Saints Alive!

The parish magazine of All Saints' Church, Kings Heath



March 2020 50p

From the vicarage

Dear friends and neighbours,

When Vicki invited us to celebrate her baptism last month, it struck me that the presence of some two hundred of her friends was as diverse a gathering as we've ever held in All Saints'. I was also struck by the length of friendships. Every other person seemed to have known Vicki for decades.

Accepting the seriousness of the illness that prompted us to bring her celebration forwards, we heard words from St Paul's letter to the Philippians. Here it is in full:

Philippians 4:4-14

Farewell. I wish you all joy in the Lord. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

Finally, beloved, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.

I rejoice in the Lord greatly that now at last you have revived your concern for me; indeed, you were concerned for me, but had no opportunity to show it. Not that I am referring to being in need; for I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty. In any and all circumstances I have learned the secret of being well-fed and of going hungry, of having plenty and of being in need. I can do all things through him who strengthens me. In any case, it was kind of you to share my distress.

It is the farewell of a long-time friend of the Church in Philippi, who had nurtured friendship through letter-writing. You can almost hear him working out as he dictates the letter what the last tone, the last word, the last advice he leaves should be.

We enjoyed the resonance of his courage, priorities and tone with those of our teacher-friend Vicki. We felt the poignant weight of those closing words about people sharing his distress.

We hope and pray for much more time to enjoy with Vicki and especially for her and Yemi and Sophia. Meanwhile, Vicki is helping us both to hope for more and to be ready in case we have to say goodbye soon. This is a hard balance. And yet, it is one we should perhaps strive to find more in all our relationship, even when illness is nowhere on the horizon.

Without making us afraid, perhaps we should consider a touch more what is the tone of our last words before we leave anyone; at the end of the working day, or as we leave the house in the morning; leaving church; ending a football match or choir practice or signing off an email.

If, as we prayed that day, we leave every conversation as if the next time might be in heaven, this is not to be morbid or nervous. Rather, it brings heaven here. It is to say "your kingdom come" and then to be part of the answer.

We cannot live all the while with such intensity as we experienced that February afternoon, the towel held ready by her son, the candle given by her daughter, but in the way Vicki honoured her children and friends, and they honoured her, we do catch a very vivid image of the diverse kingdom God calls us to enjoy. Perhaps just for Lent, though, we can dwell a little more intently on the tone and content of our parting words to everyone.

Farewell for now. I wish you all joy in the Lord.

David



All Saints' Community Café

Catering for the community

Open Monday to Saturday, 9:30am-3:30pm

Hot and cold drinks • Breakfasts • Homemade soup

Sandwiches • Homemade cakes • Ice-creams

Wine and beer • and more...!

TCM

For over-55s on Thursday afternoons, tea, cake and music. Come and enjoy the refreshments and a singalong!

Live music evenings

We are now open on Friday evenings until 9:30pm.

We have a varied programme of live music from 7 to 9pm, organised by Sarah Wright-Owens, who is looking for performers if you would like the opportunity.

Contact Sarah on sarah@singertrain.com.

Wellbeing evenings

These can be arranged by request, for a minimum of four people. For more information please phone the café on 0121 293 1699 or email allsaintscatering@outlook.com.

Please see our board or the Village Square Facebook page to find out the programme for the week. Hope to see you there!

Supporting fair trade through Traidcraft

Know your saints

1 March - David

Wales's patron saint David – or, in Welsh, Dewi or Dafydd – is indisputably British, revered wherever Welsh people have settled. As with most figures from the so-called Dark Ages, reliable details about David's life are scarce, but there are enough for us to form a picture of a formidably austere, disciplined and charismatic leader, who led the church in Wales through turbulent years and fought tenaciously for the faith. It's likely that he was strengthened in his ministry by time spent in Ireland, where the church was stronger and more confident. That he founded a monastery at Menevia in Pembrokeshire seems beyond doubt. It later became the site of St David's Cathedral and the settlement which is now the smallest city in the United Kingdom. From Menevia David embarked on preaching and teaching missions across Wales, and probably beyond.

His monks avoided wine and beer, drinking only water; indeed he and they lived lives of rigorous austerity and constant prayer. The date of David's death is disputed – either 589 or 601; it wasn't until the 12th century that he was generally accepted as the patron saint of Wales, and pilgrimages to St David's were highly regarded in the following centuries including two made by English kings, William I and Henry II. It is traditional for Welsh people to wear daffodils on St David's Day, but there seems no particular reason for it, beyond the fact that daffodils tend to make their early spring appearance round about his day.

