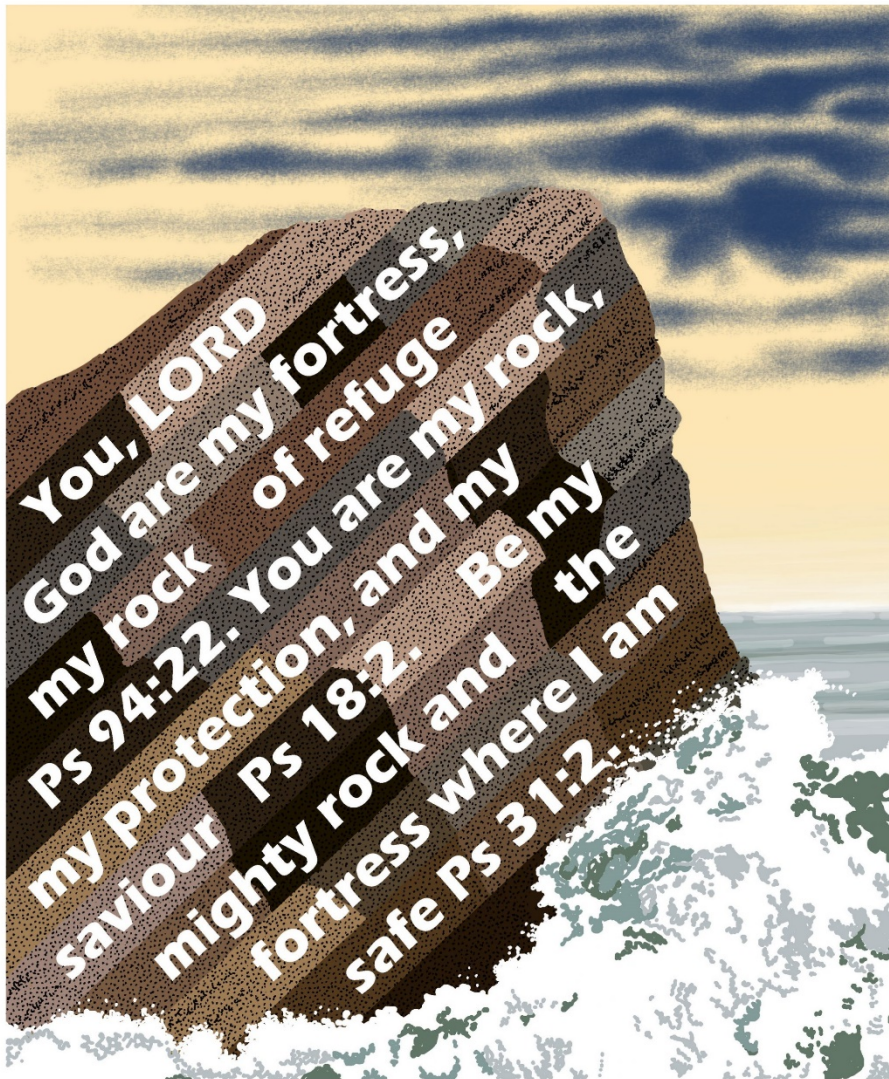


Saints Alive!

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



**July &
August 2021**



ALL SAINTS
KINGS HEATH

£1
(suggested donation)

From the vicarage

Dear friends and neighbours,

I love the stage, anticipating your holiday, when you get the OS Explorer map for the area you are staying in. It crackles as you open it for the first time. The clusters of buildings tell you which little settlements are ancient and which are modern. The contours start revealing the slopes, ridges and plains. The blue shows the rivers' meanderings. There's a forest. There's an old burial mound or ancient earthworks. It whets your appetite for discovery of the new landscape in three dimensions, and all the promise of Sabbath time somewhere new. You start to dream of daily walks along those little dotted green lines, the reality of the land entering your body, your muscle memory. You can tell a lot from the map, but you can't wait to feel the atmosphere and catch the hidden details of elevation. Maps are beautiful, helpful things. They can help us find our place and help us navigate as we move around. Perhaps you are travelling somewhere this summer.

As I write, Hungary is introducing laws akin to Margaret Thatcher's pernicious Clause 28, banning what was bizarrely termed the 'promotion' of homosexuality in schools. Cruel, confusing and deeply disrespectful, it revealed one of the strangest things about homophobia: the sense that someone being gay somehow takes something off people who aren't. As Hungary makes the same terrible mistake as Britain did in the '80s, it emphasises how we need to find non-competitive space, non-threatening metaphors to help with reflection on this most precious aspect of our human being.

I find maps can be a helpful metaphor when trying to show how we needn't be threatened by diverse expressions of sexuality. We may find ourselves located in different places in the landscape. From where we stand, there might be a high place in the distance that provides a trig point for our navigation. The other way, there might be another landmark. Between them we can measure where we are as we move. From another position on the map, someone might have quite different landmarks to navigate by and the feature we look at may seem quite different from over there.

Whatever our sexual identity and experience, seeing others with different experience is like seeing landmarks around us. We may go towards, away from, between. They each help us know where we are, who we are. Their presence is not a threat. No-one insists that you have to stand in the same place and see the world in the same way, but the different features of the landscape around us help us to know who and where we are.

It is absolutely fine for someone to regard heterosexual marriage as their most important navigational trig point for navigating sex and relationships. Someone else will see it differently from where they stand, but that's fine, too. They might be using quite different landmarks to navigate by, though, which is also surely fine. It's absolutely fine not to go over and explore that very different location you can see on the map over there. If you choose not to, of course, you deny yourself the chance to see the detail and be moved by the atmosphere, your knowledge remaining two-dimensional. If you did choose to get to know someone from there, however, you may deepen your knowledge and enjoyment of humanity. When you return to your own comfortable place, you may have a new understanding of yourself, too.

While not an inexhaustible metaphor, living with it for a while may free us from the sense that anyone else's pattern of life or family poses a threat to ours. It can open us up to enjoy diversity with a little more interest and a little less fear.

