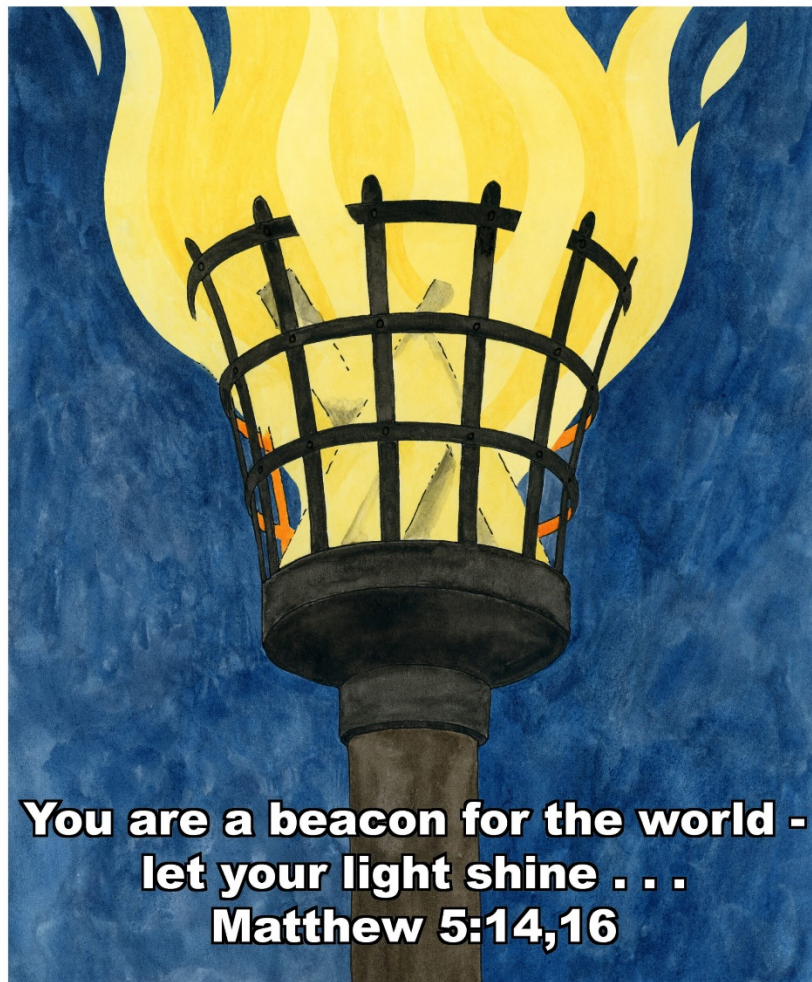


Saints Alive!

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



**November
2021**



£1
(suggested donation)



Catering for the community

MEALS DELIVERY SERVICE

Are you, or is anyone you know, struggling with meals due to isolation, or financial hardship during the Coronavirus crisis?

Could you, or they benefit from:

- Low-cost meals delivered to their home?
- Signposting, by one of our caring volunteers, to other support or advice services, that may be able to give help or assistance.

For more information:

- Call 07546 946455 between 9.00 – 12 noon. At other times, please leave a message, and one of our volunteers will get back to you.
- Email allsaintscatering@outlook.com



Hall Green
Neighbourhood
Network Scheme

From the vicarage

Dear friends and neighbours,

While there is a lavish richness in this season, the burnished copper cladding of shining bracken over mountainsides from where I have just returned, and the brightness of fungi among the damp leaves, there is also a deep darkness in the shadows cast by low autumn sun, appearing as infinite chasms in the brightness.

Autumn's is a serious beauty,

as serious as the beautiful glow of candles at a memorial service and the depth of grief that prompted us to light them;

as serious as Remembrance Day's glow of honour and shadow of shame;

as serious as the conflicts perversely intensified by twisted, once beautiful religious faith;

as seriously beautiful as Advent longing where deep shadows of conflict and sin are cast by the light of hope, and where sonorous Advent music's major and minor keys help bear our weighty need to God.

Perhaps this is the most important and honest season. If changes to the climate ruined autumn it would be a terrible loss indeed.

David

Get involved...!

We are always pleased to receive contributions for the magazine – including reviews, your reflections as we continue to open up after periods of lockdown, and suggestions for future *Getting to know you* interviews.

