

Saints Alive!

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



From the vicarage

Dear friends and neighbours,

Pentecost 2020 – God’s unsettling Spirit sends us out

How oddly and movingly the liturgical season has happened to resonate with what is going on around us. Remember that the week we were told we couldn’t hold large funeral gatherings, we read about Lazarus’ funeral? Jesus was applauded on his way into Jerusalem just as we started applauding healthcare workers. He was betrayed just as they began to die for lack of PPE. We eavesdropped on the disciples in lockdown as we tried to get used to it ourselves. Now, as limitations are very slowly relaxed and we approach going out again with different degrees of relief and apprehension, Pentecost marks the environmentally-aware harvest festival which became the moment the church began to venture out.

St Luke in his Gospel, then in Acts, speaks many times of the Holy Spirit as empowering, motivating, inspiring – that is, giving breath. From Elizabeth welcoming Mary, Zechariah welcoming his son John, Simeon blessing then warning Mary, on to the disciples in their upper room, and now in Acts chapter 2 spilling out into the public square, Luke shows that the Spirit of God is experienced as energising, voice-giving and not entirely comforting. It is for him the power that emboldens the church to go outside and discover what God is doing in the world. They feel, rightly, that they have a message, but on going out and preaching it, they find that God is already busy in the lives of people who have not yet heard it, Centurion Cornelius and the terrifying Saul of Tarsus to name but two. Taking the news of Jesus out, the early church discovered that it was not their possession. It was their joy and it was to be shared, but it was not theirs to over-define or police. The Holy Spirit is the power that gives them words to say, but also the power that forces open their hearts to accept hitherto unacceptable people and recognise and celebrate the good in others. It is the Holy Spirit that both preaches forgiveness and reunion with God in Christ, *and* empowers people to forgive their persecutors who rejected the message.

This season of confinement has been a season of often remarkable revelation: Christlike self-sacrifice in people of all faiths and none; examples of state generosity from people hitherto espousing pernicious austerity; the lowest paid are applauded (the rejected stones turning out to be the chief cornerstone, as Jesus put it); we notice environmental blessings as we discover what the world looks like without vapour trails and High Street fumes and as wildlife reclaims quiet spaces. It has been a chance for all humanity to listen to the Holy Spirit, whether or not that is how many describe what they listen to.

The traffic of the Holy Spirit at Pentecost is, to continue a metaphor from last week, like three-way traffic lights. Emboldened by the Spirit, we have an enduring message to share: that God is for us, not against us; that She loves creation and invites us to love it, too; that He weeps with those who weep and rejoices with those who rejoice; that She relishes our diversity and unites us as her children; that He made himself known in Jesus of Nazareth, dying to enter our pain; rising again to promise eternal life.

Humbled by the Spirit, we find the world teeming with messages for us to learn from, being humbled by the generosity of others, inspired by their courage and goodwill, discovering what strangers have

to teach us about God, and how diverse characters and cultures can nuance and enrich the Gospel we thought we knew.

Thirdly, the Spirit chose Pentecost, a harvest festival, to manifest herself. All humanity is humbled, judged, inspired and delighted all at once as we are awakened to creation with fresh eyes. In the gloriously energetic, witty poetry of Hebrew Scriptures, going out to tell the world to worship, we find creation already doing so, teaching us how to praise:

You shall go out in joy, and be led back in peace, sings Isaiah, and the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands (chapter 55, verse 12).

It is not mere anthropomorphism, this Jewish poetry. If there has been one kindness in this awful crisis, it has been as beautiful a spring as we've ever seen. The hawthorn's liquorice scent has hung heavy, cow parsley froths along the roadside; the dog roses now tumble down to the river, and we've shut up enough to hear the bright, urgently playful song of goldfinches. We know there is cruelty, virus and decay in creation, and will work with that dark poetry another time. But the Spirit's gift at Pentecost – and especially this Pentecost – is to open our hearts, eyes and ears to creation's unknowing praise, to laugh at our gloomy selves and sing: "If they seem to praise, how much more should I, who have been given a heart and soul with which to delight in God?"

We are required still to go out cautiously, but we are emboldened by the Spirit to do so hopefully.

I long to sing alongside you again in the church we miss, but it will be so that we encounter God's Spirit who sends us right back out again.

David



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Memories of VE Day

Dorothy Jones – Margaret Healey-Pollett writes:

Just like this year, 8 May 1945 was a fine day, and it became all the more so with the announcement at 3pm by Churchill that the war in Europe had ended. Dorothy Jones remembers it well. She was Dorothy Faulkner in those days, living in the house on Grange Road where she was born, and where she still lives. As darkness fell that day all the curtains were left open and the road was ablaze from the houses' gaslights as the blackout ended. Soon Mr Taylor, the lamplighter, would be able to resume his work of lighting the street gaslights.

"Let's have a party," was the cry; and so a couple of days later trestle tables were put out the length of Grange Road from Highbury Road to Bank Street for the party, on another warm sunny day. Despite the shortages, food appeared as everyone contributed with jellies and blancmanges for the children; bottled fruit; stewed apple and custard; as well as sandwiches. Someone brought out a piano, there were paper hats, the flags were out and everyone joined in the singing and dancing. There were similar parties all over Kings Heath. Dorothy had left school and was working by then, and like everyone else she had a day off work, so it became a long weekend. No arrangements had to be made for the road to be closed as there were no cars anyway. Neither did anyone have a camera, so there are no photos.



*Dorothy Jones still lives in the same house
as she did on VE Day*

At the time there were lots of shops on the corner of Highbury Road and Grange Road, all the way to the park. Opposite Dorothy's house there was a little shop selling sweets, cigarettes and aspirin. Next door there was Partridge's greengrocers. He had a big allotment with fruit trees just off Vicarage Road, and used to sell the produce he grew in his shop. When he could get them, there would be rabbits hanging up in the window ready for the pot; and fish on ice, which had to be eaten on the day it was bought as no-one had fridges.

At number 230 they kept a horse, which had the job of pulling the cart full of sacks of coal from the merchants by the station. The coal would then be delivered to the local houses for their coal fires. Then there were Wilson and Sweeting, grocers; Vales the general store; Dennis Ayre the butcher, where Dorothy's mother had a job, and so used to get some extra bones; Charlie Hartnell the barber; Muriel Dugmore the hairdresser; Mr Pearson the shoe repairer; Sylvia's the ladies' dressmaker; another greengrocer; an off-licence; and the newsagent on the corner.

Dorothy's mother hardly ever went to the High Street, except on Sundays when she went to Cambridge Road Methodist church, accompanied by Dorothy. Much later, in 1997, Dorothy started attending All Saints', following her husband's funeral, but now she finds it too much to join us and goes to the closer Evangelical Church on Highbury Road. During the war, All Saints' was known to Dorothy as the church that had the pacifist vicar who wouldn't let soldiers into the church if they were wearing uniform. However her brother Tom got married in 1942 at All Saints', looking very smart in his dress uniform.