We know Jesus' family made an annual trip to the big city of Jerusalem. We know he spent time refreshing his soul in the wilderness, whose contours and crevices and big skies he must have come to know in detail. He certainly had lakeside jaunts. We know he took every opportunity to deepen his sympathy for the diverse humanity he encountered. Wherever you travel to this summer, in body or in imagination, may your horizons broaden, your sympathies deepen and your acceptance of your self be peacefully refreshed.

Best wishes,

David

Residential Silent Retreat In the Ignatian Tradition

Bookings are now being taken for this residential Retreat in the expectation that Retreat Houses will be open this summer.

The retreat is conducted in silence with experienced guides to work alongside you as you pray with scripture and other aids.

Individually-Guided Silent Retreat

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Monday pm – Sunday am, 6th -12th September 2021
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Guides: Rob Hingley and Anna O'Connor

£608

Book direct with Nicholaston House: contactus@nicholastonhouse.org, 01792 371317

<https://www.nicholastonhouse.org/>

*For further information contact Rev Rob Hingley
4 Adrian Croft, Moseley, Birmingham B13 9YF
(0121) 777 2171 rob.hingley@btinternet.com*

Our relationship with Malawi

I was not surprised when All Saints people responded generously to my appeal for goods to send to our sister dioceses in Malawi. Daniel Wilson and I took seven boxes of donated goods on 12 June. They were loaded on to a large container lorry, packed tightly with donations from other churches in Birmingham, and are now on their three-month-long journey to our fellow Christians in Malawi.

But it prompted me to ask some questions, which the diocesan Malawi officer Paul Bracher has helpfully answered. I wanted to know more about the nature of the relationship between churches in Birmingham and Malawi and whether it is truly reciprocal. I was worried that some of the items we sent, such as clothes, might undermine local people in Malawi who make and sell clothing. Could we be accused of being patronising?

The lorryload of donated goods is only one part of the diocesan relationship with Malawi. There is regular financial support and, normally, every two years there is a teacher skills share exchange. In 2019 a joint team of three Malawian teachers and three Birmingham teachers prepared and delivered training to other Malawian teachers. On the other hand, the Birmingham teachers reported how much they learnt from their Malawian colleagues and this September one of them is due to start work in the education department of Lake Diocese, Malawi. Several Malawians who have visited Birmingham, for example from the Mothers' Union, have brought spiritual richness and inspiration to the Birmingham parishes they have visited. Paul says: "In short, we may give materially, but we receive spiritually."

I wondered if the Malawians see the relationship as reciprocal. Paul replied honestly: "Some do and some don't." He gives an example of how his own partner church in Malawi has sent recordings of their choir and music, which have genuinely assisted his own church's worship here in Birmingham, which lacks musicians. There is now a move to build reciprocal relationships with parishes by designating financial support for particular priests, so that prayer can be more informed and reciprocated.

I also wondered if we could be seen as being patronising by sending clothing, for example. Paul said most people in Malawi live in rural areas and support themselves by farming so there is no clothing industry. There is also a strong tradition of sending sewing machines to help develop local clothing production. Paul said that if we make sure that clothing we send is in good repair and of good quality then it is a fair alternative to taking it to the local charity shop. We are talking about a situation where poverty is often so severe that people have almost no money – he gives the example of taking pencils into a classroom and it was as if they were bars of gold, the children were so excited.

So I feel it is important to ask questions and, although I have been to Malawi, I learnt a lot from Paul Bracher's responses. I learnt that there is a strong diocesan relationship which is made as reciprocal and respectful as possible, and so the question is – does All Saints want to play a larger part in it?

Ruth Tetlow

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

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

Middleton Road

The growth in the shared values of love and caring in two small roads in Kings Heath.

During the early months of this year, sunflower seeds were popped through the letterboxes of all the houses on Albert Road and Middleton Road, where I live, by the Community Association. This is symbolic, I feel, of the caring seeds that sprouted a while ago, steadily increasing those same values so wonderfully evident in these two roads.

In 1985 Philip and I moved to Middleton Road, here in Kings Heath. I could not have known then how splendidly this community could grow. A century before it was called Rabbit Lane (the road, not the community!), its narrowness of a past time drawing curses from the drivers of modern-day cars and delivery vehicles. The roads led to the farm where now the school stands; the hens roosted in the trees to avoid the Alsations owned by the farmer. The Victorian houses that were built in the 19th century stand proudly now – mostly. A space was rendered by the Germans much later when some houses were obliterated by a bomb. Fast-forward to the 1960s and the council built a Community Centre and bungalows for the elderly; flats were also built.

Skip forward again to our experience in 1985. There were folk who said good morning, a few known and immediate neighbours having regular coffees with those closest to them, P visiting a bedridden lady, an awareness by some of an elderly person in distress close by, but not to match the warmth, the interactions, the supports that have grown since.

There had been a group called 'The Forget-me-Nots', older ladies who had met up at the Community Centre, for chats and fun. This had fizzled over time.

By 2013 to 2016, after discussion with the council, and with great help from a younger resident who worked for the council and aid from residents with skills in communication (and tenacity), the Community Centre was made available for all sorts of joys. A film club (before this some of us had met to watch videos in one another's houses) and fish and chip lunches were planned and well advertised. Always packed. Music concerts too, links to the local schools established for Christmas carols. Craft displays by locals featured woodwork, photography, painting, beadwork and more. You would be amazed at the talent around us, both from the working and newly retired; the Forget-me-Not Girls could again enjoy natters with food. And it seems that long-term and new folk fostered this development with gatherings, interests, music and, yes, FUN.

PS, AP, PB and C have been and are skilled and ebullient organisers, to name but a few; also S and O gather together folk for music. O organises a twice-yearly street tidy, and folk get to say hello through this practical work. Contact is made with the university drama department. A WONDERFUL party for the gentleman who was a hundred years old. A conscious effort was made to put on things to appeal broadly. All combined with no pressure on any who felt less able to perform for whatever reason.