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

The baking, breaking and sharing of bread

Just occasionally, I guess we all have those 'lightbulb moments': momentary glimpses of understanding; some may even refer to this as 'revelation', perhaps? Sometimes these appear in our consciousness for mere seconds; on other occasions there is perhaps a slow awakening or dawning realisation: 'Aha – so THAT'S what it's all about...!'

The context of this happening for me is all to do with bread: yes – that basic fundamental source of food that is consumed by billions of us around the globe every day, often with little more than a passing thought, I guess? Yet the baking, breaking and sharing of bread IS significant: bread is a life-giving and sustaining staple; baking is a deceptively simple process of creation; and the act of gathering together to break and share bread is, it seems, as old as human civilisation itself!

Archaeologists have recently discovered the remains and evidence in the Jordanian desert of breadmaking dating back over 14,000 years, based on a recipe incorporating wild wheat and barley seeds, ground up with dried plant tubers with water to make a paste or soft dough which was then baked on hot stones around a fire, creating something akin to a wholegrain flatbread that we might recognise today. These breadmakers were our ancestors: early nomadic hunter-gatherers in the age before the dawn of farming and the development of fixed settlements. So the early creation of one of humanity's staple foods was in these Biblical lands; with the intriguing suggestion from scientists examining the site that this bread was baked and shared as part of a communal ritual meal or even perhaps as a spiritual offering.

There is something truly wonderful about the transformation of such simple elements into baked bread: gathered seeds from the land, water, salt from the earth, and yeast (which in its natural form exists all around us in the air and on the outer surfaces of the grains that we gather to make into flour); the processes of mixing, kneading, proving, knocking back, re-proving and finally baking are all essential stages that transform these elements into a tasty and wholesome loaf with such complexity of texture, aroma and taste. The best-tasting loaves are often the ones that take the longest time to prove and mature: think of the taste of sourdough that may have been a day or two in the making before being ready to bake, but well worth the wait!

The ritualised breaking of bread is of course at the heart of our gathering in communion (though I do wonder what Jesus would make of our rather sanitised distribution of individual mass-produced wafers as our modern version of the shared table meal that he modelled for us at the last supper!). But the parallels are there all the same: in choosing bread as the symbolic representation of his mortal body, Jesus was tapping into at least 12,000 years of human experience of gathering around a shared 'altar', of living in communion with his friends and neighbours, and the interdependence and vulnerability that is so vividly played out in the last supper meal.

There are such powerful metaphors at work here in the processes of baking too: the mixing of people cultures and traditions; the kneading perhaps recalling the knocking into shape, working and reworking of ourselves in our everyday lives; the knocking back that is perhaps a necessary stage in our personal journeys when we become over-inflated by our own importance or misplaced priorities; then perhaps there is space for the slow maturation of our own human and spiritual elements, our lived and shared experiences which give us our own unique identity and our place at the shared table.

Jesus used story and metaphor very powerfully in his ministry; and I've got a picture in my mind's eye: something akin to a knowing look from him at the Last Supper as he takes that bread, blesses and breaks it and then shares that with us: in that meal Jesus truly shares our human story, our common humanity. There is something truly spiritual that can unfold when we gather with others to share a meal together, when we break bread and feed each other as host and hosted, when we give of ourselves and our produce to feed and sustain others; that is our interdependence and humanity at its most profound, where our vulnerabilities and virtues meet and where God is present among us.

Chris Watts

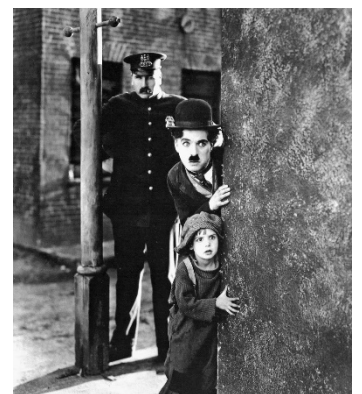
Silent film night



All Saints is proud to present a great silent film night on Saturday 13 November with Vincent Byrne, an organist and pianist who is also an expert on silent films.

There will be two features: Laurel & Hardy in *Habeas Corpus* and Charlie Chaplin in *The Kid*.

Tickets (including free popcorn!) are £10 for adults and £6 for children, with a family ticket (two adults and two children) at £25, and refreshments will be on sale.



You can pay on the door, or tickets can be bought in advance from Rourke's Pie Shop and Deli on the All Saints campus.

