

Saints Alive!

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



December 2020
& January 2021

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We are always pleased to receive contributions for *Saints Alive!* – thanks to everyone who has supported the magazine during 2020.

There is no magazine in January, but if you have any comments, suggestions, ideas for articles or would like to submit something for inclusion in the February edition or beyond, please contact Ben & Clare Noakes:

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From the vicarage

Dear friends and neighbours,

We've done a lot of waiting this year. Too much, surely. To enter the Advent season and be asked to wait more may not feel very tactful. We've lost a lot of sleep this year, too, many of us, worrying about what's out there, oddly tired by waiting, but physical and mental tiredness not quite in sync. To be told by St Mark on Advent Sunday with great urgency to "stay awake" may not be helpful.

The Advent talk of God's impending judgement and the nearness of the Messiah may in most years be a timely restoration of perspective, jolting us out of self-indulgence or complacency. I wonder this year, though, if we might reflect how the implication of the Kingdom's closeness cuts two ways. Of course, it does put our lives in a bigger context. Of course, we are rightly called to account. The authority of heaven surely does begin to bear on our mundane daily life and call to account our ordinary daily choices. We needn't water that down. But if the Kingdom is so close, surely that is also an invitation to bring those daily choices, frustrations and longings into its light, where God can touch and heal. If our lives are not too little for God to judge, they are not too little for God to love. After all, his judgement springs from his eternal love.

Suddenly we can feel the intimacy of the longings of those intimidating Advent figures. To imagine ancestors longing for descendants to flourish on the foundations they build invites us to bring our anxieties for our children and children's children to be safe and well, and to feel our wistfulness at not seeing them. To hear of the prophets, especially angry John, waiting for everyone to see the world properly is to bring our political opinion, our frustration, our anger to God. Waiting with pregnant Mary who longed for relationships no longer to be distorted by pride is an invitation to bring our medical worries, our relationship worries, our yearning for anyone overlooked, all into God's attention.

Try not to feel wearied at the thought of Advent waiting. Rather, find in it an invitation for your weariness to be recognised and for God to show you its meaning.

I look forward to worshipping with you in whatever ways we are allowed at Christmas and into a hopeful New Year.

David

If you are unable to come to church at the moment,
do keep an eye on the All Saints website –
each order of service, including sermon, intercessions,
and links to listen to music and readings
(plus more recipes!), is published on the homepage:

www.allsaintskingsheath.org.uk

From the PCC

Like many groups and organisations, the work of the PCC has been impacted by COVID-19 (and the subsequent restrictions that have affected us all this year); hence the pattern, format and structure of our full PCC and Standing Committee meetings has also had to change, with these now taking place online via Zoom.

Despite some of the logistical challenges of organising, hosting, leading and minuting meetings held online, the move to meetings via Zoom has at least allowed us to resume our pattern of regular meeting and to endeavour to consider and discuss matters together and to progress many areas of church and community-related matters that we would normally expect to deal with, alongside responding to some of the unique challenges and circumstances that we have faced together this year. I would like to offer my personal thanks to PCC colleagues for their support, understanding and flexibility in finding new ways of working, while putting up with the frustrations of dealing with both fallible humanity and new technology at the same time!

One of the other impacts of restrictions this year was the postponement of the Annual Parochial Church Meeting (APCM) from its usual April slot until October; hence we have only recently held the first meeting of our new PCC. Alongside the annual nominations for the PCC and churchwarden, we also had elections to the Deanery Synod this year; we are delighted to welcome the following new members of the PCC:

- Fiona Briggs: newly elected to the PCC.
- Margaret Andrew, Jim Andrew and Marilyn Hull: newly elected as Diocesan Synod reps and hence also members of the PCC.

Thanks also to Des Workman for agreeing to be re-elected to the PCC, and to Claire Wesley and Liz Fletcher for agreeing to be re-elected as Diocesan Synod reps.

Regarding churchwardens, I overheard someone say recently: “If you need a churchwarden now, then just ask for Chris!” So to avoid any confusion: Chris Pearce agreed to continue in his role as Churchwarden #1, with the new apprentice – Chris Watts – joining the team as Churchwarden #2.

The PCC is therefore now in the process of finding someone to take over the role of PCC Secretary: this doesn't have to be a current PCC member; it could be someone else in the parish who is willing and able to take on this role. There are plenty of former PCC secretaries within our congregation (including this writer!) who would, I'm sure, be happy to explain a bit more about the tasks and responsibilities that are involved; or please speak to me, David, Stuart or any of the PCC if you would like to find out more without committing yourself at this stage.

Chris Watts

PCC Secretary (outgoing)

New ministries at All Saints

We are delighted to announce that Margaret Healey-Pollett has been through selection and begins training as a reader in January. Margaret has contributed for many years to our worship, especially through planning and leading All Age services. She has facilitated much of our ethical conversation and exploration through the Justice, Peace and Green Group. She has played an important role in the Development Company as a director and has been at the heart of our hospitality through the Café. These threads of connectivity and thinking will bind together in a new way in preaching and leading worship. Please pray for Margaret as she begins training.

Meanwhile, I am also delighted to introduce Tariro Matsveru to you. Tariro is to join us in June 2021 when she will be ordained deacon. She will be curate here for four years. It is, of course, a training post. As I said at the APCM, I want the Church of England to have curates trained and formed by people like you. All Saints is a remarkable community in which to grow as deacon and priest. That said, I can also promise you that Tariro will broaden our horizons and deepen our faith. Here is a message from Cranmer Hall, Durham (a classy place, where she is completing her theology course):

My name is Tariro Julian Matsveru. I was born in Zimbabwe where I did my primary and secondary education before moving to the UK. I studied biomedical sciences at Coventry University and later went to the University of the West of England where I did my Master's in the same field.

I was born into a Christian family and my grandad is a retired canon and has a healing ministry, built an orphanage, a convent and started many other projects. I grew up witnessing his work and passion for God and was active within the church myself as a server and part of the youth. I remember doing my first preaching in church when I was 10 but didn't think much of it, maybe partly because my whole family were active in church and so just thought it was 'something we do'.

It was while doing my Master's that I started questioning God about where he wanted me. I had had many people come to me and ask me why I wasn't in ministry, but I always brushed them off because my heart was set on doing medicine. Then God started to reveal a lot of things through dreams, and other people, and I realised I could not ignore where and what he was calling me to. I had challenged God that if I'm to be in church to bring me into church and I got a job as a mission apprentice in the Diocese of Birmingham before I even finished my Master's and shortly after started my discernment process. During this time, I was on the Birmingham Diocese Board of Finance (BDBF) as a trustee. Here in the UK I worked in various roles including being a chairperson in the Anglican Youth of Zimbabwe in UK within Zimbabwe National Anglican Fellowship (ZINAFE) and was on the Bishop's Youth Council in Birmingham.

I worked at a hospital for a year after my contract with the diocese ended before commencing my ordination training. My course is a three-year BA in Theology, Ministry and Mission, residential and I'm now in my third and final year.

In my spare time I like to do craft work like knitting, singing and when the weather is lovely, I love playing tennis and going out on adventures, walking and seeing new places.

