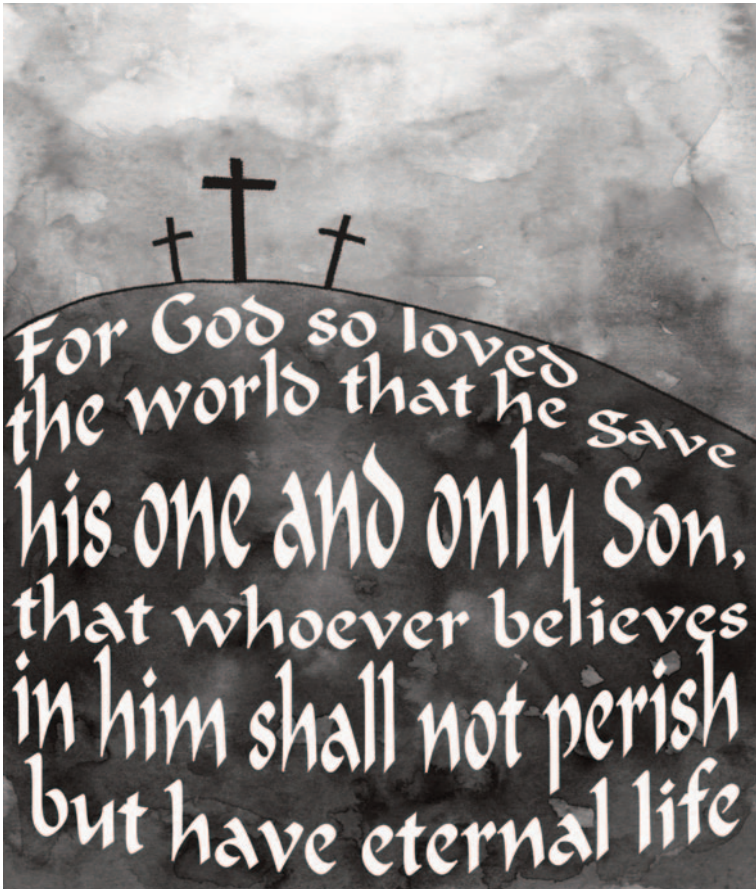


April 2021  
Vol.128 No.1564  
Price 50p

# 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 Sarah Hancock (485 3455).

## MOTHERS' UNION

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

## MENS' SOCIETY

Monthly meetings on the 1st Thursday, September to May, at 7.30pm in the Meeting Room.

Chairman: Mr Bradley Torbitt (486 9387).

Secretary: Mr Mike Parry (485 7886).

## FRIDAY CLUB

Fortnightly meetings on Friday evening usually in the Meeting Room at 7.30pm.

Open to women of all age groups.

Chairman is Lily Mitchelhill (485 5187)

Secretary is Julia Ball (440 8647)

## JAMES GROUP

The James Group exists to encourage the Church's ministry of healing, and the practice of regular intercession for the sick.

The branch meets monthly to say an Office of Intercession: there is also a monthly Corporate Communion. For further information please contact: The Secretary: Pat Yates (485 4546).

## BIBLE READING FELLOWSHIP

Secretary: Mrs Julia Ball (440 8647).

## UNIFORMED ORGANISATIONS

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

Contact: Andrew Thompson

email:andy.thompson@cheadlescouts.org.uk

**Beavers:** (7th Cheadle Hulme)

Meet on a Friday 6.00pm - 7.15pm in the Parish Rooms. Contact: Kirstie Stamp

email:kirstie.stamp@cheadlescouts.org.uk

**Brownies:** (11th Cheadle Hulme)

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

brownow11ththeadleulme@yahoo.com

**Rainbows:** (2nd Cheadle Hulme)

Meet on a Monday 6.00pm - 7.00pm





# Vicar's Letter

Dear friends,

Spring is here, the daffodils are swaying away in the sunshine and there is life coming back in the trees and flower borders around the parish. There has also been the beginning of the lifting of restrictions on our lockdown. A new start has begun. We at All Saints are getting ready to celebrate the festival of Easter. It begins with Maundy Thursday, where we remember the last meal that Jesus shares with his followers.

The bread and the wine, reminding us of the sacrifice Jesus made so that we may have life in all its fullness. Bread and Wine that we continue to take and celebrate today.

Good Friday, the day of despair, the Saviour of our world, the one who is love, showed the greatest outpouring of love by dying on the cross so that all our wrongdoings are forgiven. The uncertainty of Holy Saturday. Where it appears that death has had the final word. Then, the wonderful pinnacle of celebration on Easter Sunday, where death is defeated, it does not have the final word. Jesus is alive. Our past year might have felt like one long Holy Saturday. We have sadly witnessed a lot of death; we may be grieving now for people we know who have died. We might look forward to the lifting of our restrictions and coming out of our Holy Saturday with the joy of an Easter morning.

My favourite story of the resurrection is the one of Jesus walking with two people on the road to a place called Emmaus. Jesus has risen from the dead, death has been defeated, yet Jesus is not a mighty warrior to be feared. Jesus simply walks alongside the two on the road and asks them about what has happened. The two men don't recognise Jesus at first, but their eyes are opened when Jesus breaks bread before them. This familiar meal that even today reminds of Jesus being with us, meeting us when we gather to take bread and wine. I leave you with these two verses from that story:

"They said to each other, 'Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?' ... Then they told what had happened on the road, and how he had been made known to them in the breaking of bread." Luke 24:32&35

May you know the presence of Jesus whilst you celebrate Easter and begin to see new life begin with lockdown easing.