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

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

Singing Happy (90th) Birthday to Jean

Jean Caswell celebrated her 90th birthday on 6 October. It was not possible to throw a party at church, nor was Tandy Court, her home, yet able to receive mass invasion. So it was Plan C: on the following Sunday afternoon, 16 of us occupied the car park near to the front door and Jean came down to sit on a comfortable chair in the foyer. The door was kept open so we were quite well in touch with her, and handed in cards and gifts, flowers and a sparkly balloon. We sang *Happy Birthday* and other items, thanks to Ben and Clare, our musical directors. It was a very happy occasion, enjoyed by all.



Jean regularly asks about church, what is going on and how we all are, and is interested to hear all the news. As we are on her mind, this was an ideal opportunity to return the compliment and reassure her that she continues to be a precious member of the family.

Liz Haskins

*Rehearsals will soon be starting for this year's **Candlelight Carol Service** (taking place on Sunday 19 December). Do please let us know if you would like to join us either to sing or to play an instrument.*

All are welcome to take part in this or any other musical activity in church, whether regularly or occasionally. Please contact Ben & Clare Noakes, Music Co-ordinators for more information:

E: muscatallsaintschurch@gmail.com

T: 07967 730156 / 07929 593097

Music Matters

What's in a name? Would that which we call a hymn (or worship song), by any other word sound as sweet...?

No sooner had we included a (gently tongue-in-cheek) joke in September's *Music Matters* article about the alleged 'differences' between hymns and worship songs, also noting the general unhelpfulness of such terms, than the autumn issue of the Royal School of Church Music's *Church Music Quarterly* dropped through our letterbox.

This included an in-depth interview with Keith and Kristyn Getty, among the most successful and most widely-sung of contemporary hymn writers (individually or together, and in collaboration with Stuart Townend, their credits include *Behold the Lamb who bears our sins away*, *In Christ alone* and *King of the ages*). One of the questions asked of Keith Getty was: 'You describe your music not as worship songs, but as "modern hymns". What is it that you think categorises them as such? Perhaps the depth of theological reflection?' His answer doesn't help us move away from using these terms, and (as I do) you may find some things in there which you agree with and some with which you don't, but we thought it would be interesting to share parts of his response to this question below.

'The first four or five of my hymns to come out ... didn't have choruses, didn't have refrains. They were linear in their thought flow. There was a strong emphasis on poetry and theology. Many worship songs do not elevate these things to highest importance. To me, it is therefore a positioning of priority.

'My understanding of a hymn is that it is a song of praise to God. But it must be theological, and it must be poetic. The melodies must be singable by any group of people [and this is certainly a point that we have made before in relation to how we choose the music for congregational singing at All Saints] ... The qualification for a hymn book is: will this last for the duration of the publication, for perhaps 30 or 40 years? Hymns achieve these things, whereas the modern worship song is, in some ways, a bit like a tabloid newspaper in that it's trying to speak to the moment in the most dynamic and punchy way. There is value in this style of music, but in terms of the hymn tradition, that is not the focus.'

Getty goes on to talk about *In Christ alone's* inclusion at the current Archbishop of Canterbury's enthronement, with full choir and orchestra, where 'someone asked me: "Is it weird hearing your music played like a hymn," and I said: "That's how I wrote it." Stuart Townend simplified it, with all my suspensions and chords, to make it palatable to the modern ear.

'But at the same time, it's essentially an irregular folksong. You take many of the great melodies, **Lasst uns erfreuen** (*All creatures of our God and King*), or **Lobe den Herren** (*Praise to the Lord, the Almighty*) – they are not classical metrical melodies, they're completely irregular melodies that the classical tradition has tried to put into metrical form and that bands have tried to put into four or three beats per bar to try to make them work for their system. But neither is correct. Those ... can be used in multiple ways. What they are at their essence is timeless melody.'

Kristyn Getty writes a lot of the words for their hymns, and adds in the interview: 'Modern worship songs allow themselves different things: syncopation, adding little syllables here and there. Hymns are not like that. I try to make the words fall in the same place every time because that makes it easier for people to sing ... Great hymns stay within metre and have a lyrical quality.'

The pair stress throughout the interview the need to produce pieces that don't 'give the illusion of being participative but are quite difficult to sing', saying: 'The days of *Seek ye first* and *Kum ba yah* are long gone. Now people produce music that sounds great in a recording, but that doesn't sing very well in local church life. That kind of music really caters to mega-churches and, some would argue, youth services. Those are the only two contexts in which it works.'