(I see the All Saints Crafters' ears have pricked up.) Pray for Tariro, then, as she prepares to join us.

David Warbrick

Open letter to Justin Welby: a personal response

On 29 October the Equalities and Human Rights Commission published the findings of its investigation into antisemitism within the Labour Party.

In a comprehensive and blistering report, the Commission found the party responsible for unlawful acts of harassment and discrimination. It identified serious failings in the party's leadership in addressing antisemitism and an inadequate process for handling antisemitism complaints. The party was held responsible for three breaches of the Equality Act (2010) relating to:

- political interference in antisemitism complaints;
- failure to provide adequate training to those handling antisemitism complaints;
- harassment.

In its own words, the Commission's analysis "points to a culture within the Party which, at best, did not do enough to prevent antisemitism and, at worst, could be seen to accept it". By the end of that day, following a less-than-wholehearted acceptance of the Commission's findings, Jeremy Corbyn had had his membership of the Labour Party suspended and the Labour whip withdrawn.

In the March edition of *Saints Alive!* [available at <https://www.allsaintskingsheath.org.uk/the-magazine/>] the Justice, Peace and Green Group published an open letter to the Archbishop of Canterbury criticising his comments, in November 2019, on the deep insecurity and fear felt by many Jews, and the implication they gave of support for the Chief Rabbi who had written of a poison of antisemitism taking root in the Labour Party.

In this letter the Group said that the Archbishop 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". It quotes, as though it is self-evidently true, a publication which claims there has been disproportionate attention to antisemitism, when "other forms of racism are significantly more widespread, and on Labour, even as bigotry is worse in the Conservative Party... [and that this has fostered] perceptions of an antisemitism 'crisis' which are wholly unwarranted". It also argues that the Archbishop may have contributed to Labour's defeat, by which the Group was "saddened" because of various benefits which (again taken as self-evident) a Labour government would have brought.

And there is much more besides. Leaving aside some of the more tendentious observations in this open letter, the Commission's findings clearly show that there was never any fiction in the accusations of antisemitism. Even without this report, no-one who witnessed the anguish of so many Jewish people a year ago, their feelings of hurt and fear, even to the point of saying, as some did, that if Labour won the election they would emigrate, should have been in any doubt that this was a real and profound experience of antisemitism. That this should have been caused by one of the two main UK political parties and in the 21st century is almost incomprehensible to me, and deeply shameful.

The Group's letter appears to be based largely on the experiences of Palestinian Arabs in Israel. It considers these to be an overriding concern, and although it refers to the differences between Jews, Israelis and Zionists, its juxtaposition of Palestinian issues and antisemitism suggests that the distinction between the Jewish community here and the actions of the Israeli Government is nowhere near as clearly drawn as it should be.

Besides that, having a hierarchy of concerns, and suggesting that one of them trumps the other, does not wash. Two wrongs do not make a right. Many of the actions of the Israeli Government towards the Palestinians are disgraceful, immoral and should be resisted, but that can never justify hatred of and discrimination against the Jewish people.

As it happens, I feel we do have a special responsibility to the Jewish community in England. Since the Norman Conquest, Jews are the only ethnic, and in their case also religious, community to have suffered brutal physical persecution in this country and expulsion from it. Of course this was in the Middle Ages. The massacres of Jews in London and York were in 1189 and 1190, and the expulsion of all Jews under Edward I was in 1290. Yet the memory remains, in part inflamed by the persistence of antisemitism in our society from that day to this. A Jewish friend said he avoided going to York because of the horror it evoked for him.

After the slow return of Jews to this country from the mid-17th century, not only prejudice but also legal disabilities continued to oppress them. It was only in 1858 that the emancipation of Jews was achieved by Act of Parliament. This was not long after non-conformists and Roman Catholics had similarly acquired equal civic rights with Anglicans, but the Jewish case was different. Discrimination against Jews always had an ethnic as well as a religious dimension.

I was privileged to be educated at Manchester Grammar School in the 1960s. Manchester has the second-largest Jewish community in the UK, after London, and many of their boys attended my school. Out of about 1,450 pupils no fewer than 200 were Jewish, and never fewer than seven in my form. Most were the grandsons or great-grandsons of Jews who had fled the Tsarist pogroms in the late 19th century, people who had arrived here with nothing and not speaking English.

Yet their descendants, my classmates, were wonderfully integrated into British life, typically with a sharp sense of humour and a keenness for all the cultural, social, political and sporting activities which motivated everyone else. Many years later, when I produced the Government report into the race riots in Oldham in 2001, this remained a model for me: why should Muslims in Oldham, and countless other places, maintain a complete self-segregation from the host community, even to the second and third generations, when Jews had so much more effectively and rapidly become fully part of our society? How could we help replicate that process of integration?

The other profound marking of Jewish identity has of course been the Holocaust. No matter that this happened elsewhere, it was near enough to us, took place in an apparently sophisticated society just like ours, and was one of the few atrocities ever perpetrated to merit being called genocide in its literal sense. It is also in living memory. One of my classmates was the son of German Jews who had escaped from their country in the nick of time. The rest of his family were not so lucky, and my friend had only one living relative apart from his parents – all the others had perished in the gas chambers. Is it any wonder that Jewish people should be so disturbed by casually racist Labour members' references to them as "Zios", by bullying and by ethnically-charged intimidation on a scale which required Jewish Labour MPs to have security protection when attending their own party's conference?

Archbishop Justin was right to throw arms of Christian love around the Jewish community at a time of great distress. Personally, I am very thankful that he did. Whether his comments had any bearing on the outcome of the General Election is doubtful in the extreme but it is clear that that outcome was a profound disappointment to the Justice, Peace and Green Group. To them, I would merely paraphrase the psalmist in saying: "Put not your trust in princes ... nor in political parties."

David Ritchie

Warden's musings

Welcome to Advent. It's the first day of December and I am listening to Thea Gilmore's *Strange Communion* as I write. My personal rule is not to listen to it until December but then it gets played A LOT. It's not a traditional Christmas album. The most jolly and upbeat song *That'll be Christmas* has the following lyrics, offering a gentle twist on expectations:

*Hot wine and a Christmas tree
'The Sound of Music' and the family
Faith, hope and gluttony
That'll be Christmas*

My 10-year period of daily commuting to Gloucester gave me a lot of time to listen to music (when Radio 4's *Today* made me too angry and Radio 3 was on one of its 'Challenging Opera' breaks). I remember 1 December 2019 when I was stuck in a stationary traffic jam listening to this album and I took a photo showing the car dashboard with the album title and posted it on Twitter. I don't really do Twitter – I set up an account but rarely look at it as it causes me stress to see how many messages there are! Anyway... this was about the first and only time I had tweeted something using a # (hashtag) – I still don't understand how it works – but I said I wondered how many Thea Gilmore fans looked forward to 1 December to play this album and Thea herself replied saying that she does! Wow – almost fame – or certainly a warm feeling of connection... isn't it often the little things that bring joy?

To bring my focus back to the happenings of the church for your warden's column (if that's what it is)... A few months ago I talked rather enthusiastically about pigeons. They appear to have taken this as an open invitation and have now colonised the tower. Sadly, they seem to be able to get in but find getting out more difficult. Some of them have perished in the netting having flown out through the lower windows. I removed five dead pigeons from the tower recently and also captured two juvenile pigeons that I released on to the Square. They seem none the worse for wear except for some minor confusion at the sudden bright light and space, having grown up in the dark confines of the tower.