All this as I have described, has fed the growth of precious abstract qualities: kindness, mindfulness, awareness, compassion and laughter, each bonding people within and around to build similar attitudes.

Come COVID-19, how this structure helped you can imagine. To create this in the setting of a huge city main road could be more difficult, but impossible...?

Di Edwards

Low traffic neighbourhoods

Margaret Healey-Pollett writes: These days, a journey along Vicarage Road reveals a lively local debate about achieving clean air and about perceptions of the low traffic neighbourhoods. In rising to the challenge we all face, to take better care of our common home, the question of reducing our car miles and promoting active travel has become a key local issue. Local resident Jim Smithson of Pushbikes has written a blog entitled Why Birmingham needs low traffic neighbourhoods. Here is an extract from it – the full text, plus other interesting information, may be found on the Pushbikes website: <https://www.pushbikes.org.uk/>.

When I passed my driving test in 1996, I did what was usual and started driving everywhere on a road network that was designed for that purpose. I didn't realise the damage that this habit was doing. As the number of car miles increased, so they began to fill side roads that allowed through traffic; increasing congestion, pollution and danger for everyone and taking over streets that previously had been quiet enough for children to play on and neighbours to socialise and talk.

In 1993, 3,500 million vehicle miles were travelled on Birmingham roads. By 2019 this figure had gone up to 4,250 million vehicle miles.

Jan Gehl, a Danish architect and urban design consultant who has worked in cities around the world, says:¹

“The other big thing that happened in the 1960s (at the same time as Modernist planning) was the car invasion – filling all the voids of our cities. And filling the interest of the politicians and the planners. Every city had a traffic department that counted cars but no city had a department for people and public spaces. No city had any knowledge of how their cities were being used by people – but they did know how traffic used the city. The influx of cars further confused the sense of scale – because to get traffic moving it needed a lot of room and when cars park they needed large spaces.”

“If you invite more cars, you get more cars. If you make more streets better for cars you get more traffic.” ...

(I've missed off the ending of the second part; I'll come back to it later.)

Is there a different, more equitable, safer and healthier way of using the roads in our city? That's the question some of my neighbours and I asked back in 2018 that led us to campaign for change.

In 1972, the same year the Aston Expressway was opened, a movement developed in the Netherlands called 'Stop de Kindermoord', which translated means 'Stop the Child Murder'.² It was a grass-roots movement against the danger posed by cars to vulnerable road users. It took its name from the headline of an article written by journalist Vic Langenhoff whose six-year-old daughter had been killed by a car whilst she was cycling to school.

The people successfully demanded changes. These took the shape of protected cycle paths on main roads where bicycles and cars are separated from one another. Smaller side roads became 'cycle streets' ('fietsstraat') where cars and bicycles mix, but crucially on the cycle streets cars have access but not priority; cars are required to act as guests. Many of these cycle streets have through traffic filtered from them using bollards.³

¹ <https://www.environmentshow.com/jan-gehl-quotes/>

² [Why is cycling so popular in the Netherlands? - BBC News](#)

³ <https://www.cycling-embassy.org.uk/category/tags/fietsstraat>



(Image credits: <https://www.cycling-embassy.org.uk>)

These filtered roads are a vital part of the cycling infrastructure, especially for less confident and younger people, in providing a network of safe cycling routes that link up with the larger protected cycle paths. They also provide nicer, safer areas to walk through, scoot or use a mobility scooter, to stop and chat with neighbours, and for children to play independently.

In the UK this type of infrastructure is provided by modal filters and low traffic neighbourhoods. There are lots of roads like this around the UK that have been quietly providing safer streets to enjoy for decades. Unfortunately, there are too few of them to provide a cohesive network of safe cycling routes that link up with protected cycle paths and public transport routes, that would otherwise curb the year-on-year increase in car use.

Filtering through traffic out from our side roads is not radical. It aligns with our road classification system:

- A roads – major roads intended to provide large-scale transport links within or between areas.
- B roads – roads intended to connect different areas, and to feed traffic between A roads and smaller roads on the network.
- Unclassified – local roads intended for local traffic. The vast majority (60%) of roads in the UK fall within this category.⁴

Most of the roads in Birmingham are unclassified and not intended to be through roads for cars. Filtering out through traffic from side roads reclaims and opens up safer, more equitable neighbourhoods for people to adopt active travel in safety.

Main roads are designed to handle traffic: they have traffic lights, pedestrian crossings and refuges, parking restrictions, multiple lanes and turning lanes, traffic enforcement measures and barriers at major junctions to protect pedestrians. Side roads intended for local traffic tend to be narrower, have cars parked on them right up to corners impeding sight lines, far fewer safe crossing points and a mix of motor vehicles with pedestrians, children, cyclists, delivery vehicles creating far more hazards to a vulnerable public. This is supported by a study that found motor vehicles on minor roads create more pedestrian casualties than motor vehicles travelling the same distance on major roads.⁵

⁴ <https://www.gov.uk/government/publications/guidance-on-road-classification-and-the-primary-route-network/guidance-on-road-classification-and-the-primary-route-network#chapter3>

⁵ <https://www.icevirtuallibrary.com/doi/pdf/10.1680/jmuen.16.00068>

The Netherlands is not the only example of the benefits of restricting urban traffic on side roads, and reallocating road space to protected cycle paths. There are examples of this approach succeeding or being trialled in Germany, Belgium, France, Spain, Denmark, Norway, Canada, America and New Zealand.

Other benefits of active travel are: exercise to help with weight loss; mental health benefits of physical activity; stronger communities and less loneliness when people linger and socialise on quieter, safer roads; increased independence for children allowed out by themselves due to reduced traffic danger; economic benefits to local shops created by more people walking and cycling to them; and the reduction of transport-related CO₂ emissions.