Everything Mrs Faulkner needed was on her doorstep, not to mention in her own garden. The Faulkners grew potatoes, onions, carrots, runner beans, marrows, peas, parsnips, tomatoes in the greenhouse, cauliflowers, sprouts, soft fruit along the fence and cabbages on the roof of the Anderson shelter. The shelters were in every garden, half buried, as they dug down quite deep to lay a brick and concrete floor and then erected the metal structure which was covered in soil, deep enough to grow cabbages. There were many times during the war when everyone had to drag themselves from their warm beds through the dark and into the cold Anderson shelter as the enemy bombers kept targeting the nearby railway line. One incendiary bomb hit the Vales shop where candles and sugar were stored in the attic. As day broke, there was candle wax and burnt sugar everywhere.

The rationing of food and other items in the war years didn't stop in 1945 but continued throughout the rest of the decade, and as a consequence everyone ate everything they were given. Food was too scarce to waste, although they did well for vegetables. If Dorothy was hungry she would go and pull up a carrot to eat raw. Preserving fruit and vegetables for the winter was important. Apples would be cut into rings and dried out in the range before being packed into jars. Later, they were soaked overnight, stewed, and served with custard made from dried milk. Dorothy did go the High Street for her mother to see what was available off the rations, such as biscuits or tins of things. On seeing a queue outside a shop, she would find out from the others in the queue what they were waiting for before joining the line. The end of the day was a good time to get bargains from the fishmonger, and one day she returned home with some whale meat that turned out to be a bit like tuna.

The little community around the Grange Road/Highbury Road crossroads was very settled and self-sufficient, with all the families having lived there for years; those were the days when shopkeepers could make a living from running a small shop, with deliveries made by bike around the local area. Wilson and Sweeting had quite a team of delivery boys at one time. Gradually over the following decades the shops closed and were converted into housing, as the age of the supermarket and the car arrived. There are remnants of the old businesses though, with the newsagent, a barber and a hairdresser still to be found. Dorothy enjoyed a morning in the hairdresser's every Tuesday until the arrival of the virus. As a wartime child she has experience of services having to be suspended, but returning again. For us the wait will hopefully not be so long.

Barbara Osborn writes:

Elation, complete elation, that's what we felt. Everyone was on a high. There was a huge gathering in Victoria Square and a short service. Church bells pealed out throughout the land after five years of silence. They were to be rung only in case of invasion. In our crescent we had an evening bonfire using roof laths and other debris from the bombsites, and someone lit a candle in a jam jar and hung it on the lamppost – the first light for all those years.

Now I cannot think back to the celebration without remembering what went before. Our crescent was close to the railway line which was a target for bombs so we had a series of close encounters during the bombing of 1940 and '41. The closest demolished three houses and badly damaged ours. We had to leave and fled, with the noise of aircraft and anti-aircraft guns in our ears and searchlights ranging the sky, to my grandma's house. For the next month we slept where we could: in a cellar, under tables, or in a good friend's surface shelter.

Neighbours and family friends were killed in the bombing, including a little six-year-old refugee from Prague, brought here on the Kindertransport for safety from the persecution of the Jews.

This made a big impact on my young mind. I prayed every night that I should still be alive next morning. I also thought that when the war was over there would never be anything to worry about ever again!

We had some good times too. I served in my grandma's shop (an Aladdin's cave) and went harvesting on school camps. The night skies were breathtaking in the blackout. On quiet dark nights the myriads of stars and constellations stood out with a clarity never seen today by city children. But the bad times have stuck with me and I feel for today's children in war-torn areas of the world and pray for God's help for them in their lives.

There are lots more memories where these came from. I could write a book!

Film review

One of the things I have been grateful about is that I went to the cinema quite a lot of times in late 2019 and early 2020, and saw some really good films: *1917*, *Little Women* and *Parasite* among others.

The one that had most impact on me by quite a long way was *A Beautiful Day in the Neighbourhood*, which is coming out on DVD in June. It is based on true events. In it, Tom Hanks plays the part of Fred Rogers, an American children's TV presenter who was also an ordained minister. Understandably, given what has come to light recently, audiences in America were apparently nervous that their childhood memories of watching a programme that many of them had grown up with were going to be damaged by a portrayal of the presenter that revealed that all had not been as it had seemed.

Not having grown up in America, I hadn't heard of him before and was sceptical when I saw a trailer of the film, but the reviews were positive and I was away in Cambridge with family on a rainy February weekend so went to see it. I'm so glad I did. There's so much in it that it's hard to know where to start: forgiveness (and how hard it can be to forgive people who have hurt us), the importance of children feeling accepted exactly as they are, the value of connections between people, the need to recognise and express feelings, and the strengthening effect of prayer. I didn't find it sentimental and I don't think it glossed over things. At one point Fred Rogers says something like: "Everything is mentionable and anything mentionable is manageable," which I've actively remembered during some of the challenging times during the pandemic – I've found it helpful to try to work out exactly what I've been feeling sad, scared or angry about, and to write about it in my journal.

There's also a quiet moment in the film (that actually lasts a little over a minute) that I will never forget – and that involves the character being asked to think about everyone who had loved him into being. I'd be surprised if I was the only member of the cinema audience who also then reflected with love and gratitude on the people who have loved me into being.

I really enjoyed the film, and recommend watching it in these times.

Sue Cockroft

Eco Church appeal

The Justice, Peace and Green Group has received the message below from Beryl Moppett of BACA (Birmingham Anglican Climate Action), and asked us to share it with you.

A Rocha have recently written to the bishops of the dioceses that have gained Eco Diocese status asking for their financial help keep the Eco Church work maintained while we move through difficult times. Helen on behalf of A Rocha writes:

We were absolutely delighted at Synod's recent decision to commit the Church of England to become 'net zero carbon' by 2030 and A Rocha UK is committed to supporting the implementation of this decision through Eco Church.

However, I need to ask if you will consider the diocese giving some urgent financial support to retain our existing capacity in this current crisis. We are looking to raise £25,000 and if all Eco Dioceses were able to commit between £500 and £1,000 each, we would cover at least half the cost of one post in the small staff and volunteer Eco Church team.

A little bit of financial background may be of interest. Over the last 18 months the burgeoning interest in Eco Church and Eco Diocese, which we greatly welcome of course, has been putting an increasing burden on the team. While we still aim to expand capacity as soon as we can, the impact of COVID-19 on A Rocha's finances means that currently we are simply striving to retain the existing capacity.

Patrick Gerard (Bishop's Adviser for the Environment) and the BACA group have discussed this and it seems that, in view of the financial situation that the Diocese of Birmingham faces at this present time, it would be best to invite individuals and churches that have engaged with Eco Church to consider supporting the A Rocha appeal directly. So we would ask that, either as a church or as individual church members, you send any donations directly to the A Rocha appeal. (Details of how to make a bank transfer are given below.) As well as sending an accompanying email as requested by A Rocha – this is important – please can you specify in the email that your donation is solely for the Eco Church Appeal. Also, equally importantly, please can you copy me in so that we as a diocese have a record (beryl.moppett@virginmedia.com).

