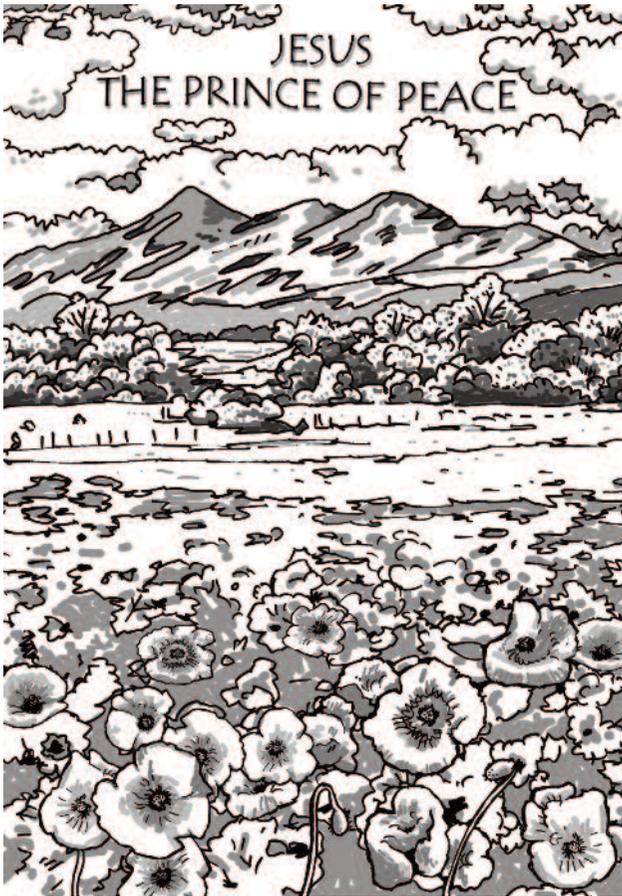


November 2020
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SAINTS ALIVE



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, 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
brownow11ththeadlehulme@yahoo.com

Rainbows: (2nd Cheadle Hulme)
Meet on a Monday 6.00pm - 7.00pm



Our Organist and Choir Trainer, Trevlyn Thomas, writes...

Since the easing of restrictions on 'small groups of people coming together to sing', Cathedral Choirs have been rehearsing and singing daily Evensong and Sunday Services, as have some parish choirs.

During lock-down, and since, many choirs have been rehearsing using Zoom, but as one of our members said "it is not the same as the 'real thing'". That led me to ask, what is the 'real thing'?

Being physically present together is so important in a creative activity, whether performing or listening. It adds a dimension which is hard to describe: we just know it is different. From the performers' point of view we can sense the act of singing 'as one', creating something which is greater than the sum of its parts. Nowhere is this more apparent than in chanting the psalms, in which All Saints Choir is very accomplished. Without a conductor to direct, starts and finishes, changes of pace and dynamics, pauses – all these are 'felt' instinctively.

To achieve this we must have a thorough knowledge of the music and the words, we need to listen actively to everyone else so that we can acquire the ability to 'lose' our own voice in the voices of those around us. We work hard to enhance our own vocal skills and learn new skills, exploring together many different styles of music, some we can learn quickly, others are more demanding and take more time and effort. For me this is a 'model' of the Church community. Each person in the choir brings a unique voice, different experiences of singing, different levels of ability, different musical tastes.

By working together we combine to create wonderful music. Each person in the church brings a unique personality, different life experiences, different skills, talents and aptitudes, different tastes and preferences. Together, as we build, through prayer, bible reading and pastoral ministry, our individual relationship with God - Father, Son and Holy Spirit – we combine in a collective act of worship with and for each other so that, in the power of the Holy Spirit, we become the body of Christ at All Saints.



**COPY DEADLINE FOR DECEMBER - NOVEMBER 6TH
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‘Renewal’ for Church is coming despite ‘trauma’ of pandemic

The Church will emerge “renewed and changed” from the crisis of the global coronavirus pandemic, the Archbishops of Canterbury and York have said. In a recent joint address to members of the Church of England’s General Synod, Archbishops Justin Welby and Stephen Cottrell said that amid a time of trauma, loss and struggle in this country and around the world, Christians have proved to be a “people of hope”.

Archbishop Justin acknowledged the multiple challenges and crises we are facing including hunger, poverty, domestic violence and climate change. He said churches have played a vital role serving their communities and bringing hope through the gospel. But the Church itself will, he said, emerge changed.

“We do not know what kind of Church of England will emerge from this time except that it will be different. It will be changed by the reality that for the first time all churches have closed – first time in 800 years. It will be changed because for the first time we have worshipped virtually. Out of these times we will see renewal – not because we are clever but because God is faithful. We will see a renewed and changed Church emerging from the shocks of lockdown. It is a Church that at the most local has fed so many, been in touch with the isolated through the heroic efforts of all who take part in it, of clergy and laity and those who even weren’t near the church before these times. It is a Church which has continued to pray and to offer worship through our Lord Jesus Christ, even if in new and unusual ways.”

