

Saints Alive!

***The parish magazine of
All Saints Church, Kings Heath***



June 2016

50p

From the vicarage

Dear Friends and Neighbours,

I feel a certain fragility. It is not an unpleasant feeling. Rather, it is deep, tender, vulnerable but alive. I see details in the landscape and feel the sonorous quality of the little hellos and goodbyes that hint at our mortality. Perhaps it is because I have just passed the anniversary of my father's death: a very ordinary experience many of you will know, but one which seems to make the ordinary vivid and rather beautiful. The night he died, after talking into the early hours we opened the doors and stepped out to be enveloped by the dawn chorus. How magnificently do birds unknowingly bring perspective.

Speaking of goodbyes, at Church we have said farewell to Diane who is now settling in at Emscote and Jelly and Stephen, now in Southwark. You are good at training curates and ordinands. You are good at holding, loving, and letting go. Well done for all you have given Diane, Jelly and Stephen, which they now make their own and take to enrich the wider church.

In all this fragility I alighted on a prayer by Walter Brueggemann in his splendidly titled collection *Prayers for a Privileged People* (Abingdon Press 2008). He, too, noticed a bird. I offer it here as it gets under the skin of our slightly crestfallen, slightly nervous, vaguely guilty demeanour as we navigate an unfair but eerily beautiful world.

June Loveliness Shattered

This June-like every June-
 is a fine time to be alive:
the sun is warm, but not yet too hot;
the light stays longer and the night comes later;
the summer eases the schedule,
 and we are taken up
 in weddings and brides,
 in proms and graduations,
 in successes and endings,
 in exciting new beginnings.

We are among many creatures of your creation,
 who luxuriate in long days
 ready for peaceable nights;
a great serenity comes to us
 in sure knowledge that you govern well
 and care for us in generous ways.

Just at the cusp of night,
 for an instant the loveliness is shattered:
 there is a siren in its
 disruptive eeriness-
happily not too close, but we do not know:
 a robbery,

an assault,
a heart attack,
a scene of domestic violence,
some shattering that sobers our ease.

We are reminded
that the world is deep in instability,
that the world is saturated with ready violence,
that our ease is without full guarantee,
and that death stalks close even to us.
We come to rest-torn between grateful ease
and weariness at the edge.

Just as we fall into sleep or dream or nightmare,
after the piercing siren,
we hear a bird,
a curfew against our anxiety,
a trust affirmed,
a witness to your good governance.

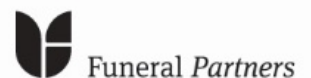
We fall back not fully at ease,
but confident enough to trust our
June night to your safekeeping.

We pray in the name of Jesus who walked into Saturday night
and began again at daybreak.

David



William H Painter ***Funeral Directors***



A funeral is a time to say goodbye and remember the life of a person you love. It's our privilege to be at your side. We have been funeral directors for generations and when someone you love dies, you can depend on us. We're honoured to be the people you can turn to, even at the hardest of times.

You can talk to us any time, day or night or for further information visit our website www.williamhpainter.co.uk

**55 The Parade, High Street, Kings Heath,
Birmingham B14 7BH
0121 444 7999**

Stations of the Cross

From the earliest days of Christianity, pilgrims journeyed to Jerusalem to walk in the footsteps of Jesus on the road to Calvary. Tradition holds that Mary, the mother of Jesus, herself led by example in making daily visits to the sites of her Son's sufferings, death and resurrection following his ascension into heaven. More than 2,000 years later Christians are still meditating on or re-enacting his crucifixion through what has come to be known as the Stations of the Cross. Through the 14 stations, beginning with Christ's condemnation and ending with his body being laid in the tomb, Christians are able to spiritually journey to Jerusalem without actually going there, meditating at each 'stop'.

One of my lasting memories of worship at the church I was bought up in was the Sunday school weekly Lenten processions around the 'Stations' hung on the walls of the church. I was surprised to find that there were none present at All Saints – I'd assumed that every church had them! All Saints had hosted temporary exhibitions - John de Witt's artwork comes to mind especially – and so when Claire Wesley and I went to lead a Labyrinth weekend at Christchurch, Epsom, last April, at the invitation of Rev Rosemary Donovan, a previous curate at All Saints, we were interested to see the Stations exhibition she had curated by commissioning local artists from the congregation.



The germ of the idea to try something similar at All Saints began to grow; Groups and Individuals which belong to the wider All Saints Community were invited to each create one of the 14 visual representations of what Jesus's journey to the cross means to them in today's world. Two additional stations were added – we began our journey to the cross with the Last Supper, and Jesus praying in the Garden of Gethsemane. The 'brief' was to use any media, using recycled resources and at minimum cost for the given Station location and subject allocated.

Choosing the 14 groups and individuals was a big challenge! There were some obvious choices, but we also felt that it would be a useful activity for groups to work on something which was different from their usual activity. Many were reticent and hesitant of their abilities – 'we're not artists' was immediately responded to with 'but you are creative in the work you do!' Supported by ASCA members, assistance was offered to get ideas going and to be a 'sounding board', and the resulting installations were amazing in their originality and hugely varied scope, scale, intensity, creativity and variety.

The fact that ASCA were required, in most cases, to provide minimal, if any, help is testimony to the wonderful process each person or group engendered and developed. At one point, Claire and I had to check up that things were actually happening – as there was ominous silence, which proved

to be positive. We were also conscious that, with Easter coming so close after Christmas, there was very little time available to refocus on the coming season.

The exhibition was on show from Mothering Sunday, 6 March until the week after Easter. Visitors were invited to wander round the stations and reflect with the artists on what Jesus' journey to the cross may be saying to us today. There was an explanatory leaflet with a Plan of the location of each station. The Exhibits were beautifully woven into a series of Meditations during the Evening Eucharist services during Holy Week.