Donating by bank transfer to Eco Church

You can choose to send your donation via a bank transfer, by giving your bank A Rocha's bank details below. Your bank will then give you a receipt as proof of payment:

To: CAF Bank Ltd, 25 Kings Hill Avenue, Kings Hill, West Malling ME19 4JQ
Account name: A Rocha UK
Sort code: 40-52-40
Account number: 00007405

To help A Rocha track your transfer and thank you for your support, please email uk@arocha.org, stating the following details – thank you:

- Diocese
- Name
- Address
- Postcode
- Email
- Payment amount
- Date of payment

Losing a loved one during lockdown

In so many ways I was lucky. I had a mum for 50 years, and even though for the last 10-15 years of that time she was less and less available due to her worsening dementia, she was still there and very much alive. Whenever I visited her in her care home in Germany, where due to Dad's cancer she lived for the last four-and-a-half years of her life, her eyes lit up and she'd try to communicate with me, not knowing my name or who I was, but calling me "mein Goldschätzle", smiling at me, holding and squeezing my hand. She greatly appreciated the view out of her care home window on to the mature trees, pointing and smiling, or lying on her bed and gazing serenely at them. She would even sometimes allow me to brush her teeth and hair, or massage her feet, and when she could still talk in sentences she would give whoever visited the sweetest random compliments, about our eyes, our clothes, our teeth! She would stand in front of the window or a picture at the wall busily gesticulating and talking to herself, immersed in her own world. At the end of January this year, when she became bed-bound, my sister and her husband generously took her into their home and looked after her courageously and selflessly. At the time – this was before lockdown, when COVID-19 seemed a strange, faraway virus in a different part of the world, not really affecting us (remember that time?) – this led to a falling out between my sister and me. My sister thought that Mum was dying and wasn't looked after properly in her care home, and that we all needed to do our bit now. I feared for my sister and her husband taking on more than they could manage, that Mum might still live for many months if not years, and that she was happy, peaceful and settled where she was – why rock the boat and disturb what seemed to be working well?

In the end, my sister's decision was a blessing as only four weeks later (weeks that felt like a lifetime at the time) coronavirus suddenly became very real, not just in China and southeast Asia, but also in Italy, and very soon after in the rest of Europe too: visiting in German care homes was prohibited; a week later German borders shut, followed shortly after by UK borders. Two months later Mum had a peaceful death at my sister's house, in the same bed that our dad had died in barely three years before. So Mum was lucky, very lucky actually. Luckier than most. And even though she died during lockdown it's unlikely that it was COVID-19 which took her in the end but her dementia which quietly and incessantly diminished her life force until she peacefully drew her last breath.

It was clear from the beginning that holding or attending her funeral would not be an option, definitely not for me and my family in the UK, but most likely not even for my sister and her family, or any other family members, as all relatives live in different places, and regulations in Germany differ according to each county.

This didn't seem to bother me at the time of Mum's death, but when my sister texted me on the afternoon of 7 May about Mum's funeral taking place the next morning, I suddenly felt flustered and unprepared. I had sat with Mum in stillness, often several times a day since she'd died, wishing her well, encouraging her to let go of her body completely, to leave all worldly sorrows behind, to move towards the light... lots of dear friends had prayed for Mum even though most of them had never even met her; and I'd felt her quietly move more and more away from this world into an unknown territory I can't reach from where I am now.

On the morning of the funeral in Germany, as a family of five we sat down in front of photos of Mum, we put on German church bells on YouTube, I read the eulogy I'd written for the funeral congregation in Germany to Mathias and the children only, we sang *We're walking in the air*, the only song Mum had chosen for her funeral many years before when we'd talked about death, we cried, we talked

about her – just like any other funeral. It suddenly all felt very real. She'd died, she'd really gone. For the first time I fully understood this, and it was a shock I wasn't as prepared for as I'd thought I was. I suddenly wanted to be in Germany, in Marburg, at the cemetery, see the urn being put into the freshly dug-up earth, hear the birds sing, see the leaves being gently moved by the breeze, hear the real church bells!

And again I was so lucky: I wasn't by myself. I had four people comforting me, comforting each other, and above all we were all safe, and healthy, and together.

We all have our individual coronavirus stories. This is mine.

As the UK celebrated VE Day my mother was buried in Germany. One of her daughters was celebrating her life in Berlin, the other in Birmingham. United and separate at the same time. God holds us all in the palm of his hand.

Maike Lehmann-Sander

Get involved...!

We are keeping *Saints Alive!* going during this period of social distancing, published digitally for now and available via the church's website at **www.allsaintskingsheath.org.uk/the-magazine/** (do circulate this link to anyone who you think will be interested).

While there is clearly not very much in the way of current activity on the All Saints' campus, we would love to receive any contributions for forthcoming issues: reflections on lockdown (or indeed any subject); articles about something that would, under normal circumstances, be keeping you occupied either in or outside of church; reviews of box sets, CDs or radio programmes that you've had opportunity to catch up on or recipes that you've had time to try out; something funny or thought-provoking seen or read; *Getting to know you* interviews; or anything else that you think might be of interest to fellow readers.

We look forward to hearing from you!

Ben & Clare Noakes, Editors

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Cookery corner

David has continued his lockdown habit of including a recipe at the end of each weekly order of service, and we are pleased to reprint those from the past month below.

Sunday 3 May: Good Shepherd's delight

Certain things remain on our shopping list that we buy whenever there is an opportunity. This time of year, it has to be asparagus. Trim or snap off any tough stalks. Sort into sizes if you think some will need a few moments' longer cooking.

Ahead of time it can be plunged in boiling water for a couple of minutes then cooled in iced water. Just before serving, finish by lightly colouring it in a frying pan with olive oil then, at the end, a splash of balsamic vinegar and plenty of pepper. (It is perfectly good simply frying it gently without parboiling, but it has to be done gently enough to cook through without burning. BBQ also cooks asparagus delectably. Simply then dress the hot cooked asparagus with vinaigrette.)

Finally, like a proud Italian shepherd, shave Pecorino cheese generously over it – a sheep's cheese from around Rome. There is an excellent white wine of the same name that, funnily enough, goes perfectly.

If you are a meat-eater, lightly crisp some prosciutto or Parma ham in the pan before you cook the asparagus, then place it on some kitchen towel. Put a piece, deliciously translucent and brittle, on top of each serving. As it's pork, the sheep may safely graze.

Sunday 10 May: Tasting victory

To mark VE Day, I put a large European flag in the window and a very small Union Jack in a separate windowpane. Victory in Europe. The clue's in the name. For me the victory began when Europe, including us, chose not to continue treating Germany as an enemy (the mistake after WWI that gave rise to Hitler) but as a neighbour. That way, we did not waste the sacrifice of those who had suffered. One great achievement of the European Union was that it gained such economic and ethical political gravity that when Yugoslavia and Bosnia and Herzegovina tore themselves apart, one of the things that hauled them back so quickly was the desire in the newly reshaped countries to be part of it. They simply could not if they chose to continue the enmity. (You can't have the death penalty in the European Union, for instance.) If the Union unravels, they may pay the highest price of all. Here's a favourite from Bratislava.

Bratislavan Potato Fritters:

Grate three or four unpeeled potatoes. Mix in an egg and a spoon or two of flour. Add a dessert spoon of caraway seeds and salt and pepper. Let it stand for half an hour or so to release a little liquid. It should be a fairly loose mixture so you can put a tablespoon at a time into a frying pan and it stays together enough to cook in little rounds. Fry in oil, turning when set enough. They should be nicely coloured on both sides. Delicious with a mushroom or beef goulash.