Archbishop Stephen spoke with emotion about the impact of pandemic. “I hate this Coronavirus. I hate it not only because so many people have died, but because so many people have died alone, unable to hold the hand of their beloved. I hate it because our health service has been stretched to the limit. I hate it because so many are bereaved and could not even sit next to a family member at a funeral. I hate it because weddings and baptisms and ordinations have been postponed or have gone ahead without the parties that were meant to be with them. I hate it because children’s schooling has been disrupted. I hate it because so many people are so ill, so many crying out in pain, so many isolated, lonely, fearful, depressed. I hate it because behind locked doors terrible things have happened. I hate it because the poor and the disadvantaged have been hit the hardest. I hate it because it has left so many people across the world feeling hopeless as if life itself has been taken from us.”

But he said he was also thankful for the faithfulness of all who have served others and risen to the challenge. He added: “I am thankful that despite all the horrors of a Covid world we are learning a new commitment to Christ and how to be a humbler, simpler, church and we are putting Christ at the centre of our lives and learning very, very, very painfully what it really means to be a church that is dependent on Christ alone. And I am filled for longing: I long for us to be a more Christ-centred and Jesus-shaped church witnessing to Christ and bringing the healing balm of the Gospel to our nation for this is our vocation.”

‘Offering hope as we face a second wave’ Archbishops’ letter to bishops

The Church has a vital role to play in offering hope and comfort to the nation as we face an expected second wave of the coronavirus, the Archbishops of Canterbury and York have said.

In a joint letter to the bishops of the Church of England, Archbishops Justin Welby and Stephen Cottrell set out a stark assessment of the challenges facing the country amid the pandemic including hunger, homelessness, mental health pressures and domestic violence.

But, they say, the Church of England, through its presence in every community, can play a vital role in serving the nation – especially those most in need – and in bringing hope to all through the gospel.

Churches are especially well placed, through networks and partnerships across the country, to help those most in need, who are hungry and homeless, they point out.

“Most of all we need to draw close to Christ and continue to offer the hope and stability of the Gospel,” the Archbishops write.



“It is this gospel joy, even in the darkest times, that alone can help us through this crisis, bringing hope and an eternal perspective to the very pressing trials of the moment.”

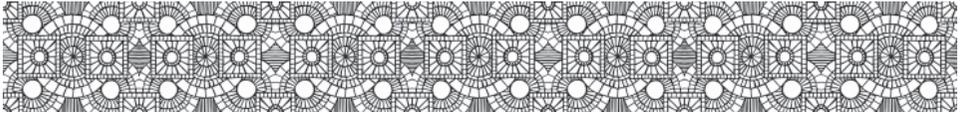
The Archbishops also highlight the particular pressures faced by small businesses after months of restrictions and issue a challenge to banks to show the same mercy to those in difficulties now as banks themselves received during the financial crisis.

Referencing the parable of the unforgiving servant in Matthew 18, they add: “It will be for us and others to encourage the banks, who received such help in 2009, to be equally merciful to others as the nation was to them.

St Matthew 18:23-35 seems highly relevant.”



There are some of your graces which would never be discovered if it were not for your trials. C H Spurgeon



Hilda – Abbess of Whitby



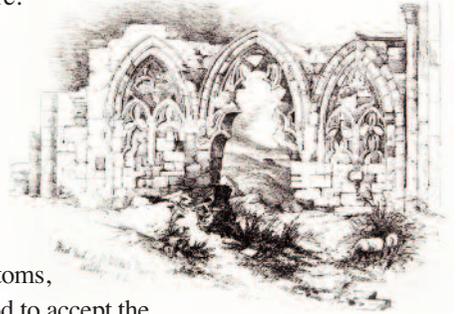
Hilda played a key role in the early English Christian church, and she may even have been the first to encourage the writing of Christian poetry. She was born a princess, into the Deiran (Northumbrian) dynasty, and her sister became Queen of the East Angles, with whom the Deiran had connections.

In those days East Anglia had close ties with the Gallic Church, and because of her sister, Hilda came under that influence. She was on her way to take her monastic vows near Paris when the Bishop of Lindisfarne, Aidan, called her back to Northumbria. Back home, she went into seclusion for a time, before being sent to be abbess of a religious house in Hartlepool in 649.

Eight years later, Hilda felt moved to establish a religious community at Streasnaeshalch (later renamed Whitby). Her community was a royal establishment, a double monastery (both men and women) and became famous for its learning, with even five bishops trained there.