We asked each contributor[s] for feedback on the process, and here are some comments:

"With junk modelling, paints, clay and glue flying around, not to mention the pizza and ice-cream, not a corner of our home was left untouched by the process! What a privilege to spend such a lovely creative time with this bright and expressive group of children, the energy, ideas, chatting, making and sharing together across all of the ages - it was great. The children, who had all worked on separate parts of the piece, were thrilled to see how the piece came together and enjoyed seeing it in situ and used as part of our worship during services too. Well done to all and thank you for your various artistic contributions." Becky Cuthbert, Junior Church – 'Jesus meets his Mother'

"It was interesting looking on the internet for art work and scriptures; it was time consuming reading things I had forgotten about and refreshing my mind of some very moving beautiful art. It was good having a couple of coffee mornings to discuss things and we all got to know each other a little better which was good. I think we all enjoyed the project once we got started." Judith Alcock, AS Floral Arrangers – 'The Garden of Gethsemane'

"I had a number of visual images of the Women of Jerusalem which we looked at together and decided on the two which seemed most powerful to us. Rosie had previously written her poem. As we were putting the two images and poem together, we realised that the visual images featured women's hands rather powerfully, so decided to add in the sculpted hand (which one of my students at Queen's gave me recently). When we came to put the station up, David was in church and helped us by supplying the dark red cloth, which I think definitely added something to the overall effect – suggesting blood, of course, as well as passion – both Christ's but also the women's." Nicola Slee – 'Jesus meets the women of Jerusalem.'

Claire and I were delighted at the wholehearted response from everyone we approached, and we were humbled and awed by the powerful imagery which evolved. We are immensely grateful to everyone who contributed to the success of this potentially risky venture; we plan to build on this work for next year, but with a different 'twist' – so be prepared and watch this space!

Vivien Thickett

Chair, All Saints' Community Arts

From the registers



Baptisms

Isabel & Grace Storey, Avenue Road
Alexis Gambardella, Balaclava Road



Funerals

Joan Douglas, Uplands
John Trew, Granton Road
Kenneth Newbury, Howard Road

Church shopping

It's harder than I thought it would be, finding a 'new' church in London. I've had no difficulty finding a new supermarket, a new favourite coffee shop, settling into a new corner of a new library, getting to grips with a new rhythm of life. In central London there is certainly no shortage of bars, restaurants, theatres, parks, or people, and neither is there a particular shortage of churches.

Every denomination, shape and size, scattered throughout the capital – congregations worshipping in every nook and cranny of the city: from Trafalgar Square, to an island in the middle of the Strand, to a tiny bungalow on the Old Kent Road that proudly bears a sign reading 'JESUS LOVES YOU. COME ON SUNDAYS'. The city works creatively with and around these centres of worship with ingenious architectural thinking. In turn, over the years these churches have settled into the bustling streets, become used to the steady rhythm of footfall, car horns punctuating hymns, passing ambulances reminding the congregation of the infinite need for their prayers.

And yet, finding the 'right church' is proving very difficult. I appear to have a Goldilocks Complex – 'This one's too impersonal', 'This one's too Evangelical', 'This one's too rich', 'This one has terrible, terrible Communion wine'. It has struck me just how many worrying parallels there are between C of E adverts and dreadful online dating profiles. Websites purport words like 'inclusive', 'welcoming', 'young-person- friendly' that make my toes curl and my heart sink. Really, many should read 'We-have- tambourines-but- don't-hate- us-(yet)', or 'Agnostics-not- really-as- welcome-as- we-suggest'. Trying to attract punters with Anglican buzzwords is so unnatural, so business-like – I'm a congregation of one, not a customer.

I can't help but compare the church community I have known and loved at home, with the new ones I have tried to enter. All my life I have walked into pre-constructed families of faith that come with being 'the vicar's daughter'. I have been pulled to the heart of communities and welcomed with more warmth than I have felt worthy of. Yet here, one slightly hungry student in this vast city, I am a lone warrior. On this knowledge I thrive, but at times wish I wasn't the perpetual new-comer who's a bit too enthusiastic to say hello at the sharing of the peace, the stranger who doesn't quite know this tune for the Eucharistic prayer. I want to settle, but I can feel myself looking for an All-Saints-Kings-Heath shaped church – a shape that cannot, and must not, be replicated.

You have to work hard to create a community in a city like London. The privilege of living centrally is sometimes dampened by its typically non-residential nature; the sorts of friendly local relationships that I have enjoyed throughout my childhood do not exist in the same way, but somehow it is not right to try and recreate them for comfort's sake. I have learned that community is not merely a static, solid concept, but can be beautifully fleeting, purely momentary, an instant of connection that may even be unspoken. Reuniting a French toddler with his mum on the tube; hurling a nearly-orphaned bus pass through the closing doors of a bus into the grateful hands of its owner; the addictive rhythm of purposeful footsteps across Waterloo bridge each morning; high-fiving the guy who gives out the Evening Standard because he blurted out with happiness that he just got engaged; the silent camaraderie of Senate House Library, where everybody is perpetually lost but likes to appear totally in control of the situation. Though just a handful, these are moments of community that I have experienced, treasured, and which have humbled me.

In my voluntary work with young people and with the homeless, I often feel my faith being tested and my prayers called upon. Jesus is constantly turning over tables in my mind – misconceptions, prejudices and complacency that I didn't even know were there. Through them he is stirring up anger and strengthening my sense of (in)justice all the time. And yet when I find myself yearning for a church community around me to hold me while I process these weighty experiences, I have to catch myself. My preconceptions of what a spiritual community should look like often blind me to the fact that in all my interactions I am part of a community of faithfulness.

It's Friday night, and 3°C. I can't help but swallow the lump in my throat as I crouch next to Patrick huddled in his damp sleeping bag, pouring him some hot chocolate on Waterloo Bridge. My friend Alice produces a sandwich, laughing at how squashed it has become in her rucksack. We kneel, and share it with him. She, an atheist; me, a Christian; Patrick, an agnostic. It is not a Sunday, there is no sturdy stone building to keep out the wind, no rafters above our heads to protect us from the rain, no crumpled service sheet or carefully-chosen hymns to occupy our restless hands. We are just three people, breaking bread together on a cold London night, loving our neighbours in whatever way our hearts have led us to. And for me, in that moment, that is my church.