Sunday 17 May: Rabbit

As Mrs Plunder appeared alarmingly in the video message this week I thought I would include a rabbit recipe, but it works just as well with chicken. Free range, of course.

Joint the rabbit or chicken, season, and dust pieces with polenta. Gently brown them in olive oil in a deep frying pan, wide enough to take all the pieces.

Remove. If the pan is burned at all, wipe clean and add some fresh oil.

Colour the garlic a little and add the onion, stirring until translucent. Add the red peppers a pinch of chilli flakes and some chopped rosemary. Stir and enjoy the fragrance. Pour in a glass of white wine. When the delicious smell has turned sweet rather than sharp, add some stock barely to cover the joints. Simmer very slowly for an hour or an hour and a half, seeing when the meat is very tender. Add some new potatoes halfway, to cook for the last 30 minutes or so. It may need topping up a little with water from time to time. Season well and serve in a bowl with bread.

It can be varied by adding tinned tomatoes and less stock, and some pitted black olives (reminiscent of the Sicilian peasant classic, cacciatore). I think it is better to cook potatoes separately if it is a tomato sauce, or perhaps serve with parpadelle (the thick ribbons of pasta left in the supermarket when everyone has run off with hoards of penne).

If I have the chance to joint the rabbit myself, I use only the legs for the stew, and carefully remove the beautiful slender loin fillets on either side of the spine for special honouring. Dip in seasoned egg, then breadcrumbs, then gently fry until golden. Cut into small chunks and eat with mayonnaise and a little salad as the most perfect starter for two. (I share this today also because I ate this in a restaurant in Washington when I visited the Pentagon.)

The rest of the rabbit carcass can be used for stock.

For vegetarian complementarity:

A similar sauce is good with wedges of blanched cauliflower and/or broccoli, also coated with egg and breadcrumbs. This is not a poor substitute. It is delicious.

Sunday 24 May: Grilled fish (brackets at end?)

Take some sea bass or dorade fillets and make a few slits across the skin so it doesn't curl up when you put it in the non-stick frying pan.

Over a medium heat, with oil or butter covering the surface of the pan, lay the fillets skin-side down and let them cook steadily, watching the flesh change along the edges from translucent to opaque. It should take about six minutes, depending on size. When there is just a small line of translucence along the middle, season the fish with lemon, salt and pepper, turn off the heat and turn them over in the pan just to finish in the residual heat. Season the now deliciously crispy skin.

Serve with, or on top of, sautéed mushrooms mixed with wilted spinach and a hint of nutmeg. (Wilted roquette and mushrooms is good, too.)

Having mixed some chives, salt and pepper into some crème fraîche, put a quenelle of it (shaped by two dessert spoons) on top of each piece of fish. It melts lovingly into a sauce.

Sunday 31 May: So a BBQ is allowed

Recognising the proper caution which our musical The Climate Changer raised last year, but also remembering Jesus' BBQ with the disciples (John 21:9-14), here are some suggestions. It seems environmentally wise, if we are burning things to release energy, that we should use as much of the heat as possible.

I recognise how fortunate some of us are to have an outside space suitable for outdoor cooking. I hope these recipes can still bring delight when cooked inside on the stove. That cooking outdoors, with elemental fuels, be a luxury, a playtime activity for the well-off, should be noted, then turned into humble prayer for any who cook in harsh conditions, who have to search for fuel and whose relationship with the land is not distanced by online purchasing, and whose relationship with animals is not sanitised by cling film.

A general approach: I used to love marinating all sorts with oil and herbs, but felt annoyed when all that happened was the oil dripped in the fire and everything went black. I generally now oil very little; meat, fish, even veg (aubergine does need to absorb some beforehand). I cook the meat when the coals are right, then have salt and pepper and a gremolata (finely-chopped garlic, lemon zest and parsley or other herbs) to brush over things *after* they are done, or a sauce that goes with different main choices.

In the kitchen in advance, parboil some new potatoes and cut them in half lengthways. Have a fireproof frying pan by the BBQ ready with butter or oil and the potatoes. Have some chopped sage or rosemary handy.

Halve an aubergine lengthways, criss-cross score the flesh deeply and insert garlic and herbs all over. Sit on a piece of foil large enough to wrap it then drizzle lots of olive oil over the pale surface, letting it absorb. Add a bit more than you think you should. Put the two halves together, then wrap tightly in foil. Put beside the BBQ.

Prepare a fireproof saucepan with a tin of chopped tomatoes, a diced onion, some chilli, some basil or another favourite herb, salt and pepper and, maybe, a splash of white wine. Have it beside the BBQ. When the coals are getting hot, but still not ready for cooking, you can sit the pan over or near to get the sauce at least started. You can put the pan on and off during the earlier stages until the sauce is nicely stewed and combined. Just before serving, season and drizzle in some extra virgin olive oil, relishing the fruity scent.

Once the coals are ash-white and glowing, spread them out, although it's good to have some hotter and some cooler areas.

The aubergine parcel can hover around the edge of the fire, at this early stage, turning occasionally. After a while, when it feels really soft, put it in a bowl and unwrap. Scoop the soft flesh and garlic out into the bowl with a spoon, leaving the black skin. Mash the pulp with a fork, season with salt, pepper and a squeeze of lemon and add a spoon of soured cream or yoghurt. Serve with pitta you have lightly grilled on the BBQ.

Grill some sweetcorn. This is a good way to see how hot everything is, as well as being delicious. Keep turning, and, when it colours and is slightly translucent, serve with butter or oil and chili.

Prawns on skewers grilled just as they are, then gremolata spooned over or garlic butter brushed on before serving, are quick and delicious.

You could then grill some asparagus, but you will need to put an oven shelf across the BBQ grill to criss-cross so that the precious spears don't fall through. Keep turning them. Serve as a course on their own with mayonnaise.

While all this is going on you can grill some mixed veg, aubergine, courgettes, peppers, red onions. Have herbs and oil to toss them in afterwards. When done, put them in an oven tray to reheat easily if need be.

Grill large mushrooms with just a little oil allowed to soak in beforehand, gill side down. When beginning to release moisture and relax shape, turn over and put inside some herbs and some goats' or blue cheese. By the time it has melted, the cap should be cooked.

Surf and turf: take two monkfish tail fillets; turn one the other way so the two tapering fillets make a roll of even thickness. Season the fish with pepper, then roll them together tightly with overlapping slices of prosciutto or some similar ham. String and refrigerate until needed.

A pork tenderloin needs no preparation to cook wonderfully.

Before grilling the stars of the show, press the fish roll to feel its soft, uncooked texture. Grill the fish, turning regularly for about 10 minutes. It should be much less soft, but still with a very slight spring if it is perfectly cooked. You need a board handy to place the fish on and cut off the string. It does no harm to rest it for a few minutes under foil. Slice into thick rounds. This can be served with the tomato sauce, *or* with capers, finely diced red pepper, parsley or basil, diced olives, spring onion and plenty of oil, perhaps with a dash of balsamic vinegar.

The pork is cooked similarly and for about the same time, maybe a little more, depending on the size. Again, the springy texture is as good a guide as any for readiness. Season with salt and pepper after cooking and, again, a short rest under foil helps.