23 April – George

It's perhaps typical of the English that they should have a patron saint who isn't English, about whom next to nothing is known for sure, and who may not have existed at all. It's most likely that he was a soldier, a Christian who was martyred for his faith somewhere in Palestine, possibly at Lydda, in the early 4th century. At some point in the early history of the church he became associated with wider military concerns, being regarded as the patron saint of the Byzantine armies. There is no doubt that he was held as an example of the 'godly soldier', one who served Christ as bravely and truly as he served his king and country.

The story of George and the dragon is of much later date and no-one seems to know where it comes from. By the Middle Ages, when George was being honoured in stained glass, the dragon had become an invaluable and invariable visual element, so that for most people the two are inseparable. The idea of the Christian soldier was much loved by Victorian hymnwriters. The soldier needs discipline. The heart of his commitment is to obedience. The battle cannot be avoided nor the enemy appeared. He marches and fights alongside others, and he is loyal to his comrades. In the end, if the battle is won, he receives the garlands of victory, the final reward of those who overcome evil.

St George's Day presents a challenge and an opportunity. The challenge is to distance the message of his life from the militarism and triumphalism that can easily attach itself to anything connected to soldiers and fighting. The opportunity is to celebrate the ideal of the 'Christian soldier' — one who submits to discipline, sets out to obey God truly, does not avoid the inevitable battle with all that is unjust, wrong and hateful in our world, and marches alongside others fighting the same noble cause. Discipline, obedience, courage, fellowship and loyalty — they are not the most popular virtues today, but that doesn't mean that they don't deserve our gratitude and admiration.

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

Warden's musings mailbox

Outside the back entrance to church are a set of pigeonholes for mail which were looking rather sad, so I spent a bit of time tidying them up with new labels. I've tried to make sure all the committees and companies have a slot so if you have a message to pass to any part of the church or centre organisation (preferably only nice messages...) and you can't find anyone to give it to personally, you can stick it in the appropriate one. David now has two (or three) slots as his mail seems to pile up. I suspect he may not look at it that often. We do need a Margaret back to look after mail.

In my slot I had a pleasant surprise. I had an actual letter in among the usual items which permanently reside there (the accident book, empty plastic wallets, plans of the Church from 1986, signs reading "Do not feed the pigeons" and "Quiet Please — Warden Sleeping"). I opened it with anticipation and some trepidation—could it be a request from the diocese to attend some ancient churchwarden ritual, details of fire risk assessment training courses, a communal letter from the congregation telling me that the Bear is doing a better job than me?

No — it was the annual newsletter from The Church Cushion Company! Twelve pages of scintillating excitement covering all you never thought you needed to know about kneelers and pew cushions with many photos and illustrations. As well as explaining the full range of products available and colour schemes for kneelers and cushions, it introduces the team who have worked at the company for so many years supplying over 900 churches, cathedrals and places of



worship. I would leave it out on display, but it may cause a degree of upset when people learn that many churches have padded pew cushions instead of strips of carpet. I pondered ordering just one padded pew cushion which could be moved randomly round the church in a kind of posterior comfort lottery. Or ordering a GIANT kneeler to use as a kind of bean bag for future wardens to sit on (they specify in the newsletter "kneelers made to any size"). To show what a small world it is, one of the photos on the front page is from a church in Danbury, Essex where Becky grew up and which we drive past when visiting her parents.

Well – there we go. Now you begin to get an idea of the musings going through my head when I'm sitting at the back of church with a vacant stare on my face. And I didn't even get on to the origins of the term 'pigeonhole' – maybe next month...

Chris Pearce
Churchwarden

A befriending scheme for older adults

I am sure we have all been lonely at one time or another, but did you know that there are a million people over 65 who often or always feel lonely? This is not only very sad, but also has a bad effect on people's mental and physical health.

It seems that the problem is particularly pronounced in Kings Heath and Brandwood with 14% of over 65s living in one-person households. Age UK is the only organisation providing any sort of companionship for this group and they can only provide a telephone service. In fact they say that judging by the number of requests they get for visits to people's homes, there is a considerable need for such a service in this area.

As Christians, we are always trying to respond to the needs of the world and sometimes they seem so many that we can feel overwhelmed. This is a problem which is right on our doorstep and it might be possible for us to make a real difference here.