Interesting stuff, and as ever if you would like to find out more about the RSCM, or borrow any of their publications that we are sent, then please let us know – likewise, we are always interested to hear your thoughts on matters like the above, whether or not we are in agreement!

We also mentioned in September's article our rationale when deciding to leave out one or more verses from certain hymns, and I wrote that '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...!' Indeed – the very week after I wrote those words we sang all eight (admittedly short) verses of *Praise, O praise our God and King...*

Two more brief points on this subject – firstly, when it came up in a recent choir rehearsal Liz Haskins mentioned someone she had heard of who, when omitting verses from a hymn, tended to leave out those deemed to be most important, as those were the ones that the congregation would invariably go and look up in the hymnbook afterwards and note in more depth. And it's not just 'worship songs' that bear some repetition – traditionally we sing verse 1 again at the end of hymns such as *Brightest and best* or *Let all the world in every corner sing*, the latter because it has only two stanzas of text coupled to such a great tune!

Ben Noakes
Music Co-ordinator

Coat of Hopes

Over the last couple of months, Damian Hursey has been co-ordinating the contributions from All Saints to the Coat of Hopes and has been keeping us all updated via announcements in church, emails and the newsletter; we are very pleased to include some of Damian's words and images below.

The Coat of Hopes is an invitational, collaborative, grassroots arts project: a pilgrimage from Newhaven to COP26 in Glasgow to present world leaders with a coat made from patches of hopes, dreams and petitions that have been gathered from across the UK from the places that the 30 pilgrims have travelled. Along the pilgrimage there were 10 'Stitching Stops' and All Saints was chosen as Birmingham's!

We were also positively ecstatic when the Coat of Hopes pilgrims were featured extensively in a four-and-a-half-minute piece on *Midlands Today* on Monday 20 September, including a live link-up in the Village Square, where coat curator and curate Vanessa and I were interviewed by super-smooth BBC reporter James Bovill live on regional TV!



The seconds before I went on live were among the most scary and intense moments of my life, as I only had the sketchiest idea of what I'd say beforehand! I do remember some words coming out of my mouth, but couldn't tell as they poured forth whether they were in

any way intelligible. Thankfully I've been told by those who saw the report they did actually make sense, for which I am truly grateful.

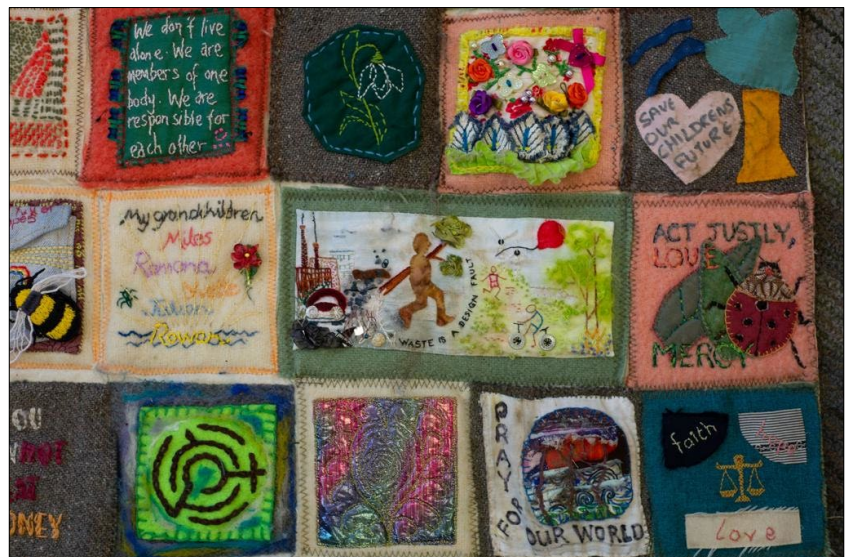
Once the excitement of my 15 seconds of fame was over, the evening really got going, with a beautiful ceremony in which the patches that had accumulated since the last Stitching Stop were presented to those in attendance, and the themes and meanings behind them were read out before all assembled. The overall experience was very moving as some of the stories about how people were feeling about the state of the planet and of the climate and the way it affected them and their community were inevitably sad and sorrowful.

We then moved inside the church for some well-earned glasses of wine, kindly provided by David, and where the patches were sewn onto the coat. Most memorably a lady called Fiona from Quinton – having seen the broadcast on TV – turned up at the church, asking for a patch-making kit, as she'd felt so inspired!

