

Saints Alive!

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



**September
2021**



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Hall Green
Neighbourhood
Network Scheme

From the vicarage

Dear friends and neighbours,

Urgency and Patience

As our newsletter has shown recently, there are many different ways to access information, campaigns and ideas about the climate change crisis. We keep this month as Climate-tide this year, and encourage everyone to absorb the sense of urgency about the need for concerted human action, effort-full restraint in consumption and brave political collaboration around the world if we are to avert the worst consequences of global warming. I am grateful for the Justice, Peace and Green Group helping to keep our gaze focused and our minds well informed. We look forward to Climate-tide concluding with our harvest service in October when The Revd Professor Tim Gorringe will preach for us. Do see, over the page, a helpful summary of the recent IPCC report on climate change, which Daniel Wilson compiled for us.

While a sense of urgency is needed about our energy consumption, profound patience is needed as we relearn to be together following the eye-watering restraint of this last eighteen months. You will see this month in church that, with delight, a singing group leads our worship once more at the front of church. If this is something you would like to join, do speak to Ben and Clare. All are welcome. Some activities, such as Lunch Club and Wednesday Communion, begin again as we carefully reconnect and reopen. Do bear with us as we take our time, aware that the situation could be reversed at any time if cases rise seriously again.

We pray for both kinds of energy, both disciplines, both urges to be held together well: patience and urgency. It is costly to do so, and we need to give ourselves space to breathe and accept the sometimes contradictory forces within us. If we behold the patience of God and the urgency of her/his desire for fullness of life with us, refracted in the arresting image of the cross, we may bring our will and energies into harmony with hers/his. Perhaps, humbled by an invisible virus, cajoled by all too visible fiery and watery consequences of climate change, humanity will regain perspective and learn to live gratefully once again.

David

(The image on the front cover of this issue is the logo for Climate Sunday. For more information about this initiative, which is calling on all local churches across Great Britain & Ireland to hold a climate-focused service on any Sunday before COP26 in November 2021 – as David has noted, between 5 September and 3 October inclusive All Saints will be holding five such services – can be found at <https://www.climatesunday.org/> – Ed)

A reminder that you can sign up for the new All Saints newsletter here:

<https://landing.mailerlite.com/webforms/landing/o7a2q4>

Climate-tide, IPCC report and COP26

As David has mentioned in his letter, this autumn All Saints is holding a series of sermons on the environment and action on climate change. Many churches are marking a Climate Sunday before the climate conference called COP26 in November 2021. COP26 is a meeting that the UK is hosting in Glasgow to help countries to agree to actions to combat climate change and is a follow-up meeting from the previous Paris Agreement in 2015.

The IPCC (Intergovernmental Panel on Climate Change) recently provided a scientific report on the reasons for climate change and likely future changes. This report was agreed by 195 member countries including all the major countries of the world such as the USA and China.

This article is a short summary of the IPCC report with some key takeaways and how this might impact on us in the UK, and people in other countries of the world. It is based on an independent news article where 10 key takeaways were mentioned:

1. Compound extreme weather events on the rise

These are events such as concurrent heatwaves and droughts. In the UK we are seeing events such as fires on moorland due to long periods of drought and later heatwaves. These events are playing out with much greater force in Australia, the far west of the USA and Canada, and more recently in Greece and Turkey.

2. Human role in climate crisis unequivocal

The world has already heated by 1.1°C since the period 1850-1900, and it is humans that are causing the world to heat up. The UK is seeing warmer winters in general, but other regions such as the Arctic are warming at twice the rate of the global average.

3. Every region on earth already affected

Extreme events such as heatwaves, heavy rainfall, droughts and hurricanes are becoming more frequent and more likely to occur in future. For the UK, events like the Birmingham tornado in 2005 that involved us replacing the north side of the church roof, or recent floods in places like Ironbridge, will become more frequent.

4. CO₂ levels at highest in two million years

This is the primary driver of global heating. CO₂ in the atmosphere helps to trap additional heat from the sun, and this heats the atmosphere, land and oceans. For example, the church heating in 2019 generated 29.9 tonnes of CO₂, which would fill the whole church with CO₂ if we captured it over a year. Many of our other everyday actions such as driving, flying and heating our homes also generate CO₂, either directly or indirectly.

5. Climate goals of 1.5°C and 2°C slipping beyond reach

In Paris, countries agreed to try and keep global warming to 2°C, but the report says it is most likely we will reach 1.5°C somewhere between 2021 and 2040.

6. Strong and rapid cuts to methane needed

Methane is produced both from agriculture and production of fossil fuels and is another greenhouse gas.

7. Humans main driver of worsening heat

The current heat extremes are very unlikely without climate crisis.