*God bless, Rev'd Sarah Hancock*

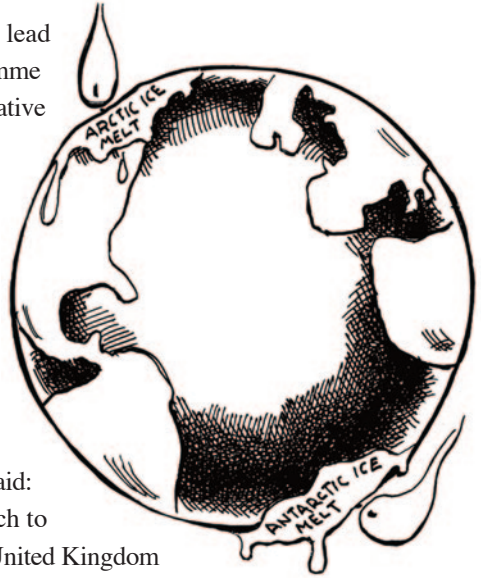
**COPY DEADLINE FOR MAY - APRIL 6TH  
ALL COPY TO THE EDITOR PLEASE**

# New bishop for the environment appointed

The Bishop of Norwich, Graham Usher, is to lead the Church of England's Environment Programme with a charge to lead bold, deliberate, collaborative action across the Church to tackle the grave existential crises of climate change and biodiversity loss.

Bishop Graham will work with the Mission and Public Affairs department of the Church of England, continuing the commitment to net-zero carbon impacts across the Church of England by 2030 set by General Synod in February 2020.

The Archbishop of Canterbury, Justin Welby, said: "This will be a key year for the UK's approach to climate change internationally." In June, the United Kingdom will host the G7. In November, Glasgow will host COP26. The Environment Bill will be coming to Parliament. "Now is the time for bold, deliberate, collaborative action."



Bishop Graham said: "Responding to the climate and biodiversity crises is not a luxury in the ministry of the Church, but an urgent imperative for our mission."

Churches are being encouraged to raise their voice to speak up about the need to tackle climate change across the whole of society through the Climate Sunday initiative, starting by holding their own climate focused service.



*The world cannot bury Christ. The earth is not deep enough for His tomb, the clouds are not wide enough for His winding-sheet.* E Thomson

*Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime.* Martin Luther

# Why Easter will never go away

How do you make sense of the Resurrection? Dead men don't rise, so why believe that this particular dead man did rise?

At the end of St Luke's gospel we read that: "they still did not believe it because of joy and amazement" (Luke 24.4). This is highly significant. The Gospels do not show us a group of disciples who were in a receptive frame of mind. After the crucifixion, they were in hiding, frightened and scattered. Then suddenly, they came out of hiding and were totally different; excited, joyful. By Pentecost they were confident, with one firm message: 'You crucified Jesus, but God raised Him up!'

How did they know this? Because of direct personal experience. Some of them had visited the tomb of Jesus: it was empty. Others claimed to have seen and touched the risen Lord. Were they hallucinating? People can hallucinate in groups – when taking drugs, for example. But of course, each one will see a different hallucination. But the disciples all saw the same thing. Or rather, the same person. Jesus. Were they lying? Jesus had died a humiliating death as a criminal. Perhaps they wanted to rescue His good name. So, did they pretend they had seen Him?

This theory has a big problem. Their preaching led them into trouble with the authorities. They were beaten and imprisoned and some of them killed. People will die for ideas and causes which they believe in passionately. But not for things they have made up. We might suffer for our convictions, but we will not suffer for our inventions. What about the 'swoon' theory? That Jesus didn't die on the cross, despite terrible wounds? That He recovered in the tomb, and then escaped? That the disciples nursed Him back to health? But Roman soldiers knew when a man was dead; and there was the guard on the tomb. Also, the events which followed simply don't fit. If the disciples had been hiding Jesus all along, they would have kept very low-key, and out of the way, so that the authorities did not come after Him again. Besides, to preach that God had raised Jesus from the dead – which is exactly what they did preach – would have been a lie. Beatings and threat of death would soon have loosened their tongues. Inventions crumble under pressure; convictions hold fast. Another reason for believing in the Resurrection is this: Jesus' continuing impact. Thousands and soon millions of people in every generation since have shared an inescapable sense of being 'accompanied' through life. Though unseen, they identify this presence as the Risen Lord.

Sometimes this experience of meeting Jesus is gentle and fitful. Sometimes it is dramatic and life changing. This reminds us that the resurrection of Jesus is not just an interesting historical puzzle. It is a vital, present day reality. It brings wonderful comfort, assuring us of the central Christian truths: death is dead; Jesus is alive; God is love.

This central notion was captured, most movingly, by the great Albert Schweitzer: 'He came to those men who knew Him not. He speaks to us the same word: "Follow thou me," and sets us to the tasks which He has to fulfil for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the suffering which they shall pass through in His fellowship, and, as ineffable mystery, they shall learn in their own experience who He is.'

Have a joyful – and a challenging – Easter.

# Candles in the dark

I have been reading a little collection of short meditations, written by Dr Rowan Williams for his local church in Cambridge during the first few months of the pandemic, beginning shortly before Easter 2020, and ending when he moved to Wales in the autumn. The reflections broadly follow the Church's calendar, but especially bring hope and encouragement during the dark days of lockdown. On 2nd April he wrote in wonder at the clarity of the night sky, as atmospheric pollution was reduced and the moon and stars were crisply visible, as though a veil had been lifted. Dr Williams speaks of the cleansing wind that, during Lent, blows away the fog that prevents us seeing ourselves clearly, and foreshadows the tearing down of the curtain between God and ourselves at Passiontide.