The journey of the coat so far has been an inspiration for all involved, but it is in Glasgow that its real purpose will be fulfilled, where the hope is world leaders and other influential persons will want to be photographed trying on the coat. Whatever happens – watch this space – the journey of the coat is not yet over!



Tariro displays the freshly-stitched Birmingham patches (above)



Warden's musings

I am writing this as the COP26 starts in Glasgow. The Coat of Hopes (as mentioned elsewhere in the magazine) has made its way to the conference with the patches organised by Damian Hursey and sewn by members of our congregation as well as others from all around the country – representing our hopes for the conference. I am trying to remain hopeful, despite the immensity of the challenge. If more people in developed countries adopted an attitude of considering carefully the ecological and environmental impact of every purchase, alongside other factors, we would help drive the change needed from the demand side. I think governments can only do so much and find it easier to make the difficult decisions if they feel it is what people want.

Back in Kings Heath, we have just held the memorial service in church, which was a moving and reflective service to remember all those who have died recently. As I have been working only part-time recently, and because of the need to video some funeral services, I have been privileged to be able to attend quite a few funerals recently in my role as churchwarden. It does help keep a perspective on your own life worries and problems.

This month we also held a kick-off meeting for the tower stonework repairs. We are still waiting for confirmation of dates for work to start, but hopefully soon we will see scaffolding up to allow the stonemasons to accurately measure out the stone. They will then order it from a quarry to match the existing stone material and colour. The quarry will cut the stone more or less to shape and size and it will then be fixed in place using a combination of dowels and lime mortar and be trimmed to shape. It is interesting to ponder how similar this process is to what was done to create all the stately homes and cathedrals hundreds of years ago – except they didn't have electric hoists, power tools and motorised transport to move the stone! You can see why cathedrals took so many years to build.



At the start of October we hosted a wonderful Hungarian Folk Music concert at All Saints. Adam Römer, who is originally from Hungary, and his wife Miki Takahashi from Japan, play viola and violin and their children, who are eight and five years old, played drums, double bass, violin and sang to accompany them. Around 50 people attended – it was a lot of fun and a glimpse into the culture of Hungary and Transylvania. I would thoroughly recommend looking out for the next concert by this very talented family!

Thinking about how the music performed at this concert would have been enjoyed and passed on through generations in rural communities, it's easy to have a nostalgic view of small, sustainable communities which understood and cared for their environment and lived in harmony. However life was probably very hard, with much shorter life expectancies than in modern Western societies and little time for leisure. I guess this would

have made shared time making music that much more valuable. There was also less understanding of science and of global effects of our actions, but less capacity to do harm?

Going back to the subject of stonework, I recently visited Matlock for a walk which revolved around Riber Castle. This is a Grade II Listed fortified manor house built by John Smedley in the 1860s. It took six years and £60,000 to build (seems a bargain but I guess it was a lot back then!) and the stone was hauled up the hill from quarries in the river valley. The stone is Derbyshire Gritstone, which is good for climbing as it is very coarse-grained – the small cuts you end up with on your hands when climbing it are known as ‘the gritstone kiss’! Sadly, John Smedley only lived there for six years before his death, although his wife enjoyed living there until she died many years later. Riber Castle then became a boys’ school until the 1930s and after a period used for storage during the Second World War, it was abandoned and became derelict. It was later used as a wildlife park, which operated until around 2000 when it was shut down due to concerns over the welfare of the animals. Activists released some of the lynx that lived there and these have been seen in the local area, being labelled ‘the beasts of Lumsdale’. We didn’t see them... Riber Castle is currently being redeveloped into apartments which will have wonderful views!

John Smedley was a philanthropist mill owner who was also responsible for the ‘Matlock Hydro’ which dominates the centre of the town and offered healing water treatments until the 1950s. Our walk visited parkland and walkways which were created by the Victorians – the first generation to formalise the idea of ‘leisure time’. The walk went past Smedley’s Lea Mill and along the Cromford canal past Cromford Mill, which was built in 1771 by Richard Arkwright. This was a cotton mill: both Cromford and Lea Mills claim to be first factories. The cotton industry was one of the principal drivers of the Industrial Revolution which led to huge changes (good and bad – or probably bad *then* good?) in the lives of British people. It also created the conditions for the slave trade to flourish. Smedley’s company still trades today and Lea Mill is still operating, but is now renowned for designer woollen garments. It was a fascinating walk, also taking in lead mining operations in the Derwent valley where generations of miners excavated chasms through the rock following the lead ore seams down to the valley floor and below.

