’t something we stick onto the outside of our lives, like baubles on a Christmas tree. Rather, it flows out from us, as we soak up the nutrients of God’s Word and His holy presence. We cannot force out this spiritual fruit by tapping into our inner resources or by trying harder. This really is about God changing us, as we ‘keep in step with the Spirit’.

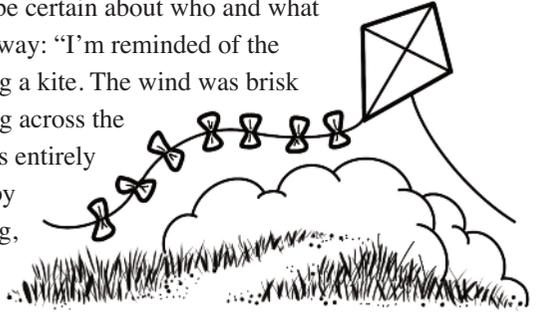
Healthy fruit is a sign of a healthy tree, and it shares its harvest with the surrounding ecosystem: birds, insects, Homo sapiens, and even our mortal enemies, wasps... Paul has already shown us how sin dehumanises and robs us of life, but the Spirit makes us more like Christ, the most fully alive human of all. And when we are like Him, it’s good for everyone.

Fruit brings blessing. It’s a manifestation of the life of God’s kingdom, bringing the sweetness of His presence to the people and places where it’s tasted. In that way, it furthers God’s mission. The fruit in our lives is a signpost to the life-giving God. So today, do not hide your fruit under a bowl! Instead, put it out on the table, that people may taste your good deeds and praise your Father in heaven.



Feel the tug

Have you ever wondered how you can be certain about who and what God really is? One Christian put it this way: “I’m reminded of the story of the little boy who was out flying a kite. The wind was brisk and large billowing clouds were blowing across the sky. The kite went up and up until it was entirely hidden by the clouds. Then a man came by and asked the little boy what he was doing, staring up at an empty sky. “I’m flying my kite,” he replied.



The man replied: “What kite? How can you be sure it is still there? You can’t see a thing.” The little boy agreed that he could see nothing, “but every little while I feel a tug, so I know for sure that it is still up there and is connected to me!”

When it comes to God, you don’t need to take anyone else’s word for it. You can find Him for yourself by inviting Jesus Christ into your life. Then you too will know by the warm wonderful tug on your heartstrings that though you can’t see Him, He is up there, and that He lives in you. You are connected!

The Diaspora Churches

The ‘Diaspora’ Churches is a new name for what have previously been called ‘Overseas National Churches’. The Global Connections network of Christian organisations is now using this new and clearer name – Diaspora Churches.

There are dozens of different denominations which could be included under such a heading. The forthcoming new edition of UK Church Statistics lists:

- 33 different national Catholic Churches in the Diocese of Westminster alone, as well as others serving wider afield.
- 16 different Lutheran denominations, mostly based in England, but some, like the Finnish, German, Latvian, Norwegian and Polish, have work in other parts of the UK as well.
- At least 26 nationalities represented by Asian or non-British White countries
- Huge numbers of black congregations from many African and Caribbean countries.
- 24 different Orthodox denominations each focussing on a particular nationality.

When in non-pandemic times the congregations in the UK were worshipping God on a Sunday, His praise was being extolled in well over 100 different languages here in the UK

Churches warned to prepare for ‘tidal wave of poverty’

Church leaders are being urged to be ready to respond to the lasting impact of the pandemic on the country’s poorest people.

The effect on urban, suburban and rural communities is likely to be severe with many thousands of jobs being lost and livelihoods threatened. The poorest in society may find themselves hardest hit.

Churches are being encouraged to respond to the devastating impact of the pandemic and to build on the numerous social projects already in place. The Trussell Trust that supports around 1200 UK foodbanks is warning of a ‘tidal wave of poverty’ poised to engulf the country.

Chief Executive Emma Revie has called on church leaders to talk to their congregations about justice and compassion and to work to address the root causes of poverty.

Speaking at a Bible Society webinar she encouraged church leaders “increasingly to talk to their congregations about God’s concern for justice and compassion to characterise the structures of our society: the way our benefit system works, the way our economy functions, people’s employment conditions and wage levels.

Emma Revie said that the Trussell Trust was “very clear that food banks are not a solution to poverty” and the charity wanted “to see people experiencing fullness of life and not being trapped by poverty.”