8. Changes to ice, oceans and sea levels irreversible for centuries

This is due to continuing ocean heating and melting of ice sheets. The increased temperature is only slowly filtering down into the deeper oceans and this is resulting in a slow increase in sea level rises. For the UK this might be less of a problem, perhaps with the loss of beaches and land close to the sea, but other countries such as Bangladesh, with very little high land, will see much larger effects.

9. Climate tipping points can't be ruled out

It can't be ruled out that dramatic changes may occur such as ice sheet collapse in Greenland or the Antarctic, or abrupt changes in ocean circulation patterns. For example, the UK depends on the Gulf Stream for much of its warmth compared with other countries at similar longitude.

10. Every bit of action matters

Every action will help to reduce future warming and so the world must start acting more seriously about these problems. The COP26 meeting in Glasgow in November will be an important meeting where promises from Paris in 2015 need to turn into reality.

Further IPCC Sixth Assessment Reports will be published in 2022 and lots of further reading is available – for example at the following links:

- <https://www.independent.co.uk/climate-change/news/ipcc-report-2021-summary-climate-b1899189.html>
- <https://yaleclimateconnections.org/2021/08/key-takeaways-from-the-new-ipcc-report/>

Daniel Wilson

Justice, Peace and Green Group

Get involved...!

We are always pleased to receive contributions for the magazine – including reviews, hearing about what you were able to do over the summer, and your reflections as we continue to open up after periods of lockdown.

If you have any comments, suggestions, ideas for articles or would like to submit something for inclusion in a future issue, please contact Ben & Clare Noakes, Editors:

E: saintsalivemagazine@gmail.com

T: 07967 730156 / 07929 593097

Faith believes...

On Sunday 8 August, the final hymn in church was W Chatterton Dix's paean of praise to our Lord, *Alleluia, sing to Jesus*. What a joy it was to be able to sing together once more, and, ably led by Ben, we gave a good account of ourselves.

This hymn always evokes memories for me, many of them of singing it at countless Maundy Thursday Eucharists over the years. One memory in particular stands out, however. It is of a man whom I met, whom I did not know well, but who exerted a strong influence on so many who did know him. His name was James Stanley Bezzant.

Born at the end of the 19th century, he had an outstanding academic career, followed by ordination and very early promotion to a residentiary canonry at Liverpool Cathedral. His writings and preaching were characterised by a refusal to accept platitudinous statements of dogma which he found all too often on the lips of the hierarchy of the day, and a determination to confront the hardest parts of Christian belief. A quintessentially humane man, he also had a strong, if sometimes waspish, sense of humour.

A mark of the esteem in which he was held was his choice one year to write – anonymously as always – the preface to Crockford's Clerical Directory. At the time, Anglican bishops were beginning to adopt the Roman Catholic practice of signing their names with a cross in front. Bezzant commented that he had seen that many bishops were now prefixing their names with a plus sign. In his opinion, for most of them a minus sign would be more appropriate. No-one, however, doubted though that he would soon be joining their ranks.

Then disaster struck. Bezzant and his wife divorced. This was scandalous at any level of society in the 1930s, in a way hard now to understand, but for a churchman it meant the end of a career and he had to resign his canonry. This could have been the end for him, but the Second World War was looming and Bezzant did find a place as a Royal Naval chaplain. Perhaps the Navy was less concerned about a person's history than his humanity, decency and ability to relate to a ship's company.

The role was no safe billet. He was appointed chaplain to HMS Repulse which, along with HMS Prince of Wales, was sunk in December 1941 off the coast of Malaya by Japanese bombs and torpedoes. Bezzant was in the water for a lengthy period before rescue, by which time his lungs were severely damaged by oil from the wreck. One lung was later surgically removed along with part of the other. For the rest of his life, he was frequently ill and regularly in severe pain.

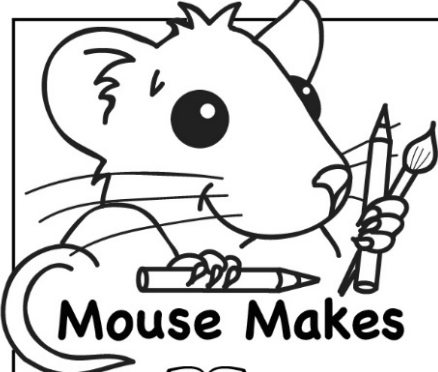
Fortunately for him, St John's College, Cambridge recognised his worth and appointed him dean, which made him Head of Chapel and also put him in charge of undergraduate discipline. He relished the former, with its fine musical tradition, and administered the latter with firmness but also kindness, regularly lamenting the sheer repetitiveness of student pranks and misbehaviour. At the same time Bezzant maintained his intellectual commitment through a lectureship in New Testament studies at the university and contributions to collections of essays edited by eminent theologians of the day such as Alec Vidler and Donald MacKinnon.