In July he noted that the Church of England's calendar commemorates two martyrs of the Reformation, Thomas More and John Fisher. They were executed by Henry VIII for refusing to promote his agenda of subordinating the Church completely to the his royal authority (and for refusing to sanction his second marriage). In contrast, others, like Thomas Cranmer, refused to accept the hierarchical system of the unreformed Church and were burned at the stake. We can look back at the turbulent years of the Reformation as a conflict between two sides, and Catholic and Protestant martyrs certainly died campaigning for very different things, but what were they protesting against? Dr Williams suggests that, in essence, both sides were resisting the same thing - absolute power, "More, Fisher, Cranmer, Tyndale, and all the martyrs on both sides, died because they felt compelled to resist the claims of naked power, and believed with all their hearts that the power they denied was an enemy to the free love of God and to the transforming grace that would re-create us in God's image". Thomas More on the scaffold, facing his killer said, "Pray for me, as I will for thee, that we may merrily meet in heaven". In the Epilogue to his book, Dr Williams quotes Jeremiah, "The summer is ended and we are not saved"; the pandemic is not yet over, restrictions still apply. He points to the possibility that the world might discover real community on the far side of recognising a vulnerability in which we are all involved. He calls us to pray that it might be so. "Candles in the Dark - Faith Hope and Love in a time of pandemic", by Rowan Williams, is published by SPCK. *Douglas Scarisbrick*



# Alphege - the archbishop taken captive by Danes



Alphege is the saint for anyone who refuses to let others suffer on their behalf.

His is a tale of courage and self-sacrifice, with some details that are still poignant, even down 1000 years of history.

Alphege began like many other leading churchmen of his time; born of a noble family, with a good education, he decided to become a monk. Alphege joined the Benedictine Abbey at Deerhurst in Gloucestershire, and then became a hermit at Bath, before becoming Abbot of Bath. From there, he was appointed to be Bishop of Winchester, where he was loved for his frugal lifestyle and great generosity towards others.

In 954 King Ethelred the Unready sent Alphege as a peace envoy to the Danes, seeking some relief from the constant Viking raids against England. Alphege secured a time of peace, and in 1006 was made the 29th Archbishop of Canterbury.

However, the Viking raids increased again, until the whole south of England was largely overrun. In 1012 they surrounded Canterbury, and with the help of a treacherous archdeacon, Elfmaer, captured and imprisoned Alphege. A vast sum was demanded by his captors, so much that it would have ruined the people of Canterbury. And so Alphege refused to be ransomed.

This infuriated the Danes, who wanted the gold of Canterbury, not the Archbishop. After seven months of ill-treating him, one night they got very drunk and began

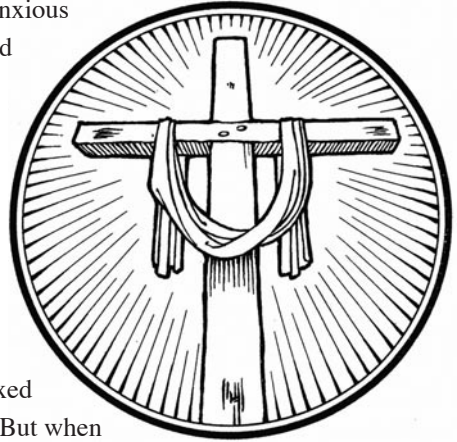
pelting him with ox-bones from their feast, until in a frenzy they hacked him to death with an axe. Alphege was mourned as a national hero and venerated as a martyr: he had given his life in order to protect his people from harm.



# Easter Hope

“So many people right across the country are anxious about employment, anxious about food, isolated from loved ones and feel that the future looks dark.” These are words from the Archbishop of Canterbury’s sermon on Easter Day 2020. Who would have thought that we are experiencing the same uncertainties this Easter!

Yet the Easter story remains one of hope overcoming darkness and despair. The women arrived at the tomb on Easter morning with mixed emotions, as they came to anoint Jesus’ body. ‘But when they looked up, they saw that the stone, which was very large, had been rolled away.’ (Mark 16:4). They were confused, as they tried to make sense of Jesus’ death. Their hopes were dashed with an uncertain future. In the current pandemic, we too are left asking: Where is God in all this?



The young man at the tomb reminds them that God is still in control: “Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him.” (Mark 16:6).

The women had forgotten Jesus’ promise to the disciples that He would die and rise from the dead. Jesus’ resurrection is also the sure foundation of hope for us in the present crisis. He turns our confusion and fear into joy and wonder! We can trust Jesus’ plan for the future of our world and

lives, despite the fact that things can’t return to the way they were: “There needs to be a resurrection of our common life, a new normal, something that links to the old, but is different and more beautiful. We must dream it, build it, make it, grasp it, because it is the gift of God and the call of God.” (Justin Welby).





# The coming Judgement Day

As the Nicene Creed puts it, “He will come again in glory to judge the living and the dead, and His kingdom will have no end.” This phrase echoes numerous passages in the Bible. Here’s one: “I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.” We get one go at this. In the British legal system, there is an unusual provision for the Court itself to appoint a Counsel to represent a defendant who doesn’t have one and is facing serious charges.



Something like that is implied in some of the biblical descriptions of Christ’s intervention on behalf of humanity: Jesus Himself is described as our Advocate: “But if anybody does sin, we have an advocate with the Father – Jesus Christ, the Righteous One.”



The late Lord Hailsham, a distinguished lawyer who became Lord Chancellor, was asked how he would face God when he died. “I will throw myself on the mercy of the Court,” he said.

On Good Friday, the most sacred day of the year, when God’s justice and mercy are intertwined, I take heart for myself and the whole human race by meditating on this text: “There is one God and one mediator between God and mankind, the man Christ Jesus, who gave Himself as a ransom for all people”. (1 Timothy 2)

On Easter Day when church bells ring out to celebrate the Resurrection of Jesus Christ from death, we do not forget the immense cost of God’s perseverance with us, for Christ’s body continues to bear the scars of Crucifixion. Nor is this the end of the matter.