Meanwhile, when the meat/fish is on, also finish cooking the potatoes, shaking and turning them regularly. When tender, stir in the herbs.

Once the main dish is served, slices of ripe pineapple grill wonderfully, as do peach halves. Rummaging through your cupboard, you may have found some amaretti someone gave you six Christmases ago. Have them handy to crumble over the fruit as you serve.

A whole banana cooks rather well; and, of course, the dying embers can heat your hot chocolate and marshmallows as the light fades.

Books of the Bible brainteaser

In the last issue of the magazine we challenged you to find 16 books of the Bible in the paragraph below – check the underlined below to see if you spotted them all!

I once made a remark about the hidden books of the Bible. A certain Luke, kept people looking so hard for facts, and for others, it was a revelation. Some were in a jam, especially since the names of the books were not capitalised. But the truth finally struck home to numbers of our readers. To others it was a job. We want it to be a most fascinating little moment for you. Yes, there will be some really easy ones to spot. Others may require judges to help find them. I will quickly admit it usually takes the preacher to find one of them, and there will be loud lamentations when it is found. A little lady says she brews a cup of tea so she can concentrate better. See how you will compete. Relax now, for there really are sixteen books of the Bible in this paragraph. Happy searching!

Mind map

Many thanks to Liz Wright who, at the suggestion of Ruth Tetlow, has sent us the mind map on the opposite page. The mind map focuses on the positives that can be taken from the current situation and which we might want to preserve beyond the present pandemic.

Know your saints

9 June – Columba of Iona

Columba was born of the royal Uí Néill clan in around 521 in Donegal and trained as a monk, founding the monasteries of Derry, Durrow and (probably) Kells. With twelve companions, in 563 he sailed from Ireland to Iona, a tiny island off Mull in the western Highlands, bringing Christianity with him. Iona had been given to Columba for a monastery by the ruler of the Irish Dalriada (a Gaelic kingdom).

Why would a monk in his mid-40s make such a move? Various explanations include voluntary exile for Christ, an attempt to help overseas compatriots in their struggle for survival, or even as some sort of punishment for his part in a row over a psalter in Ireland. Whatever the reason, Columba went to Iona and spent the rest of his life in Scotland, returning to Ireland only for occasional visits.

Columba's biographer Adomnan portrays him as a tall, striking figure of powerful build and impressive presence, who combined the skills of scholar, poet and ruler with a fearless commitment to God's cause. Able, ardent and sometimes harsh, Columba seems to have mellowed with age.

As well as building his monastery on Iona, Columba also converted Brude, king of the Picts. Columba had great skill as a scribe, and an example of this can be seen in the Cathach of Columba, a late 6th-century psalter in the Irish Academy, which is the oldest surviving example of Irish majuscule writing. In his later years Columba spent much time transcribing books.

Columba died in 597 and it is a tribute to this man that his traditions were upheld by his followers for about a century, not least in the Synod of Whitby and in Irish monasteries on the continent of Europe.

Christ With Us (a prayer of St Columba)

*My dearest Lord,
Be Thou a bright flame before me,
Be Thou a guiding star above me,
Be Thou a smooth path beneath me,
Be Thou a kindly shepherd behind me,
Today and evermore.*

(information adapted from www.parishpump.co.uk)

Work

- 4 day week / 5 hour days
- from home f/t or p/t.

- WB support for every employed person

- @ place of work (large)
- in a consortium (small/SE)

- priority on essential workers reflected in pay ^[Health, care, food]

- non-essential business under scrutiny re purpose (eg fashion, betting, drinking)

Education

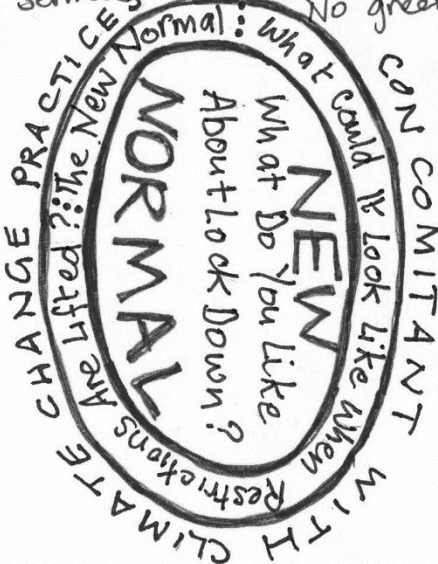
- HomeSchool for <8
- Part-time, staggered school days
- Education via video/TV
- Collaboratives bet. schools
- less testing, more learning
- learning through play + through making/doing.
- less crowd-management, more self-directed learning.

Business Re-focus

purpose to become part of NEW ESSENTIAL eg Green services + products. No band wagon traps. No green wash.

Traffic

- Reduced: Less Pollution
- Fewer accidents + injuries
- car industry goes electric
- public transport services reflect new needs



Health

- GP phone consultations
- Pharmacy advice centres
- Care + NHS properly equipped + paid workers
- Herbal/natural remedies
- Healthy Food! Fewer meds.

Finance

Universal Basic Income
Close the Equality Gaps
Ethical Investments

Food + Other Essentials

- local growers, pro viders take bigger share
- delivery services → the norm
- online orders
- grow your own, cook from scratch
- seasonal emphasis
- organic, vegan
- supermarkets are quick to respond, prevent hoarding provide imported goods
- take aways delivered

Community Support

- looking out for the elderly, sick, disabled.
- support for DV victims, refugees, on low income, other vulnerable pp.

Voice!

- communications
- proper democracy, representation
- leadership = service
- feminine voice (collaborative, empathic, co-ercive,

Growth X Sustainability ✓

Non-Essentials

Ask what is sustainable environmentally, socially (financially), Air Travel?

Music matters

“Praise and glory evermore”: putting Music Sunday on the calendar with a hymn which will surely “from age to age endure”; and putting readers out of their misery with answers to last month’s puzzles.

Each year the Royal School of Church Music, of which All Saints’ is a member, designates one Sunday in June as Music Sunday, the aim of which is “celebrating the role of music and musicians in church life”. Although this year we will not all be together to have the opportunity to sing, play and join in with it in person, we have still selected items for Music Sunday, 14 June, which reflect this theme: two very different settings of Psalm 150, in which “everything that has breath” is encouraged to praise the Lord on the trumpet and loud cymbals, and with harps and dancing; *Angel-voices ever singing* and *When, in our music, God is glorified*; Basil Harwood’s wonderful music for George Herbert’s *Let all the world in every corner sing* (such a good sing that it deserves more than two verses, so we repeat the first at the end); and concluding with the majestic arrangement by Ralph Vaughan Williams, who also composed a brilliant setting of *Let all the world...*, of **Old Hundredth**, also known as one of the best hymns in the book (with apologies for repeating myself, this has become a Noakes family institution – we had the RVW version, complete with three trumpets, at our wedding; as hymn 21 in our book it featured at both our boys’ baptisms; and note can be taken that I would like it at my funeral), *All people that on earth do dwell*.