Other churches have also started to become concerned about this matter. New Life Baptist Church has applied for, and been successful in obtaining, a small grant to set up a Befriending Service for Isolated Older Adults in Kings Heath and Brandwood. This scheme was discussed at the last Churches Together in Kings Heath meeting, which was very pleased to give the scheme its support. Notices have been sent to all churches for inclusion in their pewsheets and posters will be shortly put up in churches.

The immediate need, in order to get this scheme going, is for people to put themselves forward as volunteer befrienders. The idea is that volunteers would agree to visit a person once a week or fortnight. The visitors could be maybe an individual, a mother and child, a couple, or two friends. The co-ordinator of the scheme will interview all volunteers to see what they can offer and they can then be matched to visit a person with similar interests. There will be safeguarding checks, training for all volunteers and payment of travel expenses. The co-ordinator will also visit all people asking for a befriender, to do a risk assessment and see what type would be suitable.

I hope you feel this scheme is worthwhile and may be able to put yourself forward as a volunteer visitor. Even if that is not possible, it would be great if you could publicise this need among your friends.

To obtain further information, please contact Anne Palmer on 07311 623947 or anne.palmer@newlifebaptistchurch.org.uk.

Joy Cheek

From the registers



Panto 2020 – it's behind us! (Oh yes it is!)

It's said that a picture tells a thousand words. We hope these pictures tell more than that – that they tell of the laughs laughed, friendships forged, lines learnt, dance moves practised, sleepless nights endured, favours offered, collegiality shown, audiences welcomed, money raised (£900 after costs), new connections made, fun had... A huge thanks to all involved, and especially to Samantha Burgoyne for these fabulous photos!









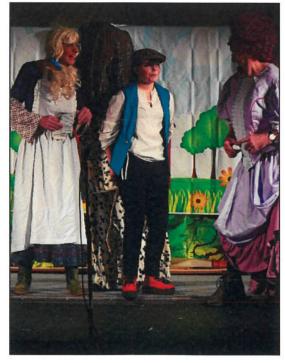


























Open letter to Justin Welby

We print below an open letter from the Justice, Peace and Green Group to the Archbishop of Canterbury. Margaret Healey-Pollett would welcome any comments or feedback, which can be made either directly or via the magazine.

Dear Archbishop Justin,

We wish to express our disappointment over your comments on Twitter, shortly after the publication of the Chief Rabbi's article in *The Times*, when you talked about the deep insecurity and fear felt by many Jews. As could easily have been predicted, the media quickly picked up on the close proximity of the two statements, and spread the view that you were endorsing the Chief Rabbi's statement that claimed there was a poison of antisemitism taking root in the Labour Party. Surely you must have realised that this would happen and that it was playing into the hands of media that have been intent on smearing the Labour Party as antisemitic, ever since it has been taking the sufferings of the Palestinians seriously?

We note that the publication *God's Unfailing Word: Theological and Practical Perspectives on Christian-Jewish Relations* was issued around the same time. In your foreword to the book, you reflect on the collusion of the church in antisemitism, and later, in the introduction antisemitism is described as a growing problem in political parties, social media and student unions. The sources of information referenced for this statement are the work of the All-Party Parliamentary Group against antisemitism, the Community Security Trust, and the Inquiry led by Shami Chakrabarti into antisemitism in the Labour Party.

Largely in agreement, with the findings of the Chakrabarti Inquiry, is a publication by Jamie Stern-Weiner and Alan Maddison, also written at the end of last year, where there is a detailed analysis of antisemitism in Labour, and in the country as a whole. They conclude:

"Disproportionate attention to antisemitism, even as other forms of racism are significantly more widespread, and on Labour, even as bigotry is worse in the Conservative Party, misrepresents the real distribution of prejudice and discrimination in Britain and fosters perceptions of an antisemitism 'crisis' which are wholly unwarranted." i

This must lead us to ask questions about the origins of these unwarranted perceptions. In whose interests are they being made, and whose political agenda do they serve? The timing of your Twitter comment can be interpreted as serving the interests of those who did not wish to see the UK vote in a government that is sympathetic to the Palestinian situation.