One way in which he coped with his own pain was through the dulling effects of alcohol, for which he had a considerable capacity. People knew why and were tolerant. When he was dying the college brought in a nurse to care for him. As he awoke from a deep sleep she asked him if he would like a


glass of water. He declined, adding: 'Water was never my favourite beverage.' Those were his last words, and are up there in my personal lexicon of outstanding last words with those of Voltaire and Oscar Wilde.

So why the connection with *Alleluia, sing to Jesus*? The second verse contains the line 'Faith believes, nor questions how.' True to his challenging nature, Bezzant would have none of this. He always substituted 'and' for 'nor'. I agree, and follow his example.

David Ritchie



Mouse Makes



Read this story in
1 Kings 17:7-16

The bowl of flour and the jar of oil


It had not rained for months and months,
there was a drought in the land.
God sent His prophet **Elijah** to the
town of Zarephath. At the town gate he
saw a widow gathering firewood.

*"Please bring me a drink of water
and some bread."* he asked her.

She answered *"All I have is a handful of
flour and a drop of oil in a jar, it is our last meal."*

"Do not worry." Elijah said,
"Make the meal and make a small loaf for me."

The woman did what Elijah had asked and God blessed her ...
... The bowl never ran out of flour and the jar never
ran out of oil until it rained again!



E	M	P	T	Y	Z	B	A	K	E	D
M	I	W	C	H	A	N	D	F	U	L
F	L	A	I	L	R	B	R	E	A	D
L	I	T	T	L	E	L	I	J	A	H
K	O	V	E	Y	O	P	I	N	Z	T
J	U	E	R	Y	R	H	J	K	M	E
U	R	F	E	E	D	A	W	M	A	N
G	W	U	A	J	S	T	I	C	K	S
U	E	L	T	A	E	H	D	I	E	G
N	L	Z	R	N	D	O	I	L	O	N
T	U	G	A	T	E	W	O	R	D	R

Find these words from the story in the word search:

WORD • LORD • GOD • ELIJAH • SENT • ZAREPHATH • GATE • CITY • WIDOW
 STICKS • WATER • DRINK • BREAD • FEED • HANDFUL • FLOUR • LITTLE
 OIL • SON • EAT • DIE • FULL • WENT • MAKE • BAKED • ATE • JAR • JUG • MANY
 DAYS • LIVE • NEVER • EMPTY

Warden's musings

By the time you read this, the children will have returned to school, summer holidays will seem like a distant memory and the shops will have taken down the 'Back to School' posters they put up in July and put up Halloween posters instead – or possibly Christmas trees... This is usually a bit of a January-type month as everything starts up again after summer, but this year I guess it is even more like a new start.

At church we will see services take another step back towards normality and hopefully children's groups will restart. You might be, like me, trying to decide what to restart – I haven't been to choir for ages and the pause due to COVID makes me re-examine it. The choir leader is brilliant, I really enjoy the mix of music we perform and the people in the choir are lovely, but it's over in Quinton and not as convenient now I'm not driving back up from Gloucester on the M5 every Monday. There must be a closer choir, but will I like it? Will it be as good? Will I fit in? I think I will go back and see how it goes; I guess many people are thinking the same about activities. The enforced lockdown gives us a chance to think about what and how we restart and maybe try something new, which is always a bit scary. And some people will not be as keen to get back to normal and may have found some of the changes due to lockdown quite welcome.

I was pondering, while sweeping the floor, all the activities in church – some of which we haven't seen for ages and some which have carried on through all the madness. It's not just because sweeping the floor is quite therapeutic, allowing time to reflect – you also sweep up little reminders of life at All Saints. In among the dirt, dust, leaves and feathers, there may be a Traidcraft price label; a small shiny foil heart in aquamarine possibly from one of Emily's Family Days; a discarded tissue from a service or funeral; rose petals from a wedding; or pine needles – there are always pine needles. I'm not sure what it is about pine needles, but they seem to be able to hide out no matter how meticulously you clean, and to travel great distances...

In early November, before we refresh the stock of pine needles in church, we will be thinking more about climate change as the UK prepares to host the United Nations Climate Change Conference (COP26) in Glasgow. As I've already lectured you all on electricity production and nuclear power in the past, I'll stay off that subject! I just hope that COP26 sees some real progress – reading the blurb on the website, there are plenty of words and promises (and pictures of that scruffy-looking blond-haired bloke who seems to crop up everywhere) but, speaking as an engineer, I can't help feeling that politicians have really not understood the scale of the challenge.