She praised the vital role played by churches in running foodbanks and encouraged congregations “That when we pray for our foodbanks, that we would also allow ourselves room to lament the injustices that make them necessary in the first place and seek wisdom about how we might be part of bringing about change. Because if we don’t concern ourselves with these things, the tidal wave of poverty is going to be too high and too powerful for us to respond to and we will see many more people being swept into destitution in the UK.”

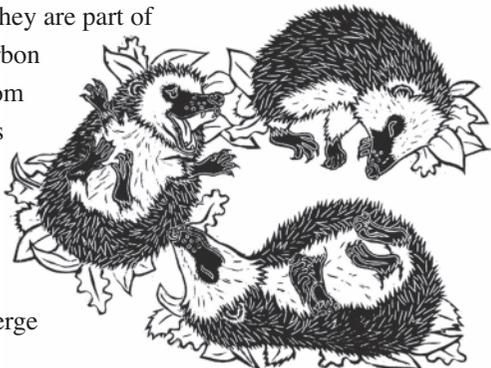
At the webinar ‘Mission during lockdown and beyond,’ the Bible Society published research showing that church leaders are expecting increased demand for food banks, poverty relief, mental health work, bereavement support, relationship counselling, as well as courses such as Alpha that introduce people to the Christian faith.

The insights resonate with responses to the impact of the pandemic from other church leaders. The Bishop of Tonbridge, Simon Burton-Jones, warned a Church of England webinar that the pandemic would cause growth in the ‘precarariat’, the numbers of people on zero-hours contracts or juggling several jobs to survive.

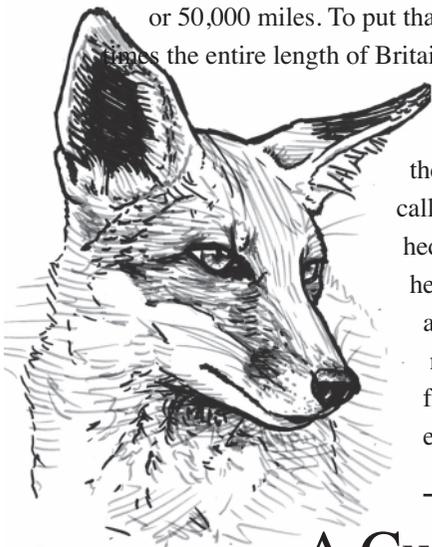
The bishop also forecast an increase in tension between the generations, with the future particularly bleak for many young people who have lost their jobs, and those living in insecure rented accommodation.

Bring back hedgerows

We need our hedgerows back – urgently. They are part of ‘nature’s toolbox’ to help us reduce our carbon emissions. That was the recent message from the CPRE countryside charity which points out that there were twice as many hedges in England before the Second World War. Since then thousands of kilometres of hedges have been ripped up to make way for new housing and motorways, and to merge and enlarge fields.



The 2007 UK Countryside Survey found that there were 600,000 kilometres of managed and unmanaged hedgerows in the UK, with the vast majority of them in England. This was a significant decline on the same survey from 1984, when there were about 680,000 kilometres of hedges across Great Britain. That is a reduction of 80,000 kilometres, or 50,000 miles. To put that another way, we have ripped out about 57,000 times the entire length of Britain (874 miles).



No wonder, then, that the CPRE’s report, *Greener, better, faster: countryside solutions to the climate emergency and for a green recovery*, calls for millions of pounds to be spent on new hedges. It says: “By planting more trees and hedgerow, restoring peatlands and moving toward a more sustainable way of farming, we can use nature’s toolbox to capture greenhouse gases from the air, while revitalising our natural environment.”

A Cup of Joy!

*A tea shop is a wondrous place
Where I for one just love to be!
A place to rest from life’s harsh pace
And sit and drink a cup of tea!*

*Indeed, it’s time to take a rest!
From all life’s pressures, take a break!
And just today it might be best
To have a slice of home-made cake!*

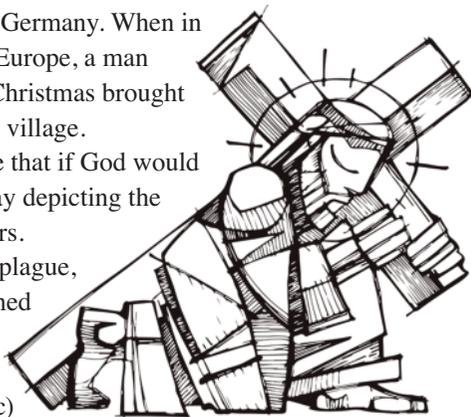
Nigel Beeton

Oberammergau

Oberammergau is a small village in Bavaria, Germany. When in 1633 bubonic plague was sweeping through Europe, a man travelling back home to Oberammergau for Christmas brought the plague with him. It spread throughout the village.