We have the tree being delivered this week and, due to the need to record the carol services this year, the candles will go up early, so by the time you read this the church will be looking prematurely Christmassy. Only a few weeks behind the good people of Woodfield Road. Simon Foster put me on to this little secret. Having lived in Kings Heath for 17 years, I'd never walked down Woodfield Road until about a year ago when Simon and I walked back from Loaf together and he told me that they have the best Christmas lights... So now it is my favourite route back home.

I'll leave you with a poem by Louis MacNiece, which Thea turned into one of the most challenging lyrics on *Strange Communion*. This is more of a poem and is spoken against a sparse musical background that is tinkly and menacing at the same time. Her lyrics are so thoughtful, sometimes bitter, but always well observed and frequently littered with religious references (fallout from a Catholic upbringing, I suspect). I am a bit of a fan, as you may have gathered. If you want to hear her, she has a website (www.theagilmore.net) or you can probably find songs on YouTube or something. Or just come into church when I'm there on my own and using the PA system as my personal stereo...

Chris Pearce
Churchwarden

Book of Christmas

A week to Christmas.

Cards of snow and holly, gim-cracks in the shops, wishes and memories wrapped in tissue paper, trinkets, gadgets and lollipops.

And as if though coloured glasses, we remember the childhood thrill, waking in the morning to the rustling of paper, the eiderdown heaped in a hill.

Of dogs and bears and bricks and apples, and the feeling that Christmas Day was a coral island in time, where we land and eat our lotus, but where we can never stay.

There was a star in the East.

The Magi in their turbans brought their luxury toys in homage to a child born to capsize their values and wreck their equipoise.

The smell of hay, like peace in the dark stable. Not peace however, but a sword to cut the Gordian knot of logical self-interest, the foolproof golden cord.

For Christ walked in where philosophers tread, but armed with more than folly, making the smooth place rough and knocking the heads of Church and State together.

In honour of him we have taken over the pagan Saturnalia for our annual treat, letting the belly have its say, ignoring the spirit while we eat.

And conscience still goes crying through the desert with sackcloth round his loins.

A week to Christmas. Hark the herald angels beg for copper coins.

***A poem by Louis MacNiece,
crafted into a song by Thea Gilmore on 'Strange Communion'***

The ASYP Big Christmas Word Quiz 2020

Back by popular demand! Our festive fundraising quiz was a winner last Christmas, so we are doing it again! A fun activity which can be easily shared with friends and family and which will support the running costs of the All Saints Youth Project. This year's quiz will be available electronically from early December on the ASYP website or direct from the email address below. We also plan to have some hard copies available in church during Advent.

Last year we raised over £500 and this year our ambitious target is £1,000! We will be asking entrants to make a minimum donation of £3, and for everyone to share the quiz as widely as possible among their email contacts and beyond! The more widely we share the quiz, the more people will have an opportunity to support this wonderful work and raise funds for the charity. Once again there is a prize for the winner (£30) and runner-up (£20).

Lindsey & Ted Hammond

tedhammond74@gmail.com

www.allsaintsyouthproject.org.uk

Cookery corner

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

Sunday 1 November: Pumpkin – a comical name, but a serious vegetable

Here's a lavish soup recipe to banish the blues or any lingering ghoulies this weekend. It's Raymond Blanc again. As ever, the quality depends on the pumpkin, so the watery ones sold for carving may not have much flavour. Butternut squash is better, or raid Lloyd's allotment by night for the very best gorgeous grey-green pumpkin.

Sweat plenty of onion until translucent then add the diced flesh of a good-sized pumpkin or a couple of butternut squash. (You can keep, wash, dry and toast the seeds then season them with salt and paprika for a snack at cocktail hour.) Add a centimetre of water and cook with the lid on until the pumpkin is soft.

Add 200ml good dessert wine and simmer until reduced by half. Add 400ml milk and 400ml double cream. Simmer gently for 20 minutes. Liquidise until silky smooth, and add a spoonful of kirsch if you have some. Season with salt, pepper and nutmeg.

Lightly toast some buttered slices of baguette under the grill, then top each with a mixture of grated Gruyère cheese, a couple of egg yolks and a dash more kirsch. Just before serving, grill them again to melt the gorgeous cheese.

Float a couple of these on each serving of soup.

If you are patient, you can cut a lid from the pumpkin and scoop out the flesh with a spoon leaving the skin firmly intact. Heat the pumpkin shell in the oven for a few minutes as you heat the soup, then use it as a tureen. I have done this once. It looks great, but it's quite hard work.

Pumpkin gratin:

Roasted pumpkin (about 1lb) can also be mixed with a couple of egg yolks and some grated cheese (Emmenthal, Comté or Gruyère), seasoned with nutmeg and pepper and, if you wish, a teaspoon of sugar. Beat the two egg whites until forming stiff peaks and add a squeeze of lemon. Whisk a quarter into the pumpkin, then gently fold in the rest. Turn this mixture into a buttered ovenproof dish and top with a little more cheese and few dots of butter. Bake for 15-20 minutes at 180 degrees.

Sunday 8 November: Remembrance Sunday

Some of the highest cost paid in the First and Second World Wars was in Eastern Europe. The highest cost that will be paid if Europe unravels will be paid in Eastern Europe. As America reconfigures her politics and reconsiders how inclusive or aggressive her foreign policy should be, the borderlands between Europe and Russia are more than symbolic. They deserve our prayers. Here is a taste of their richness. I cooked this for Michael and Clare Morpurgo, not long after hearing Michael's A Point of View about changing our mind after the referendum, and knowing his passionate understanding of the human costs of war.

Sear some beef shin in a large wide pan (with a lid for later) until brown on both sides and set aside. I like large slices or chunks. (It's optional to add some smoked bacon at this stage.) Soften plenty of onion and celery in the same pan with some more olive oil. Add a couple of handfuls of quartered mushrooms and soften. Add garlic and thyme, stirring for a while, then a whole tube of tomato purée. Stir and combine, allowing the tomato to begin to smell of caramel. Add two tablespoons of sweet paprika and a tablespoon of caraway seeds, then return the beef and turn over again to combine. Add at least two glasses of red wine and simmer until the sharp fragrance has sweetened. Add enough water just to cover the meat and simmer very slowly with the lid on for about 2½ hours.

Stir in some soured cream, and season with salt and pepper. Gorgeous with mash or ribbons of pasta.

If making a vegetarian version, I suggest frying large wedges of mushroom, then setting them aside, then continuing with the onion and tomato sauce, cooking for a good while, even though you're not waiting for the meat to become tender, so the flavours mature and texture becomes quite silky. Near the end, add butter beans and return the mushrooms to heat and finish.

A dusting of parsley finishes both.

Sunday 15 November: Hail and farewell

A homecoming treat after collecting my daughter from the train would likely be:

Briefly blanch some cauliflower florets and cool. They should still be quite firm.