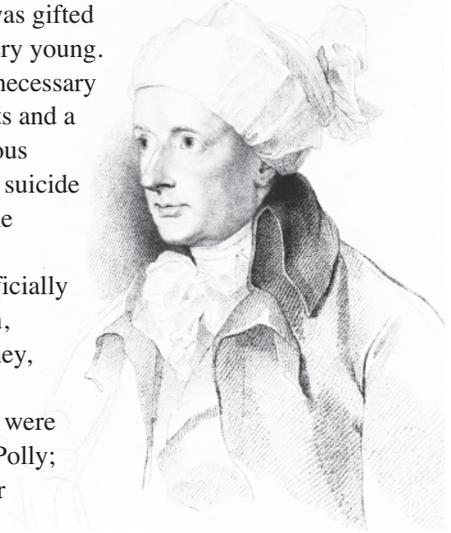
Whitby was also, of course, the venue for the famous Synod of Whitby in 664. With Hilda acting as hostess, the Synod met to decide upon the date of Easter. The issue at stake was greater than that, though, for the decision would sway the Church in Britain to adapt either the existing British or Roman traditions.

Although Hilda defended the British church customs, she accepted with grace the decision of the Synod to accept the Roman date for Easter, and she then worked to unite the Church throughout the land. Her feast day is celebrated on the 19th November.



Hallowed Ground

William Cowper, the eighteenth century poet, was gifted but vulnerable; his mother died when he was very young. Destined for a career as a lawyer, he found the necessary examinations too stressful. Family bereavements and a thwarted love affair finally resulted in a disastrous descent into deep depression; he made repeated suicide attempts and was admitted to an asylum. After he recovered he was befriended by the Rev Morley Unwin and his wife Mary, becoming their unofficially adopted son; in their home he met John Newton, former slave trader now curate-in-charge in Olney, Buckinghamshire. When Morley Unwin died, Cowper moved with Mary to Olney where they were close neighbours of John Newton and his wife Polly; they became vital supports to him after a further desperate suicide attempt.



Despite his illnesses William Cowper had a deep faith and he assisted John Newton in his ministry. The church was flourishing, numbers attending a weekly prayer service outgrew the meeting room and had to move into a larger building. Newton suggested they should each write a hymn to celebrate the move - he wrote many hymns (including Amazing Grace) to support his preaching, but described himself as just a “versifier”. He produced a hymn which served its purpose, but which is forgotten now. Cowper wrote:

*“Jesus, where’er thy people meet,
there they behold thy mercy seat,
where’er they seek thee thou art found,
and every place is hallowed ground.”*

The hymn celebrates the building in which we worship, and acclaims the Lord who meets us there; it continues “For thou, within no walls confined, inhabitest the humble mind... Here may we prove the power of prayer to strengthen faith and sweeten care...

*“Lord we are few, but thou art near;
nor short thine arm, nor deaf thine ear;
O rend the heav’ns, come quickly down,
And make a thousand hearts thine own.”*

Written to mark the opening of a meeting room, William Cowper’s hymn has become one we still love today. Let’s hope we can actually sing it soon! *Douglas Scarisbrick*

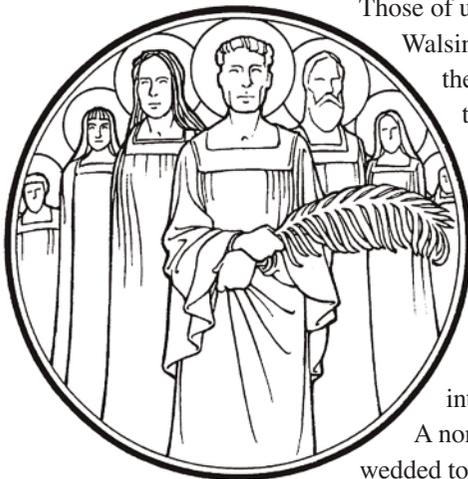
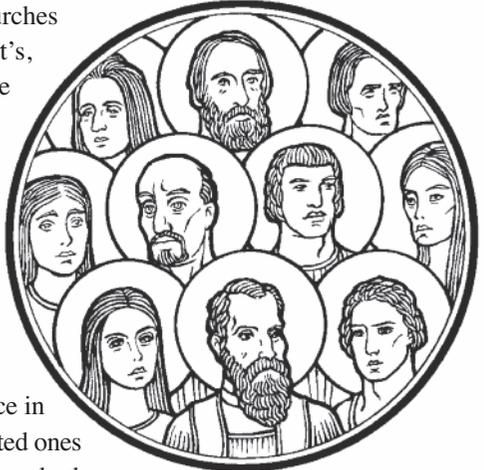


Time for a little theological reflection on All Saints

In Cheadle Hulme we are surrounded by churches named after saints - St Andrew's, St Cuthbert's, St Ann's, St Mary's and more. Our own place of worship on Church Road covers all these sainted men and women comprehensively by being named ALL Saints.

When the First of November, the Feast day of All Saints, comes around, the differences in doctrine in the broad Anglican Communion fade into insignificance as we sing of all the saints "who from their labours rest."

But are they 'at rest'? Therein lies a difference in doctrine that can be confusing. Are the venerated ones resting in peace from their labours in Christ, or do they, as some Anglicans believe, intercede for us? Are they models of Christian virtue, or still active in our lives now through prayer?