Anna Warbrick

Know your saints

William of York - 8 June

William Fitzherbert was smart, kind, easy-going and modest. With royal support William became archbishop of York in 1140. However a powerful minority hated William and accused him of selling church offices and of being unchaste. Initially cleared by the Pope and several bishops, a new Pope preferred William's enemies and he was deposed. William took it in his stride and retired to Winchester as a devout monk until 1153, when several of his key enemies died; he was then restored as archbishop to York. A few days after his triumphant return, however, disaster struck again - William was dead, with poison strongly suspected. He was buried in his cathedral and miracles were reported at his tomb; he was regarded as both the victim of grave injustice and as a saint.

Richard of Chichester - 16 June

Richard began life not far from here, as Richard de Wych of Droitwich; after helping on his father's farm this studious boy refused an advantageous offer of marriage and instead studied canon law at Oxford, Paris and Bologna. In 1235 he was made Chancellor, supporting Edmund, Archbishop of Canterbury, in his struggles against Henry III's misuse of church funds; he later studied to become a priest and in due course was made a bishop himself. Richard was prominent in preaching the Crusade, which he saw as a call to reopen the Holy Land to pilgrims, not as a political expedition. In art, Richard of Chichester is represented with a chalice at his feet, in memory of his having once dropped the chalice at Mass.

Alban - 22 June

St Alban is the first known Christian martyr in Britain. He was probably killed during the persecution under the emperor Diocletian in the early 4th century, towards the end of the Roman occupation of Britain. His martyrdom took place in the amphitheatre outside the city of Verulamium, now known as St Albans where the magnificent abbey is dedicated to him.

(adapted from www.parishpump.co.uk)

From the PCC

The first meeting of the "new PCC" held last week, which by tradition involves wine and nibbles provided by our lovely Churchwardens (which always seems a bit rough to me, given they have already agreed to enhance their social life by dealing with the many and varied tasks involved with being a churchwarden). I don't want anyone getting the idea that a group of dynamic management gurus of international renown have replaced our "old PCC", so perhaps I should point out that the "new PCC" effectively means the first meeting since the end of the year which was marked by the APCM. So the "new PCC" looks remarkably similar to the "old PCC", although I think Madam Chair has maybe one more wrinkle and the Secretary definitely has a few more grey hairs. We had a visitor to the PCC meeting. Debbie, a curate from a neighbouring parish, come to see what another PCC looks like, so maybe she'll think that all PCC meetings involve wine and nibbles.

The PCC business involved reports from the committees that keep things happening at All Saints. We may soon have some news to report on the Family Missioner, so watch this space. The All Saints Community Development Company Board is hopefully soon to have some additional resource, but there is still a need for more representation from our congregation. So if you ever fancied being a Board Director, now may be your chance! The church financial position remains a cause for some concern, as giving is slightly below budget and some additional expenses have arisen due to essential electrical works and a need to repair a broken socket on the organ. If you haven't reviewed your giving recently, it would be a good time to do it now.

Finally, there are still several spaces on the PCC and some committees are under-represented – I particularly the Children's committee, All Saints Community Arts Group and the Village Square Management Group. Please consider whether you, or someone you know from within or outside the congregation, would be interested in contributing to the life of All Saints by joining one of these groups and helping represent them on the PCC, to spread the tasks among a larger group of people. The PCC attendance need not be a significant commitment, possibly a couple of meetings each year – in which case I'd choose the first meeting, with the wine and nibbles....

Chris Pearce
PCC Secretary

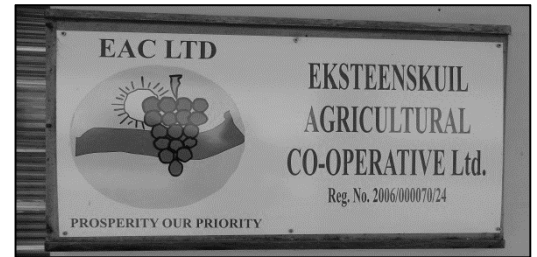
Get involved...!

This is your magazine! If you have any comments, suggestions, ideas for articles or would like to submit something for inclusion in a future edition, please contact Ben & Clare Noakes

E: saintsalivemagazine@gmail.com T: 441 3709

Raisins, Rooibos Tea and Wine (part 2)

After the description of the route of our Traidcraft tour to South Africa last month, more about the producers we saw. Our first visit was to the grape growers at Eksteenskuil Agricultural Cooperative (EAC). Traidcraft purchases a significant proportion of their vine fruits for Geobars, muesli, fruit cakes and puddings and sometimes the packs of raisins which they sell come from here. EAC is based in a region around Keimoes on the lower Orange River and the members farm on 16 islands. The river here is wide and these large islands are linked by dirt roads and small bridges.



Having met one of the farmers, we drove to the top of a hill to view the surrounding area. The farmers are often working small uneconomic plots and not all of them have title deeds to the land they farm, despite continued attempts to provide proof of ownership. They talked about the difficulty in obtaining loans to improve their farms. Many of these farmers suffered from forced relocation during the years of apartheid.

They are predominantly mixed race, with black casual workers. Annual crops (peas, cotton, maize and wheat) don't give a good return for the work involved. Vines have been seen as a solution for the farmers and there is a marked economic division between those who have vines and those who don't. However the vines are expensive to plant, and take 3 years to yield their first crop. Traidcraft helped EAC to apply for and achieve International Fairtrade Labelling Organisation certification – they were the world's first Fairtrade raisins! This means that individual farmers get at least the recognised minimum Fairtrade price for their crop and the co-operative benefits from the Fairtrade premium.

We met board members who were delighted with the gifts of geobars we had taken and pleased to see a picture of one of their members on the back of the packets. Over lunch they told us more about the benefits to the farmers of being in the association and the problems they faced. The board members were more optimistic than the farmers about the possibility of funding. They would like to be able to process the raisins for themselves but to do this they would need to raise capital and lack of title deeds is a real stumbling block.

In Niewoudtville we were to see another aspect of fair trade, visiting a group called Indigo. Several years ago Traidcraft supported a project called "Seeds Aplenty" which engaged local women in growing flower seeds for sale to customers including Traidcraft. Unfortunately Traidcraft's small order was not sufficient to ensure their viability and Traidcraft no longer have any active involvement with the group. However the "Meet the People" Tours continue to visit the group as they are a catalyst for positive change for marginalised groups and they promote empowerment of disadvantaged groups in the area.