Make a batter with gram flour and water (it mixes smooth very easily – just keep adding one or the other until you have enough to dip all the florets in). You want it thick enough to coat the florets without all running off. Season with a tablespoon of turmeric, a tablespoon of coriander seeds, a fistful of coriander leaves, salt, a good pinch of chilli (or two finely diced green chillies) and one of baking powder.

Heat enough oil to deep fry the florets a few at a time. They should be a rich golden colour. Drain on kitchen paper. Serve warm with a dish of yoghurt mixed with mint and a little sugar or honey. Ketchup is also a respectable dip, often served with such fried treats in India from where it comes.

The Thessalonians were anxious in bereavement (chapters 4 and 5). How we say goodbye to those who have died, and how we encourage one another at that time, of course, really matters. After my father's funeral, after guests had left, satisfied with lovage and potato soup, or tomato and red pepper soup, cheese and fabulous bread, wine aplenty, in the evening just family remained. That evening we slowly roasted a whole shoulder of lamb with the juice of a lemon, a whole bulb of garlic, rosemary, salt, pepper and olive oil, simply tossed together in a roasting tin, covered tightly with foil. Three hours in the oven at 150 degrees, juices and garlic mashed through a sieve, added to a stock and wine reduction to make a sauce. The fragrant meat fell apart. We shared stories of the past and moments in the day. The quick preparation and slow cooking (*chronos*) gave us a time (*kairos*) of intense togetherness and reassurance. *[In his sermon on 15 November David reflected on the two words for, and perspectives of, time that the Greeks have, chronos and kairos.]*

Sunday 22 November: Sheep and goats

Sheep cheeses:

Manchego is delicious grated into a mixture of finely-sliced celeriac and potato, tossed with oil and pepper and baked in an ovenproof dish. Add some cream and dot with butter before baking for added luxury.

Roast beetroot in their skins, wrapped in foil. It takes up to an hour depending on their size. When cool enough to handle, peel and dice, dressing with chilli flakes, salt, pepper, balsamic vinegar and extra virgin olive oil. Scatter spinach leaves on each plate, then diced beet salad, then walnuts, then crumbled **feta cheese**. Do it just before serving so the beet dressing can begin to coat the spinach, but not discolour the cheese.

Goat cheeses:

When those tiny yellow and red peppers are available I often roast them, brushed with a little olive oil, checking to catch them when they are soft but not mushy. Cut off the top and carefully remove the seeds with your finger when cool enough to handle.

Mix a rindless, fluffy goat cheese with lemon zest, thyme or chopped rosemary, chives and pepper. Stuff the warm peppers with this and serve. They are slightly squidgy, so perhaps have a napkin to hand, but they are very delicious.

If you have a firm, *sec* goat cheese like a **crottin de chèvre**, coat it with beaten egg, then roll in a mixture of 2:1 breadcrumbs: chopped hazelnuts (that's the cheese, not you) scented with thyme or rosemary. Roast for about 15 minutes until the crumbs are golden. Serve on a salad of tasty leaves and grated raw beetroot, dressed with oil and a little wine vinegar.

Reconciling the sheep and goats:

Halloumi is made with a mixture of sheep and goat cheese bringing them happily together after their cruel separation in Matthew 25. This cheese holds together when grilled and can be fried for breakfast, without even adding oil, its saltiness making it a superb focus for a cooked breakfast, ideal when you are bewildered that your offspring have come home from university announcing they are vegetarian. A foil for the cheese could be little tomatoes heated in a sauce pan with balsamic vinegar, oil and basil leaves until soft and just beginning to split.

Sunday 29 November: So much to learn from the figs

Stuffing:

Raymond Blanc makes stuffing for turkey with sausagemeat, walnuts, breadcrumbs, chopped dried figs and an egg, seasoned with allspice. To accompany the bird, cut the tops of some fresh figs about two-thirds up and scoop out half the flesh, adding it to the stuffing mixture. Spoon some stuffing into the figs and put the tops back on. Place on a baking sheet. When the turkey or other bird is resting, bake the figs for a quarter of an hour and serve with the roast.

A peppery dessert or breakfast:

Fresh figs can be halved and baked for 20 minutes with a few spoons of balsamic vinegar, some raspberries or blackberries, and a little honey or sugar. Shredded basil is a good addition when serving with a spoon of yoghurt or mascarpone; the vinegar becomes wonderfully peppery.

A tart for the Archbishop:

Do you remember Zac and Anna? They came and spent their honeymoon at All Saints, Kings Heath in summer 2011. Zac is now Rector of St Mark's, Austin in Texas. I am delighted to say they are expecting a child just after Christmas. (They clearly take the liturgical calendar very seriously.) Zac ended up doing some research for Archbishop Justin, thanks to his chaplain, Jo, who was the person who suggested Zac spend time with us. When he was back in the UK some time later, Jo arranged for

me to cook a thank-you meal for Zac and Anna, at Lambeth Palace, hosted by +Justin and Caroline. It was a magnificent experience cooking in the palace kitchen, where the chef, Sarah, kindly let me loose. The food went up in a lift and we entered the hushed corridor and a beautiful pale-green dining room, popes and archbishops looking on. After monkfish, then venison, I served a fig and almond tart made like this:

Make a luxurious pastry base in a loose-bottomed tart tin with 9oz flour, 3oz icing sugar, two egg yolks, a tablespoon of cream, 6oz butter and a few drops of vanilla essence. Let the pastry go over the top edge of the tin. The top doesn't have to be tidy at this stage, but the thickness should be even all over the base and sides. Mix 2oz softened unsalted butter with 1½ oz icing sugar, 2oz ground almonds, an egg, another tablespoon of cream and a dash of amaretto or brandy. (Multiply these quantities if you are making a larger tart. I do like a fairly thick layer, but it does rise, so leave it some room.) Scoop the almond mixture into the tart base, spreading evenly with a spatula. Quarter enough fresh figs to cover the tart. Arrange them attractively, alternating skin-side and seed-side up. Bake until the pastry is cooked and almond mixture risen and springy. When nearly cool, take a serrated knife and run it carefully around the rim, trimming the pastry flush with the tin. Move the knife outwards so the crumbs don't go onto the tart. Brush the top of the tart with a glaze of melted redcurrant jelly. Slide the tart carefully out of the flan ring and serve with a little pouring cream.

Creation and the Committee

A friend of Gill Cole's sent her a cutting found in a copy of the Methodist Recorder nearly 40 years ago, containing this poem from Kay Armitage. We're sure that many of you have had some experience of committees like this - not at All Saints, of course...

*When God thought up creation
A committee was formed that day.
They wanted to help and advise him
Along every step of the way.*

*On Day One the committee was called
To discuss if creation was right.
They postponed it as "too controversial"
AND GOD CREATED LIGHT.*

*On Day Two the committee decided
To let one more day pass by.
"Go home and give it more thought"
AND GOD CREATED SKY.*

*On Day Three the committee decided
The motion was quite out of hand.
Other items were far more important
AND GOD CREATED LAND.*

*On Day Four the committee decided
First things first – other jobs must be done
Like the rota for who makes the tea.
AND GOD CREATED THE SUN.*

*On Day Five the committee decided
Every member should say a few words
On the work he would do for creation
AND GOD CREATED BIRDS.*

*On Day Six the chairman announced
"I think we've done all that we can
Let's now form a sub-committee"
AND GOD CREATED MAN.*

*On Day Seven, God just rested,
He called it the day of the sun.
The committee announced their decision
"Creation just couldn't be done!"*

Communications update



Despite a second lockdown, there has been a lot of hard work going on behind the scenes to begin implementation of our new Communications strategy. Here are the latest developments.