*Several years ago, a notice appeared on the vestry noticeboard of a church in Hampshire, after a Holy Week performance of Stainer’s ‘Crucifixion’.*

*The choirmaster wrote “The Crucifixion – well done, everyone!”*

*Later that day, someone had added, ‘The Resurrection – well done, God!’*

# Fighting the pandemic of shame

When it comes to preaching the gospel to 21st century people should we be talking more about shame? And will the Covid pandemic change our thinking?

For many years, the Church has focused our gospel appeal around guilt, pointing out that men and women need to repent of their sins and turn to Christ. Which, of course, is perfectly true. But would our gospel message resonate better with today's generations if we first helped to address a widespread feeling of shame, before looking to guilt?

Guilt says 'I did something wrong.' Shame declares 'I am profoundly wrong.' That feeling of shame is one experienced by many today.

Rebecca Winfrey, a theological and pastoral researcher for a homelessness charity, explains: "God is intimately concerned about relieving the shame of His people. Never has this been more relevant than in today's culture, in which shame is rife and yet largely unrecognised."

In 'The Cross and Shame' (Grove Books), she says: "Shame is much bigger than guilt in most people's concept of what is wrong with themselves. I believe the Covid pandemic could also make the situation much worse, with people experiencing the 'shame' of debt, redundancy or bankruptcy, or maybe the perceived shame of not being actively involved on the 'front line' of fighting the virus, or facing mental illness. Jesus showed people on the margins that they were worthy of love and being connected with wider society.

In His interactions with the Samaritan woman at the well, with the tax collector Zacchaeus or the woman accused of adultery, He shows compassion and affirms the dignity and worth of the individual – addressing their shame – before implying any guilt. Jesus's death by public crucifixion was designed by the Romans to be painful, humiliating and shameful. Having been subjected to profound human shame, the resurrected Christ brings humankind salvation and redemption from shame's dehumanising impact.

In the Hebrew scriptures, Adam and Eve experience shame after they have eaten from the Tree of Life in Eden and have to clothe themselves with fig leaves. The Exodus is an account of the Jewish people being released from the shame of slavery into the freedom of their worth in God's eyes.

Paul writes to the Thessalonians of believers "sharing in the glory of our Lord Jesus Christ." To the church in Ephesus, Paul writes that "we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."

Rebecca encourages church leaders to teach and model true humility, acknowledging their own struggles with shame, and ensure that churches are communities that care for people affected by shame. New Christians should be taught that they could face shame in a secular culture and to know their intrinsic value in God's sight.

Winfrey recommends healing prayer and Ignatian-style meditation, where people encounter Jesus as they immerse themselves in gospel stories. Confession of sin and repentance of our wrongdoings are vital parts of our Christian message, but maybe preachers and pastors could also be addressing the pandemic of shame in our society.

# 100 years of the PCC



It's a hundred years since parish churches gained the power to run their own affairs, separately from what we now regard as local government.

The religious affairs of a parish, as well as its secular business had been controlled by a single committee, which met in the church and was known as the 'Vestry'. Then, in 1894, Parish Councils were formed to deal with secular matters; the Vestry continued to oversee church affairs until 1921,

when Parochial Church Councils (PCC) were established. People still get confused by the two.

Churchwardens have been around since the 13th Century and legally 'own' the movable contents of the church. They are meant to maintain order in the church and churchyard, with the assistance of their staves, if necessary. In the event of serious disorder today, a mobile phone might be a safer instrument, with staves reserved for ceremonial occasions! Churchwardens are now chosen by parishioners, though the Incumbent (ie Vicar or Rector) has a limited right of veto.

Today, anyone on the Electoral Roll of the church (sorry, this is another confusion, for the secular Electoral Roll is entirely separate) can attend the Annual Parochial Church Meeting, which elects the PCC. The Incumbent is an ex officio member, as are other licensed clergy and Churchwardens, members of the Deanery Synod, plus any member of the Diocesan Synod and General Synod who lives in the parish or is on the Roll. The Incumbent chairs the PCC, which elects a Vice-Chair and appoints a Standing Committee to transact business between meetings.



The purpose of a PCC, which must meet at least four times a year, is to consult together with the Incumbent "on matters of general concern and importance to the parish", and that includes the "whole mission of the Church". Did you know that changes to the forms of service, or the vesture or the minister, can only happen after consultation? Inevitably, money and building maintenance take up a lot of room on the Agenda, though we all know they are less important than mission. It's a real challenge for every PCC member to pray for non-churchgoing parishioners and to find imaginative ways of introducing them to Christ and His Church.

If you've got this far and are a member of your PCC – congratulations – you are a hundred years old this year!



# Church moves forward on carbon reduction target

The first findings from a nationwide study to capture carbon impacts in the Church of England have been published, a year on from a vote committing the Church to net-zero carbon emissions by 2030.

The Energy Footprint Tool (EFT) is a simple dashboard which has been piloted by churches keen to reduce their carbon footprint. Data in the report reveal:

- that nearly 5,000 churches submitted data
- that 5% of churches sampled were already net-zero carbon
- that 12.5% carbon reduction has already been made across the country, when compared with a comparative, although smaller, 2006 study.

The estimated total net carbon footprint for the Church of England's church buildings (based on energy use alone) is around 185,000 tonnes of greenhouse gases, measured in tonnes of carbon dioxide equivalent or tCO<sub>2</sub>e.

The tool, launched early last year, provides advice to parishes who have entered their data about how to take further steps and an appliance-style energy rating showing how the church compares to others of a similar size.



