

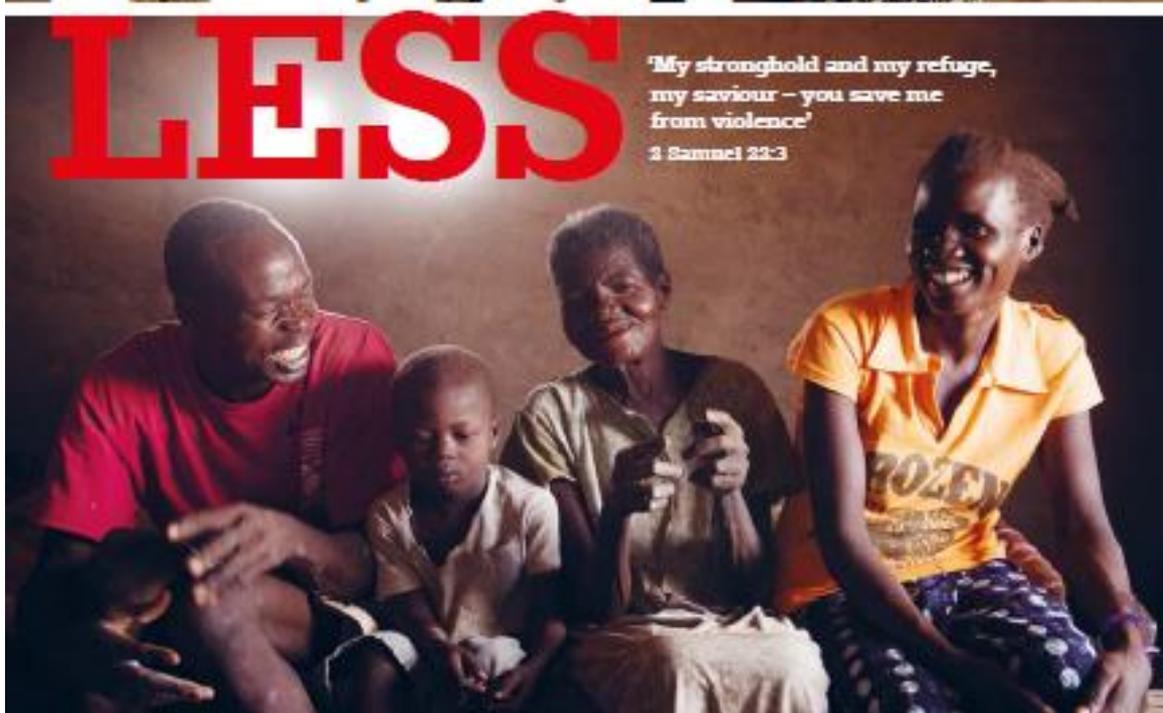
Journey



FEAR

LESS

'My stronghold and my refuge,
my saviour - you save me
from violence'
2 Samuel 22:3



War tears lives apart. Love can piece them back together.

Lord, make us instruments of your peace.
Give, act and pray this Christian Aid Week.

The continuing story

of

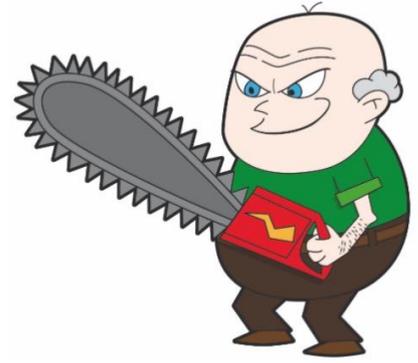
The Church at Carrs Lane

May 2014

Minister's Letter

Dear friends,

We have a new 'toy' at the manse...but not one which I am ever likely to use! To be direct, we have acquired a chainsaw: we burn wood on the fires at Torquay and people have been extremely generous in keeping us supplied with logs...but some of the pieces are fairly substantial and require reduction into smaller, more manageable chunks for burning. Hence the acquisition of the means of chopping up logs without expending too much energy. I don't think that anybody will be *too* surprised that I am not sharing directly in the process: candidly, my coordination is not particularly good...and my track record for slicing through lawnmower and hedge trimmer cables is unenviable. I don't know exactly *why* it happens as often as it does, but the facts are beyond question. All things considered, I am more than a little bit *scared* of the chainsaw and am happy to leave its use to others.