Those of us who have walked with Anglo Catholics at Walsingham, and also joined the Evangelicals in their lively praise, ask if the Article of Faith in the Book of Common Prayer that states, the "Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God" is now obsolete, or valid for some, or whether it matters as we journey together in faith?

What IS obsolete today is allowing different interpretations to cause dissension and division.

A non-judgemental position allows us to remain wedded to the Catholic cultural history of our Anglican Church, while also being Protestant, evangelical and scriptural. *Gay Saunders*



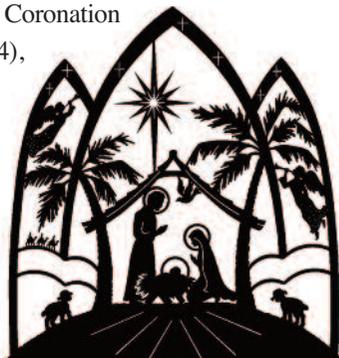
Psalm 122 and Advent

‘I rejoiced with those who said to me, ‘Let us go to the house of the Lord. Our feet are standing in your gates, Jerusalem.’ (Psalm 122:1,2).

These words from Psalm 122 inspired Hubert Parry’s great Coronation Anthem ‘I was Glad.’ As a Song of Ascent (Psalms 120-134), it was used by pilgrims going to the great festivals in Jerusalem. For the Jews this represented ‘coming home’ to worship at the Temple, the place of God’s presence.

Our Worship of God:

As God’s people today, we are also called to worship in praise and thanksgiving: *‘That is where the tribes go up – to praise the name of the Lord’* (4). Of course, currently our coming together in church to sing our praise to God is greatly restricted. We are a scattered rather than a gathered community. However, as individuals, we can still offer God the worship of our lives using the resource of psalms like this one.



Our prayer to God:

The psalm encourages the pilgrims to pray for the peace of Jerusalem: *‘Pray for the peace of Jerusalem: May those who love you be secure.’*(6). The peace referred to here is more than simply an absence of conflict. Peace speak of wholeness of life in every aspect. This must be our prayer as we continue to struggle with the effects of the pandemic and as we

seek the prosperity of the wider community: *‘I will seek your prosperity’* (9).

This month sees the beginning of Advent, the season when we affirm the hope of Jesus’ return. As we pray for peace, we know that it is fulfilled in the coming of God’s kingdom in Jesus.

Despite living with so much uncertainty, we have the assurance of God’s future purposes for our lives, churches and the world.



“There is little good in filling churches with people who go out exactly the same as they came in; the call of the Church is not to fill churches but to fill heaven.”

Fr Andrew SDC

Why do we need Advent?

Many people say: "I can understand God, but I can't see where Jesus fits into the picture."

A theologian called Athanasius, Egyptian by birth and Greek by education, gave the answer to your question 1600 years ago. He said: "The only system of thought into which Jesus Christ will fit is the one in which HE is the starting point!"

Once we try to begin with our own human-based attempt at understanding God and the meaning of life – let alone the place that Christ occupies – we'll be like the man who tries to do up his shirt buttons, beginning with the wrong button. He may hope that it will all work out, and that the shirt will eventually fit properly, but it never will.

So, you need to begin with Christ, if you want the picture to make sense. He is right there in the Bible, from the start. All Creation finds both its origin and its fulfilment in Him, its rightful heir (Colossians 1:15-17). You will notice from Colossians 1:17 that, far from Christ fitting into our system, we can only 'fit' – and thus find coherence and meaning – in His... or rather, in HIM.

It is through Christ alone that we can know the face of God, and His salvation in our lives. Jesus is fully God and fully human, Christ – the God-Man – is the perfect mediator. By His saving death He has bridged the gulf between heaven and earth (Philippians 2:5-11).

No one else will do. That was the blazing conviction of those first-century Christians. Beside Christ there was no other name (Acts 4:12). Historically, Christ's name claims supreme recognition in all the areas of life that matter most. It happened in the world of worship – where the Druids, ju-ju men, witch doctors, temple priests and the gigantic gods Mithras, Serapis, Diana, Jupiter and Venus were all swept away.

It also happened in the world of suffering. When we put the leaders of history and of thought together, it is quite clear that none of them suffered as Jesus did. In Him we see God incarnate, living among us, loving, suffering, dying and reclaiming. This fact alone is enough to explain the beginning of hospitals in our world. They were never begun by a state department. They owe their origin to the influence of Christ, and reflect His compassion.

It happened in the world of creativity. Christ has inspired symphonies, paintings, soaring architectures and enduring literature. Take Christ away, and the writings of Shakespeare would be meaningless. Atheism, by its very nature, could never have this impact, for atheism has no wings.

It happened in the world of eternity. The pre-Christian epitaphs say it all: 'I was not, I was born, I lived, I am not, that is all'. 'Guesswork is over all', Xenophanes had written. Into that world exploded the message of Christ, bodily raised from death, never to die again. That message alone is enough to change our view of the entire universe. The universe itself only fits because of Christ.