## Church calls for Government to stop housing asylum seekers in barracks

Church leaders from across denominations have written an open-letter to the Home Secretary about housing for people seeking asylum. The Bishop of Durham was joined by several Anglican bishops and Christian leaders from across the country. Part of their letter read: “We are extremely concerned about the welfare of asylum seekers housed across Ministry of Defence sites. Even as a temporary measure, ex-military barracks are unfit for purpose and entirely inappropriate. Residents cannot be held responsible for virus transmission rates when social distancing is not possible. We are therefore calling for an immediate end to the use of military barracks as accommodation for those seeking sanctuary in the UK. It is not a fair or justified response to your legal duty to house asylum seekers who would otherwise become destitute. Our shared faith as signatories to this letter, leads us to view all human beings as equal and deserving of respect, dignity and welcome.”



## Easter Morning

*(John 20:1-18)*

Who is it you are looking for? Who?  
 Mary. Looking for her Lord,  
 Early in the morning,  
 While it was still dark, looking for Jesus,  
 Expecting His death-wrapped body,  
 Finding, instead, the stone of surprises  
 and loss.

The men come and go, but Mary stays  
 and weeps  
 For the love of her Lord.  
 Looking, looking into the darkness,  
 She weeps.  
 Angels in white turn her to the light,  
 And the possibility of grace.

And in the speaking of her name,  
 the world changes.  
 Mary. Looking, looking no longer,  
 The Lord lives, gloriously, for Mary.  
 He lives for all who look.  
 Who is it you are looking for? Who?

*Daphne Kitching*

## The Crossroad

The road was hard, no turning back  
 The way ordained by mighty God,  
 ‘Your will not mine’ was all He said  
 As humbly down that path He trod.

A crowd that cheered Him once with palms  
 Began to shout for Him to die,  
 They chose Barabbas in His stead  
 And with one voice cried ‘Crucify!’

Between two thieves on Calvary’s hill  
 They put to death the Prince of Life,  
 One cried for help, the other cursed  
 The first was promised Paradise.

This promise now is for us all  
 Christ gave His life to set us free,  
 The cross divides, it always will –  
 The question is: what side are we?

*Megan Carter*



# Thy Kingdom Come global prayer movement's plans for 2021

Thy Kingdom Come, the ecumenical prayer movement for evangelisation, uniting Christians in nearly 90% of countries worldwide from the Ascension to Pentecost, will be run differently this year, from the 13th-23rd May. Led by the Archbishops of York and Canterbury, it has attracted the support of His Holiness Pope Francis in recent years will offer a selection of new resources and ways in which worshipping communities can participate despite ongoing COVID-19 restrictions.

New resources for 2021 will include an 11-part family-friendly animation series; video reflections from influential Christian voices such as Bear Grylls, Bishop of Dover Rose Hudson-Wilkin and Archbishop Angaelos, and this year's Prayer Journal, penned by the Archbishop of York, Stephen Cottrell. A special video message from Archbishop Justin Welby, who will be on study leave during the 11-day prayer period, will also be shown. While prayer for evangelisation remains at the heart of Thy Kingdom Come, this year the resources are designed to encourage worshipping communities, families and individuals who may have struggled with the idea of Church at Home.

For families, there is an 11-part children's video series called Cheeky Pandas – packed with Bible stories, prayers, animation, worship songs and interviews with special guests including Adventurer Bear Grylls, CBeebies Presenter Gemma Hunt, Revd Nicky Gumbel (HTB and Alpha) and Pastor Agu and Shola (Jesus House) to name a few. The video series (which will be available from early April onwards) can be used as part of church at home, gathered church (online and offline) and in school assemblies. Similar to last year, the series will be the main content in the Family Prayer Adventure Map and App. For Youth, Thy Kingdom Come are working with the Archbishop of York's Youth Trust to produce a selection of youth resources including a series of video reflections from young influential Christians such as the current Methodist Youth President – Phoebe Parkin, rapper and author – Guvna B, Worship Leader- Elle Limebear, Spoken Word Artist Joshua Luke Smith and many more. Other new resources include the Prayer Journal, written by the Archbishop of York, aimed at inspiring readers to re-encounter the love and joy found in Jesus Christ and this year's Novena.

The award-winning Thy Kingdom Come app, available in nine languages, will for the first time, include audio content from 24-7 Prayer's Lectio 365 with audio reflections from Pete Greig, Archbishop Justin and 24-7 Prayer GB UK Director, Carla Harding. This year Thy Kingdom Come is also giving away 100,000 copies of the Prayer Journal and Family Prayer Adventure Map to UK churches, as long as P&P is covered.

Emma Buchan, Thy Kingdom Come Project Director, said: "We really want TKC to inspire people in their relationships with Christ, and to resource children and young people in fun, spiritually nourishing ways. We hope and pray Pentecost is a time of great joy after what has been such a challenging season."

Now in its sixth year, Thy Kingdom Come has grown from an initial call to prayer from the Archbishops of Canterbury and York to the Anglican Communion, to a worldwide ecumenical prayer movement.

# Slow Down, Show Up and Pray

*By Ruth Rice, Authentic, £9.99*

Looking after our mental health has never been so important. Many of us want to find simple ways to help our wellbeing that we can fit into our everyday life.

After suffering her own mental health crisis, Ruth Rice set up the Renew Wellbeing charity, which helps churches to open safe spaces to help communities attend to their mental and emotional health.

Packed full of personal stories, resources and practical guidance, this book will enable you to maintain your own wellbeing. Be present. Be prayerful. Be in partnership.