In 2009 the Kairos Palestine document was published, ⁱⁱ when our brothers and sisters in Christ in Palestine spoke of how they are crying out for change in the "absence of all hope". The cause of their loss of hope being the Israeli occupation, which is resulting in the division of families; the restriction of movement; the numerous checkpoints; the control of water and other resources; and the denial of religious freedom. Matters have only got worse for all Palestinians in the 11 years since Kairos Palestine was written.

In the light of this, we welcome the increased emphasis by the Labour party, initiated by Ed Miliband, of the rights of the Palestinians, and we do not recognise this emphasis as being antisemitic. In the lead-up to the election, the prospect of a Labour government gave hope not only to the Palestinians,

but to the people who would benefit from the Labour Party's progressive views on achieving a more equal society, and combatting climate change, and we are saddened by the outcome, which we think your Twitter comment, and the publicity surrounding it, may have contributed to.

In 2017, Jewish Voice for Labour was formed to critique the Zionist views of the Jewish Labour Movement. On their website, we find a discussion of antisemitism, making this important point:

"Jews, Israelis and Zionists are separate categories that are too frequently conflated by both supporters and critics of Israel. This conflation can be antisemitic. Holding all Jews responsible for the actions of the Israeli government is antisemitic. Many Jews are not Zionist. The majority of Zionists are not Jewish but fundamentalist Christian Zionists. Over 20 percent of Israeli citizens are not Jewish." iii

The role of Christian Zionism in the oppression of the Palestinians, requires serious, and we think, penitential, examination by the church. We would commend to you the work of Naim Ateek, and the Sabeel organisation, based in Jerusalem.

We would also commend to you Jewish Voice for Labour's webpage and the article *Archbishop Justin,* you need some new Jewish friends. iv

We look forward to hearing from you about how you might redress the imbalance caused by your comments on Twitter, and how you might take a lead in the critique of Christian Zionism.

Yours sincerely,

Margaret Healey-Pollett on behalf of the All Saints' Justice, Peace and Green Group

Libraries in crisis

Thanks to Liz Haskins for sending the following suggestions for revised titles of books which might reflect cuts in funding...

Moderate Expectations
Gulliver's Outing
A Passage to the Isle of Wight
Influenza of a Salesman
Not Far from the Madding One
King Solomon's Hole in the Backyard
The Secret Bottle Garden
The Old Curiosity Market Stall

Moby Goldfish
A Tale of Two Suburbs
Around the World in a Long Weekend
Half a League Under the Sea
Northanger Church Centre
The Screwtape Postcard
A Snapshot of Dorian Gray

¹https://www.jewishvoiceforlabour.org.uk/article/smoke-without-fire-the-myth-of-a-labour-antisemitism-crisis/

ii https://www.kairospalestine.ps/index.php/about-kairos/kairos-palestine-document

iii https://www.jewishvoiceforlabour.org.uk/statement/antisemitic-misconduct/

iv https://www.jewishvoiceforlabour.org.uk/article/archbishop-justin-you-need-some-new-jewish-friends/





Music matters

There is no such thing as a perfect hymnbook (or politician)...

During one of the many occasions over the last few years on which the British public has been given the opportunity to exercise its democratic right and voice its collective opinion (I think it was the 2015 general election, which feels like a distant memory now...), I remember reading something that had been posted in response to a comment on the Facebook page of one of my friends — to paraphrase slightly: "I can't vote for any of the candidates standing in my constituency — I've read their leaflets and there's not one of them that I agree with on everything they said."

This thought came into my mind when considering writing about hymnbooks, as I have often thought when Clare, Gill, Chris and I are putting together the suggested monthly music lists for All Saints', or when looking for a particular hymn, tune or descant, or when trying to find the best arrangement of a worship song: "Why isn't there a book that just has all the hymns we need, none that we are never likely to sing, with all the harmonies, accompaniments and words just how I like them." Of course, like the potential MP wishfully sought by the Facebook correspondent above, no such thing exists.

The number of hymnals in the world, whether in or out of print, published primarily for CofE congregations, other Christian denominations or beyond, is vast, and far exceeds the scope of a short article here. We have a shelf at home that includes (among others) *The English Hymnal*, a couple of editions of *Ancient & Modern (A&M)*, *More Hymns for Today* and the *Christian Science Hymnal* (inadvertently retained from a church I used to play at occasionally while still at home in Farnham and not, I must admit, a source returned to often for inspiration...); the music cupboard currently housed in the north vestry at church probably has getting on for a hundred other volumes: *Junior Praise* and *Songs of Fellowship*, collections by Margaret Rizza, books from the Taizé Community – the list goes on...