Power brings responsibilities as well as possibilities; power can destroy as well as 'build up'; if power is to be harnessed aright, then teaching – training – may well be required; the true potential of power is only realised, if there is a very clear sense of purpose. As we move through May, we have plenty of time to work through the promise of the implications of Easter – 'new life' and the potential for transformation – and to prepare ourselves for Pentecost at the beginning of June, with its own particular promise of enabling power in the gift of the Spirit. I suspect that our default setting within many churches is one which sees us as largely 'powerless' – ineffective, all-but silent, branded as an irrelevance by many; from a theological perspective, we may be deeply uncomfortable thinking through issues of 'power', since the Jesus-way was manifestly one which turned worldly wisdom on its head...and we are painfully aware of so many examples of the misuse of power within faith communities in the past...and, sadly, in the present as well. So: is it possible to speak of 'power' in our churches in ways which are appropriate, helpful and godly?

I am sure that the answer has to be 'Yes'. We have to believe in the possibilities of transformation within society when Christian voices and Christians hands challenge injustice and work for change for the better. We have to believe still in the provision of purpose, hope and love within the lives of individuals. We continue to believe in values – and much, much more – which can withstand the worst onslaughts of worldly nonsense. The word 'power' does need to be handled with great care, but I wouldn't wish to see it jettisoned for good from the vocabulary of faith.

With much love in Christ,

Sunday Worship during May

Sunday 4 May

10.30am Morning worship led by Helen Pollard

We will be joined for worship by all the Moderators of the URC and their significant others! They are having a short holiday together...in Birmingham. After worship, they will be talking to Matthew and Steph about 'community'...and going on 'walkabout' with Neil R.

Worship will be followed by First Sunday Lunch – all welcome – and a short concert 'fronted' by Richard Silk, again, all welcome, no admission charge. Richard is perfectly happy for folk to bring food and drink into the concert!

Sunday 11 May

10.30am Morning worship, including the Lord's Supper, led by Neil Riches

Key passage: John 10.1 – 10

Worship will be followed by the monthly church meeting: all welcome. 'City of Sanctuary' will be the focus of our discussion in groups this month.

2.45pm for 3.00pm Children's Church...looking of the story of the woman at the well

6.00pm Circuit Praise: lively, informal worship with robust teaching

Sunday 18 May

10.30am Morning worship led by Neil Riches Key passage: John 14.1 – 14

Sunday 25 May

10.30am All-age Morning Worship led by Stephanie Njeru

Offertory

Please note that as the name of the church has now changed to THE CHURCH AT CARRS LANE when writing a cheque for your offertory, or anything else church related, this is the payee name you should write on the cheque.

Thank you

Notices

Future Sunday lunchtime concerts at Carrs Lane

18 May Romanesca Tre (recorder trio)
15 June Cristi Bacanu (violin).

Saturday 10 May Midlands Hospital Choir Concert in recognition of 100th anniversary of WWI - 3.00pm St Faith & St Laurence Church, Harborne. £9
susan.buckingham@blueyonder.co.uk.
07976 157225

Saturday 10 May Would you like to meet with other practitioners to explore the relationship between spirituality and your therapeutic or pastoral work? The next meeting of '*West Midlands Counselling with Spirit*' Network is at St Martins in the Bullring 10.00 am – 1.00pm Theme: Mindfulness and Mystery Part 2. Speakers: Maureen Slattery-Marsh & Juliet Fletcher. Email jmcounsellingwithspirit@yahoo.co.uk or sonas@slatterymarsh.com