## The Man in White

*By Ernest F Crocker, Authentic, £9.99*

As a Christian doctor and follower of Jesus, Ernest Crocker has been a witness to many interventions of God during his life. Here he brings together an inspiring selection of testimonies from around the world of people who have seen God do extraordinary things in and through their lives. They include professionals, academics, a train robber, a surgeon facing decapitation for his faith, and those who have escaped the ravages of war. These powerful stories inspire and challenge us to see that God is real and delights in being involved in our lives today.

Ernest F Crocker trained at the University of New South Wales, and is an experienced nuclear medicine physician, and the first to practise ultrasound in Australia.

## Easter: the Greatest News

*By Paul Williams, 10Publishing, £2.99 (discounts for packs)*

We don't like to think about death. It's morbid and uncomfortable because if we're honest, deep down, many of us are fearful about what will happen when our time comes. But what if there was one who could take us through the door marked death with confidence? The story of Easter contains the greatest news – the answer to our biggest problem that will bring peace, assurance and freedom.

Easter means that death can be the doorway to the beginning of the most wonderful experience of our lives.



# Church Commissioners welcome Archbishops' Housing Commission study of UK housing crisis

The Archbishops' Commission on Housing, Church and Community has recently issued a landmark report, *Coming Home*, about housing provision in the UK which calls for a national plan to tackle the crisis.

*Coming Home* makes recommendations which the Church, government and others can collectively take to alleviate the crisis, including the role the Church Commissioners might play.

Loretta Minghella, First Church Estates Commissioner, said: "This landmark study of the UK's housing crisis from the Housing Commission comes at a critical time for the nation, when so many people are struggling with inadequate homes and living conditions in an environment worsened by the pandemic."

The Church Commissioners will reflect carefully on all the recommendations of the Commission relevant to its work and review what more it can do to increase the supply of affordable homes.

The Church Commissioners are keen to explore the Housing Commission's innovative suggestion of making a portion of its funding available through distributing some land instead of money as a grant-in-kind, including investigating any necessary change in our governing rules this may require.



## Notices found in church newsletters

This being Easter Sunday, we will ask Mrs Brown, our church warden, to come forward and lay an egg on the altar.

*Ladies are requested not to have children in the church kitchen.*

For those who have children and don't know it, we have a crèche in the crypt.

*Bring and share church supper: Prayer and medication will follow.*

Don't let worry kill you. Let the church help.

*The organist invites anyone who enjoys sinning to volunteer for the choir.*

At the church meeting last week the rector spoke briefly and delighted the audience.

*Remember in prayer the many who are sick both of our church and the community.*

Smile at someone who you find hard to love. Say 'hell' to someone who doesn't much care about you.



# Average age of churchgoers



The average age of a pre-Covid churchgoer in 2020 was 50, whereas the average of a person living in England as a whole was 41. So, churchgoers are almost 10 years above the average in age. It doesn't vary hugely by gender – in 2020 male churchgoers were 48 on average and female 51.

In Scotland in 2020 folk were slightly older – the average male churchgoer was 53 and women were 55. These are against a population average of 42, so Scottish churchgoers have a larger gap.

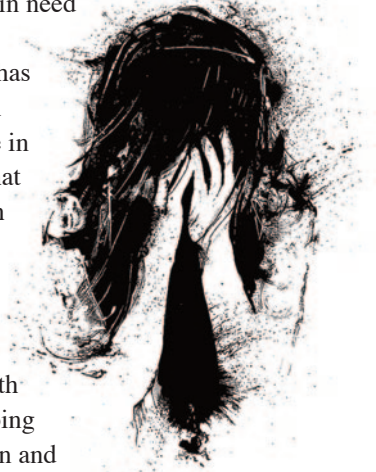
We don't have the same information about Welsh churchgoers or those in N Ireland, though their average population ages in 2020 were, respectively, 42 and 40 (making the overall UK rate 41).

The graph shows that Scottish churchgoers have consistently been older than English churchgoers over the last 40 years. Almost certainly this is partly because England has seen huge numbers of immigrants, asylum seekers, workers, students coming to the country since the 1980s, a number of whom come from Christian countries and presumably would join a local church.

# The pain of Covid on our youngsters

Five pupils in every classroom are now reckoned to be in need of some clinical support, due to lockdown mental health deterioration. A recent study by Cambridge University has found that the number of youngsters with mental health problems has increased from one in nine in 2017 to one in six in 2020. Another by Oxford University has found that half of people aged 16-to-25 were reporting mental health problems, with one in four 'unable to cope', according to the Prince's Trust.

Professor Ellen Townsend of the Self-Harm Research Group at Nottingham University said: "young people have really been neglected in this crisis." Combined with the drop in education, the effects of the past year are going to be 'life limiting.' She warned that anxiety, depression and self-harm have increased substantially, and that eating disorder referrals have trebled. NSPCC child abuse referrals have risen 43% and domestic violence calls have increased by about 49%



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# Lessons of Lockdown

This past year may have altered your perspective on life. Some of the following statements may be worth thinking about...

Life is precarious

A nurse is worth more than a professional footballer

Spare time isn't a waste of time

A smile is precious

Being alone isn't the same as loneliness

Hard work doesn't guarantee employment

I'm spending more on food & drink and less on church & charity

Silence opens us to creative ideas

Social media are a mixed blessing

Shopping needn't be addictive

Driving less and walking more is good for humanity

Isolation teaches us we need each other to generate energy

Getting back to 'normal' isn't God's plan for the human race

When everything else is shut, God is open



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# ALL SAINTS CRAFT GROUP

The Craft Group meets on the 2nd and 4th Wednesdays at 2.30pm in the Church Meeting Room. We learn new skills and practise old ones. Tea/coffee, biscuits and good company are always on offer. **Please join us when meetings begin again.**

All are welcome. For further details please contact Frances Pickett on 0161 439 8890.