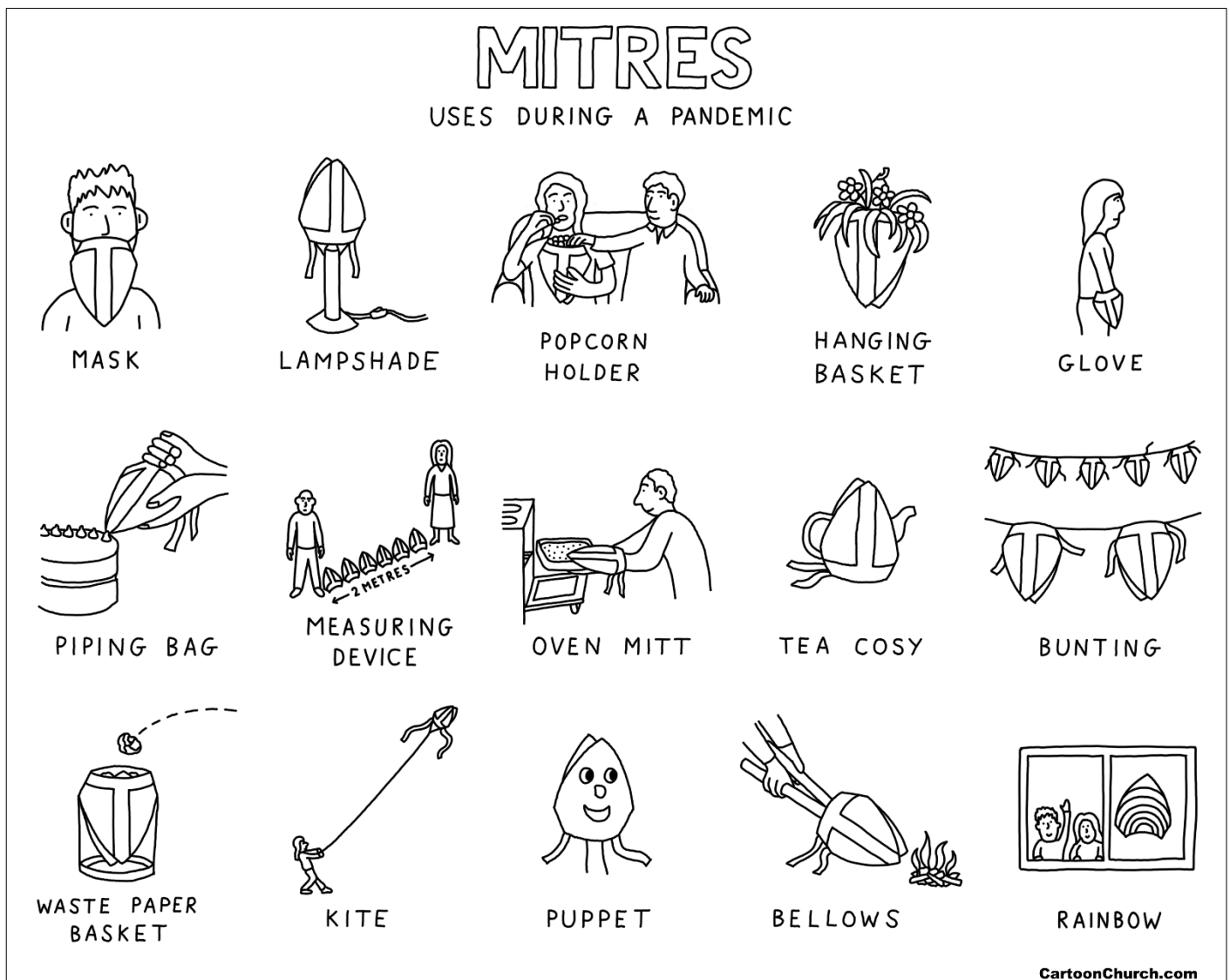
At the time of writing, the Paralympic Games are about to start in Tokyo, which led me to think about abilities and talents. Some people are extremely skilled at sports or music or gardening or something. I have always felt that I don't excel at anything but am a reasonably competent all-rounder in work and leisure terms. While that's useful, it can feel like failure at times. I've always tended to downplay achievements and have a tendency towards being negative, but fortunately there are people who remind me of what I have done and can do and what I'm good at. I find it difficult to blow my own trumpet. We are warned that pride is a sin, but a bit of celebration is OK so maybe we should all celebrate a bit more what we can all achieve? I'm always watching the birds in the garden and earlier this year noticed we have a dunnoek (hedge sparrow) who got some infection which caused her (or him) to peck off her/his own tail feathers. I watched as the bird tried to remove them, which was fascinating but quite distressing. So we now have this bird without a tail hopping round the garden. Today I noticed a crow flying over which also appeared to have no tail. When I watch these creatures

zooming around between branches, with such precision, landing on top of trees 60 foot up in the wind and keeping their balance, it got me thinking. These birds with their 'defects' are still able to fly completely in control and perform impressive aerobatics without any of their tail feathers (as an aeronautical engineer I can appreciate how amazing birds flying is – never mind without half their control surfaces). So their 'disability' has led to them developing a new set of impressive skills. That's definitely worth celebrating.