The chosen hymnbook at All Saints' is the 2000 edition of *Complete Anglican Hymns Old & New (CAHON)*. Many readers will know that I have referenced this book regularly in articles over the last four years – I wrote about it in some detail in the final part of our (very incomplete) A-Z of All Saints' Church in the July & August 2019 issue of *Saints Alive!*) – and will therefore also have some sense of what I think are the strengths and weaknesses of this particular book; my overview of it was as follows: "Some of the updating to texts has been done clunkily, unsuccessfully or unnecessarily; keyboard arrangements, particularly of newer songs, can often be found better done elsewhere; it doesn't include any descants or suggested alternative versions of hymns – but it is extremely comprehensive, well laid-out and bound, and easy to read; its aims are laudable and (with the odd irritating exception) rigorously applied."

Of course, this is only my opinion — each and every one encountering *CAHON*, or indeed any other hymnal will find different things to love, loathe or feel indifferent about. Any collection will have what seem to some to be glaring omissions and random inclusions; likewise each congregation will have an (admittedly ever-evolving) canon of music with which it is familiar. *Go, the mass is ended* was a favourite from the book used at the Catholic church at RAF Odiham where I played for a year which I haven't come across since; *Hymns and Psalms* from 1983, the Methodist book I grew up with, didn't include one of the most popular hymns of the last century, *O Lord, my God* (*How great thou art*); our *CAHON* doesn't find room, for instance, for *Christ is the King! O friends rejoice* which normally makes an appearance at All Saints' on the final Sunday before Advent, nor the modern classic *Let us build a house* (*All are welcome*) which pops up even more often.

The two other main books which we use to supplement *CAHON* when planning music for services are *Common Ground*, which I have also written about here recently (in October 2019), and the latest *Ancient & Modern* which came out in 2013. The original *Hymns Ancient and Modern* was published in 1861 and was essentially the prototype for all (particularly CofE) hymnals that have followed; it was only earlier that century that the singing of hymns, as opposed to metrical settings of psalms, had been officially sanctioned by the Church of England. (Other denominations were earlier movers here – John and Charles Wesley published the delightfully functionally-titled *A Collection of Hymns for the Use of The People Called Methodists* in 1779, for instance.)

This new volume comprises 847 entries and its editors write: "While such breadth and openness [of churches seeking "to broaden their worship experience with material from other countries, traditions and periods of history in an open and enthusiastic way"] is to be welcomed, it is not easy to cater for in a single book. It is our aim and hope that this new edition of *Ancient & Modern* will honour the great tradition of English language hymnody, and at the same time offer the best of new material that will enrich the breadth and depth of worship events from large-scale services to small informal gatherings." In approaching texts their hope has been "to have sailed a course between the rocks of poetical butchery on one side and gender obsession on the other. Similarly archaic language has only been amended where there is already precedent and where no damage is inflicted on the meaning or purpose of the original text." It is interesting to compare this approach and outcome with CAHON - A&M is, naturally, no more a perfect book than ours is but it is a very useful complement, particularly for descants, choir-only items and some newer songs, and we are extremely grateful that Alan Fletcher's generous legacy has enabled us to purchase tune and melody copies for the singers' use.

Hymnals tend to be printed with their contents either in strict alphabetical order (perhaps within a few very large, broad groupings such as General, Children's, Chants and Music for the Eucharist – *CAHON* is thus arranged) – or, as with *A&M*, by category (morning, evening, dates and seasons of the church year, hymns for communion etc). While this latter approach can be useful when looking for a suitable piece, sometimes the distinctions are fairly arbitrary or almost too specific, and the biggest section is always likely to be along the lines of 'hymns for general use' anyway. Any decent book will contain helpful indexes at the back suggesting pieces for each Sunday in the church year; for specific seasons, themes or parts of the service; for baptisms, weddings or funerals; incorporating certain Bible passages etc. And to come back to democracy, the purely alphabetical approach does highlight that all entries really are equal (even if, as we all secretly know, some are more equal than others...) – in our book the grand *I bind unto myself today* sits next to *I cannot tell*; *Lord, the light of your love* (*Shine, Jesus, shine*) rubs shoulders with *Lord, thy word abideth*; turn the page from *He who would valiant be* and you're singing *Hills of the north, rejoice*.