According to local tradition, a vow was made that if God would spare them, the villagers would perform a play depicting the life and passion of Jesus Christ every ten years.

The village was saved from all effects of the plague, the villagers kept their word and first performed the Passion Play in 1634. It has since been performed every ten years. (The 2020 Play has been rescheduled for 2022, due to the pandemic)



*Death stalked the streets in the Bavarian village
As the plague brought havoc, death and despair,
Europe was ravaged as millions died,
Neither man or woman or child was spared.*

*They gathered together in desperation
A vow was given – if they could be saved
A play would be made of the Saviour's life
This was the promise the villagers gave.*

*Miracle of miracles their village survived,
Not one more death their lives had been saved,
So every ten years this Play is performed
To honour the God who had come to their aid.*

*Prayers were made and the answer came
A heavenly lesson we too can own,
That He who dwells in ineffable light
Is also the One who brings blessings down.*

Megan Carter





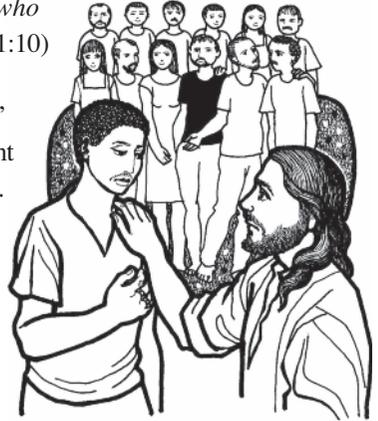
Don't allow the modern culture to rule your life

The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding. (Psalm 111:10)

“Remember,” said W.C. Fields, “a dead fish can float downstream, but it takes a live one to swim upstream.”

This quotation, reproduced on T-shirts and in management books, appeals to our sense of nonconformist individuality.

The reality, though, is that most of us want to belong and win approval. We fear the consequences of challenging toxic organisational cultures, disagreeing with accepted workplace wisdom, or showing any weakness. To go against the flow, to be distinctive in God-honouring ways, takes courage.



The psalmist emphasises that ‘the fear of the LORD is the beginning of wisdom’.

This godly fear is not to be placed alongside our fears of the opinions of our colleagues, important though they are, but takes precedence over them. Paul puts it starkly: ‘If I were still trying to please people, I would not be a servant of Christ’ (Galatians 1:10).

The biblical wisdom is not merely intellectual capacity, but is linked with discipline and discernment, shrewdness and skill. It’s also profoundly countercultural, as Jesus’ own teaching illustrates: in order to live we are called to die; the first shall be last; giving away leads to being entrusted with much (Luke 6:38).

In our relationships, Jesus calls us to love our enemies and pray for those who persecute us (Matthew 5:44). Moreover, God’s wisdom, which looks foolish and weak in the world’s eyes, is seen supremely in the cross, where it is shown that ‘the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength’ (1 Corinthians 1:25).

The phrase ‘fear of the LORD’ uses the covenantal name of God, implying a committed relationship of reverence and awe. If we allow the culture of our workplaces and the time pressures we experience to squeeze the fear of God out of our ‘wisdom’, we risk becoming ‘practical atheists’, where our responses to situations are barely distinguishable from those of our non-believing colleagues.



Celebrating 400th anniversary of the voyage of the Mayflower

If we find it difficult to cross the Atlantic just now, it was even worse 400 years this month. On 6th September 1620, 102 determined Puritans climbed on board the Mayflower and set sail from Plymouth. They had 30 crew to steer them across 3000 miles of open, perilous ocean.

Those Puritans, or 'Pilgrim fathers', could never have dreamed that their journey would become one of the most influential in world history. Their courage and purpose for the voyage would help shape the very history and culture of the USA.

The Pilgrim fathers themselves were in search of religious freedom and a new life. Years before they had rejected the Church of England, due to its Roman Catholic past, and in 1608 they had moved to Holland, where they could worship freely. But life was very hard there, and so the New World beckoned to them.