In terms of churchwarden matters such as buildings, I have put in a faculty application (like planning permission from the diocese to do any work on the building) for the tower stonework repairs. The total cost will be in the region of £30,000+VAT – about half of which is for scaffolding! Flying would indeed be a useful skill for a churchwarden...

We hope to get the work done before winter, otherwise there is a risk of further damage to the roof and the possibility of falling masonry would lead to us having to close the main door again. I think our treasurer will be talking about an appeal soon, but if anyone has a spare £30K tucked away that they don't need, I'm sure he'd appreciate it. Also, if you happen to know a stonemason who can either fly or levitate and has some spare time, let me know!

Chris Pearce
Churchwarden



Music Matters

A couple of thoughts, practical and humorous, as we reflect further on the recorded services of the past 18 months and the return of live singing in church.

In the July & August issue of the magazine, we looked back at the music selected for services at All Saints in 2020 and mentioned that, with the majority these hymns being recorded rather than sung live, this was a good opportunity to introduce some new songs or include pieces that we might not normally have at a normal 'in person' service.

One other thing that we always think about when putting together music for a service is how long a hymn is, and whether one (or more) verse might be left out. There are no hard and fast criteria for this – rather it is a feeling or judgement made for various reasons such as the length of each verse, the hymn's place in the service, if any verses are particularly suited (or not) to the current season of the church year, what other music is in the service etc. As a general rule of thumb we don't sing more than four verses of a hymn with stanzas of eight lines or more, or six verses of one with shorter stanzas, but you can now look out for how often we don't stick to this...!

This is not (always) a reflection on the quality of the tune or the words of a hymn – *All creatures of our God and King* has a cracking tune and seven good verses, for instance, but in singing all seven a certain fatigue can set in and it's possible to become complacent about the glory of the melody and to concentrate less, by the later verses, on the beauty of the words; we don't want the singing of *For all the saints* and *O come, all ye faithful* or tunes like **Diadem** and **Lyngham** to turn into a marathon or a chore. This was something which the last 18 months or so has caused us to consider especially – trying to ensure that the recorded hymns struck a balance between continuing to be an integral part of the service while not being so long that the frustration of only being able to sing by oneself at home, or only to listen or hum along in church, became too much of a distraction.

As with everything, of course, not everyone will agree with the policy of omitting verses, or which ones are left out, and fortunately hymnbooks are always available to enable us to read all the words of a favourite hymn, whether or not we regularly sing them. It is also true that some longer texts, such as *Love is his word* and *The first Nowell* don't really make sense with a verse removed.

(At the moment hymn words are being printed in the order of service so confusion isn't possible, but of course if the person leading the service doesn't announce any planned omitted verses then we will always sing the whole thing...!)

Conversely, quite a few of the worship songs that we use in services are very short and so we will sing them twice (or occasionally more): it would be a shame only to go once through *You are the King of glory*, *Faithful One* or *Come on and celebrate*, for instance – no sooner had we stood up than we'd be sitting down again. Part of the effectiveness of chants, such as those from the Taizé canon, is in their repetition; and sometimes, if we are approaching the end of the song chosen for the offertory well before the gifts have been brought to the table, we will go back to the start and repeat from verse 1 as necessary...

While we have noted many times before that all types of music have their place in an All Saints service, all of this this did in a roundabout way remind me of the following joke comparing hymns and worship songs (with our usual warning about the general unhelpfulness of such terms, as well as those like 'traditional' and 'modern'...):

A parishioner at a traditional church went to a more modern service instead one Sunday. He came home and his wife asked him how it was.

'Well,' he said, 'it was interesting. They sang worship songs instead of hymns.'

'Worship songs?' said his wife. 'What are those?'

'Oh, they're OK, I guess. They're sort of like hymns, only different,' said the man. 'It's like this. If I were to say to you: "Martha, the cows are in the corn," that would be a hymn. Suppose, on the other hand, I were to say to you:

*"Martha, Martha, Martha; oh, Martha, MARTHA, MARTHA,
the cows, the big cows, the brown cows, the black cows,
the white cows, the black and white cows,
the COWS, COWS, COWS are in the corn, are in the corn,
are in the corn, are in the corn, are in the CORN, CORN CORN,"*

and then repeat the whole thing five or six times, that would be a worship song.'

Coincidentally, the same Sunday a young woman accustomed to a very modern service went to a traditional church. She came home and her husband asked her how it was.