I am aware of the current high-profile opposition to low traffic neighbourhoods and protected cycle paths. As a local volunteer campaigner, I have been publicly challenged and occasionally personally verbally attacked by neighbours, other members of the public and even an MP. I understand that change always comes with opposition and empathise with some of the concerns, especially my neighbours who live on categorised main roads that attribute changes in traffic levels to the recent low traffic neighbourhoods. On that point, I refer to older low traffic neighbourhoods in Birmingham that no longer cause issues, and a recent tweet⁶ by Chris Boardman, who is a far better communicator than me, in response to a Kings Heath resident complaining about displaced traffic:

“I hear this a lot...

The problem is too many cars, which is exposed when you put them back where they were supposed to be (main roads). If we don't make space for travelling differently, how do we break the cycle?

There is no ‘planning’ that will magically fix this. It's hard.”

Of the other concerns raised, there is much research and even more opinion that is variously cited and attacked by people on both sides of the debate. In my view the weight of evidence and examples from around the world demonstrate huge and varied benefits from low traffic neighbourhoods and cycle paths with no realistic alternative method of achieving the same positive outcomes.

To my neighbours and local politicians pushing for the schemes to be delayed for a ‘rethink’: I appreciate that most of them will be suggesting this with good intentions. However, I ask them to consider the 50 years that have passed since the ‘Stop the Child Murder’ movement in the Netherlands, and I suggest our country has delayed making our roads safer for pedestrians and cyclists for long enough. Now is the time to improve the way we travel around Birmingham.

I would like to end this post on a message of optimism by revisiting the incomplete Jan Gehl quote above; the full quote is:

“If you invite more cars, you get more cars. If you make more streets better for cars you get more traffic. If you make more bicycle infrastructure you get more bicycles. If you invite people to walk more and use public spaces more, you get more life in the city. You get what you invite.”

⁶ <https://twitter.com/Chris Boardman/status/1394339471403982849?s=20>

Music Matters

I come with joy and Joy to the world; canticles and anthems; from a thousand tongues (well, a large number, certainly) singing to humming behind face masks: music at All Saints in 2020.

Since 2019, in the July & August issue of the magazine we have looked back to see how many different hymns had been sung at All Saints in the previous calendar year, so here goes for 2020...

It hardly needs to be said that 2020 was a rather different year from those preceding it – for six months of it there were no services in church at all, and for another three we were unable to have any congregational singing or choir as part of the services which were able to take place. These restrictions on group singing were (and continue to be) a cause of great upset and sadness for many; that said, despite the various difficulties, All Saints was able to continue to make a musical offering as part of weekly worship throughout the year: one of the surprise pleasures of 2020 was how, despite distance or isolation, in some ways the recorded service brought us close together. We then provided what live music we could when church was open.

During 2020, then, music was programmed for 58 services (only three fewer than in 2019) – some in church, some recorded only, and some both, as follows:

- Eight sung Parish Communion and three All Age Worship services at 10:00 on Sundays in January, February and early March, plus an evening Ash Wednesday service.
- 21 Sunday services (mostly following the Morning Prayer order of service, with Holy Communion orders on some high days and holy days and a few All Age Worships) plus services for Maundy Thursday and Good Friday recorded during, and in the early stages of reopening after, the first lockdown.
- 12 services at 10:00 on Sundays, also recorded between August and November (and including a pilot reopening service in July attended by members of the Ministry and Pastoral Teams and the PCC).
- Four more recorded Morning Prayer services for Sundays during the second, month-long lockdown, plus recorded Candlelight and Children's Carol Services (the latter masterminded by Verity Brookes) which distancing regulations could not allow to happen in person.
- A further four Holy Communion services at 10:00 on Sundays in December, plus one to cover Midnight Mass/Christmas Day – these were all also recorded.

(We haven't included in any calculations the Wednesday services, when they were able to take place early in 2020 – when a hymn is sung at these we almost always simply repeat one from the previous Sunday – or weddings, funerals and standalone baptisms.)

These 58 services included 207 different congregational hymns: given the lack of congregational singing in much of 2020 I use the word apologetically and with reservation, and only in lieu of a better way of describing the (usually four) hymns that, in 'normal' times, would be sung by all at various points during a service – in a Parish Communion, for instance, these are at the start, before the Gospel, at the offertory, and before the blessing and dismissal. The Morning Prayer order also offers four slots for hymns; All Age Worship is flexible and the number of songs included varies from month to month; and the carol services are different again. We know, at least, that these hymns will

have been hummed along to when in church, sung with gusto in the privacy of people's homes, or listened to by parishioners following the words as part of a service provided online.

Of those 207 different hymns, one featured in three services – *Hark, the herald-angels sing* in both recorded carol services and in the order for Midnight Mass/Christmas Day – and 22 appeared twice: I wonder if these are pieces that you would have expected to have come up more than once during the year? To satisfy any curiosity over this (you never know...) here are those 22:

*All my hope on God is founded
And can it be
Eternal Father, strong to save
Father, hear the prayer we offer¹
For Mary, mother of our Lord
Forty days and forty nights
I am a new creation
I come with joy
Immortal, invisible, God only wise²
Jesu, lover of my soul
Jesus Christ is waiting*

*Jesus shall take the highest honour
Joy to the world
Lead us, heavenly Father, lead us
Lord, we come to ask your healing
Meekness and majesty
O come, all ye faithful
O, for a thousand tongues to sing³
O worship the Lord in the beauty of holiness
Rejoice, the Lord is King
Thou, whose almighty word
When I needed a neighbour*

Immediately noticeable from the above is the relative lack of repetition in 2020 – during the previous calendar year, for instance, 38 hymns appeared twice as congregational hymns and seven were sung three times, and these numbers were similar in 2018. This was a deliberate decision to provide, in the absence of live singing for much of the year, a good amount of variety; it also gave us an opportunity to introduce new items and include less well-known ones, some of which we might not normally sing as part of a service (the epic *I bind unto myself today*, for instance) and many that will surely make an appearance when we are singing together again. Most of the 22 listed above were selected once before lockdown and once as recordings; very few recordings were used twice.