They had originally intended to use two ships, but the Speedwell sprang a leak shortly after sailing, and so they crowded as many as possible into the Mayflower. After a long and difficult 10 weeks at sea, they reached America, but could not reach their intended destination, Virginia, because of heavy seas. They finally landed in Provincetown Harbor, Cape Cod, Massachusetts on the 11th November.

That presented the next great challenge: the bitter, harsh winter of Massachusetts.

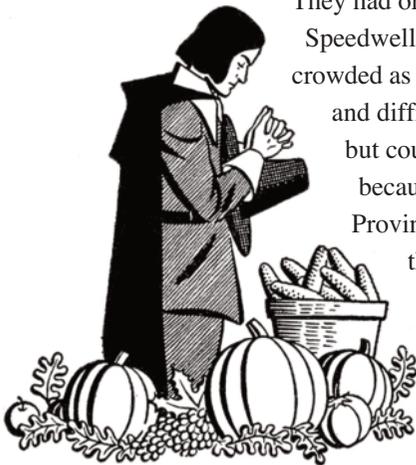
Half of the Pilgrims perished that first winter, of hunger and cold. Without the help of the local Indigenous peoples to teach them food

gathering and other survival skills, all of the colony would probably have perished.

After months of hard work, by the 'Fall' of 1621 the tiny colony had its first harvest.

They celebrated this great achievement with their new Indigenous friends. It became Thanksgiving. The Pilgrims had been convinced that God wanted them to go to the New World. They wrote: "We verily believe and trust the Lord is with us, and that He will graciously prosper our endeavours according to the simplicity of our hearts therein."

This year, until coronavirus put a stop to things, many celebrations in the USA, England and the Netherlands had been planned.



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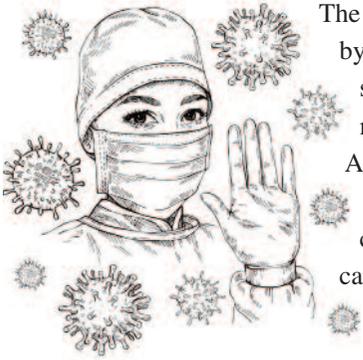
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MU's 'Thank You Key Workers' Appeal



The Mothers' Union wants to help families of key workers by offering them a range of free day trips/experiences and short breaks. It is appealing to MU supporters to help make this possible.

As a spokeswoman for MU explains: "There has been an outpouring of compassion and care during the crisis from our hospital workers to our delivery drivers, carers to cleaners and our refuse collectors to bus drivers. But because of their personal sacrifices, quality family time has not always been possible.

"Therefore, we are extending our existing Away from it all Programme (AFIA) to say a big 'thank you' to key workers in these unprecedented times. Any donation will help provide a range of day trips or fun experiences and short breaks for families of key workers, especially for those who have been kept apart or who are on low incomes, for instance families who would generally be unable to have experiences like this."



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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)

600 years old and still flooding with ideas

Today's lesson comes from Genesis verse 4, chapter 8 of the King James Bible:

“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.” Now read on. “And Noah did look out of a window of the ark and said unto his family and the beasts of the field and the birds of the air: “It still looks wet out there. We mustn't relax the provisions of Arkdown yet. We can't risk another spike in rainfall.”

“Oh for goodness sake,” said his wife, “you said when you imposed Arkdown it would last 40 days and 40 nights but it's been 150 days that the waters have prevailed already.”

“When I said 40 days and 40 nights,” said Noah “I was referring to the time it would continue raining. Of course it's taken longer to dry out. This has been the most challenging period in our history and we've been guided throughout by science and the advice of WAGE, the Weather And Geography Experts.”

“Geography?” said Noah's wife in a disbelieving yelp.

“What good have the geographers been? Where are we anyway? By my calculations, we're halfway up a mountain in Turkey. You tell us you're just perfect and walk with God, but how are you going to make a living in Turkey? This ark isn't fit for purpose, thanks to your inviting a breeding pair of termites on board. They've been nibbling away at the wood and we're leaking. You can't move for termites. Have you any idea of their reproduction rate?”

“I'm 600 years old,” said Noah. “We'll live on my pension.”