'Well,' she said, 'it was interesting. They sang hymns instead of worship songs.'

'Hymns?' said her husband. 'What are those?'

'Oh, they're OK, I guess. They're sort of like regular songs, only different,' said the woman. 'It's like this. If I were to say to you: "Ernest, the cows are in the corn," that would be a regular song. Suppose, on the other hand, I were to say to you:

*"Oh Ernest, dear Ernest, now hear thou my cry;
incline thine ear to the words of my mouth.
Turn thou thy whole wondrous ear by and by
to the righteous, inimitable, glorious truth.*

*For the way of the animals who can explain?
There is in their heads no shadow of sense!
Hearken they not in God's sun or his rain.
Unless from the mild, tempting corn*

they are fenced.

*Yea, those cows in glad bovine, rebellious delight
broke free from their shackles,
their warm pens eschewed.*

*Then goaded by minions of darkness and night
they all my mild Chilliwack sweet corn have chewed.*

*So look to that bright shining day by and by,
where all the corruptions of earth are reborn,
where no vicious animal makes my soul cry,
and I no longer see those foul cows in the corn."*

Then if everyone decided to sing only verses one, three and four, with no harmonies in the last verse for no apparent reason, that would be a hymn.'

Moving swiftly on, as part of our survey in the last issue we also gave honourable mention to various tunes which were sung twice in 2020 with different sets of words each time. While I doubt anyone has lost any sleep over this, in case you were wondering the texts that appeared with these tunes were as follows:

Abbots Leigh: *Father, Lord of all creation; Lord, thy church on earth is seeking*

Blaenwern: *Love divine, all loves excelling; Sing to God the Father's glory (Praising the Trinity)*

Bunessan: *Child in the manger; Praise and thanksgiving*

Daily, Daily: *There's a wideness in God's mercy; Ye who own the faith of Jesus*

O Waly Waly: *An upper room; When God Almighty came to earth*

Personent Hodie (Theoderic): *God is love: his the care; Long ago, prophets knew*

Regent Square: *Fill your hearts with joy and gladness; God of grace and God of glory*

Richmond: *O for thousand tongues to sing; Praise to the holiest in the height*

Slane: *Be thou my vision; Lord of all hopefulness*

Winchester New: *On Jordan's bank the Baptist's cry; Ride on, ride on in majesty*

One tune that clearly lends itself to alternative words is **St Denio**: in our book it's *Immortal, invisible, God only wise* but it was also reworked as the giants' song in the last pantomime, and as we celebrate the return of a choir to help lead the singing in church on Sundays we thought we would share the following (anonymous) amusing take on this hymn – thankfully, not an accurate description of scenes at All Saints...:

*Immoral, impossible, God only knows
how tenors and basses, sopranos, altos
at service on Sunday are rarely the same
as those who on Thursday to choir practice came.*

*Unready, unable to sight-read the notes;
nor counting, nor blending,
they tighten their throats.*

*The descant so piercing is soaring above –
a melody only a mother could love.*

*They have a director, but one wonders why:
no-one in the choir ever turns her an eye.
It's clear by her flailing, she wants them to look.
But each singer slouches with nose in the book.*

*Despite the offences, the music rings out.
The folks in the pews are enraptured, no doubt.
Their faces are blissful,
their thoughts appear deep –
but it is no wonder, for they are asleep.*

Finally, as David has mentioned elsewhere, all are welcome to come and help lead the singing for a service, so if you think you would be interested in doing so, please let us know, or just turn up. We rehearse on the day only (from 9:10 in the chapel room at the back of church) and there is no regular commitment – we would love to see you weekly, once or month or just occasionally. We are very much looking forward to working with singers at All Saints again!

Ben & Clare Noakes
Music Co-ordinators

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07967 730156 / 07929 593097

Crossword

In the last issue we included a crossword (taken from www.parishpump.co.uk) to test your knowledge – here is the solution.

If you have come across a puzzle that you would like to share with readers of *Saints Alive!* then please do send it to us – we're always happy to include anything that will help us to keep our brain cells active!



Know your saints

11 September – Deiniol of Bangor

St Deiniol was a 6th-century monk who came to be the first bishop of Bangor. And a mighty bishop he was, too: Deiniol founded the two monasteries of Bangor Fawr (on the Menai Straits) and Bangor Iscoed (Clwyd) which, according to Bede, became the most famous monastery of British Christianity and came to number over 2,000 monks. Sadly, they were defeated at the Battle of Chester by the pagan Aethelfrith, King of Northumbria. Deiniol is also remembered for his skill in getting disagreeing bishops to come and talk things over at a synod... surely a skill which his 21st-century successors have had to put to great use!