The majority of these congregational hymns were from our *Complete Anglican Hymns Old & New* (sometimes with different tunes or arrangements), but 16 were from other books. Of the 207, three also featured before the service (this 'slot' was used rarely from mid-March onwards, with only the occasional introit in a recorded service) and five during communion. Before services a further five items from our book and nine from alternative sources were sung; in the communion slot a further 17 pieces from *CAHON* appeared, along with 23 from elsewhere (and *I give you a new commandment* was sung both before a service and during communion). Actually, to refer to this as 'during communion' in 2020 is another misnomer – Morning Prayer is not a Eucharistic service and so has space for an anthem rather than what we usually call 'music during communion', and this anthem slot gave us a chance to use some livelier, more upbeat pieces (*Jesus is risen, alleluia; God has gone up with a shout of rejoicing* at Ascension; an arrangement of *When, in our music, God is glorified*) than we might sing more reflectively while communion is being administered in church.

In addition to the above, in the early part of the year pieces of service music (the Murray setting, Ukrainian Kyrie, Roger Jones Sanctus & Benedictus etc) were sung multiple times, as were *Yesterday, today, for ever* and *Holy, holy, holy is the Lord* for the children's return. Some service music, such as

¹ A return to form for this hymn, which was our most-sung in 2018 and then didn't feature at all the following year.

² Plus its use, with, it must be said, somewhat amended words, in the pantomime – the ode to the giant "Enormous, invincible..."

³ Sung to a different tune on each occasion, **Lyngham** and **Richmond**.

the Salazar Gloria, was recorded for use with occasional online orders of service, but when we have been in church since March the Gloria and Eucharistic Prayer have been said rather than sung. Other 'extras' occasionally appeared as part of this service music: chants such as *Jesus, remember me* and *Love is the touch*, or *Dignity and Grace* at footwashing in the Maundy Thursday service. In addition to our usual inclusion of psalms in services during Advent and Lent, each week when Morning Prayer was used a sung psalm or canticle was recorded, increasing our musical repertoire in this area.

Almost as interesting as those we did, are the items that we didn't sing: the previous year's most featured piece, *For the beauty of the earth, Great is thy faithfulness* (for a second successive year, although we have since rectified this in 2021!), *Alleluia, sing to Jesus, Do not be afraid* and *Tell out, my soul* are among the well-known hymns that didn't feature at all in 2020, although the tune for that final one, **Woodlands**, did pop up with the words of *Go forth and tell* and *Sing choirs of heaven*.

Speaking of tunes, obviously those to which we sing the hymns which appeared two or three times featured prominently, with particular nods to **Ar hyd y nos** (along with *Lord, we come to ask your healing* twice it also went alongside *For the fruits of his creation*), **Noël Nouvelet** (*Now the green blade riseth* along with the two airings for *Jesus Christ is waiting*) and **Lux Eoi** (*Alleluia, alleluia, hearts to heaven and voices raise* and a Gloria sung throughout Epiphany) and honourable mentions to **Abbot's Leigh**, **Blaenwern**, **Bunessan**, **Daily, Daily**, **O Waly Waly**, **Personent Hodie (Theoderic)**, **Regent Square**, **Richmond**, **Slane** and **Winchester New**, all of which featured twice with different sets of words each time. (Many bonus points if you know which – answers in the next issue!)

Last year, then, 248 hymns and songs were put online, plus some service music as mentioned – and we must also thank the many people who have recorded readings, intercessions and voluntaries; provided instrumental music in church; and all who were able to contribute to our congregational recordings of *Thine be the glory*, *The spirit lives to set us free* and *Hark, the herald-angels sing* or record the three choir items and various carols at our Christmas choir rehearsal in December. We look forward hopefully to restarting communal singing soon; as always we're extremely appreciative of our fellow musicians, encouraging congregation and supportive clergy, and we welcome any suggestions and discussions about music in services so do keep in touch with any thoughts! And one final, completely meaningless, statistic: a hymn from the main section of *CAHON* was proportionally most likely to get into an All Saints service in 2020 if numbered 1-99, or in the 700s. So there you go.

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Get involved...!

We are always pleased to receive contributions for the magazine – including reviews, hearing about what you have been able to do over the summer, 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

Warden's musings

Welcome to the summer edition of the magazine! How did THAT happen...?

As I write this, I am watching several fledgling dunnocks, a family of crows (the two 'babies' are almost as big as the parents but still begging!) and two baby squirrels cavorting around the garden. At present the squirrels are content to eat any bird seed dropped from the feeder by the garden birds who are either pickier or messier eaters. They have also developed a taste for the heads of the flowers which pop up all over what we refer to as our 'lawn'. I suspect the previous occupants of our house would be horrified at the number of rosette-forming plants (I think they are referred to as 'weeds' if they are growing where you don't want them to) and the volume of moss in what was a very nice lawn when we moved in. They did move because the garden was getting too much for them. If they spent their time on hands and knees digging the flowers out of the grass with a teaspoon and raking moss from the lawn, I'm not surprised they felt tired...

I've raked bits of the lawn and I estimate I get a wheelbarrowful of moss out of every two square metres (about a bucketful per square foot for those using imperial measurements). Anyway, Monty Don says we should let our lawns grow a bit wild for nature so I've been quite happy to let the moss and flowers spread across the lawn. As I have accepted their presence, this means they aren't weeds. Gardening can be so much less effort with the right state of mind. The flowers are quite pretty and I'm helping the cute little squirrels.