The Revd Richard Bewes, a former Rector of All Souls Langham Place, London

The unsung heroes who help us say goodbye

No one likes to talk about death. Especially during a pandemic that's impacting everyone on the planet. And yet for some people, death is their life's work. It's their vocation. In fact, helping bereaved families and friends say a personal goodbye to their loved ones is what motivates them, day after day.

They are the funeral directors and the staffs of our local crematoria and cemeteries. Often forgotten or out of mind, the men and women who arrange and service funerals perform a vital role.

Vicars and other ministers of religion work closely with these key workers. We see the care they take to help families arrange the funerals they want for their loved ones. We see the strict health regulations they have had to follow during this pandemic and the increased pressures on them. We see the long hours and dedication.

Yet, after one funeral, an undertaker confided to me how useless he felt while NHS staff were at the frontline of fighting coronavirus. I replied that what he did was essential too, and massively important during these difficult days. Another undertaker told me how he helped families cope with the restrictions on the numbers of mourners at funerals, currently set at 30. He had slowly driven his hearse past golf clubs, pubs and old people's homes where friends – unable to attend the services – had said their goodbyes.

In the funerals I have taken during the pandemic, I have been much impressed by the care and sensitivity shown by funeral directors and crematorium staff. Often, while they have been under much stress themselves.

I applaud the way that crematoria have made it easier for mourners who cannot attend funerals to view the services via the internet. This seems to have become common practice across the country. During the pandemic, this 'optional extra' has become a key part of the service. The feedback I have had from mourners watching from just outside the chapel, or across the world, has been very positive.

Christian ministers work closely with the bereaved family and the funeral director to ensure each funeral is very personal to the deceased, and an occasion they will remember long after the day has passed.

We want to bring a message of hope at funerals. I like to say that love never dies, and that the love we have for someone goes on beyond the grave.

As the funeral section on the Church of England website states: "When someone dies, although we can't see the person we love anymore, Christians believe that through the cross and resurrection of Jesus Christ, we will see that person again. It might be in a very different form, in a very different way, but that is the Christian hope, and that is the message everyone will hear when they come to a Church of England funeral."

Meanwhile, it's the care of undertakers and all those who arrange and conduct funerals that help us say our goodbyes.

Reflected Faith Series: Welcome to All!

As I write this, the majority of churches (in the UK) are holding services again in their church buildings or wherever they normally worship together. But things are looking somewhat different.

In my local church you need to ring a Churchwarden to book a place to come to Sunday or mid-week worship. So far, no-one's been turned down or away at the door for not booking. People are being told where to sit, rather than choosing their favourite spot, so the two-metre gap is maintained. And, in most services, face masks are required.



So how does all this affect our 'worship'? There are two key elements to gathered worship for me. My first is that the welcome is for everyone, regardless of how they look, or dress, their faith or their behaviour.

Many years ago I recall being on a caravan holiday with my Primary-aged children in Scotland. There was to be a raft race and fun by the river, starting immediately after the church service, so we dressed appropriately for a messy time! I was in a fluorescent pink tee-shirt and matching striped summer trousers (they were wow at the time!).

Although we had never been there before and knew no-one, you would have thought we were royalty from the way the congregation treated us. It was wonderful.

We'd come home. We were family. The Christian family. Brothers and sisters in Christ. Co-heirs with Jesus. It's part of our job as Christians to be welcoming. There's no one specific person or role for this. It's down to all of us.

This month: Have a think about how you can express a welcome to the others in your congregation where you worship. Perhaps turn that around and think about how you would be encouraged and welcomed. Would that work for others? I know it's a tough one if your smile is covered by a mask and you can't shake hands or hug. But what could you do? Also, as you think about the essentials of gathered worship, ask yourself the question – What else would be an essential for me? There's no single right answer, but it's worth thinking and worth talking to others about.



Sending

(Gen.1:1, Jn.1:1, Jn 20:21,22)

*As it was in the beginning
Sending Lord,
Of your Son and your Spirit,
Of your people through generations,
Now, Lord, you send us
To where you already are,
Love-links
To the margins and the mainstream,
To the visible and the hidden needs
Of those in darkness.*

*As it was in the beginning Lord,
Speak the light
Of your word of truth.*

*Jesus,
Sent and sending,
Life and Light,
Switch us on
In the power of your Spirit,
That, sent, we might shine your presence
And bring glory to the Father
And to the Son
And to the Holy Spirit.
Part of your mission
As it was in the beginning.*

Daphne Kitching



All Saints' Day and Remembrance Day in November naturally turn our thoughts to death and what lies beyond...