13 September – John Chrysostom

John Chrysostom (347-407) is the saint for anyone who applies their Christianity to public life, and also for anyone who hates travelling in bad weather. Chrysostom did both, and had trouble with each.

Born into a wealthy home in Antioch, John Chrysostom studied both oratory and law. In 373 he became a monk and his talents were soon spotted by the bishop, who put him in charge of the care of the many poor Christians in the city. Chrysostom's oratorical skills made him a popular preacher, even when he spoke out against the riots against the emperor's taxes. The emperor, in fact, liked him so much that he had him made Archbishop of Constantinople in 397. Then the trouble began, because Chrysostom had firm moral views, and wanted to reform the corrupt morals of the court. Nobody at court liked that at all – especially the empress, whose make-up, clothes and behaviour were all criticised by Chrysostom. When his enemies claimed that he had gone on to call her a 'Jezebel', the emperor had to exile him – until an earthquake scared everyone into recalling this strict archbishop, just in case God was trying to tell them something. Even the empress was shaken – for a while.

A few years later, Chrysostom was exiled again over another false charge, and forced to travel for many miles in appalling weather. If you've been stranded in any heatwaves or thunderstorms this summer, imagine walking up the M6 in that – for weeks on end. In the end, Chrysostom died on the road to Pontus and his body was later brought back to Constantinople. Over the ensuing centuries, the Church came to see him as having been a great leader, in fact, one of the four Great Doctors of the Eastern Church (with Athanasius of Alexandria, Basil the Great and Gregory of Nazianzus).

21 September – Matthew

Matthew was one of the 12 apostles. But he began as a tax collector of Jewish race who worked for the Romans, before he left all at the call of Christ. From earliest times, he was regarded as the author of the first of the four Gospels. The Gospel of Matthew is in correct, concise style, very suitable for public reading. His usual emblem as an evangelist is a man, because his genealogy emphasised the family ties of Christ. In art, he has been represented as either an evangelist or as an apostle. As an evangelist, he has been depicted sitting at a desk, writing his Gospel with an angel holding the inkwell; in the Middle Ages he was even given a pair of spectacles. Matthew was martyred by a sword or a spear, some think in Ethiopia.

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

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 feature a person from the congregation is interviewed and we get to know each other a bit better.

Clare Noakes writes: This issue's interviewee is Sylvia Mogg, who emailed thorough her answers to the usual questions before I met with her to follow up on some of them. The result was a fascinating chat about her life and career before moving to Kings Heath 12 years ago, which we are pleased to be able to include here.

What is (or was) your day job?

When war was declared in 1939, I was 15 and at my uncle's farm near Tenbury Wells helping with the harvest during the holidays. I lived in Hornsey, north London and the whole school had been evacuated to Wisbech, a small market town in the Fens. I had to return to school to take Matric (O Level), although I wanted to stay with my uncle and learn farming. After Matric I stayed at school, studying physics, chemistry, biology and maths and subsequently took physics, chemistry and maths in my degree, followed by a teaching diploma in Cambridge. My first job was teaching physics and chemistry at Sherborne School for Girls, which I very much enjoyed. Alongside my teaching, I became good friends with the games mistress and played for the Dorset hockey team, as well as swimming and playing tennis.



My mother lived in Hornsey and after a time in Sherborne I decided to return to help her out; my father died when I was a toddler and my mother had remarried, but I wanted to be back near her. I taught for five years at Tottenham High School and while there, a friend of my stepfather, who happened also to be the managing director of Tottenham Hotspur Football Club, needed someone to help in another of his businesses, Bersel Soap Manufacturing Co. I started helping on a Saturday, giving advice and working out the proportions of the various oils and chemicals which made up the soaps (which constantly changed, depending on the oil available) and was then asked if I would take up the role of manager of the factory. I was anxious about the attitude of the workers, mainly men, accepting a woman in her late 20s directing them but it worked very well. After five years I had to decide on a career or family and I chose the latter. I had two boys and when they both reached school age I returned to teaching at my old school in Tottenham which had now become comprehensive. This was during the Windrush era and there was a huge influx of West Indian children to Tottenham with varied backgrounds and education, making teaching science very challenging. At that time I was offered a job teaching maths at a school much closer to home and I took it, remaining there for 14 years until I retired.

The year after my younger son graduated, my husband had a sudden heart attack and died. I had to adjust to living alone. Through the Old Scholars Association of my old school, I met a friend from my class with whom I had lost touch for 40 years and after five years we were married. Sadly my second husband was diagnosed with Parkinson's disease, which eventually led to his death, and I was then

also diagnosed with breast cancer. I fought that, but knew that I wanted to be nearer to family and so moved in 2009 to Kings Heath to be nearer my elder son, David, in Birmingham.

What are you currently involved in at church?