Monday 12 May Midlands Christian Youth Movement – Mark Yaconelli Conference 10:00am – 4:00 pm at St John's College, Bramcote, Nottingham. As part of St John's College 150th year celebrations, MCYM are hosting a Mark Yaconelli conference on Sustaining your Spirituality for the Long Haul. Mark is a writer, community activist, youth worker, storyteller, husband, and father. He is the programme director for the Center for Engaged Compassion at Claremont School of Theology and a popular speaker and retreat leader throughout the USA and UK. Places will be allocated on a first-come, first-served basis. Cost incl lunch: £30 Booking essential in advance by contacting: Gill Benson, 0115 9683222 mcym@stjohns-nottm.ac.uk

Future events at the **Windermere Centre** May 12-15 Story and Song. May 30–1 April Discover the Authentic Self. June 2-5 Nordic choir. Contact Anne Veitch for more information.

Monday 12 May to Saturday 17 May Once again this year Birmingham Cathedral is planning its *Christian Aid Collection* in the Cathedral Precincts. We have been very grateful in past years for the involvement of members of the Church at Carrs Lane. If you can help this year at any time on the six days please email enquiries@birminghamcathedral.com with Christian Aid Collection in the subject line letting us know when you would be willing to collect and we'll get back to you with further details.

Thursday 15 May 'Folk in the Green' folk music presented by Colin McIlwaine, 7.30pm Hall Green Methodist & Sparkhill United Churches, Reddings Lane, B28 8TE. £5 call 0121 689 7499 email info@blairkessler.net.

Friday 16 – Sunday 18 May Holy Trinity Church, *Birchfield: Convention 2014*. Launching the church's 150th year of inauguration. Theme: Preparing for a new future, based on 1 Cor.3:9, an all ages event. Holy Trinity Church, Trinity Road, B20 3AG. Tel 0121 356 4241 www.holytrinity-church.co.uk

Now until 25 May *International Dance Festival Birmingham*, now in its fourth edition, is one of Europe's largest dance festivals. Events taking place across the city, some of them free. For details about ticket prices and venues go to idfb.co.uk/whats-on.

Tuesday 27 May The Faith Lives of Women and Girls 10:00am -12:45 at The Hub, Hazelwell B14 7NH. Nicola Slee will be exploring different aspects of the faith lives, gifts and needs of contemporary girls and women. What are some of the experiences and challenges that face them as they grow up and seek to find meaningful faith? What about the women of 'Generation A', older women who are often the backbone of churches yet can be trivialised and not regarded with theological seriousness? And what of women absorbed in the experience and challenges of motherhood, often juggling with professional work at the same time? What insights can research offer into the work of spiritual direction with women at different stages of their faith journeys? Nicola Slee is a poet and theologian, Research Fellow at the Queen's Foundation for Ecumenical Theological Education and author of numerous books and articles. Guests should book a place (£5) by emailing John Austen: john@jausten.freeserve.co.uk or tel: 0121 554 8882.

June 7/8 World Weekend of Prayer

The focus this year is child-friendly communities. Please save the date and join us wherever you are on this weekend as we turn to God together in prayer for a change of attitude and action by communities towards their children. More information from www.worldweekendofprayer.com.

Thursday 19 - Saturday 21 June *Encountering God in...* The URC Retreat Group and Westminster College invite you to share in a time to explore some of the ways in which we encounter God and God encounters us. Be amongst the first URC groups to enjoy the completely refurbished building at Westminster. Amidst prayer and hospitality share opportunities for dwelling upon the Bible, creativity and silence.

Saturday 12 July *Synod Roadshow at Carrs Lane*. Exact details to follow. Much of the time will be spent in small groups looking at some of the areas covered by workshops at the October synod (Finance/TRIO/Season of Invitation/Back to church Sunday/radical welcome/Fresh Expressions/Local Church Leaders/Church Growth/How can liberal churches grow? and any other areas that you would like included - so do let me know if there is anything that you want to be covered. Contact Revd Jacky Embrey, 0121 451 1441, email jacky.embrey@gmail.com



Time with Brother Paulo.....