Its tune is attributed to the French composer Louis Bourgeois and first appeared in the 1551 edition of the *Genevan Psalter*. A psalter contains some or all of the psalms, often plus some canticles as well – the Benedictus and Nunc dimittis, for instance – with the words translated into metrical poetry. (Most of the psalm settings that we sing during Lent and Advent at All Saints’ come from either the Common Worship or the Complete Responsorial psalter.) The *Genevan Psalter* was overseen by the French theologian John Calvin after the Protestant Reformation – before the Reformation, psalms were usually only sung by a small group in church services, but it was Calvin’s belief that a whole congregation should be able to join in and praise God in this way and for this reason he wanted to create what was essentially a hymnbook with each entry based on a psalm; he also felt that this would enable the Biblical texts to speak to people more easily.

The first incarnation of Calvin’s psalter appeared in 1539 in Strasbourg, where he was exiled at the time; on his return to Geneva two years later various expanded editions were produced, culminating in the 1562 version which comprised rhyming versions of all 150 psalms. Bourgeois had supervised the 1551 edition which is why it is assumed that he composed the new tunes contained therein, and that which we use for *All people that on earth do dwell* is characteristic of the melodies included in the *Genevan Psalter*: requiring a vocal range of just an octave, and rhythmically simple – using only (what are printed now as) minims and crotchets, with the exception of a longer held final note, although in hymnals such as ours this also appears as a minim only. (These features certainly make the tune easy to pick up and extremely singable; it also gives it the stately quality that Vaughan Williams alights upon in his setting.) Singing at this time was generally done in unison, with the harmonies and any instrumental accompaniment generally only used outside the church.

The music which we now know as **Old Hundredth** was in fact originally published alongside Psalm 134 (in English, set as “You faithful servants of the Lord”). In the complete 1562 edition of the *Genevan Psalter*, however, it gained the association with the hundredth psalm which gives the tune

its name – in that edition, as well as Psalms 131 and 142 it was printed alongside the version of Psalm 100 which we still sing pretty much unchanged today and which is thought to be the work of William Kethe, beginning: “All people that on earth do dwell, / sing to the Lord with cheerful voice; / him serve with fear [probably “mirth” originally, sometimes “joy”], his praise forth tell, / come ye before him and rejoice.” Little is known of Kethe – he is thought to have been born in Scotland, and (as a Protestant) to have fled during the reign of the Catholic Queen Mary, when he spent some time in Geneva where he also worked on the English-language Geneva Bible; he was later a military chaplain and became a rector in Dorset, where he died in 1593.

Numerous composers have used **Old Hundredth** in other works, and the short hymn *Praise God, from whom all blessings flow* is often sung to the tune – these words are known as the Doxology and were written by Thomas Ken: “Praise God, from whom all blessings flow; / praise him, all creatures here below; / praise him above, ye heav’nly host; / praise Father, Son and Holy Ghost.” This doxology originally appeared as the last verse of two of Ken’s hymns, *Awake, my soul, and with the sun* and *Glory to thee, my God, this night*, written respectively for morning and evening worship at Winchester College. The fifth movement of Benjamin Britten’s cantata *St Nicolas* ends with verses 1, 3 and 4 of *All people that on earth do dwell* (the work as a whole then concludes with another congregational hymn, the first three stanzas of William Cowper’s *God moves in a mysterious way*).

Vaughan Williams’ arrangement of **Old Hundredth**, using all five of Kethe’s *All people that on earth do dwell* verses, was composed for the coronation of Queen Elizabeth II in 1953. It opens with a striking trumpet fanfare (the score notes that this “flourish is adapted from the composer’s cantata *The Hundredth Psalm*” of 1929), and this music is echoed before verse 5 and between this final stanza and the Amen. Verses 2 and 3 use the familiar harmony, with the third set for the choir only to sing unaccompanied against an instrumental descant. For verse 4 Vaughan Williams uses a fauxbourdon by the English Renaissance composer John Dowland – the term fauxbourdon indicates a four-part hymn arrangement in which the tune is in the tenor rather than the soprano part, and its use here gives this stanza a very different feel from the rest of the piece. The composer indicates that the metronome marking of crotchet = 66 (ie 66 crotchet beats per minute) “should never be exceeded”, adding that “in cathedrals and other large buildings the pace should be even slower”. I have also quoted him here before as stating that “the custom in English churches is to sing many hymns much too fast”, but a glance at metronome markings in our 1933 edition of *The English Hymnal*, for instance, shows that the paces suggested there would feel very slow in All Saints’ today and given that the recording made for our service on 14 June has been made in three (separate) front rooms, not in a church never mind in Westminster Abbey, we have taken it slightly faster! While it would doubtless sound better with organ accompaniment and a full congregation singing wholeheartedly, we hope that this will still provide a fitting and rousing end to our act of worship on Music Sunday.

The RSCM is an educational charity committed to promoting the study, practice and improvement of music in Christian worship. It supports a worldwide membership of churches, schools and individuals, sustained by thousands of donors and volunteers worldwide, offering training through its programmes, resources, courses and activities. At 6pm on the 14th, the RSCM is holding a special Big Music Sunday Service on its YouTube channel which all are welcome to listen to, and to join in with if they wish (visit www.rscmshop.com/features/the-big-music-sunday-service for more information, and if you would like copies of the music to sing along with please contact us – details at the bottom of this article). Other resources for worship are also available on the RSCM’s website at www.rscm.org.uk, so do check it out.

Finally this month, below are the answers for the two music-related quizzes in the last issue of the magazine – we hope that these helped while away a happy half-hour and/or that the answers below bring some relief... To begin with, here are the ten questions about our hymnal, *Complete Anglican Hymns Old & New*:

1. *In the book's main section, 'General Hymns and Songs', what is number 1?*
Abba, Father, let me be.
2. *And what is the last in this main section, number 766?*
You shall go out with joy.
3. *No entries in the entire book start with Q or X – apart from these, which two letters of the alphabet start the fewest pieces (two each)?*
U (Ubi caritas and Unto us a boy is born) and Z (Zacchaeus was a very little man and Zip bam boo).
4. *Leaving aside Anonymous, Traditional, and other sources where no specific writer is mentioned, how many authors of text are credited in the book (you can have a point for 10 either way)?*
465.
5. *Which two Scotsmen, one of whom died at the very end of last year, are jointly credited as the writers of 16 hymns and songs in the book, including numbers 101, 325, 733 and 752 which we sing regularly and are set to traditional tunes from the British Isles?*
John L Bell and Graham Maule (who died in December 2019), of the Iona Community. (101 is Christ's is the world; 325 Inspired by love and anger; 733 When God Almighty came to earth; and 752 Will you come and follow me.)
6. *As an original composer, rather than adapter or arranger, which living person has the most musical entries in the book? (That's the largest number of musical credits, rather than the tunes which you think are the most melodious and pleasant...)*
Graham Kendrick.
7. *Apart from Psalms and the four Gospels, according to the hymnbook's Scriptural Index, which book of the Bible has inspired words in the most hymns? (Clue: It's a New Testament book.)*
Revelation.
8. *Which tune appears alongside more texts (six) than any other?*
'Song 1', composed by Orlando Gibbons (used for And now, O Father, mindful of the love; Dear Lord, to you again; Eternal Ruler of the ceaseless round; From many grains; Great Son of God; and O thou, who at thy Eucharist didst pray).
9. *What is the name of the religious community in France that is the source of 15 of the 31 entries in the 'Chants' section of the book? (Bonus point: What is the name of the composer of all of these chants?)*
The Taizé Community. (Bonus answer: Jacques Berthier.)
10. *Which seasonal entry has verses beginning with the words O, God, See, Lo, Child, Sing and Yea?*
O come, all ye faithful.