The Blessed Dead

*They lie at rest, our blessed dead;
The dews drop cool above their head,
They knew not when fleet summer fled.*

*Together all, yet each alone;
Each laid at rest beneath his own
Smooth turf or white allotted stone.*

*When shall our slumber sink so deep,
And eyes that wept and eyes that weep
Weep not in the sufficient sleep?*

*God be with you, our great and small,
Our loves, our best-beloved of all,
Our own beyond the salt sea-wall*

Christina Rosetti (1830-94)



The toll of lockdown on low-income families

Coronavirus has left low-income families struggling with a significant deterioration in living standards and high stress levels. So warns a new report from Child Poverty Action Group and the Church of England. The report, *Poverty in the pandemic: The impact of coronavirus on low-income families and children*, is based on a survey of families with children who are eligible for free school meals.

It found around eight in 10 respondents reported being in a worse financial position than before the pandemic, and half were much worse off because their income had fallen while costs have risen.

Nearly nine in 10 respondents reported spending substantially more than before on food, electricity, and other essentials – usually because they have been at home much more. Many families also said that the cost of food had gone up significantly during the early part of lockdown.

The Bishop of Durham, Paul Butler, who speaks for the Church of England on matters relating to children and families, said: “In these unprecedented times, we all need to ask ourselves urgently how we can help our neighbour. It is also imperative that the Government does all that it can to protect families and children.”

Alison Garnham, Chief Executive of Child Poverty Action Group, said: “Low-income parents have been living under a cloud of anxiety in lockdown – trying to find money for family basics as their costs have been rising. That’s taken a very heavy toll.”

Radical Gratitude – recalibrating your heart in an age of entitlement

By Peter Maiden, Iofthose, £7.99

As Christians we should be the most grateful people alive. After all, doesn’t the Bible encourage thankfulness and condemn grumbling?

Peter Maiden traces the theme of thanksgiving in Scripture, and shows how we can genuinely live counter-cultural lives even in an age of rampant entitlement. He explains how gratitude is the key to joyful, consistent Christian living, discipleship and mission involvement. He considers how we can develop the habit of thanksgiving, the benefits of gratitude, and how we can be grateful, even in hard times.

As he was writing this book, the author learned that he was suffering from incurable cancer. Far from derailing his message, this unwelcome news energised his efforts as he poured out his vision on the page with his now-limited resources. This is authenticity at its best. This book will be the author’s last.

Who authorised the Bible, anyway?

Question: If it was the Church that finally decided which books should be included in the Bible, then isn't the Church the top authority?

Answer: No; the Bible produced the Church, not the Church the Bible. This is the real issue: what caused a book to be accepted within the 'Canon' of Scripture?

(Greek: kanon, 'standard' or 'rule').

As far as the Old Testament was concerned:

1. Books that were recognised by Jesus Christ as infallible 'Scripture' could not be broken (Matthew 5:18). In John 10:35 Jesus didn't have to explain what He meant by 'Scripture', though elsewhere He did refer to its different categories (law, prophets, psalms) as pointing to Himself (Luke 24:44; Matthew 24:37). All was to be believed and obeyed.
2. Books that were recognised by God's people because of their impact. God's people will always recognise His voice (John 10:27). Jesus clashed with the Pharisees for adding their traditions to the Scripture; yet all were agreed that the Old Testament Scriptures were God's word.
3. Books that were recognised by the New Testament. It is significant that the New Testament features hundreds of Old Testament allusions. Only two are from the body of books known as the Apocrypha (Jude 9, 14) – seemingly in similar style to Paul's quotation from a Greek poet (Acts 17:28). The Apocryphal books were perceived to be on a lower level.

Next, what determined inclusion in the New Testament Canon?

1. Books that are Christ-centred in their emphasis. It was inconceivable to the early Church that the Gospels, for example, which focused so much upon the life and death of Jesus, could have any lower place than that given to the Old Testament Scriptures.
2. Books that are apostolic in their teaching. It was to the apostles exclusively that Jesus promised guidance 'into all truth' through the Holy Spirit's inspiration (John 16:13). The result of this was the New Testament (1 Corinthians 2:12,13). Significantly, Peter brackets Paul's writings with what he calls 'the other scriptures' (2 Peter 3:15,16).
3. Books that are faith-building in their effect, and thus, to be read in the congregations (John 20:30,31; 1 Thessalonians 5:27; Colossians 4:16; 1 Peter 2:2; Revelation 1:3). When the Christian scriptures take hold of the thinking of masses of people, they have the effect of 'stabilising society, without sterilising it' (historian T. R. Glover). The books of the Old Testament were becoming largely accepted by AD 70; those of the New Testament by the end of the second century. The drawing of a line around them discouraged forgers and religious peddlers.

So no one really 'put' the books into the Bible; they put themselves in, because of their innate quality. No council by itself could have conferred authority upon the books; this, they possessed already. It is an authority that is inherent, not imposed. If art lovers say of a Renoir painting, 'This is a genuine Renoir', their acclaim in no way invests the painting with authority; it was already authentic. It is the same with the Scriptures; we can only recognise them as such... and live by them.