At their offices we had the opportunity to sample the rooibos (red bush) tea. This tea is only grown in this area of South Africa – nowhere else in the world. The deep sandy soils with cool moist winters and hot dry summers are ideal for the rooibos bushes – both cultivated and wild.

We were taken by a representative of Indigo to visit Rietjieshuis Lodge, one of the projects which Indigo supports. The Lodge is a tourism facility that was set



up in 2000 by the Melkkraal Women's group who wanted to share their rich cultural and natural heritage with visitors. Originally starting with about 10 members, now there are only two ladies (both in their



80's) at the lodge. They showed us their traditional houses as well as taking us to explore the area - hunting for the Rooibos tea plants and seeing rock art sites. Having helped to harvest some of the wild rooibos tea, we returned to the lodge. There the ladies proceeded to bruise and chop the stems with an axe to release the flavour, adding a drop of water to make it easier, before it was left in the sun to dry. Only then did they brew some tea for us to try!

Following this visit, we went to the Heiveld Co-operative, a group of small scale Rooibos tea farmers, supported by Indigo, producing wild and cultivated rooibos tea. The tea is harvested by hand with the minimum use of machinery, ensuring a finer quality of tea. We saw the storage of bags of tea in their small warehouse – some are labelled Fairtrade or had the distinctive logo. Indigo has also supported them to comply with organic certification. The income from the tea sales is distributed in a way that benefits the small scale producers and contributes to the economic independence of women.

A large part of the Fairtrade in this area of South Africa is wine. While staying in Cape Town we visited the Fairtrade Fairhills Project in Rawsonville and saw what had been achieved. The success of the project, which started 8 years ago, has seen employees and their families gain many life-changing benefits. One of the first benefits was the provision of day-care facilities on the farms for children of the workers. In 2016, more than 200 infants are being looked after in day-care facilities each day. They are cared for by staff trained using funds from the project and have 2 meals a day. Visiting the Lemoenport Workers Association we saw a day care-centre with facilities for babies and classrooms. It was very well equipped including "motor bikes" and a selection of road signs for the children to follow. Supported by Morrison's and the Co-op, classrooms and a new library have been built at Lorraine Primary School.

A dedicated health care centre has been set up together with a mobile unit to visit farms and schools. We were amazed to see a computer suite with 50 computers in operation. This is used not only by the school children but also by older children after school and in the evening farm workers can come to improve their computer skills. The whole community benefits from the facilities. Listening to the great benefits to the community of becoming Fairtrade certified made us think of the small struggling groups such as the Heiveld Cooperative.

Raisins, rooibos tea and wine – three very different products and ways of working. Whether struggling or successful, all groups were keen to tell us about the benefits they had gained through having Fairtrade certification and about their plans for the future.

Gill & John Parkin

Rambling on...

The All Saints Ramblers was started by Pam Coley and Gill Parkin in 2001 – so it is 15 years old. The first ramble was due to be a country walk in Warwickshire but with an outbreak of Foot and Mouth disease we walked from Brandwood Road to Selly Oak station along the canal into the City Centre. From those small beginnings a regular group of All Saints Ramblers and friends have a ramble on average every six weeks. We also now have at least one weekend away each year. We started with Youth Hostels and walked the entire Heart of England way (but in small sections) starting with our first weekend away at Stow on the Wold Youth Hostel.



We then progressed to 3 weekends away in the Peak District at Hartington, Youlgrave and Castleton (our last youth hostel experience) we then moved to hotels and bed and breakfast and have stayed at Monmouth, Tywyn, Bradford on Avon, Radstock and Dartmoor.

On the weekend of April 22nd 2016, seventeen All Saints Ramblers set off for a part of the Peak District we have never walked the West Side between Macclesfield and Stockport near Whaley Bridge, very rugged and renowned for its mills, hill sheep and ruggedness. We stayed at Pott Shrngley in a large hotel. As usual we had some fun starting on the first night when the hotel had not booked our evening meal, however congratulations to them they were very apologetic asked us to wait in the bar and gave us the board room with an enormous round table for us all to sit around. On the



Friday despite a major hold up on the M6 we all managed to arrive at a starting point where Gill and John Parkin led us on a 5 mile walk around a very beautiful and rugged landscape.

On Saturday after a good breakfast we all went off to Lyme Park a National Trust House in a large park very similar (but much hillier) than Sutton Park. We completed an eight and a quarter mile linear walk along the Gritstone Way, which consisted of hills, a ridge, a climb to White Nancy (a folly on a hill overlooking the village of Bollington) which was built to celebrate the battle of Waterloo and finishing at the Robin Hood Pub in the village of Rainow. (where we had left one car to take the drivers to recover the remaining cars from the start)

On returning to the hotel some of us went to the leisure centre for a swim or sauna, some had a rest, some caught up with the Saturday papers. After a good meal and a few drinks we retired ready for our final day - a walk around Lyme Park. On a damp and dreary day Pam led some of us up to Lantern Wood and across to the deer sanctuary, others decided to do a shorter walk or visit the stately home. After lunch some of us went home, others decided to explore a little bit more of Lyme Park.

Another successful weekend. We all owe Gill and Pam a vote of thanks for starting the All Saints Ramblers, providing another aspect of our Church which welcomes anyone who can walk an average 6 miles, enjoys a laugh, the countryside and most of all good company.

Des Workman

Getting to know you

We see so many people at church each week, but often we know very little about them. In this regular article we will interview a person from the congregation and get to know each other a little better.

What is your name? Andrew Cuthbert

What is (or was) your day job? I'm an in-house lawyer for the High Speed Two project.

How long have you been at All Saints'? About 9 years.