I remember learning about Arkwright’s inventions, the water frame and spinning jenny in my O level history lessons. Back then the focus was on the social impact on British people. The Agricultural and Industrial Revolutions had massive impacts on the whole shape of British society, evidence of which can still be seen today in our landscape, architecture and society. Today, thankfully, we look back on this history with hopefully a much more enlightened and wider view of the global impact of the Industrial Revolution, understanding that it had far-reaching effects on the lives of people all over the world.

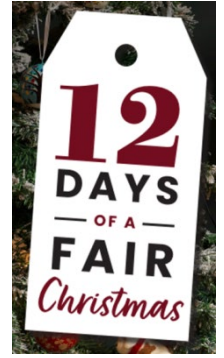
Civilisations rise and fall, the shape of society changes, sometimes radically as in the UK in the last 200 years, but as Jesus said, the poor will always be with us. I guess wealth disparity has been a historical constant with the only change being who has all the money?

The Industrial Revolution and scientific research have led to many labour-saving devices, medical advances and technology that have improved the lives of billions of people. Unfortunately, it has done so unevenly and has exacerbated the gap between rich and poor. As negotiations take place in Glasgow, it is important that we remember it is *our* historic emissions which are responsible for most of the doubling of carbon dioxide in our atmosphere, while also enabling us to become a wealthy developed nation. Although we still have inequality in our society, we have to recognise that relatively, we are much better off than many of our global neighbours. Our actions and choices today can help to redress some of that imbalance, while also considering the global environment. We can’t leave it all to the politicians...

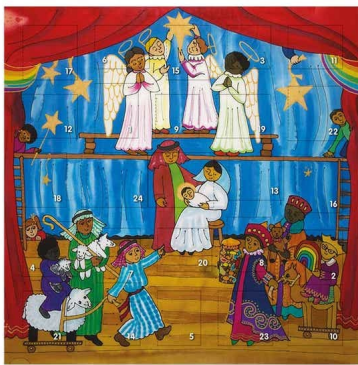
Chris Pearce
Churchwarden

News from Traidcraft

You may remember that, in Lent, Matt Oliver from Traidcraft gave a talk on Zoom with ideas, products, producer stories and facts about fair trade (called *Live Fair for Lent*). The 40 sessions he did were so well received that he is introducing different ideas with the theme *12 Days of a Fair Christmas* during November. There will be 12 ideas to make this Christmas the fairest possible both for people and for the planet. The sessions will last one hour, and we have been allocated a date of Thursday 11 November at 7pm. It would be good to have as many people as possible join us – if you are interested, please speak to me at church or send me an email and I will send you the Zoom link.



The following Advent Calendars are available. If you wish to purchase any, please let me know:



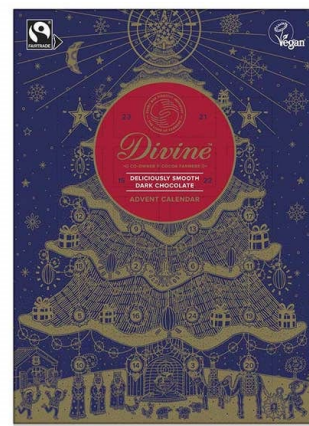
Card Advent Calendar: £2.95



The Real Advent Calendar: £4.50
(milk chocolate)



Divine Milk Chocolate
Advent Calendar: £4.99



Divine Dark Chocolate
Advent Calendar: £4.99

Gill Parkin
Traidcraft Co-ordinator

gill.parkin@blueyonder.co.uk

A reminder that the annual All Saints craft fair will take place in church
between 10am and 2pm on Saturday 4 December.

There will be lots of Christmas gift ideas – stocking-fillers, preserves and chutneys, a cake stall,
and Gill Cole's final crocheted animals – plus seasonal music from Ben, Clare and friends.

Rambling on

Back in 2001 (21 years ago!) Gill Parkin and Pam Coley decided to start an All Saints rambling group – a sort of ad hoc occasional walkers group



open mainly to members of All Saints but also friends of individuals and the church. This quickly developed into (usually) 10 organised walks each year and one or two weekends away. We started with youth hostels in the Cotswolds and the Peak District but moved on to hotels and bed and breakfast accommodation.