Regarding the second brainteaser, which as I mentioned came via my mum from her late mother, one correspondent emailed me as follows: "May your sainted grandmother rest in peace – as long as she's not taken the solution with her." This had its desired effect of making me smile, as I know it would have Gran too – and fear not, for I do indeed have the solution... but if any of the answers above had you kicking yourself, then some of the following will no doubt have you groaning! In bold capitals below, then, are the musical instruments which fill the gaps in the text:

*It was stifling in the courtroom and the reporter from the **BUGLE** was relieved that his seat was not too close to the central heating **PIPES**. The only cool person in sight was a child licking an ice-cream **CORNET**. The last two cases had been rather boring; one of an accountant who tried to **FIDDLE** the company books, then another of those eternal **TRIANGLE** affairs. The next case, however, the robbery at Ye Olde **THORN** Bushe, promised to be much more stimulating. Even the **RECORDER**, his wig a **CYMBAL** of his office, looked unusually attentive. **ACCORDION** to the police superintendent, who appeared as first witness, the robbery had been carried out by a local gang. He heard Joe, the leader, say: "**PICC A LO** window, climb in, and when you have unlocked the back door give a low **WHISTLE**."*

*Apparently, none of the regulars at the **VIOLIN** even suspected they were at work; there was too much din assailing their ear**DRUMS**. One man was trying to **ORGAN**ise a cruise party with the **PI AN O** line, but not arousing much interest. Another group was playing whist, 'helped' by onlookers shouting "**TRUMP ET**" at every trick. The innkeeper's wife was **HARP**ing on about her husband's shortcomings, though nobody was listening to her. To complete the scene, while a drunkard rowdily ordered himself another **DOUBLE**, **BASS**ity Rollers records were blaring from the jukebox in the corner. On receiving a phonecall, the local police had **CAST A NET** all round the area. The thieves were captured the same night, but the **LUTE** remained hidden. The bag o**F LUTE** was finally discovered in the hollo **BOE**le of an old elm tree.*



*The prosecutor demanded the sternest sentences for the offenders. "I urge the innkeeper to **BAN JO** for life from his pub," he concluded in his speech. "He and his confederates cannot be allowed to **VIOL**ate the law and **QUIT AR**way with it!"*

CELEBRATING
30
YEARS

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Campus focus

Normally there is so much going on around the church campus each day of every week, and in previous issues it has been interesting to find out a bit more about the different activities that make up part of life at All Saints'. Obviously things are rather different at the moment, but one thing that the current situation has highlighted is the vital need to stay in touch when we can't meet in person, so this month we focus on church communication.

The experience of lockdown and not being able to meet physically has raised the importance of church communication. The website is currently being redesigned by John Morse-Brown, and we have also begun thinking about issues such as:

- How can we let others know who we are as a church and invite them to participate?
- How can the leadership give us information?
- How can the congregation feed back to the leadership or PCC?
- Do we want to set up an Instagram account?
- Who can help to curate the Facebook page?
- How can we include children and young people?
- How do we reach out to the housebound and those in care homes?
- How do we communicate with those who are not on email?
- How do we ensure that newcomers have all the information they need?
- How can we all learn more about what is already happening at church?
- How best can All Saints' Centre communicate with the church and vice versa?

If you have views on any of the above, ideas you'd like to share, or if you're interested in being part of a conversation, please email Rosalyn Clare on rosalyn_clare@yahoo.co.uk or text her on 07888 693335.

While we are unable to meet in person, do keep an eye on All Saints' Church's website – reflections, music, readings and service sheets are being published on the homepage each week:

www.allsaintskingsheath.org.uk

There is also a private Facebook group for members of All Saints' congregation.

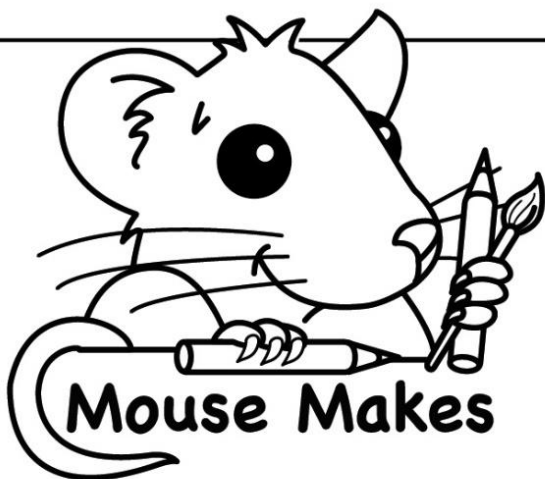
Please contact the magazine if you would like further information about accessing any of these resources.

From the registers



We remember:

Dilys Prescott, whose funeral was held at Robin Hood Crematorium on 7 May



When Nehemiah heard that the walls of Jerusalem were in ruins he sat down and wept. For days he fasted and prayed before God.

Finally the opportunity came for him to return to Jerusalem to rebuild the walls, but it was not going to be easy...

READ Nehemiah's story in the *Old Testament* book of **Nehemiah**, chapters 1-7

Here is Nehemiah's list of all the things that needed to be done to rebuild the walls of Jerusalem. Fill in the missing gaps on the tower to help rebuild the wall.

- | | |
|------------------------------------|-----------------------------------|
| <input type="checkbox"/> PRAY | <input type="checkbox"/> GATE |
| <input type="checkbox"/> RUBBLE | <input type="checkbox"/> BEAM |
| <input type="checkbox"/> REPAIR | <input type="checkbox"/> BOLT |
| <input type="checkbox"/> RESTORE | <input type="checkbox"/> BAR |
| <input type="checkbox"/> BUILD | <input type="checkbox"/> STEP |
| <input type="checkbox"/> WORK | <input type="checkbox"/> TOWER |
| <input type="checkbox"/> STONE | <input type="checkbox"/> HOUSE |
| <input type="checkbox"/> TIMBER | <input type="checkbox"/> POOL |
| <input type="checkbox"/> WALLS | <input type="checkbox"/> FINISH |
| <input type="checkbox"/> FLOOR | <input type="checkbox"/> DEDICATE |
| <input type="checkbox"/> ROOF | <input type="checkbox"/> DOOR |
| <input type="checkbox"/> CELEBRATE | |

[] [] []
 [] [] [] S []
 [] E [] [] A [] E []
 [] [] L [] [] Y
 [] [] R [] [] A [] L []
 B [] [] [] [] M
 [] [] [] []
 R E [] [] R [] []
 [] [] [] [] L [] []
 [] [] [] S [] []
 [] [] [] E R [] [] O [] []
 [] A [] E [] [] I [] [] E R []
 [] [] [] [] D [] []
 [] [] [] K [] [] P []
 [] [] [] R E [] [] R []
 [] [] [] [] O [] E []
 [] [] [] B [] [] []

How many gates were repaired?
Who re-built them?

How long did it take to finish the walls?