Keeping in touch with the housebound

At the age of 96, very deaf, and with a maximum walking distance of 100 metres, I am an unlikely candidate for the Communications group – it's almost a comedy turn. However I have three qualifications: the first is I am very vulnerable to coronavirus and, like many others, am almost imprisoned in a retirement complex, which has even stricter rules than Boris has imposed; secondly, I have a very efficient pair of hearing aids from the NHS; and thirdly, a cursory knowledge of the Internet in which I have been mercilessly drilled by my two sons over the past three decades. This enables me to sit back in my recliner chair, tap a piece of special glass with a stylus (a sort of pen with a rubber tip) in strategic places and miraculously I am transported into the homes of half a dozen erudite people who are working hard to put the communications of the church community into the best possible shape for the future. Most of the discussion is above my head, but at the end of it I chip in to bring them down to earth and explain how irrelevant a lot of it is to us, the tail-end Charlies of the Internet age. They have taken our plight seriously and transferred our interests to the Pastoral Team, a small group of people who, we must remember, have had their jobs and families turned upside down since last March, largely to protect us. Church services have also had to be presented in different ways and social distancing is being observed in the building when it's open. It has been a mammoth task and has been accomplished with great success.

Sylvia Mogg

Social media magic

The world of social media is used across the generations to connect, share and inspire, so of course All Saints wants a slice of the action. Churches up and down the country are using social media to reach out and share their message. After some thought it has been decided that the two main forms of social media that All Saints will feel confident using are Instagram and Facebook.

What on earth is Instagram?!



This application is an image-driven platform: a picture paints a thousand words! This means that a picture or a short recording is shared with the account's followers. This image could be of an event taking place in the church, a Biblical quote or a snippet of music from our talented musicians – the possibilities are endless! What is also great about this 'app' is that you can 'tag' locations, people and other public figures to the post to reach a wider audience, such as linking our Christian Aid event with a nationwide campaign. Although some more evangelical churches have quite professionally-staged photos of their worship bands and 'in the moment' images of worship on their Insta page, the more traditional churches tend to use Church of England-branded imagery. We are hoping to use a welcoming mix of photos of services, events and Biblical posts that follow the church's calendar. The main target group for Instagram ranges from teenagers right up to 40+, a group of people who have proved the hardest for All Saints to reach.

Face what?



Facebook, which was originally created to keep university students connected, has now got an explosive following, particularly with the 30-50+ age range. Although we have had a Facebook page and Congregation group in the past, our new page will be able to bring both new and longstanding church members together in a more inclusive way. Facebook allows you to share articles, personal thoughts and image with a wider audience. Once you have your own

Facebook profile, 'liking' our new page will enable you to access our new website, find information about what each group is up to, and find links to other charities and campaigns that All Saints supports.

The best part about social media is that it is accessible to anyone who has a device that connects to the Internet: a phone, laptop or tablet. You must be aged 13 or above (no upper age limit!) to have your own Facebook or Instagram account, and if you want help getting yourself set up, the Youth Project will soon be restarting its TechKnow sessions at All Saints Centre on Mondays at 4pm. Looking forward to seeing your posts and online presence very soon!

Fiona Briggs

Welcoming newcomers



When times are 'normal' it's very likely that each week someone will come into church who hasn't visited All Saints before. There will be many reasons why people make that first visit; some may come back again, perhaps on a regular basis, some perhaps for a few more weeks, and some perhaps never again. A 'big back door' is an architectural feature of many churches! At All Saints we'd prefer our 'back door' to be smaller, rather than larger, so the Communications group has set itself the task of producing a leaflet for newcomers to welcome them into our community. The aim is to introduce the church community and something of its distinctive characteristics via our Statement of Values (displayed above the Memorial Book near the front door) and to give some practical information to help newcomers find their way around church life: useful contacts for pastoral concerns, children's and young people's activities, music, various special interest groups and so on. There will be a welcome form to record names and contact details so that we can keep in touch via their preferred means of communication. This form and the leaflet will also be available on the new church website.

Margaret Andrew

Email communication



Email communication was rated the preferred method of communication at 90% in our recent survey. This shows the importance of email communication, especially during another national lockdown. Many of us may use email and know how easy it is to receive information. The Communications group is making progress in developing a weekly newsletter to be sent by email to those who wish to receive it. The weekly newsletter will include church news and updates, advertise events at church and across the All Saints family, such as the Youth Project, The Robin Centre and the Development Company, as well as providing links to the magazine and PCC agenda. The Sunday worship order of service is posted weekly on the church website, but if people prefer to receive it by email, that can be arranged.

Receiving emails will be a great way to keep in touch with what is happening in the All Saints family and in the local community during the pandemic and post-pandemic. Once finalised, we will be sending out a way for you to consent to receive the weekly newsletter email, or Sunday worship email, or both. Those who are not familiar with email, or prefer a paper version, will be able to access the information in paper form if requested.

Fran Scarlett & Rosalyn Clare

Huge thanks to all volunteers in the Communications group for their time, energy and ideas, and in particular to Sylvia for galvanising the Pastoral Team into action and keeping in touch with people so faithfully in the meantime. Lunch Club members have been supported by Liz Turner and her team of helpers with weekly phone calls. Members of the congregation who are housebound or in residential care are now receiving regular phone calls from members of an extended Pastoral Team. If there is someone you are concerned about, please contact David on 444 0260 or info@davidwarbrick.co.uk so that we can make arrangements to be in touch.

Jenny Warbrick

Music matters

From the Baptist reminding us that the Lord is nigh to a highly-favoured lady, and from a controversial modern revision to a lively new discovery, major and minor-key ways to mark Advent.

In the issue of *Saints Alive!* for December 2016 & January 2017 we went into detail about a few favourite Advent hymns, where I wrote that “there is such a rich variety of music to look forward to during this season... that undoubtedly we will return to find out more in a year’s time”. Well, only four years on, here we are to consider a few more hymns from this season of anticipation.

Hills of the north, rejoice

Not knowing the original words for this hymn (merely having a vague feeling that somewhere along the way they had undergone some sort of change), I was unaware that this first choice was the subject of some controversy. The original text to what Hymnary.org describes as this “missionary hymn” was written by English rector Charles Edward Oakley, and would seem to be the only one for which he is remembered; Oakley died in 1865 aged just 33 and *Hills of the north, rejoice* was first published posthumously five years later.

However anyone singing it from a hymnal produced in the last few decades will find five verses markedly different from those Oakley left: unlike the small adaptations that some hymns have undergone – to regulate the metre of the verses, or to modernise language or to render it more inclusive or less warlike – his words were subject to serious revision for inclusion in the 1975 book *English Praise* (a supplement to *The English Hymnal*).