Following COVID-19 we returned last year with some walks and a weekend in the autumn of 2020 in the Peak District. (We started – we locked down – we started again...) Then on Monday 11 and Tuesday 12 October this year, 23 of us went to the Dog and Partridge just outside Ashbourne for two nights. On Day 1 we met at Dovedale and completed a five-and-a-half-mile trek from the stepping stones up through Dovedale to Stanhope and back over Bunster Hill – about four hours with a lunch stop. We then checked into the hotel had a pleasant three-course meal and a drink in the bar before getting ready for Day 2.

This was longer: seven-and-a-half miles from Wetton to Ecton Hill passing some of the deepest former copper mines in the UK, then down to the Manifold Trail to Wetton Mill and its small café and toilets, before on to Thor's Cave and a climb back to Wetton; a lovely day, even though we had drizzle for the last couple of hours.

Fun, friendship, laughs, some tired legs, some challenges: you get to talk to lots of different people you usually just say hello to, you find out about people's likes and dislikes, you share experiences. It's a great melting pot.

Christine Powell and I have taken over the mantle of leading and planning the walks and weekends from Gill and Pam. We try to bear in mind people's capabilities, while also stretching them. We will have an early December walk and a post-Christmas walk, and a couple of days away in spring 2022. If you would like to join us have a word with Pam Coley, Gill Parkin or myself.



As most ramblers are retired we usually go midweek but also the occasional Saturday or Sunday afternoon. All you will need is a pair of walking boots and some enthusiasm. Walks are usually never less than four miles across country with a maximum of around seven-and-a-half. Usually we take a packed lunch – and enjoy the country air.

Des Workman

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	
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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.

Around the campus (and beyond)

Normally there is so much happening on or near to the church campus each day of every week, and in previous issues it has been interesting to find out a bit more about the different activities that make up part of life at All Saints. This month we feature a forthcoming event put on by members of the All Saints congregation Jake and Gillian Lever.

LEVER ARTS OPEN STUDIO WEEKEND

Saturday 13th and Sunday 14th November



An opportunity to view studios and purchase new artwork by Jake and Gillian Lever.

50% sales towards All Saints Youth Project - an inclusive youth project providing recreational and informal educational opportunities and individual support in Kings Heath, Birmingham.

Booking: We are asking all visitors to book their visit to monitor numbers. To book, please email Gillian with your preferred choice of day and time which she will confirm.

Saturday 13th November

10 am – 12 noon
12 noon – 2 pm
2 pm – 4 pm

Sunday 14th November

10 am – 12 noon
12 noon – 2 pm
2 pm – 4 pm

www.allsaintsyouthproject.org.uk

Drinks and nibbles will be served | www.leverarts.org

The event will take place at **39 All Saints Road, Kings Heath B14 7LL**. Entry will be via the back door, through the side gate. Mask-wearing is optional and social distancing is encouraged. Drinks and nibbles will be served.

We remember:

	Barbara Day, whose funeral took place at Lodge Hill Crematorium on 2 September Winston Bennett, whose funeral took place at All Saints on 3 September Yeshua Hamilton, whose funeral took place at All Saints on 10 September Kaius Hanson, whose funeral took place at All Saints on 30 September Violet Spence, whose funeral took place at All Saints on 15 October Margaret Nevin, whose funeral took place at All Saints on 26 October
	Elaine Craig, whose ashes were buried in the Memorial Garden on 21 September Lee Scott Revelle, whose ashes were buried in the Memorial Garden on 25 October

Know your saints

16 November – Margaret of Scotland

Margaret has been called 'The Pearl of Scotland', but she began life in Hungary in around 1045. She was born to the expatriate English prince Edward the Exile, and so was an English princess. The family returned to Wessex when she was 13, and following the death of King Harold II at the Battle of Hastings in 1066, her brother Edgar Aetheling should have been king, but he was never crowned. Instead, the family fled north, to Scotland, where Margaret was married to Malcolm III of Scotland by 1070. As a Scottish queen she went on to become mother of three kings of Scotland, and of a queen consort of England.

Margaret was a Christian, and became a good friend of Lanfranc, a future archbishop of Canterbury. Her biographer tells of how she read narratives from the Bible to her husband, thus helping to 'civilise' him. He was illiterate, but so admired her reading that he had her books decorated with gold and silver. She was also credited with helping her youngest son, the future King David I of Scotland, towards becoming a just and holy ruler. Margaret introduced the worship and practice of the Church of Rome into Scotland. She also wanted to help the many pilgrims travelling in Scotland, and so she established a ferry across the Firth of Forth, which is where the towns South Queensferry and North Queensferry got their names.