I have been running off the services during lockdown for Margaret Shepherd and Elaine Apps [who live in the same flats as Sylvia] and when we were allowed to have two people in our flats, we followed the service from my iPad. After Lunch Club was suspended during lockdown, and once we were allowed out again, I got in touch with the people from my table and arranged for us to gather in the park for tea and biscuits! Lunch Club has been ever so supportive during the pandemic, regularly keeping in touch and making sure we're OK. It is great news that it is about to start again in a smaller room in September.

In the wider church I was president of Churches Together in Harpenden, and in Kings Heath I have served on the Saturday welcome team.

Do you have a favourite hymn/Bible passage?

My favourite passage from the Bible is Matthew 25:31-40. This passage always resonates for me as I was evacuated for three years during the war and was well cared for and given a great example of good living and strong faith. It could have been a disaster. My favourite hymn is Samuel Crossman's *My song is love unknown* with music by John Ireland.

What are you reading at the moment?

At the moment I am reading *Those Who Are Loved* by Victoria Hislop. She has a great knowledge of the chequered political history of Greece in the 20th and 21st centuries. This is tragic considering its intellectual beginnings.

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


David Attenborough and/or Brian Cox. I would like to ask them how their knowledge of evolution and astronomy has influenced their concept of a deity and of their spirituality.

Tell us a joke...

I am not very good at telling jokes. I enjoy plenty of laughter in life but I would rather it came spontaneously.

*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!*

From the registers

	<p>Funerals – we remember:</p> <p>George Gifford, whose funeral took place at All Saints on 10 August</p> <p>Steven Yates, whose funeral took place at Yardley Crematorium on 24 August</p>
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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 (when it is open). 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 – or a cheque made payable to All Saints Kings Heath PCC can be sent to the Parish Office (address is on the back page). 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 AND BANK PAYMENT INFORMATION	
<i>(Please detach and send to your bank) or use for Internet Banking Payments</i>	
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and monthly / weekly thereafter on the same date until cancelled by me, or on.....	
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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
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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.

All Saints: a church in 10 pictures

Following on from our series of photographs marking 12 – 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.



Many thanks to Chris Pearce for sending us this month's picture which shows a part of church that, as he says, most people have probably never seen – the spiral staircase to the tower. Chris notes that 'the stairs go clockwise upwards, which I think is the best for right-handed sword-wielding defenders to retreat up the tower. Unlikely on Kings Heath High Street but...'

If there is another area of the church site that you haven't seen, why not use this as inspiration to explore – or, if it is somewhere that is usually out of bounds, let us know and we'll see if we can find someone to take a snap of it?

Ben Noakes

Thought for these times

“The guest is God's friend”: a truth,
much honoured in the observance, by Iranians.

*Thanks to **Adrian Kozlowski** for another entry to this occasional series of thoughts to stimulate contemplation and discussion among our readership. Do let us know if you would like to submit your own Thought for these times!*

Who's Who

Worship *(for clergy see back page)*

Children's Worship Co-ordinators	Becky Cuthbert	0121 244 7683
	Grace Storey	07813 322697
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 Stuart Blissitt	Secretary vacant	Treasurer Steve Brittle, 01905 772171
Members	Jim Andrew Margaret Andrew Fiona Briggs Martha Ann Brookes Philip Brookes Andy Cuthbert Tim Cuthbertson	Liz Fletcher Marilyn Hull Brian Miles John Parkin (Reader) Chris Pearce (Warden) Vivien Tilsley David Warbrick (Vicar)	Chris Watts (Warden) Claire Wesley (Reader) Daniel Wilson Sarah Wilson 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@allsaintscentrekh.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, 0121 444 0260
Churchwardens	Chris Pearce	07891 924149
	Chris Watts	07980 639856
Licensed Readers	John Parkin	0121 604 6127
	Claire Wesley	0121 444 2778
Reader Emeritus	Mike Cheesbrough	0121 444 5620
Pastoral Team	Juliet Bick, Stuart Blissitt, Becky Frall, Wendy Ross, David Warbrick, Jenny Warbrick	0121 444 0260
Prayer Circle	(for confidential prayer requests)	parishoffice@allsaintscentreh.co.uk 0121 444 0260

Worship

***We have reopened for our 10am Sunday service,
and church is also open 10:00-12:00 on Thursdays for personal prayer.***

***We will continue to provide an online order of service via the website and newsletter
for those at home.***

***Up-to-date information can be found at www.allsaintskingsheath.org.uk
and we look forward to seeing you again soon.***

All Saints Church, Kings Heath

2 Vicarage Road, Kings Heath, Birmingham B14 7RA

Parish Office: 0121 444 0760

www.allsaintskingsheath.org.uk



**THE CHURCH
OF ENGLAND**