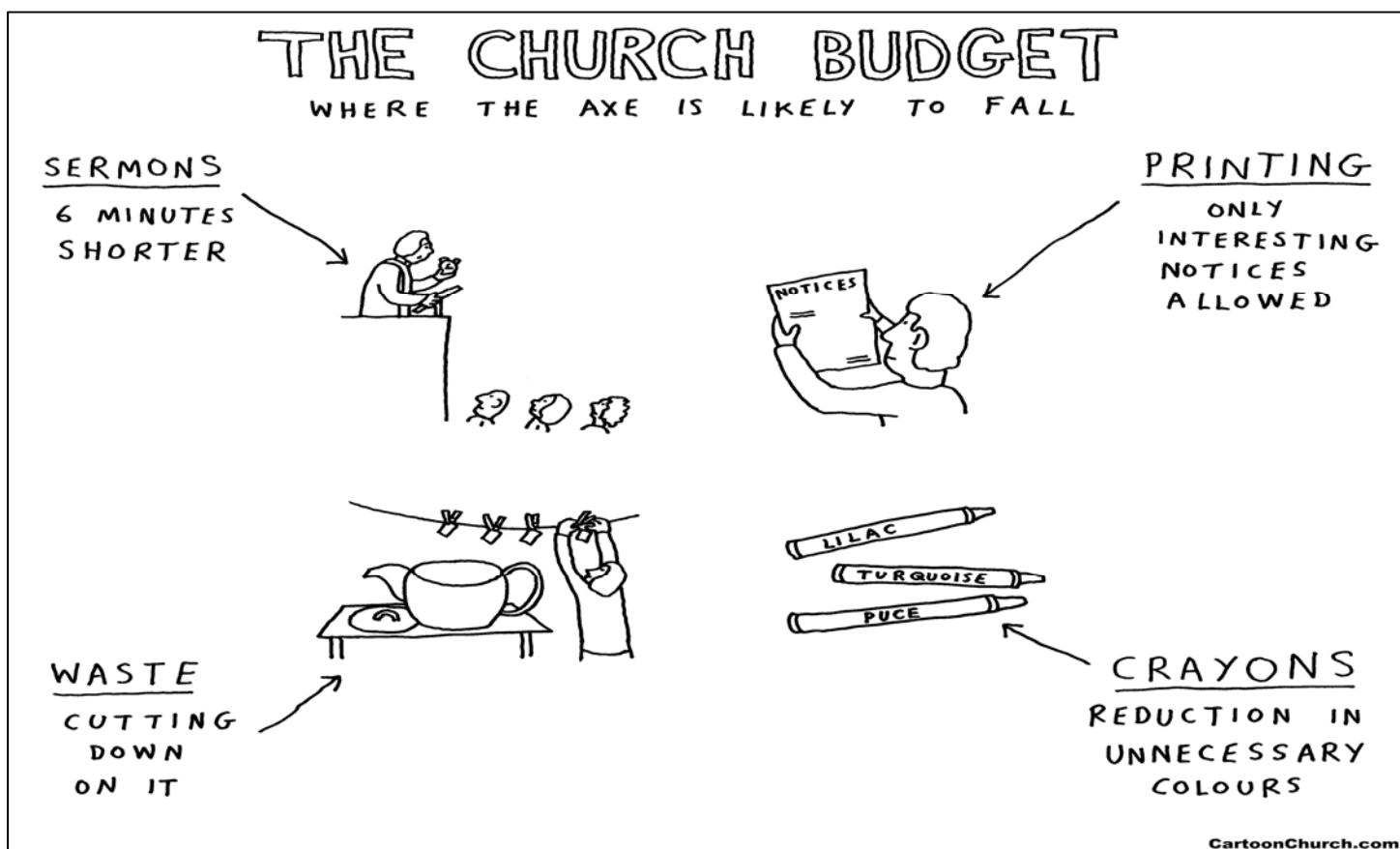
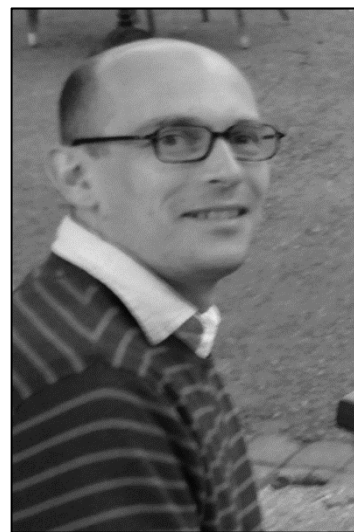
What are you currently involved in at church? I'm on the PCC and also dabble in tea and coffee, choir and children's work.

What has been your most memorable service/event/activity since you've been here? Despite my initial reservations (!), I really enjoyed a house full of kids and some parents creating a wonderful piece for the stations of the cross series. And Holy Week and Easter are always special times.

Do you have a favourite hymn/bible passage? Matthew 13:35 - "I will open my mouth in parables; I will utter things which have been hidden from the foundation of the world".

What are you reading at the moment? Siddhartha (Herman Hesse), Teresa of Avila (Rowan Williams), and Fundamentals of Ground Engineering (Atkinson)

Tell us a joke...! I don't know any good jokes, but I think it's so unfair that 99% of lawyers give the rest a bad name...



Junior Church

Jenny Warbrick hosted and facilitated a great evening training session for the All Saints children's leaders and volunteers in April. Six of us were able to attend and we shared a delicious veggie chilli and rice, prepared and left bubbling on the stove for us by her husband. We shared stories and caught up with everyday life, over a glass of wine and great food.

Full and relaxed, we moved into the sitting room, kicked off our shoes and curled up on the sofas and floor to share screens. Jenny happens to be the editor of Roots for children and young people, a worship resource for leaders at church, school and other groups. Writers contribute from a number of different Christian denominations, and the team ensures that the focus each week follows the church lectionary, so that the children's learning is shared with those who remain in the main service.

The Roots resource is incredibly rich and every week there are suggested activities to suit the smallest of pre-school praisers, to youth group-aged folk. There are suggestions to suit different styles of learning; from active to reflective, including reading, listening, creative, action and spiritual. As leaders, we discussed how we used the resource, and ways of helping the continuity of the groups, even when there are different leaders and different children attending from week to week.