Any editorial team preparing a new hymnbook or edition has to try to predict the future — while inevitably the contents of hymnals will to an extent shape worship patterns and music choices that are to come, equally the editors have to take decisions on which new, recent and currently popular songs might stand the test of time and still be popular beyond the short term; and on which old (or indeed not so old) texts and tunes that they feel are losing popularity or are no longer appropriate or relevant. Elements of such progress will always be embraced by some and upset others, and it remains true that there is nothing new under the sun: "Many continue to live in the world of school worship they knew twenty years ago — or, it may be, forty years ago; while for children that world is increasingly remote. Words that are unreal, as well as the morbidly sentimental, are rapidly disappearing. New hymns (and lyrics that are not precisely hymns) have become available. The range of subjects has notably widened, taking in almost every aspect of life and experience. Tunes that

were unsatisfying and often trivial have gone, while many of the classic treasures of the past have been restored and modern compositions provided" – so wrote the editors of a postwar edition of *The School Hymn Book of the Methodist Church*; meanwhile, in his history of All Saints' first hundred years Stan Budd noted that, along with "frequent changes of preachers", suggestions to address the decline in church attendance in the period 1920-30 included "simpler music" and "well-known hymns required". As our elected representatives no doubt also know, you just can't please all of the people all of the time, but the laudable aim of hymnbook compliers across the years (and, in our own small way, of those who choose music for use at All Saints') is to offer something that will be appropriate at each point in the service; fitting and complementary parts of each of our acts of worship.

Ben Noakes
Music Co-ordinator

Get involved...!

We are always pleased to receive contributions for the 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, Editors:

E: saintsalivemagazine@gmail.com T: 07967 730156



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

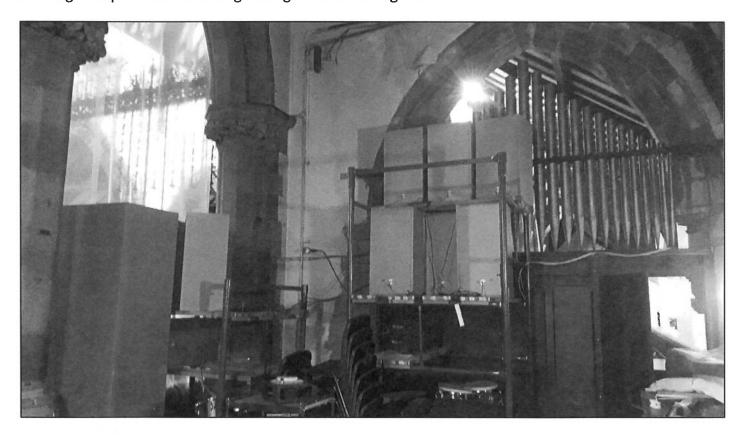
55 The Parade, High Street, Kings Heath, Birmingham B14 7BH 0121 444 7999

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.



Just before the end of the 10am service on Sunday 16 **February 2020**, David asked members of the congregation to see if they could spot the (fairly sizeable) difference in church that morning. Cue lots of eyes scanning the surroundings and numerous puzzled-looking faces, until David revealed what the musicians helping to lead that service had already realised – after many years, the scaffolding housing the speakers for the digital organ was no longer visible.



This picture is taken from the far corner (looking towards the main body of All Saints') of the huge space which once housed the mechanics of the old pipe organ. This was last played in a service on Christmas Day 2006 and, since the purchase and installation of the digital organ in May 2008, its speakers have towered in a couple of locations above the northeast of the church.

In a future issue of *Saints Alive!* we will document in more detail the removal of the pipe organ (along, no doubt, with updates about the uses for this new space), with a further opportunity to place on record our immense gratitude to Chris Pearce, Brian Miles and others whose tireless work over a number of years liaising with the diocese, organ removers and others has got us to this point. In the meantime, however, we are delighted to have the organ speakers more or less where they should be (their exact final location in the pictured area will be determined as part of the overall plans for this space), their sound emanating more subtly through the arches behind where the singers sit and into the chancel in exactly the way that it would have done from the old organ and its predecessors, with the retention of the gold pipes a fitting link between the two instruments.

Residential Silent Retreats 2020

in the Ignatian Tradition

These residential Retreats are conducted in silence with experienced guides to work alongside you as you pray with scripture and other aids.