Unfortunately, they don't stay cute very long. Their parents are nasty destructive critters who have eaten all our strawberries while they are still green so I'm not really a squirrel fan. When these little ones graduate to terrorising my vegetable patch I may have to devise methods to persuade them to go elsewhere. I have caught some in a humane trap before (I was trying to catch a rat in the garden but rats are too clever – squirrels are a bit dim as evidenced by the fact I caught the same one twice) but I don't have the heart to dispatch them so had to just release them. I remember working with a project manager who caught squirrels who ate all the food on his bird table and released them in the local park. Convinced the same squirrel had returned, he took to driving it further and further away and finally experimented by painting a stripe of pink nail varnish on its head before releasing it on the other side of Birmingham. Sure enough, Sid Vicious the Punk Squirrel turned up at his bird table again a few weeks later. I think he shot it after that. Clever, resourceful creatures, but just don't know when to quit. Don't worry, I don't have an air rifle, so the Moseley Bog squirrel population will continue to increase unchecked.

We had a Standing Committee meeting recently and decided, on the basis of current lockdown extensions, that we will probably stick with the current pattern of services until the end of the summer holiday season. Diocesan advice tends to be more cautious than Government advice (and of course is not subject to exemptions if you're mates with a scruffy-looking bloke with deliberately unkempt blonde hair) so we don't expect the diocese to allow 'return to normal' until then. This gives time to plan and prepare to welcome children back and reinvigorate our worship. It will be wonderful to get back to singing in church, hymnbooks, children's lanterns, etc.

I also attended a meeting with churchwardens from the other churches in the Kings Heath/Stirchley/Cotteridge area which are part of the same 'oversight area'. It was interesting to hear what is going on at other churches and how they see their ministry and where congregations come from. This is the start of a regular dialogue, so I will hopefully update you on this in a future magazine.

Speaking of scruffy-looking blonde hair, we currently have six nests of pigeons in the top of the tower. Well, 'nests' are a rather generous description of what the pigeons lay their eggs in as they



are just a few twigs laid on top of a pile of dirt and pigeon droppings. They are currently quite ugly, hairy and unfeathered, some having just hatched when I went up to have a look last week (one looks curiously like Boris, as you can see from the picture...). I have to leave this current batch to grow old enough to be transplanted to the Square without becoming a seagull or rat snack, but then I will try to seal up the holes in the tower. I am still trying to find a company to come and fly hawks round the square. This would need to be done several times over the course of a month or two and it persuades the pigeons it is not a safe roosting site and they

move elsewhere. As a birdwatcher, I thought this would be very interesting, but alas, they feed their hawks first so they don't catch the pigeons.

By the time you read this, we should have had the tower inspected to check whether it is safe to remove the fencing around the south door. This a precursor to getting a quote for the repair work which will need scaffolding up around the tower and removal/replacement of the damaged stonework. This will cost the kind of money that causes our treasurer to weep quietly in PCC meetings, but will help to ensure that All Saints is here for future generations. I doubt they would let me have a ride in the cherry picker due to insurance but if they do I will try and get some pictures. The view from the tower is not very good as all the windows are louvred so you can only look down not out...

Finally, it has been ordination season. We will introduce Tariro, who joins us having been ordained last month, in a future edition and it was great to welcome her to church last week with the anticipation of another voice to add to the richness of ministry and worship at All Saints. Becky and I attended the priesting of Simon Foster at St Matthew's Church in the centre of Walsall. It sits on top of a prominent hill overlooking Walsall town centre (did you know some people have roof terraces – in Walsall!) and is next to the Blue Coat school. I found out later that Jenny Warbrick used to teach there. Simon will be priest at St Chad's Church in Lichfield which I used to walk past up to four times a day on my way to and from school. What a small world it is...

Anyway, it is 4:30pm on 29 June, so it is with a sense of impending doom, deepened by watching France beaten on penalties by Switzerland, that I will sign off to go and watch England vs Germany. Surely, it can't happen again in my lifetime...

Chris Pearce
Churchwarden

From the registers



Funerals – we remember:

Mr Graham Green, whose funeral took place at All Saints on 17 June

Mrs Margaret Sheppard, whose funeral took place at Robin Hood Crematorium

on 25 June

Crossword

Across

1. Sent out three times on a reconnaissance mission from Noah's ark (Genesis 8:8–12) (4)
3. "The vilest — who truly believes, that moment from Jesus a pardon receives" (8)
9. Described by the 19th-century MP Sir Wilfred Lawson as "the Devil in solution" (7)
10. "Whoever — his life for my sake will find it" (Matthew 10:39) (5)
11. King of Gezer (Joshua 10:33) (5)
12. Gideon's home town (Judges 6:11) (6)
14. The area under the jurisdiction of a primate, for example, Canterbury, York (13)
17. To him God promised that David would be king (1 Chronicles 11:3) (6)
19. A descendant of Aaron who was not allowed to offer food to God (Leviticus 21:20) (5)
22. "If any of you — wisdom, he should ask God" (James 1:5) (5)
23. I gain me (anag.) (7)
24. Relating to the armed forces (1 Chronicles 5:18) (8)
25. Title given to 2 Down (abbrev.) (4)

Down

1. Greek coins (Acts 19:19) (8)
2. Church of England incumbent (5)
4. What Epaphroditus was to Paul (Philippians 2:25) (6-7)
5. Mother of David's sixth son (2 Samuel 3:5) (5)
6. "We are hard pressed on every side, but not crushed; perplexed, but not in — " (2 Corinthians 4:8) (7)
7. It destroys treasures on earth (Matthew 6:19) (4)
8. It threatened Paul in Jerusalem (Acts 21:35) (3,3)
13. Well-known Reference Bible that espoused dispensationalism (8)
15. Where the choir sits in a parish church (7)
16. Real do (anag.) (6)
18. "Martha, Martha... you are worried and — about many things" (Luke 10:41) (5)
20. "One man considers one day more sacred than another; another man considers every day — " (Romans 14:5) (5)
21. A place with twelve springs and 70 palm trees where the Israelites camped (Exodus 15:27) (4)

Stories of Hope and Home

Thanks to Chris Watts for information about this project from its co-ordinator Steph Neville at Carrs Lane Church.