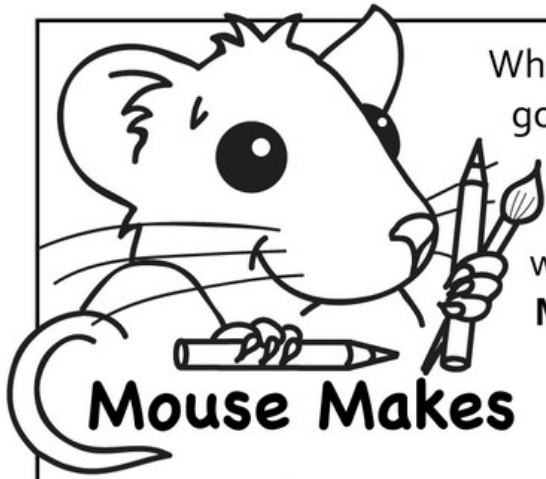
Jenny talked us through the layout of material on the Roots magazine page, and then we explored the website. There are resources there to support the planning of the sessions we lead, and stuff for the children to use and do. We were encouraged to think ahead, leaving time to absorb the reading for the week and to invite



the Holy Spirit to work through us to guide our planning and group facilitation. The activities for each age group are easy to interchange and some of the play activities can suit the older age groups, with a tweak, just as well as the younger ones.

Our final task for the evening was a short quiz set by Jenny, to reinforce our learning. In testimony to her teaching, we all managed to find what she asked of us. We ended with a prayer and photo! Thanks Jenny – it was a really well-run session, incredibly practical but with lots of space for discussion and several good ideas for the on-going running of the children's groups.

Becky Frall
AZTEC Leader



When **Pharaoh**, the King of **Egypt**, let the Israelites go free, God led them across the desert to the **sea**. But Pharaoh changed his mind and came after them with his **army**. The Israelites were terrified and cried out to the **Lord** for help. **Moses** told them, "*Do not be afraid*". He held his hand out over the sea and the **water** divided to leave dry **land**.

Read **Exodus** chapters 14-15



Unscramble the letters in the pebbles to find the words in **bold** from the story

O D L G P T S E M
 R L Y E S S
 A E R A D T E A N H
 T W A D T E A A D
 N L S L I R A D
 S D E A H O
 X U S I H A P
 A E D D V I R H A P
 S E I D V I R H A P
 S A R

Campus focus

With so much going on around the church campus each day of every week, we thought it would be interesting to find out about a bit more about the different activities that make up part of life at All Saints. This month we focus on the Lunch Club with a report from Sylvia Mogg, a congregation member and regular attendee at the Club.

As a member of the Wednesday Lunch Club at All Saints, I would like to express my thanks to Gill Parkin and all the helpers who give freely of their time every week to prepare a meal for us in a friendly and caring atmosphere. There is such a personal touch given to everyone and, as our frailty increases, someone is always at hand to help out. The extra treat which prompted me to write this report as an “afternoon tea” provided on 18th March. This was the second event of its kind, provided as an alternative to a coach trip to Weston-Super-Mare which has been dropped



as the average age of the members has increased, and the physical effort is now too daunting for most of us. As the date approached Easter, this was the theme of the décor and we arrived to find the tables attractively set with Easter serviettes, bunnies and chocolate. In well-regulated order, we were provided with sandwiches, cakes, soft drinks and tea or coffee in abundance. During the meal we had a vocal entertainment by Elspeth, which provided a jolly atmosphere to the proceedings. We even joined in some of the singing and we donned in the mantle of youth for a few brief minutes. To make an event like this so successful requires a lot of planning, and for this, Suzanne Farrell was largely responsible. So thank you, Suzanne, and to all involved with the event.



While I am in an appreciative mood, I would like to mention another group of stalwarts who are ready and waiting at the Youth Centre on Monday evenings from 5:00pm to help senior citizens with their high tec problems! These are members of the Youth Group who are highly-skilled with computers, mobile phones and the like and who have a most respectful way and kindly approach to us when we present our problems. They have rescued me three times now from my frustrations with my tablet and are very patient in teaching me the logic of the thing, which does not always

coincide with mine! I have to concede that the tablet has the last word. This service is given free of charge and they refuse to be given any compensation, save the satisfaction of doing a good job. I can highly recommend the service to anyone who is as green as I am with these inventions, but is determined to learn their secrets and enjoy their enormous benefits.

Both groups deserve an accolade for living up to the name of their location.

Sylvia Mogg

After ten years, Gill will be standing down from the role of Lunch Co-ordinator soon. Might you be the person to take over? Do think about it and talk to Gill if you might be interested! [Ed]

Music matters

Crimond, Common Metre and One Hymn to the Tune of Another – the identification of a hymn tune (part 1)

Flick through the music edition of our hymn book, or any number of other hymnals, and you will notice that the majority of tunes have a name (and some numerals and/or letters) – at the top left of the music you will see something like **Regent Square 87 87 87**, **St Botolph CM** or **Passion chorale 76 76 D**.

The first part of this is the tune's unique name. The practice of naming developed with the simple aim of ensuring that individual tunes could be identified. Hymn tunes were often written independently of the set (or sets) of words with which they are now associated; some texts are commonly sung to a number of different tunes (for example we regularly sing the words *All hail the power of Jesus' name* to two different tunes, **Miles Lane** and **Diadem**), and some tunes are associated with more than one set of words – we use the tune **Richmond** for words by John Henry Newman (*Praise to the Holiest*) and Charles Wesley (*O for a thousand tongues to sing*).

Customs also vary from place to place – another Wesley text, *Rejoice, the Lord is King*, is commonly sung in the UK to the tune **Gopsal** but in the US to **Darwall's 148th**, a tune also used in both countries for the words *Ye holy angels bright* – and from denomination to denomination: playing in the Methodist church I always used **Laudate Dominum** (Parry) for *Ye servants of God*; in our hymn book *Ye servants of God* takes the tune **Paderborn**, with Parry's tune used for *O praise ye the Lord!*, words which in turn don't even appear in Methodist hymn books... potential complications such as these clearly demonstrating the usefulness of completely separate names for tunes and texts.