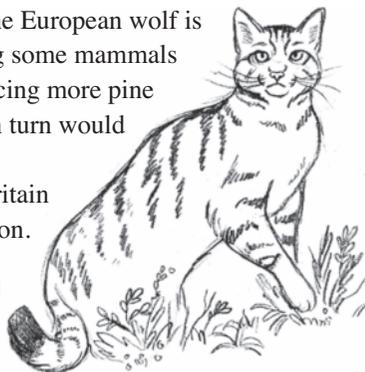
Help our wildlife before it is too late

A quarter of mammals in the UK are at risk of extinction, and this decline will continue unless their habitats are restored and some species are reintroduced.

So warns the chair of Natural England, Tony Juniper, referring to a list of endangered animals issued by the Mammal Society, and approved by the United Nations.

UK mammals most in danger are the greater mouse-eared bat, the water vole, the hedgehog, hazel dormouse and Scottish wildcat. The European wolf is already extinct. Tony Juniper advises that reintroducing some mammals would help others at greater risk. For example, introducing more pine martens would help control the grey squirrels, which in turn would give our native red squirrels a better chance.

A professor of environmental biology said: “Here in Britain we are managing to send even rodents towards extinction. Things have to change rapidly if we want our children and grandchildren to enjoy the wildlife that we take for granted.”



Frequencies of God – Walking Through Advent with R S Thomas

By Carys Walsh, Canterbury Press, £12.99

With the season of Advent, the coming of Christ is imminent. It is a season of preparation and hope for the arrival of God-with-us in the Incarnation.

R.S. Thomas, a poet of waiting and anticipation, can be a profound guide for this season. His spiritual and poetic trajectory of discovering the presence of God – divine ‘frequencies’ even in apparent absence, can help lead us into an Advent landscape of surrender, open-hearted discovery, epiphany and encounter. This collection of 28 reflections on Thomas’s poetry travels through the season, and follows a Carmelite pattern of waiting, accepting, journeying and birthing.



“The Church knows nothing of a sacredness of war. The Church which prays the ‘Our Father’ asks God only for peace.” Dietrich Bonhoeffer

Offering HOPE in Uncertain Times

Life before lockdown wasn't always a bed of roses. But it was normal and predictable... usually... Now everything seems unknown. What does the future hold? Is there a door of hope?



Hope in Uncertain Times is a giveaway booklet pointing to hope for now and for eternity. Published by HOPE Together and Biblica, with the backing of Elim, Church of England, the Methodist Church, Baptists Together, the World Prayer Centre, and the Redeemed Christian Church of God, it is an ideal gift to give with an invitation to join your church in person or online.

Copies are available to order from the HOPE shop – copies cost just 30p for bulk orders of 50 or more. A video version of the booklet is available from the HOPE Together website hopetogether.org.uk.

Egypt tops list as 3.7 million Scriptures given to children last year

Bible Society teams worldwide provided almost 3.7 million Scripture items for children last year. More than 1.1 million children's Scriptures were distributed in Egypt alone. This is the largest number for one nation, in a place where ministry with young people is a top priority.

Through festivals, competitions and quizzes, the Bible Society of Egypt engages with hundreds of thousands of children each year.



Precious in the sight of the Lord is the death of his saints.

Psalm 116:15

The Christian church has the resurrection written all over it.

E G Robinson

God isn't looking for perfect people. He is looking to perfect people.

John Hileman

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Grandad was babysitting when he heard his little grand-daughter muttering the alphabet over in hushed tones. "What are you doing?" he asked her. "I'm praying," she replied. "I can't think of the right words so I just say all the letters. God will put them together for me 'cos He knows what I'm thinking."



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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)



We Will Remember – 80 years on

This year we've been remembering the Battle of Britain, described by Winston Churchill in August 1940 as 'one of the decisive battles of the war... never in the field of human conflict was so much owed by so many to so few.' It was a dramatic turning point in the history of the Second World War. The occasions for Remembrance this month will provide us times of gratitude for what was achieved in the darkest moments of war. However, this year we are very aware of our own struggles with the worldwide Covid-19 pandemic. We face an unseen enemy, but the effects on our lives and society are almost as devastating as world war.

Remembering is not just about focusing on past events. It is also about making present past events, as we give thanks for all that took place. The Battle of Britain was fought by the Few and won in the skies over the Channel. In our battle with the virus, we can call to mind the victory of Jesus: 'Remember Jesus Christ, raised from the dead, descended from David.' (2 Timothy 2:8). Jesus secured the victory of death by His cross and resurrection, so that we don't need to fear death, but trust in His loving purposes for our lives.

Currently we can't see clearly what the future holds for us; it may be very different from what we might expect. However, we can pray for God's will to be done and that we will play our part, just as each of those airmen did so many years ago.

'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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Contact: The Caretaker, Parish Hall Cottage, Church Road, Cheadle Hulme

Telephone: 0161 485 2596

Refugee bakers feed people in need from church kitchen



A bakery set up in a church kitchen to train refugee women in bread-making skills is now supplying its local food bank with more than 200 loaves a week following the coronavirus lockdown.