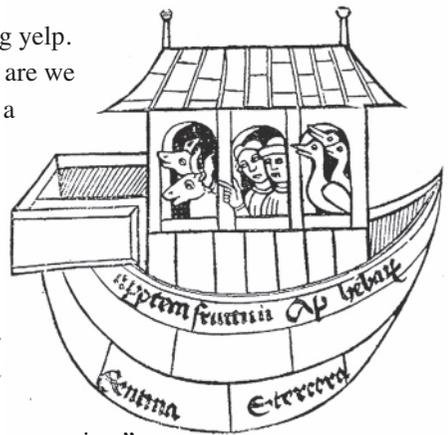
“I want a divorce”, said his wife. “Your so-called sea-map has been rubbish. You've made no plans to restart our economy or the children's education. If you'd known where we were going, we could have all spent the Arkdown period learning Turkish. And while tidying your study, I've seen your memoirs. You don't even tell your readers my name.”

“But everyone knows your name,” Noah replied. “Thanks to me, you're the most famous woman since Eve. You're Joan. Joan of Ark.”

And Joan stamped on a termite in her rage as they ventured forth from the Ark.

And Noah became a husbandman, and he planted a vineyard and he drank of the wine.

And he did thereafter blame his wife for his alcoholism.



Submitted by Michael Fleeson



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St Birinus – Apostle of Wessex

4th September

Did you ever feel that God was calling you to do something big for Him, even though you were not quite sure of the details? If so, Birinus is the saint for you.

He was a French Benedictine monk who in 634 was made a bishop at Genoa, and sent by Pope Honorius 1 to extend the evangelisation of England. (Augustine had arrived in Canterbury about 35 years before.)

Birinus landed at Hamwic, near Southampton. His original plan was to evangelise Wessex and then penetrate up into the Midlands, where no preacher had ever yet reached. But Birinus soon found the West Saxons so pagan that he decided to concentrate just on them. Birinus had little to help him become the apostle to Wessex. So, he simply used what he did have: his own two feet and his voice. He wandered around preaching at every opportunity, trusting in God to help him. And He did: Birinus became known and respected, and soon a big breakthrough occurred: for political reasons the King of Wessex, Cynegils, wanted to convert to Christianity, and he asked Birinus to help him.

So Birinus instructed and baptised King Cynegils, who was then able to marry the Christian king of Northumbria's daughter, Cyneburg, and in due course Birinus baptised their family as well. In return, Cynegils gave Birinus the town of Dorchester (upon Thames) to be his diocesan see. It was a perfect location: a Romano-British town right on a road and a river, in the midst of a populated area.

During his 15 years as Bishop of Dorchester, Birinus baptised many people and built churches all over the area, with the king's blessing.

Before he died in 650, Birinus dedicated a church at Winchester. It was a glimpse of the future: for Winchester's growing importance made it inevitable that in time it would also become the ecclesiastical centre of the kingdom.

A Senior's Version of Facebook

For those of my generation who do not, and cannot, comprehend why Facebook exists: I am trying to make friends outside of Facebook while applying the same principles. Therefore, every day I walk down the street and tell passers-by what I have eaten, how I feel at the moment, what I have done the night before, what I will do later and with whom. I give them pictures of my family, my dog and of me gardening, taking things apart in the garage, watering the lawn, standing in front of landmarks, driving around town, having lunch, and doing what anybody and everybody does each day. I also listen to their conversations, give them "thumbs up" and tell them I "like" them. And it works just like Facebook. I already have four people following me: two police officers, a private investigator and a psychiatrist.



"But did they plough the fields and scatter at a safe distance?"



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Parish Calendar and Registers

SERVICES

Most of our services are of course 'on hold' at the moment, but services of Holy Communion were able to resume on Sunday July 19th at 10.00am.

These were shorter than usual, but a sermon, prayers and a reading have now been added. As you know, we are unable to sing together in church, but Trevlyn will be playing the organ.

Private prayer sessions will continue on Wednesdays from 10.00am to 11.00am. Please follow the signs, social distancing and recommended hygiene whenever you are visiting. More details are available on our website.