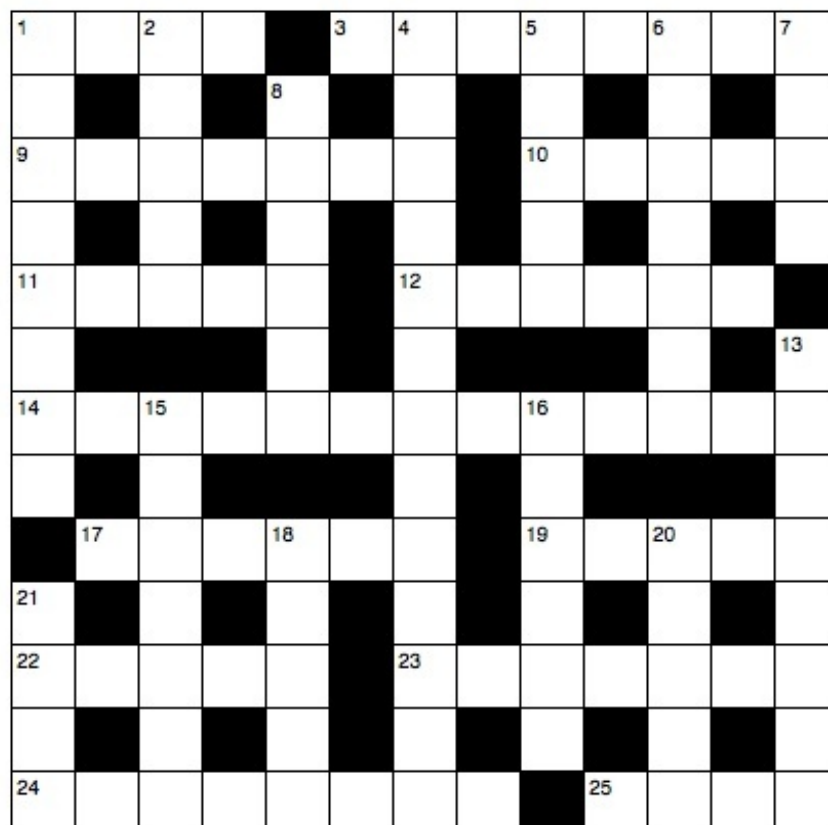
Stories of Hope and Home is a storytelling project offering asylum seekers and refugees a space to share their stories and others a space to hear them. The aim is to empower those who have been forced to flee and seek refuge to recognise the value of the stories of their humanity, and to create spaces of powerful personal encounter in order to challenge and change perceptions around these issues.

Soaring with Clipped Wings

This book is self-published by Stories of Hope and Home and contains poetry written over the past 18 months by the members of the group (36 people from 22 countries were involved). It is being sold first and foremost because we think their words are beautiful and we want to share them, but it is also a fundraiser for the project. You can listen to one of the poems at the following link: <https://www.youtube.com/watch?v=Oal0mwQKAFY>.

Copies of the poetry book are for sale and cost £5. These will be on sale in church on Sunday 4 July and/or Sun 18 July; please have your £5 ready to put in a pot on the table and take a copy with you. Copies will be on a table and are distanced from one another, so you only need to touch the copy you are taking. If you are not in church on that date and would like to order a copy, please email Chris Watts on chris290166@gmail.com to place your order.

If you wish to order a set of the books (for use or distribution within a school/college/youth group/discussion group etc), or for further information about the project, then please contact the project coordinator Steph Neville via email (info@storiesofhome.org.uk) or visit the project website: <https://storiesofhopeandhome.blogspot.com/>.



Know your saints

1 July – Theobald

If you are thinking of turning your back on wealth and privilege, in order to do something that you feel God is calling you to do, St Theobald (1017-66) may be the saint for you. He was born into an aristocratic family at Provins in France, but became a hermit with a fellow ex-soldier in the Pettingen Forest in Luxembourg. They later moved to Salanigo in Italy. Theobald's holy life attracted so many followers that he was canonised by Pope Alexander II in 1073.

25 July – James the Apostle

James and his brother John were sons of Zebedee and fishermen from Galilee – the “sons of thunder”, as the gospel writers describe their impetuous characters and fiery tempers.

James stands out on three accounts: he was one of the three disciples who witnessed the Transfiguration of Christ; Jesus took him, along with Peter and John, to ‘watch’ with him in the garden of Gethsemane; and finally, he went on to be the first apostle to die for the Christian faith, when in the year 44 King Herod Agrippa put him to the sword in Jerusalem at Passover time.

In the centuries following his death, James became associated with the evangelising of Spain. The heyday of the cult of Santiago de Compostela was from the 12th century to the 15th, and the pilgrimage to Compostela became one of the most important of medieval Christendom. This in time transformed the iconography of James, and his emblems became the pilgrim's hat and the scallop-shell of Compostela. Over 400 English churches have been dedicated to James.

27 & 28 August – Monica & Augustine

On consecutive days this month, the Christian Church celebrates a mother and her son: the mother is Monica and her son, Augustine. The story of their relationship and how, after a long process, they both came to share the same Christian faith is a moving one, and perhaps has a message for anxious parents today.

Augustine was born in 354 and grew up in north Africa in the area we now call Algeria. His mother, Monica, was a deeply committed Christian; his father was not. In those circumstances she was deeply (one might say desperately) concerned that her clever young son should also believe and be baptised. But, in the way of wilful offspring, he steadfastly refused. Eventually Monica's patience ran out: she stood outside the priest's house and noisily asked why a mother's anxious prayers had not been answered. He appeared at a window and rebuked her. “It is not possible,” he said, “that God has not heard your prayers and will answer them in his own way.”

He was right, but it took a long while. By now Augustine had a mistress and a young son, and had moved to Milan, where he became Public Orator. However, it eventually happened – a moment of conversion in a garden, instruction and then baptism by the great Bishop Ambrose of Milan. Monica's prayers were answered. Her gifted son was ordained and shortly became a bishop in Hippo, north Africa, and one of the greatest theologians and teachers of the Christian Church. Monica died the year before that happened, but I think we may assume that she died content. Her priest many years earlier had been right!