An Internet search about *Hills of the north, rejoice*, and specifically the substantial rewriting of its words, throws up a surprisingly small number of results beyond a few angry blogs (I suspect I will not find myself visiting the website of the Conservative Woman organisation again in the near future...). The reasoning would seem to be, somewhat more dispassionately summarised on Godsongs.net than on (for instance) a post entitled *Bad things in new hymnbooks*, that “by the mid-20th century, some people regarded the original text as unsuitable for use, due to being inaccurate... and expressing a patronising attitude to non-English people and places” (or “unacceptably redolent of Empire”, as Margaret Ashworth writes elsewhere that she believes that the “church powers” found it).

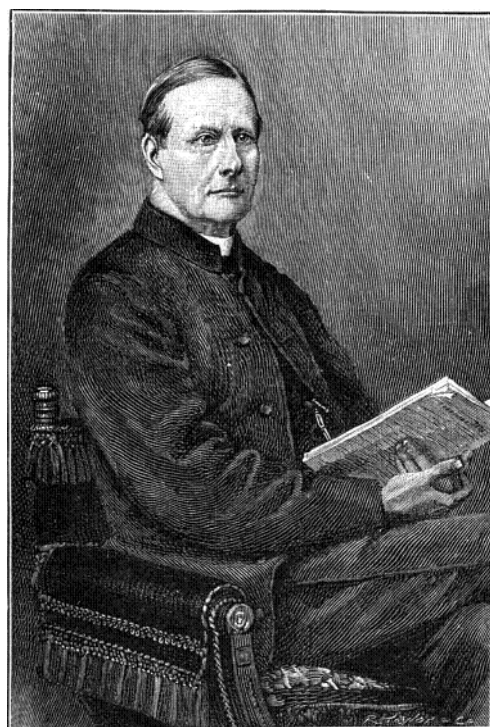
There is not the space here to go through all the differences between Oakley’s text and the 1975 revision, but if you are interested in comparing them, the original words can easily be found online. A quick survey of the different hymnbooks we have at home confirms that the new version of the words quickly became the standard – or, at least, variations on the new version as, not uncommonly, editors have made their own tweaks to the revision, or in some cases tried to blend elements of the old and new versions: the new *Ancient & Modern*, for example, retains “river and mountain-spring, / hark to the advent voice; / valley and lowland sing” in verse 1; in their place, in our hymnbook “echoing hills arise, / hail with united voice / him who made earth and skies”; verse 3’s already-revised seers who “have longed to know their Lord; / to you he comes, the final word” are further altered in our book to change the perspective to “the God whom you have longed to know / in Christ draws near, and calls you now”. (Oakley still always receives an author’s credit.)

Hills of the north, rejoice is printed alongside the tune **Little Cornard**, written by Martin Shaw in 1915. Shaw was a notable figure in English church music who worked, among others, with Ralph Vaughan Williams and on the 1928 *Oxford Book of English Carols*. A prolific composer of music both religious and secular, he appears throughout many hymnals including ours as composer, arranger and harmoniser. Sung in unison, **Little Cornard** is an instantly recognisable tune, beginning with a rising minor-key melody somewhat imposingly and continuing in this fashion for the first four short phrases, before opening out in the final two phrases to finish in the relative major key. (The words are, apparently, sometimes set to **Darwall's 148th**, to which we sing *Ye holy angels bright* and which would surely express them in a very different way from **Little Cornard**.)

The angel Gabriel from heaven came

We move, I hope, on to less contentious ground with this much-loved carol, commonly sung on the last Sunday of Advent when the focus is on Mary, the mother of Jesus. Sometimes known as *Gabriel's message*, it is a folk carol from the Basque Country. The original words are based on *Angelus ad virginem*, a medieval carol which came to England via France in the 13th century and which we included a version of in the 2011 Candlelight Carol Service. The English text was paraphrased by Sabine Baring-Gould – something of a polymath, this Anglican priest and hymn-writer was also variously an author, biographer, teacher, scholar, folk-song collector, designer, scientist and archaeologist. The carol is in four verses, each finishing with the line: “‘Most highly-favoured lady.’ Gloria!” – without wishing to spoil the words for anyone, there are numerous singers who find it very difficult not to replace the penultimate phrase with “most highly-flavoured gravy”...

(Baring-Gould's other best-known hymn is *Onward, Christian soldiers* – as an aside, this offers another method by which hymns can develop as times change, as described by the editors of *Complete Anglican Hymns Old & New* in the introduction to our book: “There are a number of hymns which, however doubtful the text, are rightly loved for their music; and music is an essential part of our glorifying God in worship,” continuing to state that “no dubious text would be included [in *CAHON*] solely because of its tune. The solution we found was, in certain cases, to commission new texts to be sung to those tunes, hence such new hymns as *Stand up, stand up for Jesus, God is our strength from days of old* and [Michael Forster's] *Onward, Christian pilgrims*.”)



The Revd Sabine Baring-Gould, who created the English words for The angel Gabriel from heaven came from the original Basque folk carol

Following on from the minor-tonality opening to **Little Cornard** above, the Basque melody to which *The angel Gabriel* is sung is a relatively rare example of a carol which is in the minor key throughout – another obvious one is *What child is this*, which also uses a traditional tune (**Greensleeves** – which was not written, as is often believed, by Henry VIII). The wistful quality of **Gabriel's message** (our book names it **Birjina gatzettobat zagoen**, after the original Basque words) gives it a different quality from much other Advent and Christmas music.

On Jordan's bank the Baptist's cry

Another Advent hymn that takes us to a very specific part of the story is *On Jordan's bank*, which we will usually feature on the third Sunday when we remember John the Baptist. From the pen of French teacher and writer Charles Coffin, the text was originally published in Latin (*Jordanis oras praevia*) in 1736, as part of a collection of a hundred of Coffin's hymns. The English version that we know is, as stated in the *Psalter Hymnal Handbook*, "a composite work based on a translation by John Chandler, who published it in *Hymns of the Primitive Church* (1837)" – Chandler apparently "thought it was a medieval text! Since 1837, various hymnal editors have revised the text in attempts to bring the translation closer to Coffin's original," and we know by now that constant alterations to hymn words are nothing new! Described by John Julian as "one of the earliest and most successful of modern translators of Latin hymns", Chandler also worked on *Conquering kings their titles take* which I'm afraid I only know, not as a hymn, but as an oft-cited example of a spoonerism ("Kinkering congs...") – indeed, this is the only one that the Revd Spooner claimed to remember having made.

We sing *On Jordan's bank* to **Winchester New**, and this is a rare example of two popular hymns each so closely associated with a particular Sunday sharing the same tune, as it is also heard, alongside the words of *Ride on, ride on in majesty*, on Palm Sunday (a few years ago we also sang to this music a hymn that Simon Foster wrote to go with the story of the seventy from Luke's Gospel). The tune was first published in Hamburg in 1690 in *Musikalisches Handbuch der geistlichen Melodien*, and takes its specific name to differentiate itself from **Winchester Old**, whose earliest appearance in print was in 1592 and which will also no doubt soon be heard, as it is the most common tune for *While shepherds watched*.