Proof Bakery in Coventry, founded two years ago in conjunction with the Church Urban Fund, is sending 250 loaves a week to Coventry Food Bank, paid for by regular customers, and increasingly donors, from as far afield as Scotland and Singapore.

The bakery, specialising in sourdough but teaching a range of baking skills, meets in St Catherine's

Church in Stoke Aldermoor, Coventry. So far 11 refugee women have graduated from the bakery's training programme, with three currently employed at the bakery. Two of its bakers are refugees from the conflict in Syria.

The bakery is aiming for 500 donated loaves a week for the food bank and people in need. "We are expecting demand to keep increasing as more people lose employment. And with the bakery restarting its training programme for refugees this month, there is no better time to support it."

Churches report rising food bank demand as a result of pandemic

Nearly 100,000 households sought food aid from the Trussell Trust's network of food banks for the first time earlier this year, as a result of the coronavirus pandemic. Demand is surging further this autumn, as a result of the economic fallout from the virus.

The research comes after food banks run or supported by Church of England churches reported rocketing demand during lockdown with some opening food banks for the first time while some opened new food banks after lockdown.

Just two examples: Hackney Church in East London was distributing parcels with enough food for 1,000 meals a week at start of lockdown. This figure rose to 8,000 and 9,000 meals a week in June, after the church opened a second food bank. It has since served 120,000 meals. And in Co. Durham, the Shildon Alive food bank, founded by St John's Church, has seen demand surge by 500% during lockdown.





"Given the state of our heating system, you'd think the vicar would be all for it!"



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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 NOVEMBER 2020

- 1st -
- 8th REMEMBRANCE SUNDAY
- 15th Mrs G. Weir - In memory of Husband, John
- 22nd Mrs A. Fleeson - In memory of Mum and Dad
- 29th -

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

When darkness comes

*When darkness comes upon our lives
And death's black shadow clouds our eyes
Our Lord helps us, when news is grim,
To fear not, and believe in Him.*

*Yet sometimes, though we try to pray
It seems He tarries on the way,
Though faith grows weak, and vision dim,
Still fear not, and believe in Him.*

*For He, like us, wept tears of woe;
He cried 'My God, where are you now?'
We only tread where He has been –
So fear not, and believe in Him*

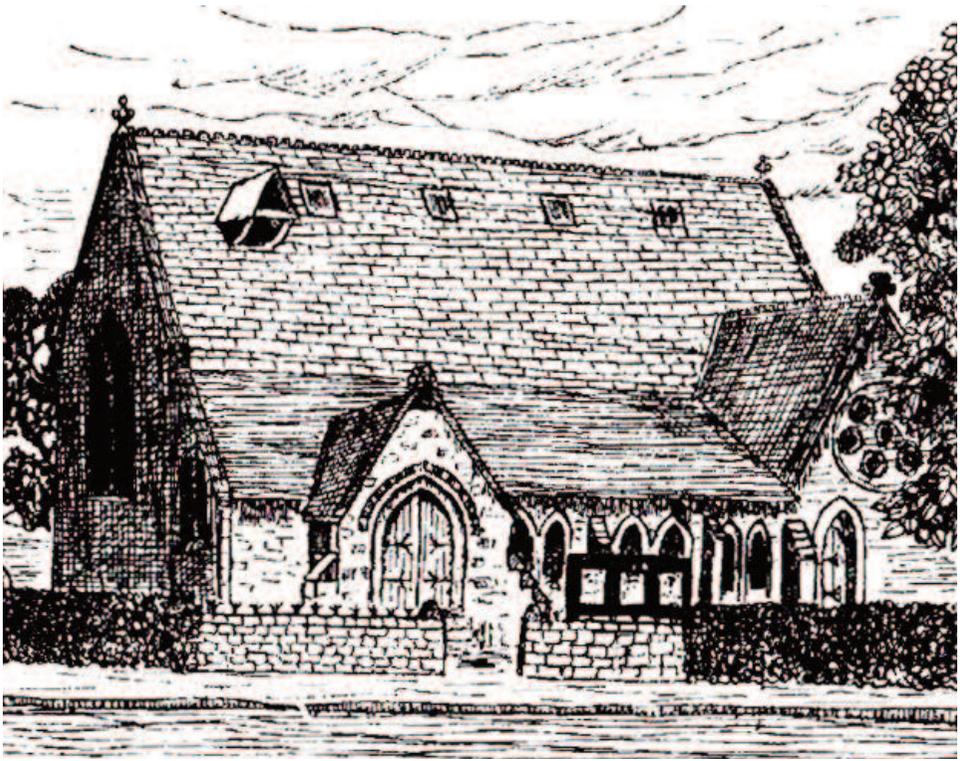
*In grief, in tears, or in despair
Recall that Jesus is still there.
O strive not to find faith within,
But fear not, and believe in Him.*

*He's Lord of Lords and King of Kings
He is the Ruler of all things –
He's triumphed over death and sin,
We'll fear not, and believe in Him!*

By Nigel Beeton

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