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

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>	
To: The Manager	
Address: _____ _____	
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Please pay to HSBC PLC, Kings Heath Birmingham Branch	
Sort Code: 40-11-15	
For the credit of:	
The PCC of Kings Heath Parish 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.....	
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My Sort Code: _____ My Account Number: _____	
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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
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.



Catering for the community

07546 946455

allsaintscatering@outlook.com

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

Laughter lines

Probably apocryphal, but we hope that these anecdotes will still raise a smile...

The rector announced: "After the blessing, the bishop will leave and we shall sing *Now thank we all our God.*"

Seen in a parish newsletter: "Prayers for peace this month have been cancelled because of the new vicar coming to St Christopher's."

A South London clergyman, appointed to another living, received a letter from a firm of furniture removers. It stated: "In the last year, we have removed 40 South London clergymen, to the entire satisfaction of all concerned."

If any readers have either a single bed or a man's bicycle to enable the vicar to get around his scattered parish, Mr Jones would be pleased to collect them.

Overheard in the vestry: "The congregation's a bit thin this morning," said the vicar. "Did you tell them I was preaching?" "No, vicar, I didn't," replied the churchwarden. "But you know how things get out."

The bishop had come to dedicate a sophisticated public address system. Being unsure as to whether the microphone had been switched on or not, he tapped it gently with seemingly no result. So, leaning very close to the microphone, he said in a loud whisper which echoed round the church: "There is something wrong with this microphone" – to which the well-trained and responsive congregation replied: "And also with you."

At a crowded church meeting the vicar asked: "Can you all hear me at the back?" A voice at the back said: "Yes, I can hear you perfectly well but I don't mind changing with somebody who can't."

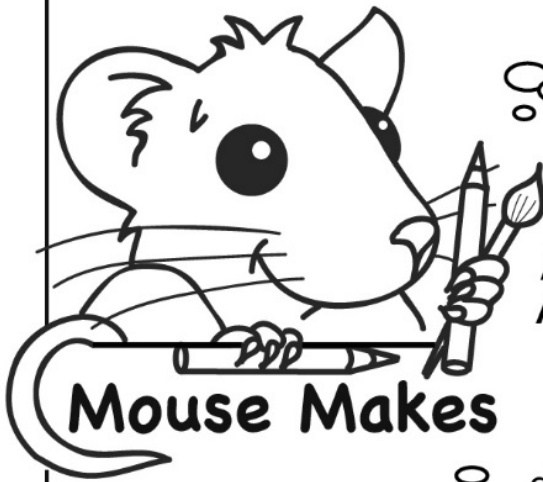
Advertisement seen in the *Methodist Recorder*: "Flat to let – to retired Christian."

At a school nativity play in Derby, three six-year-olds were cast as the Kings. Presenting their gifts at the stable, the first said: "Gold," the second: "Myrrh," and the third: "And Frank sent this."

Did you hear about the vicar who vetoed the request by the PCC for a chandelier in church, saying: "I would have to write the order for it and I can't spell the word, and furthermore we have no-one in the parish who can play it."

A small boy stunned his parents when he began to empty his pockets of coins. Finally, his mother asked him where he had got all that money. "At church," the boy replied nonchalantly. "They have bowls of it there."

The sacristan was in a hurry to inform the congregation that their minister had recovered from an illness, so she put the following notice outside the church: "God is good. The vicar is better."



Read the full story in
Luke 10:25-37

The Parable of the Good Samaritan

A man asked Jesus "Who is my neighbour?" and Jesus replied with this parable:

A man was attacked by robbers, they tore his clothes, beat him and left him almost dead. A priest saw him but walked by on the other side. A Levite saw him but walked by on the other side. A Samaritan saw him and took pity on him, he poured oil and wine on his wounds and then bandaged them. He lifted the man onto his donkey, took him to an inn and cared for him.

The next day he gave the innkeeper two denarii to look after the man until he returned.

Which of the three travellers do you think was the neighbour to the man who was attacked?



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

JESUS • PARABLE • JERUSALEM • JERICHO • JOURNEY • MAN • ROBBERS • SAW
CLOTHES • DOWN • ROAD • PRIEST • PASSED • PLACE • SIDE • LEVITE • CARE
GOOD • SAMARITAN • COMPASSION • BOUND • WOUNDS • POURED • OIL
WINE • MERCY • INN • TWO • DENARII • REPAY • BACK • NEIGHBOUR • GO DO

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.

With the year or more that we have just had, anyone could be forgiven for forgetting what some of the spaces at All Saints look like – certainly for me it was slightly strange to go into a room that I used to spend a lot of time in, leading choir rehearsals before services each Sunday, for the first time in 15 months to take the photo for this issue.



It shows the Chapel Room, one of the multipurpose spaces at the 'back' (west end) of the church, and the picture gives a suggestion of some of the uses that the room would normally be put to – in addition to choir and other musical rehearsals these have included (among many others) meetings and Junior Church sessions, and as a space in which other church communities can hold services. Next to the Chapel is the slightly larger and similarly versatile Marjorie Allen Room, named after Marjorie Allen who died in 2003 and, as Margaret Shepherd writes in her history covering All Saints in the years 1960-2010, had been "a member of All Saints all her life ... secretary of the Development Project from its inception and an enthusiastic upholder of the scheme". (The

baby grand piano that we are very fortunate to have in church had belonged to Marjorie Allen, and was given by her family in her memory.)

These rooms at the back of church – including the refurbished South Vestry which also sometimes serves as a meeting space – formed part of Phase 1 of the Development Project and came into use in September 2008.

Ben Noakes

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 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 Thickett 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@allsaintscentrehk.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 the service online via the website and newsletter
for those required to stay 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

parishoffice@allsaintscentrehk.co.uk

www.allsaintskingsheath.org.uk



**THE CHURCH
OF ENGLAND**