Wake up, O people

One of the best discoveries in our book that we have made in the last few years (although it does divide our singers somewhat...!), and which now features regularly as we begin Advent, is *Wake up, O people*. Its words are based on a few verses from Romans 13 and were written, as was the tune, by English teacher and religious sister Marie Lydia Pereira. There is little biographical information about Pereira easily available beyond this, but I did discover that she also wrote *Go, the mass is ended*, a jolly hymn that used to feature (very – the congregation's repertoire was not particularly wide...) regularly at the Catholic church I played at for a year but that I've never come across since.

That latter hymn also features in a blog post entitled *Bad Hymns* (my research for the music column has certainly taken me in some unexpected directions this issue...), where one of the criticisms made in a tongue-in-cheek way seems to be of its repetitive use of the title phrase. In this respect, *Wake up, O people* is not dissimilar, as the exhortation to "Wake up!" crops up four times in the refrain and at the end of the first two lines of each of the four three-line verses; but, while it may not be to everyone's taste, to my mind this song, along with its bouncy minor-key accompaniment arranged by Christopher Tambling, provides an interesting and welcome stylistic contrast to other pieces that we sing to start the church's year.

Ben Noakes

Music Co-ordinator

From the registers



We remember:

Gertrude Holmes, whose funeral took place at Robin Hood Crematorium on 13 November

Getting to know you

We (under normal circumstances) see so many people at church each week, but often we know very little about them. In this regular article a person from the congregation is interviewed and we get to know each other a bit better.

What is your name?

Kim Green.

What is (or was) your day job?

Business Manager for an orthopaedic company.

How long have you been at All Saints?

23 years.

What are you currently involved in at church?

Nothing specific, just try to help/get involved when I can.

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

This is a difficult one as all our family celebrations have included All Saints: my baptism and confirmation, our wedding, the children's baptisms. Easter 2018 was special though as we celebrated Amelia's first communion and I opened the service with a reading so felt part of it too.

Do you have a favourite hymn/Bible passage?

Shine, Jesus, shine.

What are you reading at the moment?

Books are usually a luxury for holidays, mainly biographies and romance. At the moment most of my reading time is on clinical papers or school books!

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

Emmeline Pankhurst, to fully appreciate her strength and focus.

Tell us a joke...

Why do bees have sticky hair?

Because they use honeycombs!



*If you would like to feature on our Getting to know you page,
or to suggest people whom we could interview for this, please do get in touch!*

Christmas Together



Email: christmasttogetherkh@gmail.com

Christmas Together is a joint venture by All Saints and St Dunstan's Churches, Kings Heath

Christmas Day Lunch 2020

Do you know of anyone who might benefit from having a Christmas meal delivered to their home?

We are now taking bookings for a delicious lunch that will be provided by Jojo's Kitchen in Northfield.

Minimum price £5 per person

To book phone 07882555146, or email
christmasttogetherkh@gmail.com

Bookings must be received by Sunday 20th December



Christmas Together



Email: christmasttogetherkh@gmail.com

Christmas Together is a joint venture by All Saints and St Dunstan's Churches, Kings Heath



Christmas Day Lunch 2020

This year we are delivering lunchtime meals to local homes.

We need:

- Volunteer drivers who can collect meals from Northfield and deliver them. Preferably there should be two people in the car from the same household or bubble.
- Gifts of satsumas, Christmas crackers, chocolates, or individual-sized bottles of wine.
- Cash donations that will help towards covering our costs.

For more information, phone 07882555146, or email christmasttogetherkh@gmail.com



A number of people have contacted us to ask what could be done in place of giving out Christmas cards this year.



We wondered about opening some pages in the magazine for people to write messages, but worried that this could exclude many who wanted to send greetings, but didn't see the invitation, or couldn't send a message. So instead, on behalf of everyone at All Saints, we wish you a very happy Christmas and pray for a peaceful, healthy and positive new year.

Christmas services

Two special services have been recorded for the week before Christmas – these will go live on the church's website www.allsaintskingsheath.org.uk at the following times, and will continue to be accessible over the Christmas period:

Candlelight Carol Service – Sunday 20 December, 18:30

Children's Carol Service – Thursday 24 December, 15:30

There will also be a service in church for Midnight Mass and Christmas Day, at the times below – please note that the order of service for both will be the same (you are encouraged to attend one or the other, in order to maximise the number of people who can be present), and will be available via the website as usual:

Midnight Mass – Thursday 24 December, 23:30

Christmas Day – Friday 25 December, 10:00

Accessing and paying for the magazine

The *Saints Alive!* magazine is available in digital form on the All Saints website at www.allsaintskingsheath.org.uk/the-magazine/, with hard copies available to pick up from the back of church each month. The suggested donation for each issue is £1, but cost should not be a barrier to anyone in the church reading the magazine in either online or printed form. Cash donations can continue to be made via the slot at the back of church; alternatively a standing order can be set up to pay in advance for a year's-worth (10 issues) of the magazine – please see the form below. The form gives the individual the ability for their payment to go towards one of three areas – please select the General Purpose Fund (GPF) and delete the other two. Finally, if you or someone you know would like a copy of the magazine posting out each month then please contact us as below to arrange this.

Ben & Clare Noakes
Editors

saintsalivemagazine@gmail.com
07967 730156 / 07929 593097

STANDING ORDER MANDATE	
<i>(Please detach and send to your bank)</i>	
To: The Manager	
Address: _____ _____	
Postcode: _____	
Please pay to HSBC PLC, Kings Heath Birmingham Branch	
Sort Code: 40-11-15	
For the credit of:	
The Parochial Church Council of All Saints Church	
Account Number: 71801163	
the sum of £ _____ First payment on _____/_____/20	
and monthly / weekly thereafter on the same date until cancelled by me, or on.....	
Reference: G.P.F. V.D.F. M Garden <i>please delete the ones that do not apply</i>	
<i>Please cancel any previous mandates to this beneficiary on this account number.</i>	
Name: _____	
My Sort Code: _____ My Account Number: _____	
Signature: _____ Date: _____	

If you bank online, you will be able to use the details below to set up a standing order:

Name:	The Parochial Church Council of All Saints Church	Account no:	71801163
Reference:	GPF (magazine)	Sort code:	40-11-15

If you have any problems or questions about setting this up, or the church's finances in general, please contact Steve Brittle, Treasurer on 01905 772171 or zena_steveb@btinternet.com.

Know your saints

11 December – Daniel the Stylite

Daniel was born in Mesopotamia in 409 into a devout Christian family. He seems to have been an intense sort of child – when he was only 12 he became a monk. Some years later Daniel visited Antioch and saw the famed Simeon Stylites, the wild, hairy monk who lived his life perched high on top of a pillar, dropping his fleas and lice on the people below.

Most of us would have walked on by, but in that moment Daniel's vocation was born. He climbed a ladder in order to talk to Simeon, and soon after that set out on pilgrimage. At Constantinople he came across a disused temple, reputedly inhabited by devils.

Again, most of us would have walked on by, but Daniel moved straight in. He bolted the door, and stayed inside for the next nine years. Local people fed him through a small window. Braving hideous noises and fighting violent apparitions occupied a lot of Daniel's time – perhaps it was like having a 5th-century PlayStation...?