ALTAR FLOWER ROTA SEPTEMBER 2020

- 6th Mrs J. Baillie - In memory of Mother, Mrs Doreen Wall
- Mrs L. Mitchelhill - In memory of Son, Neil
- 13th Mrs M. Whittaker
- 20th Mrs H. Merry
- 27th Mrs M. Epps

If you wish to discuss any aspect of church flowers including wedding flowers please contact Frances Pickett (0161 439 8890)

Next to you and lonely

(Matthew 25:40)

*Cups of tea and people,
People who do and who know.
People with purposeful expressions,
Their eyes searching beyond her, through her,
The invisible one.
She's next to you and she's lonely.*

*Smiles and one-way conversations,
With thoughts and eyes elsewhere,
Never noticing the masks of brightness
Hiding hurting children,
The tired ones,
Who are next to you and lonely.*

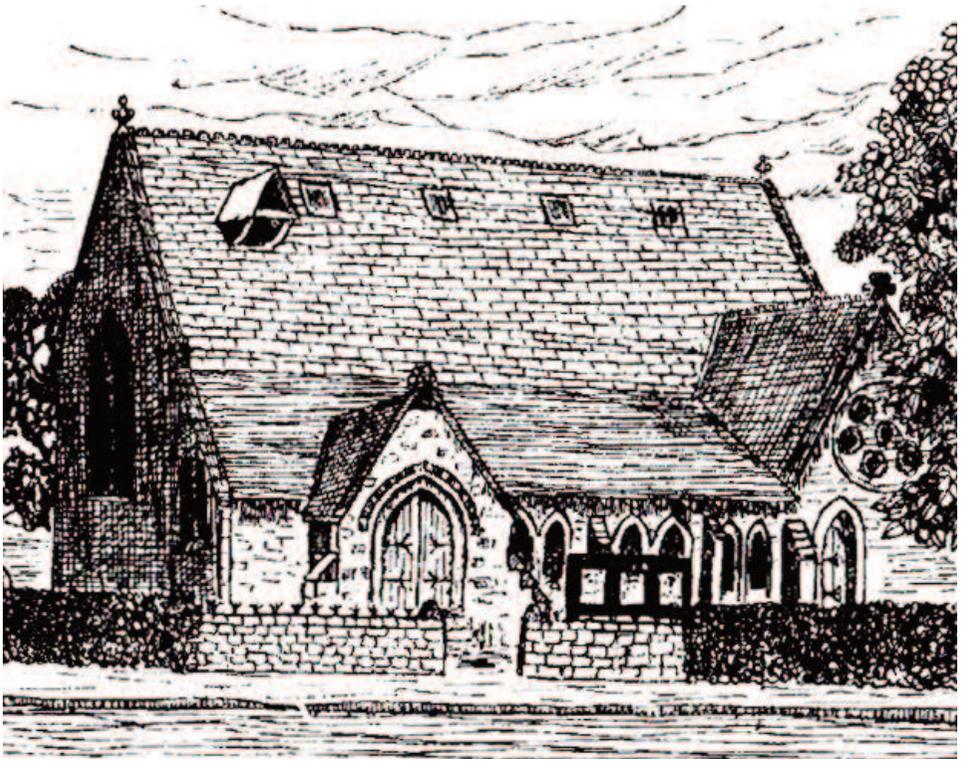
*And the makers of the cups of tea,
The knowers and the doers,
Those who smile and seem to have so much.
They too wear masks that hide their crying,
The together ones
Sit next to you and are lonely.*

By Daphne Kitching



We're keeping our Coronavirus updates page on the All Saints website as current as possible. Keep checking there and on the All Saints Facebook page for further news.

If you know anyone who needs shopping; prayers or simply a conversation please call Rev Janet on 0161 312 4683 or our Churchwardens Janet Ashman 0161 485 7969 and John Ackerley 0161 486 1419.



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 Janet Bacon, All Saints Vicarage, 27 Church Road SK8 7JL (485 3455)
The Rev'd Janet Owens (Retired) (312 4683)

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

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

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

Organist: Miss Trevlyn Thomas (485 8026)

Sacristan: *Mrs Janet Valentine (439 8203)

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

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

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

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

Church Room Bookings: Mr Neville Ashman (485 7969)

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

Electoral Roll Officer: Dr David Jones (01625 850997)

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

Website and Social Media: *Ms Sarah Ball Email: comms@allsaintsheadleulme.org.uk

Parish Magazine Secretary and Treasurer:
Mrs Chris Spencer (485 8282)

Deanery Synod Representatives: *Mrs Julia Ball (440 8647)

*Miss Irene Walton (439 6096)

P.C.C. Members are marked* Other members

Mesdames: L. Bacon, M. Epps, C. Jones, L. Karuku, F. Pickett, S. Stone