## All Saints' Website and Facebook



Keep up to date with news and events on the All Saints' website. Find out about our charity work, community groups and listen to recent sermons.



Please contact Sarah Ball on: [comms@allsaintsheadleholme.org.uk](mailto:comms@allsaintsheadleholme.org.uk) with any stories and updates.

Find All Saints' on Facebook at: <https://www.facebook.com/AllSaintsCH/> and "Like" us to get notifications about our news and events.



## Church Open

**Saturday Coffee Mornings have been postponed  
for the immediate future.**



## MEN'S SOCIETY

Monthly meetings on the first Thursday, September to May, at 7.30pm in the Meeting Room (unless otherwise stated). After the talk there is a short question and answer session followed by tea, coffee and biscuits.

**Due to the implementation of measures to combat the Coronavirus pandemic all meetings have been cancelled. Further details will be posted when available.**

Although this group is attended by men, if you are interested in hearing any of the speakers you will be most welcome to come along.

Chairman: Bradley Torbitt (0161 486 9387)

Secretary: Mike Parry (0161 485 7886)

# Easter Story Biscuits for children

Prep. Time: 20 minutes

Total Time: 1 day

## Ingredients:

110 grams of pecan nuts	large plastic bag
5 grams vinegar	wooden spoon
3 egg whites	tape
1 pinch salt	Bible
200 grams sugar	

## Instructions:

Preheat oven to 150C

Place pecans in the plastic bag and let the children beat them with the wooden spoon to break into small pieces. Explain that after Jesus was arrested, He was beaten by the Roman soldiers. *Read John 19:1-3.*

Let each child smell the vinegar. Put vinegar into mixing bowl. Explain that when Jesus was thirsty on the cross He was given vinegar to drink. *Read John 19:28-30.*

Add egg whites to vinegar. Eggs represent life. Explain that Jesus gave His life to give us life. *Read John 10:10-11.*

Sprinkle a little salt into each child's hand. Let them taste it and brush the rest into the bowl. Explain that this represents the salty tears shed by Jesus' followers, and the bitterness of our own sin. *Read Luke 23:27.*

So far the ingredients are not very appetising...

Add sugar. Explain that the sweetest part of the story is that Jesus died because He loves us. He wants us to know and belong to Him. *Read Ps. 34:8 and John 3:16.*

*Beat with a mixer on high speed until stiff peaks are formed. Explain that the colour white represents the purity in God's eyes of those whose sins have been cleansed by Jesus. Read Isaiah 1:18 and John 3:1-3.*

Fold in broken nuts. Drop by teaspoons onto non-stick baking parchment-covered baking sheet. Explain that each mound represents the rocky tomb where Jesus' body was laid. *Read Matthew 27:57-60.*

Put the baking sheet in the oven, close the door and turn the oven OFF. Give each child a piece of tape and seal the oven door. Explain that Jesus' tomb was sealed.

*Read Matthew 27:65-66.*

GO TO BED! Explain that they may feel sad to leave them in the oven overnight. Jesus' followers felt despair when the tomb was sealed. *Read John 16:20 and 22.*

On Easter morning, open the oven and give everyone a cookie. Notice the cracked surface and take a bite. The cookies are hollow! On the first Easter Jesus' followers were amazed to find the tomb open and empty. *Read Matthew 28:1-9.*



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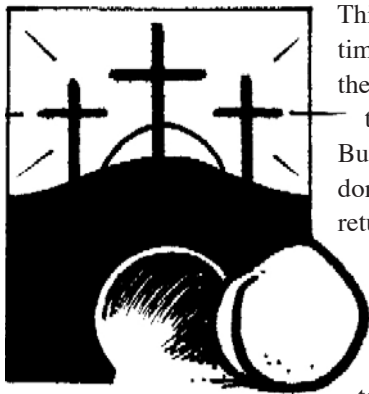
(Day or Evening)

**COMMITTEE ROOMS ALSO AVAILABLE**

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

**Telephone: 0161 485 2596**

# With all your soul, strength and mind



This month I'm thinking about what we are all 'doing' in times of 'waiting'. It's very easy to just sit quietly and let the time pass by or just fill it in. Not exactly wasting time, but not using it for any useful purpose either. But as Christians we live in expectation all the time, don't we? We live in the hope and promise of Christ's return – even though we don't know the 'when' or the 'where'.

Of course, there's waiting and there's waiting.

I won't say I'm the most patient person I know!

If the internet goes down or something mechanical takes a few seconds too long to process, you can often

hear me chuntering. But there are other times when the waiting itself is precious.

I'm thinking this month of when we receive the bread and wine at the distribution of Holy Communion.

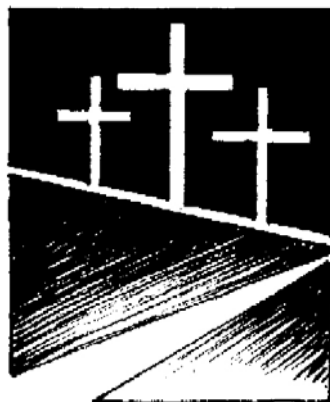
Perhaps you have avoided your church since the original lockdown in March, or have been going but not receiving communion, or indeed you have been participating with an online service with your own equivalents at home.

Whichever it is for you, cast your mind back to when you were last in that position – or indeed look forward to when we are all able to gather together again and we 'queue' to approach the altar.

Actually, we don't 'queue'. We 'process' to the altar.

We join the procession – a line of like-minded people with a similar intention to receive Christ. A time of

physical movement and spiritual anticipation for holding those elements of Christ Himself: God being placed into our hands. How amazing is that!