Names have traditionally been chosen by hymnal compilers or (particularly in more recent times) by the composers themselves. Quite a few hymnalists of the 20th and 21st centuries such as Sydney Carter, Bernadette Farrell and Graham Kendrick have written both words and music – their tunes often (although not always) deriving their name directly from the text, commonly the chorus if they have one: the tune for Kendrick's *Lord, the light of your love* being called **Shine, Jesus, Shine**; Farrell's hymn known as *Christ, be our Light* (starting "Longing for light, we wait in darkness") using the same name for its tune.

Most hymn books will provide two indexes of tunes – one with tunes listed by name (in alphabetical order) and one with them listed by metre. Metre indicates the number of syllables in each line of the tune – **Slane**, for instance, is 10 10 10 10 which means that texts with four lines of ten syllables each can be set to that tune (*Be thou my vision* or *Lord of all hopefulness*). **Nottingham** (*Take my life, and let it be*) is 77 77; at 77 77 D, **Aberystwyth** (*Jesu, lover of my soul*) is twice its length. **Llanfair** (*Hail the day that sees him rise*) is 77 77 and Alleluias; **Bransle de L'Official** (*Ding dong, merrily on high*) is 77 77 and Refrain. The most prevalent metres are CM (Common Metre; 86 86), seen in tunes such as **Dundee** (*The race that long in darkness pined*); and LM (Long Metre; 88 88 – SM or Short Metre is 66 86) which we encounter, for instance, in **Duke Street** (*Fight the good fight*).

This metrical index can be useful when playing a favourite game during our hymn-choosing sessions (with apologies to Radio 4's *I'm Sorry, I Haven't A Clue*), which is One Hymn to the Tune of Another. This arises whenever we would like to use words for which the set tune is unfamiliar (or there isn't one). Once a known tune with the same metre has been found it is still necessary to ensure that the

stresses of the tune match the stressed syllables of the words – try singing the words of *All for Jesus* to the tune **St Columba** (*Put peace into each other's hands*), both 87 87, to see how this could go wrong. (Admittedly it's not as funny as the efforts of the ISIHAC team singing the lyrics of *I've Got a Lovely Bunch of Coconuts* to the tune of the Toreador song from Bizet's *Carmen* – I bet you're trying this out now – or the melody of *As Time Goes By* taking the words of *The Laughing Policeman*, but then very little is...)

When pairing words and tunes, editors have also tried to find tunes whose feel or mood reflects that of the text. As mentioned, some straightforward, 'singable' tunes are often matched with numerous sets of words (as well as for *Tell out, my soul* we have sung **Woodlands** for *Go forth and tell* and the Easter hymn *Sing choirs of heaven*); conversely, particularly where a tune has been written specifically for a text, it can be difficult to picture them separately – I can't imagine singing *Praise, my soul, the King of heaven* to anything other than the (unimaginatively but unambiguously named) tune written for them 34 years later, **Praise my soul**, nor setting any other words to that tune.

In the next edition of the magazine we will look at where the inspiration behind hymn tune names come from – what links **Down Ampney** with **Austria** and what does **Hyfrydol** mean...?

Ben Noakes

Music Co-ordinator

Choir & Cake

Two members of the congregation, Chris Pearce and Matthew Bick are also part of Quinton Choir and instigated the concert to encourage a links between people in Kings Heath and Quinton.

Come and enjoy an evening of music and homemade cakes!

Sunday 2nd July

18:30

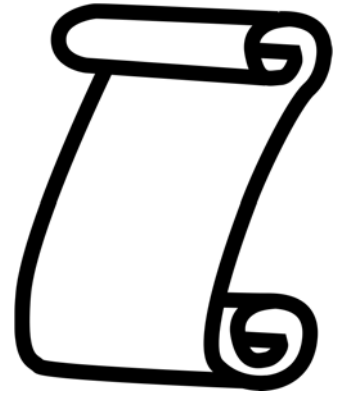
All Saints' Church

Three choirs will be performing in a wide range of musical styles from pop, to gospel and African song. Two of the choirs are from local schools, Colmore Juniors and Queensbridge, led by talented local musician Sarah Baker. Sarah was also responsible for the recent community Christmas productions at All Saints.

We also have Quinton Community Choir who are well established Choir led by another talented Birmingham musician, Nicola Starkie. Quinton's choir has a membership of 70 people whose ages range from 8 to 80 years old. Apart from providing an enjoyable evening's entertainment the evening aims is to raise money for local good causes and bring together communities through making music together. All profits will be shared between All Saints Youth Project and work with homeless people in Birmingham.

From the archive

At some time or another, everyone at church must wonder if the issues of the day are actually new, or whether things have been tried and tested before. In this section we will take a look back at the archives for this month and see how life has altered at All Saints – or indeed how some things never change...!



- 1892 In the late 1880s a move had been made to replace the small pipe organ that had served the church for twenty years. An organ recently removed from St John's Church in Blackheath, London was offered and, having established that it could be reassembled without alteration to building or instrument, was bought and installed and duly opened in June 1892.
- 1948 Several members of All Saints took part in a diocesan pageant called *Living Stones*, which was presented at Birmingham Town Hall for a week in June 1948. The Bishop of Birmingham, Ernest Barnes, had encouraged clergy, lay workers and members of the congregation to build up a strong church life among the younger generations and clubs, camps and dramatic work all helped to involve them at All Saints.
- 1971 In June 1971 St Jude's Church, just behind New Street station, closed - depopulation of the city centre had led to dwindling attendance. There had been strong links between St Jude's and All Saints - in 1909 Mother Millicent and the Sisters of the Society of the Precious Blood, who had been working in the parish of St Jude's, moved to Kings Heath to establish a religious house, walking daily to services at All Saints; Rev Michael Parker (vicar of Kings Heath 1939-57) had come from St Jude's; and Father Bertie Dolman, priest-in-charge of St Jude's for some years leading up to its closure, had been living in what was then the ground floor flat of 4 Vicarage Road and helping with services at All Saints.
- 1981 On 12 June a party was held in the Church Hall to acknowledge the service given by Cliff Beech to All Saints. As reported in the church magazine, "for 40 years his work at the organ and with the choir has added richness to the worship in the church".
- 1987 Mark Santer was appointed Bishop of Birmingham in June 1987.
- 1991 An open PCC meeting was held in June 1991 to discuss the ordination of women. A vote was held at the end of the meeting in which both clergy voted for the motion; votes among PCC members were 20-1 in favour, and non-PCC attendees voted 6 for and one against. The Diocesan Synod voted in favour later that year.
- 2015 On 21 June 2015 All Saints welcomed the Bishop of Belize, the Right Reverend Philip Wright, as preacher at Evening Prayer.