Parish notices

We are grateful to Liz Haskins for sending these through – we don't think that any of the below have appeared in a pewslip at All Saints'...

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

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

The ladies of the church have cast off clothing of every kind and they may be seen in the church basement on Friday.

A bean supper will be held on Tuesday evening in the Church Hall. Music will follow.

Eight new choir robes are currently needed, due to the addition of several new members and the deterioration of some older ones.

The choir invites any member of the congregation who enjoys sinning to join them.

At the evening service tonight the sermon topic will be 'What is Hell?'. Come early to listen to our choir practice.

New definitions

Meanwhile, with thanks to Radio 4's I'm Sorry I Haven't a Clue, Gill Cole offers the following redefined words...

Archive: where Noah kept his bees
Aspire: the pointy bit on a church
Cashew: a nut that makes you sneeze
Crocus: a foul-mouthed black bird
Decrease: to do the ironing
Exceed: a plant
Frugal: a search engine for fruit
Granary: old folks home
Haddock: an enclosure for seahorses
Humbug: a musical insect
Impeccable: bird-proof
Inhabit: dressed as a monk
Marmite: an insect found on mothers
Myth: a female moth
Orchid: the son of a Brummie
Piano: a musical shipping line
Quaker: a posh duck
Thermos: the Greek god of picnics
Wholefood: a doughnut
Wisp: a pathetic wasp





Catering for the community

2 Vicarage Rd, Kings Heath, B14 7RS

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allsaintscatering@outlook.com

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For more information

- Call: 0121 293 1699 between 9.30am - 2.30pm
 - Email: allsaintscatering@outlook.com
 - In person: Knock on the café door and someone will come and speak to you, *(only if you have no other way of contacting us)*. between 9.30 - 2.30
- We are on the All Saints Square, bus routes 50,35,11,76 and 27

All Saints' Church: a year in pictures

Following on from our (very incomplete) A-Z of All Saints', this feature will provide an equally arbitrary but, we hope, illuminating snapshot of activity in and around the church campus. In each issue, one image will document something that has happened here in the previous month to build up a record of the annual life of the parish.



One piece of sad news from the early days of lockdown was that the All Saints' Centre Café would have to close its doors. However this was swiftly followed by the more positive announcement from Margaret Healey-Pollett that there were discussions under way about the Café kitchen being used for a home delivery service, with an appeal for volunteer drivers, cooks and general helpers. From a standing start a team was quickly assembled to run this service seven days a week, and distribution started in early April. News of this initiative clearly spread quickly as each week the number of people asking for a meal, or being referred to Margaret and her team of general helpers, is increasing.

Each day there is someone in the kitchen preparing food; five or six drivers arrive around midday to collect the meals; and a general helper takes calls, plans the drivers' routes, prepares the delivery slips, boxes up the meals for each group, and deals with any problems. Rules for social distancing, hygiene and health and safety, both on the church site and when delivering, are strictly observed and have been amended in line with government guidelines and best practice as the lockdown period has progressed.

I am driving on one day each week, and the picture shows my car as I prepared to set off on Wednesday 27 **May 2020**. Drivers pick up their box with individually bagged-up meals – these include a hot dish in a reuseable container for reheating, and often a piece of fruit or a treat of some sort –

and work their way through the route. For the first couple of weeks I had five or six deliveries but this has increased to an average of nine or ten. Drivers also collect any money and used containers or plastic bags and return these, along with the box, to the Café at the end of their run.



From what I have seen, there is no one type of person or family accessing the service – word seems to have spread to people of various ages and circumstances across the locality and I am delivering to households in many different types of accommodation and neighbourhoods. What is clear from the feedback that volunteers are receiving is how valuable and necessary the service is, and how grateful and appreciative the recipients are. The smell of the food wafting through the car as I am following my round is always delicious!

More information about the food delivery service, including how anyone who would like more information about volunteering for, contributing resources to or accessing it can get in contact, can be found in the flyer which appears on the opposite page.

Ben Noakes

Who's Who

Worship *(for clergy see back page)*

Children's Worship Co-ordinator	Becky Cuthbert	244 7683
Pre-school Praise (under 5s)	Grace Storey	07813 322697
Little Aztec (reception-year 2)	Martha Ann Brookes	444 5655
Big Aztec (year 3-year 6)	Sue Cockcroft	458 2527
Youth Group (year 7 upwards)	Jenny Warbrick	444 0260
Music Co-ordinators	Ben & Clare Noakes	07967 730156 07929 593097

Church upkeep

Vergers	Liz Haskins	c/o 444 0760
	Paul Smart	c/o 444 0760
Sacristan	Bernice Mattis	c/o 444 0760
Altar Linen	Wendy Ross	444 1423
Head Server	Tony Price	01564 824420
Electoral Roll Officer	Tony Cocks	441 2945
Parish Magazine	Ben & Clare Noakes	07967 730156 07929 593097

Finance team

Treasurer	Steve Brittle	01905 772171
Expenditure Officer	Vacant	
Insurance & Investments	Tony Cocks	441 5655
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
Badminton Club	Des Workman	443 5292
	Steve Brittle	01905 772171
Bible Reading Fellowship	Des Workman	443 5292
Lunch Club	Elizabeth Turner	604 6086
Meditation Group	Daniel Wilson	449 9869
Prayer Circle		c/o 444 0760
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.

Parish Office: 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, 10:00-10:30.

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	Secretary	Treasurer
	Stuart Blissitt	Chris Watts, 07980 639856	Steve Brittle, 01905 772171
Members	Martha Ann Brookes	Simon Foster (Reader)	Claire Wesley (Reader)
	Philip Brookes	Brian Miles	Daniel Wilson
	Gill Cole	John Parkin (Reader)	Sarah Wilson
	Andy Cuthbert	Chris Pearce (Warden)	Des Workman
	Tim Cuthbertson	Vivien Thickett	

All Saints' Community Development Company (ASCDC)

Chair	Andy Savage	c/o 444 4579
Facilities Manager	Dave Priday	07732 137772
Centre Co-ordinator & Bookings		443 4579
		ascenquiries@allsaintscentrehk.co.uk

All Saints' Community Projects (ASCP)

Chair	Mary Miles	449 0851
All Saints' Youth Project	Vicki Willinger	443 1842

The Robin Centre for Older People

Centre Manager	Paula McGrath	483 4400
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Ministry Team

Vicar	David Warbrick	4 Vicarage Road, 444 0260
Churchwarden	Chris Pearce	07891 924149
Licensed Readers	Simon Foster	c/o 444 0760
	John Parkin	604 6127
	Claire Wesley	444 2778
Readers Emeritus	Mike Cheesbrough	444 5620
	Gill Cole	444 3827
Pastoral Team		c/o 444 0260

Worship

All services are currently suspended.

Details of how and when we will be able to worship in person again at All Saints' will be made available on the website and through other channels of communication when they are known, and there may be changes to our regular pattern of services below.

Sunday	08:00	Holy Communion (said)
	10:00	Parish Communion (sung) with Junior Church
		All Age Worship on the first Sunday of the month
	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 Office: 0121 444 0760

parishoffice@allsaintscentrehk.co.uk

www.allsaintskingsheath.org.uk



THE CHURCH
OF ENGLAND