*This month: What do you think about when you are processing and waiting for Holy Communion? Are you conscious of those around you or immersed in the moment? Do you pray quietly to yourself, join in with the singing or let your mind focus on the moment?*







"It's not quite as bad as it looks – they're only withholding payment until we publish our expenses."



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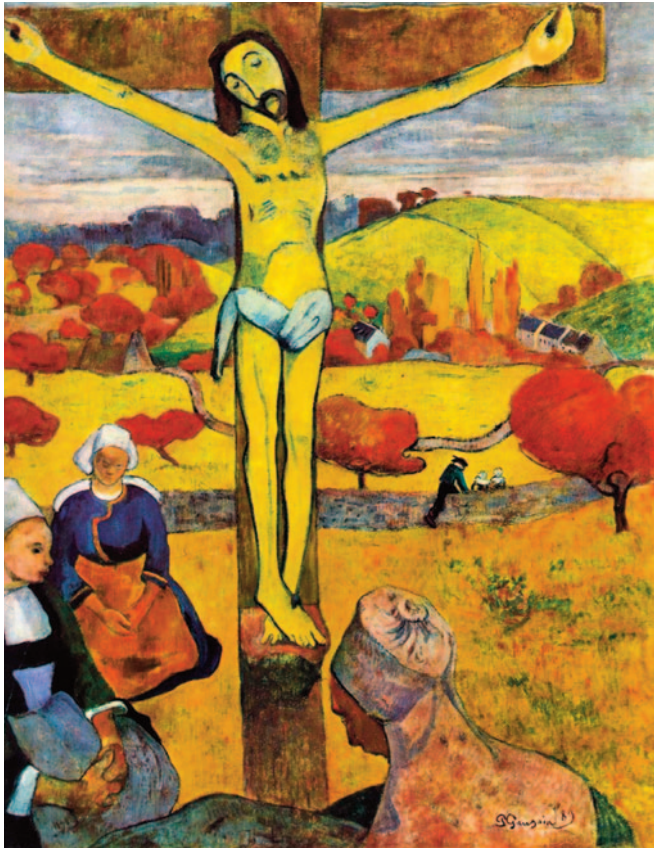
# Our building is closed. We are still worshipping.

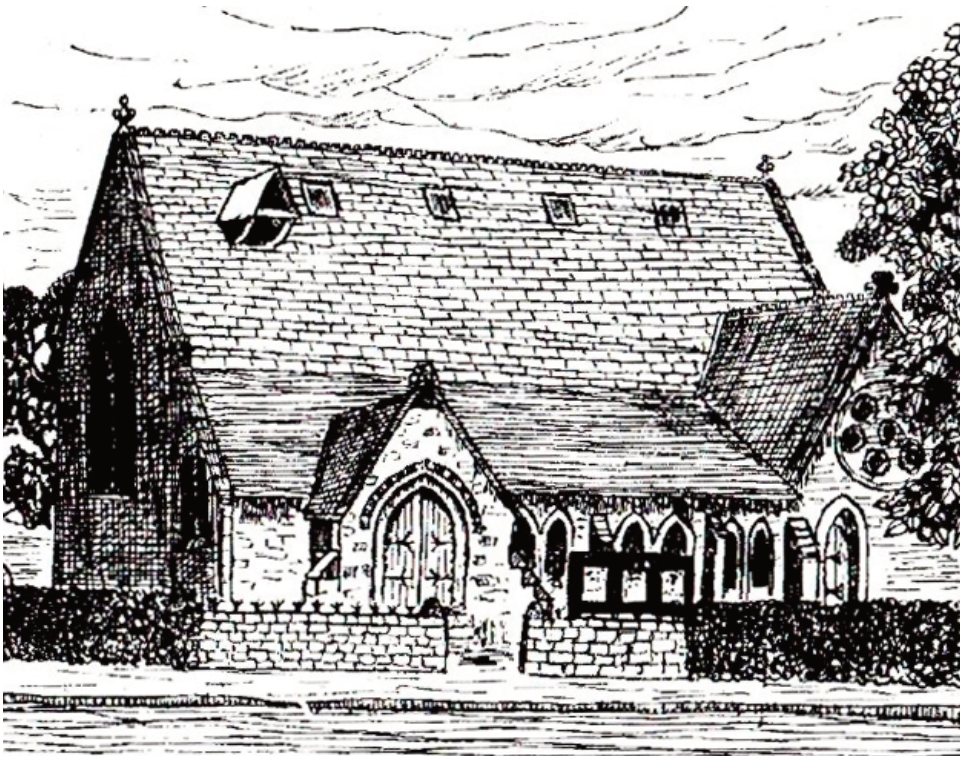
It has been lovely this week to hear of the many ways our congregation have been worshipping together but apart using our service. I know it is a HUGE change from what we are used to and it can feel strange getting in to a new groove of prayer and worship. Thank you for your understanding. Please be assured of my prayers for you and the church.

We understand that for many this lockdown is a difficult situation. If you would like prayers or simply a conversation please contact me - Rev Sarah on 0161 485 3455 or [vicar@allsaintsheadleholme.org.uk](mailto:vicar@allsaintsheadleholme.org.uk) or our Churchwardens Janet Ashman 0161 485 7969 and John Ackerley 0161 486 1419.

Stay safe and God bless  
Rev'd Sarah Hancock

*"The Yellow Christ"*  
1889 by Paul Gauguin





## **Christian Stewardship**

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



# All Saints Cheadle Hulme

## PARISH DIRECTORY

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

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

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

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

**Organist:** Miss Trevlyn Thomas (485 8026)

**Sacristan:** \*Mrs Janet Valentine (439 8203)

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

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

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

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

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

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

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

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

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