(some information taken from Stan Budd's history of the first hundred years of All Saints Church, and from Margaret Shepherd's book covering the years 1960-2010)

Who's Who

Worship (for clergy see back page)

Pre-school Praise (under 5s)	Becky Morse-Brown	c/o 444 0760
Little Aztec (reception-year 2)	Betty Davies	444 2868
	Martha Ann Brookes	444 2945
Big Aztec (year 3-year 6)	Claire Wesley	444 2778
Youth Group (year 7 upwards)	Jenny Warbrick	444 0260
All Age Worship Co-ordinator	Margaret Healey Pollett	444 7267
Music Co-ordinators	Ben & Clare Noakes	441 3709

Church upkeep

Verger	Mike Cheesbrough	444 5620
Sacristan	Joan Mendham	c/o 444 0760
Altar Linen	Eileen Pearson	c/o 444 0760
Head Server	Tony Price	01564 824420
Parish Magazine	Ben & Clare Noakes	441 3709

Finance team

Treasurer	Steve Brittle	01905 772171
Income Officer	Alan Fletcher	684 1502
Expenditure Officer	Mike Cross	628 3300
Insurance & Investments	Tony Cocks	441 2945
Gift Aid	Philip & Martha Ann Brookes	444 5655
Envelope Giving Scheme	Tony Price	01564 824420

Groups, clubs and organisations

All Saints Ramblers	Pam Coley	572 3553
	Gill Parkin	604 6127
Baden-Powell Scouts	John Rowland	444 1390
Badminton Club	Tom Kirkham	07947 791604
Bible Reading Fellowship	Des Workman	443 5292
Lunch Club	Gill Parkin	604 6127
Meditation Group	Daniel Wilson	444 4605
Prayer Circle	Mary Cole	778 1286
Safeguarding & Child Protection	Mary Miles	449 0851
Traidcraft	Gill Parkin	604 6127

Planned giving: All are invited to join the planned giving scheme, contributing by weekly envelope or banker's order/standing order. Taxpayers – please sign a Gift Aid declaration for reclaiming of tax and use of payroll giving if possible. Contact the Finance Team for further information.

Ministry Team vestry hour: For enquiries about baptisms, baby naming services, banns and marriages, please contact the Parish Office to arrange an appointment at a vestry hour – 1st and 3rd Saturdays of each month, 10:30-11:15.

Ministry to the sick: Visiting the sick at home or in hospital – please inform the Ministry Team of anyone who is sick. The Blessed Sacrament is reserved and oil is kept for ministry to the sick.

Ministry of healing: Laying-on of hands and anointing – last Saturday in the month at 09:15 as part of Morning Prayer, occasional Sunday evenings (as announced), and at home or in hospital as requested.

Communion of the sick: At home or in hospital, as requested, Communion is taken, monthly, to the long-term sick or housebound.

Other ministries: For blessing of homes, celebrations of anniversaries, thanksgiving after childbirth, confession and counsel, please contact the Ministry Team.

Parochial Church Council (PCC)

Officers	Lay Vice Chair Clare Noakes, 441 3709	Secretary Chris Pearce, 444 2021	Treasurer Steve Brittle, 01905 772171
Members	Mike Cheesbrough (Reader) Gill Cole (Reader) Lewis Coley Mike Cross Andy Cuthbert Tim Cuthbertson Alan Fletcher	Liz Fletcher Simon Foster (Reader) Marilyn Hull (Warden) Alan Jones Brian Miles John Parkin (Reader) Paul Smart	Vivien Thickett Diane Thompson (Curate) David Warbrick (Vicar) Claire Wesley (Reader) Daniel Wilson Sarah Wilson (Warden) Des Workman

All Saints Community Development Company (ASCDC)

Chair	Tim Cuthbertson	449 6585
General Manager	Antoinette Hanson	443 4421
Centre Co-ordinator & Bookings	Kerri Murray	443 4579
		ascenquiries@allsaintscentrehk.co.uk

All Saints Community Projects (ASCP)

Chair	Mary Miles	449 0851
All Saints Youth Project	Vicki Willinger	441 4106
The Parent Project	Ian Barber	441 4106
All Saints Stay and Play	Shantal Lawrence	c/o 441 4106

The Robin Centre for Older People

Centre Manager	Paula McGrath	483 4400
----------------	---------------	----------

Ministry Team

Vicar	David Warbrick	4 Vicarage Road, 444 0260
Curate	Diane Thompson	revdt.allsaints@btinternet.com
Churchwardens	Marilyn Hull	472 4141
	Sarah Wilson	444 4605
Licensed Readers	Gill Cole	444 3827
	Mike Cheesbrough	444 5620
	Simon Foster	c/o 444 0760
	John Parkin	604 6127
	Claire Wesley	444 2778
Pastoral Team Co-ordinator	Alan Fletcher	684 1502

Worship

1st Sunday of month	08:00 Holy Communion (said)
	09:15 Parish Communion (sung)
	11:00 All Age Worship
	18:30 Evening Prayer
All other Sundays	08:00 Holy Communion (said)
	10:00 Parish Communion (sung) with Junior Church
	18:30 Evening Prayer
Weekdays	09:00 Morning Prayer (Mon, Tue, Thu, Fri)
	09:15 Morning Prayer (Sat)
	11:30 Holy Communion (Wed)

All Saints Church, Kings Heath

2 Vicarage Road, Kings Heath, Birmingham, B14 7RA

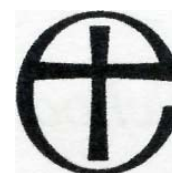
Parish Administrator: Margaret Rigby

(Office hours: 10:00-12:30, Tue-Fri)

0121 444 0760

parishoffice@allsaintscentrehk.co.uk

www.allsaintskingsheath.org.uk



**THE CHURCH
OF ENGLAND**