Weekend Retreat 'Receiving the Father's Love'

at Shallowford House, Stone, Staffordshire, ST15 ONZ

6pm Friday - 4pm Sunday, 10th - 12th July

with guided Gospel meditations and optional individual interview, exploration of the labyrinth and art facilities

Guides: Rob Hingley, Juliet Fletcher and Enid Thomas

£182

Individually-Guided Retreats

at Nicholaston House, Gower Peninsular, Swansea, S. Wales beside the Sea

3, 6 or 9 nights; 4th - 13th September

with daily individual guidance to suit your need and temperament

Guides: Rob Hingley and Pat Callaghan

4 – 7 September (3 nights)	£272
7 – 13 September (6 nights)	£482
4 – 13 September (9 nights)	£692

Book with Nicholaston House: tel. 01792 371317; email contactus@nicholastonhouse.org

For further information, please contact:

Rev Rob Hingley

rob.hingley@btinternet.com

4 Adrian Croft, Moseley, Birmingham B13 9YF (0121) 777 2171



SILENT MOVIE NIGHT

Charlie Chaplin and Laurel & Hardy
Live musical accompaniment on organ and
piano played by Vincent Byrne

All Saints' Church, Kings Heath Saturday 25 April 7:30 pm Tickets £8

(accompanied children £4)

FREE Popcorn with all tickets!

Tickets in advance from the Welcome Desk, All Saints' Café or available on the door

Licensed bar and snacks available on the night



My optician comes to me...



Digital retinal photography available

...and it's NHS funded

Many people don't know that you can have a free eye test in your own home if you're aged 60 or over and can't get out without help.

The test is carried out by a qualified optician from The Outside Clinic and is NHS funded. Booking is easy - just call freephone 0800 60 50 40.

Book your free NHS home eye test today

Please quote

0800 60 50 40



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 issue a reminder about two forthcoming speakers at All Saints'.

A series of talks is continuing in church on Saturday afternoons, starting at 2:30pm and costing just £3.50 including tea and cake (tickets available from the Welcome Desk, or just pay on the door):

28 March: Wrong Sex, Wrong Instrument

Retired after 40 years with the City of Birmingham Symphony Orchestra, Maggie Cotton tells her story of being its first female percussionist (she was criticised for taking up percussion rather than being a string player!). A flag-bearer for female musicians, Maggie presents a funny and informative insight into the music world.

23 May: Celebrities of Birmingham

From James Watt to Ozzy Osbourne, local historian Patrick Baird tells us interesting stories about the people who represented Birmingham and who made Birmingham — or for whom Birmingham made them.

Getting to know you

As you will see, there isn't a *Getting to know you* in this issue, but this is one of our favourite features of the magazine as it gives us all chance to find out a little more about each other.

Over the last few years we have included contributions from All Saints' members ranging in age from 3 to 85+ and it is really uplifting to see the diversity within our congregation. We are grateful to everyone who has already shared their responses; please can we encourage others to send us answers to the following questions (along with a photo) for future publication, or why not interview or suggest someone for this feature? Many thanks in advance and we look forward to hearing from you!

What is your name?

What is (or was) your day job?

How long have you been at All Saints'?

What are you currently involved in at church?

What has been your most memorable service/event/activity since you've been here?

Do you have a favourite hymn/Bible passage?

What are you reading at the moment?

Who from history/literature/film would you like strike up a correspondence with and why? Tell us a joke...

Ben & Clare Noakes, Editors saintsalivemagazine@gmail.com / 07967 730156

Who's Who

Worship (for clergy see back page) Children's Worship Co-ordinator Pre-school Praise (under 5s) Little Aztec (reception-year 2)	Becky Cuthbert Grace Storey Martha Ann Brookes	244 7683 07813 322697 444 5655
Big Aztec (year 3-year 6)	Sue Cockcroft	458 2527
Youth Group (year 7 upwards) Music Co-ordinators	Jenny Warbrick Ben & Clare Noakes	444 0260 07967 730156
wasic co-ordinators	bell & clare Noakes	0/30//30130
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	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
Baden-Powell Scouts	John Rowland	444 1390
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 Gill Cole

Brian Miles

Daniel Wilson

Andy Cuthbert

John Parkin (Reader) Chris Pearce (Warden) Sarah Wilson Des Workman

Tim Cuthbertson

Vivien Thickett

Liz Fletcher

David Warbrick (Vicar)

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@allsaintscentrekh.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

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

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@allsaintscentrekh.co.uk www.allsaintskingsheath.org.uk