Simeon Stylites died in 459, and left Daniel his lice-infested cloak – which inspired him further. With the help of some local admirers, Daniel came out of his temple and set himself up on a pillar just outside the city. When Daniel nearly froze to death one night, the Emperor was so worried that he built Daniel a new, more spacious home: two pillars close together, with a little shelter on top.

Daniel spent the next 33 years on top of his double pillars. People came to him with their problems, and he comforted and advised them. He preached every afternoon, on the love of God. He urged people to show hospitality to each other. He prayed for people. When he eventually died up there, his hair was apparently four cubits long, and he had sat so long with his knees up to his chest that his bones cracked when they straightened the body.

2 January – Basil the Great

Basil was a theologian of distinction, who as a monk devoted himself to much prayer and teaching. He leapt to the defence of the church from the persecution of the Arian emperor Valens, but also appreciated great secular literature of the time, gave away his inheritance to the poor, knew how to run a soup kitchen, and counted thieves and prostitutes among his converts.

Basil came from a distinguished and pious family and became bishop of Caesarea in 370, with 50 suffragan bishops to look after. He would come to be seen as one of the great champions of the church, defending it from secular encroachments.

Basil loved his people and was known for his generosity and care for the poor, through both food and medical care. He preached both morning and evening to vast congregations, organising services of psalms before daybreak. He was interested in monastic legislation, and to this day nearly all monks and nuns of the Greek church follow his rule. His emphasis was on community life, liturgical prayer, and manual work, rather than on solitary asceticism. He died aged 49, worn out by austerities, hard work and disease.

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

All Saints: a church in 10 pictures

Following on from our series of photographs marking twelve – as it turned out, quite unusual – months in the life of our church, in the current year we will celebrate All Saints through 10 pictures taken from various places across the campus, helping us to see our building from a few different angles in the process.



There are no prizes for recognising that this month's photograph shows the pulpit; that said, while any regular visitor to All Saints will no doubt have spotted the church's pulpit, many will not have seen it used during a service here – while traditionally the sermon

would have been preached from the pulpit, it is now given from the lectern by the organ console, or occasionally from the opposite side or in front of the nave altar table.



The carved pulpit was installed in 1895 in memory of Nancy Elizabeth Cartland and her son Eric Taylor Cartland – Stan Budd, in his history of the first hundred years of All Saints, notes that members of the Cartland family “had been instrumental in assisting to establish the church” and had “given generously in both time and money to this end”.

Underneath the cross you can see the inscribed plate which marks the church's foundation stone, stating that the stone “was laid by Anne Elizabeth Taylor only daughter of the late James Taylor Esq. of Moseley Hall in this Parish on Wednesday in Easter Week April 27th in the year of our Lord God MDCCCLIX [1859]”. The inscription concludes with the statement: “This is none other but the House of God and this is the Gate of Heaven.”

Apart from the seemingly endless fascination for small children in climbing its slightly precarious stone steps (ours at least, when younger, seemed to delight in tottering up and down them whenever an opportunity presented itself...), the pulpit's most regular recent use has been as part of dramas presented in church:

we have been addressed from it as part of Children's Carol Service productions, Vivien Thickett's Fairy Godmother in *Cinderella* and Chris Watts as *Jack and the Beanstalk's* Bean Sprite both started off their respective pantomimes by delivering a monologue to the audience from the pulpit!

Who's Who

Worship *(for clergy see back page)*

Children's Worship Co-ordinator	Becky Cuthbert	0121 244 7683
Pre-school Praise (under 5s)	Grace Storey	07813 322697
Little Aztec (reception-year 2)	Martha Ann Brookes	0121 444 5655
Big Aztec (year 3-year 6)	Sue Cockcroft	0121 458 2527
Youth Group (year 7 upwards)	Jenny Warbrick	0121 444 0260
Music Co-ordinators	Ben & Clare Noakes	07967 730156 07929 593097

Church upkeep

Vergers	Liz Haskins	c/o 0121 444 0760
	Paul Smart	c/o 0121 444 0760
Sacristan	Bernice Mattis	c/o 0121 444 0760
Altar Linen	Wendy Ross	0121 444 1423
Head Server	Tony Price	01564 824420
Electoral Roll Officer	Tony Cocks	0121 441 2945
Parish Magazine	Ben & Clare Noakes	07967 730156 07929 593097

Finance team

Treasurer	Steve Brittle	01905 772171
Expenditure Officer	Vacant	
Income Officer	John Watling	c/o 0121 444 0760
Insurance & Investments	Tony Cocks	0121 441 5655
Gift Aid	Philip & Martha Ann Brookes	0121 444 5655
Envelope Giving Scheme	Tony Price	01564 824420

Groups, clubs and organisations

All Saints Ramblers	Pam Coley	0121 572 3553
	Gill Parkin	0121 604 6127
Badminton Club	Des Workman	0121 443 5292
	Steve Brittle	01905 772171
Bible Reading Fellowship	Des Workman	0121 443 5292
Lunch Club	Elizabeth Turner	0121 604 6086
Meditation Group	Daniel Wilson	0121 449 9869
Safeguarding & Child Protection	Mary Miles	0121 449 0851
Traidcraft	Gill Parkin	0121 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 (outgoing)	Treasurer
	Stuart Blissitt	Chris Watts, 07980 639856	Steve Brittle, 01905 772171
Members	Jim Andrew	Tim Cuthbertson	Vivien Thickett
	Margaret Andrew	Liz Fletcher	David Warbrick (Vicar)
	Fiona Briggs	Marilyn Hull	Claire Wesley (Reader)
	Martha Ann Brookes	Brian Miles	Daniel Wilson
	Philip Brookes	John Parkin (Reader)	Sarah Wilson
	Andy Cuthbert	Chris Pearce (Warden)	Des Workman

All Saints Community Development Company (ASCDC)

Chair	Andy Savage	c/o 0121 444 4579
Facilities Manager	Dave Priday	07732 137772
Centre Co-ordinator & Bookings		0121 443 4579
		ascenquiries@allsaintscentreh.co.uk

All Saints Community Projects (ASCP)

Chair	Mary Miles	0121 449 0851
All Saints' Youth Project	Vicki Willinger	0121 443 1842

The Robin Centre for Older People

Centre Manager	Paula McGrath	0121 483 4400
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Ministry Team

Vicar	David Warbrick	4 Vicarage Road, 0211 444 0260
Churchwardens	Chris Pearce	07891 924149
	Chris Watts	07980 639856
Licensed Readers	John Parkin	0121 604 6127
	Claire Wesley	0121 444 2778
Readers Emeritus	Mike Cheesbrough	0121 444 5620
	Gill Cole	0121 444 3827
Pastoral Team	Juliet Bick, Stuart Blissitt, Becky Frall, Wendy Ross, David Warbrick, Jenny Warbrick	0121 444 0260
Prayer Circle	(for confidential prayer requests)	parishoffice@allsaintscentrehk.co.uk 0121 444 0260

Worship

All Saints is currently holding a weekly communion service at 10am on Sundays.

For more information please see www.allsaintskingsheath.org.uk.

The church is also open for personal prayer between 10am and 12noon on Thursdays.

All Saints Church, Kings Heath

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www.allsaintskingsheath.org.uk



THE CHURCH
OF ENGLAND