Margaret performed many charitable works for the poor, and also began the restoration of Iona Abbey. In her private life, Margaret spent much of her time in prayer, using a cave on the banks of the Tower Burn in Dunfermline as a place of devotion and prayers.

30 November – Andrew

It was the apostle Andrew who helped introduce a group of Greeks to Jesus (John 12:20-22) and who offered Jesus the five small barley loaves and two small fishes when Jesus challenged them to feed the five thousand. (John 6:8). Like Jesus, he was crucified, but the story goes that during the two days it took him to die, he preached earnestly to the people about Jesus. Andrew was not afraid of death on a cross – he had seen it before, and knew one thing for certain: because of Jesus, there was nothing but eternal life ahead of him.

But how did he end up as patron saint of Scotland? Well, according to one ancient legend, his relics were taken from Patras to Scotland in the 8th century, and ended up in Fife, where a church dedicated to him was built and became a centre for evangelisation and later pilgrimage. As Andrew was the only apostle to make it as far as Scotland, he was chosen as patron saint.

But Andrew did not stay in Scotland. After the fall of Constantinople in 1204, it is said that the Crusaders took his relics to Amalfi. From there the despot Thomas Palaeologus sent his head to the pope in Rome in 1461 – where it became one of the most treasured possessions of St Peter's – until it was sent to the church in Constantinople by Paul VI. In art Andrew is depicted with a normal Latin cross in the most ancient examples. The saltire cross 'X', commonly called St Andrew's Cross, and which represents Scotland on the Union Jack, was associated with him from the 10th century.

(adapted from www.parishpump.co.uk)

All Saints: a church in 10 11 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 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.

Last month's photograph was our 10th and therefore expected to mark the end of this series – however, following on from his picture of the spiral staircase to the tower in September, Chris Pearce sent us this image which we wanted to share with you.



Chris writes: *The photo of the boiler room shows the shiny new boiler (the big white box on the wall) and lots of new pipework which connects boiler to heat exchanger (the small rectangular metal thing fixed to the floor on the left) which then passes the heat to the existing heating pipework. We have a leak in the pipework which Daniel Wilson has fixed once but which needs looking at again.*

The new boiler system was paid for by donations from the last fundraising. It was designed so that it is separated from the old heating system and can therefore be adapted to any new heating system if/when we reorder the church (for example, if we fitted underfloor heating).

There is also piles of candle wax which could be treated as an emergency back-up heating system... but is actually waiting for me to work out how to make candles.

This photo is a reminder not only that there are still many corners of the church campus which most of us rarely if ever see, but also of the importance of fundraising and of the massive amount of work that many individuals do behind the scenes to keep everything running.

Ben Noakes

On Sunday 7 November at 4pm, All Saints will be holding a musical service in memory of Gill Cole, celebrating the recent return to live singing in church, and also remembering John Davies, who died last month. This will include hymns suggested by groups from within the church, and representatives from other musical organisations that Gill was involved in have been invited. We hope to see as many people as possible there.

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	Des Workman	0121 443 5292
	Christine Powell	
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	Treasurer
	Stuart Blissitt	Vacant	Steve Brittle, 01905 772171
Members	Jim Andrew	Liz Fletcher	Chris Watts (Warden)
	Margaret Andrew	Marilyn Hull	Claire Wesley (Reader)
	Fiona Briggs	Brian Miles	Daniel Wilson
	Martha Ann Brookes	John Parkin (Reader)	Sarah Wilson
	Philip Brookes	Chris Pearce (Warden)	Des Workman
	Andy Cuthbert	Vivien Tilsley	
	Tim Cuthbertson	David Warbrick (Vicar)	

All Saints Community Development Company (ASCDC)

Chair	Andy Savage	c/o 0121 444 0760	andy@allsaints-cdc.co.uk
Facilities Manager	Dave Priday	07732 137772	david@allsaints-cdc.co.uk
Administrator	Angela McDermott	0121 444 0760	angela@allsaints-cdc.co.uk
Hall & Room Bookings	Jayne Fitzpatrick	0121 443 4579	jayne@allsaints-cdc.co.uk
(9:30am-1:30pm, Tuesdays & Thursdays)			

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@allsaints-cdc.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

Administrator: Angela McDermott

Parish Office: 0121 444 0760

parishoffice@allsaints-cdc.co.uk

www.allsaintskingsheath.org.uk



THE CHURCH
OF ENGLAND