I will be very happy to be proved wrong...but it could well be that the best-attended Christian act of worship at Carrs Lane this year will be the evening of Taizé-style worship led by Br. Paulo on 21st March. I know that the annual services of thanksgiving organised by Birmingham City Mission attract very large congregations, but this was different: the key organisers – Steph and Matthew – were from ‘in-house’.



So: worship on a Friday evening – in itself, not necessarily a draw at the end of a busy week, but folk came from as far away as Cardiff and London. Of the congregation of 200 or so, at least half were young people, happy to sit on the floor. As somebody with relatively little experience of, and exposure to the traditions of Taizé, I found myself asking the question, ‘Why?’ Why such large numbers? Why so many young people? Why long distances travelled? What understanding did I glean from the spirituality and experience of the evening?

It has long-been acknowledged that it is a myth that all young people want noisy, simplistic worship with music which emulates current secular taste. Silence was profoundly important during worship on 21st March: shared, prayerful, anticipatory silence in which everybody shared absolutely, including all the children present for the worship. Indeed, I felt that the presence of the children was noted, understood and appreciated. Whilst much of the worship was in English, there was a sense in which language didn’t matter: prayer and song were offered in a variety of languages – and sensitive variety within music-making meant that there was never any sense of repetition for the sake of repetition. I use ‘breathing prayers’ frequently in my own devotional life and have never struggled with allowing words to speak in a variety of ways.

I have tried to avoid the word ‘service’ in this short article, because service often implies fixed start and finish: there was little sense of this – people arrived during musical preparation and were welcome to stay for as long as they wished after the formal ‘close’ of time together. People left quietly in ones and twos, which meant that the dynamics of worship were shifting constantly – there was something highly organic about the whole experience. For myself, I like this: I don’t like things which are ‘boxed’ too easily, and the experience of worship is one of these things!

One of the most impressive things about the evening was a powerful, if largely unspoken sense of ‘community’ within worship. This *should* be present whenever and wherever and however Christians gather for worship, but it isn’t always the case. Maybe there was a common expectation in terms of content and style; maybe there was a sense of shared experience on the part of the many who had been to Taizé and stayed there; maybe the careful preparation which preceded worship played its part...but there was more to it than this.

Worship in this way is not *cheap* worship: it is not something which is easily watched in a detached way – it does absorb, challenge, surprise, make demands, involve. To be honest, for me it may well work best if kept as a part of a far broader overall diet of worship...but there are clearly many who like it dearly – something which challenges us in these times when so often secular influences disturb and distort our worship far more than they should.

Neil



Anticlockwise...

...was the eventual direction in which I – we – walked the Outer Circle bus route on Tuesday 22 April. If nothing else, this meant that we encountered some of the ‘prettier’ bits of the route towards the end.

Many thanks to all those who sponsored me – and others – as a part of our preparations for a visit by the 12th Birmingham BB Company (a part of the life of Trinity URC) to Hungary this summer. Eight of us started out on foot; seven of us finished on foot (with one person hopping on and off buses from City Road onwards!). We left the bus stop at the junction of School Road and Stratford Road in Hall Green at about 8.20am – and arrived back safely at 7.20pm: a long day. Allowing for multiple short breaks, this meant that we walked consistently at between 2.5 and 3 miles per hour. We stopped for breakfast in Stechford, lunch in the grounds of St. Andrew’s Church in Handsworth...and, er, afternoon tea in Bearwood High Street. We also took a short detour to visit the BB’s Anchor Charity Shop in Erdington.

The weather was very kind; not a word of complaint was heard during the day; we passed the headquarters of more BB companies than I had anticipated at the start of the day – Perry Barr, Winson Green, Cotteridge and Billesley among others – and I don’t think that we ran out of words (although I have to be honest and say that, for some, social media played its part in the day as well!). We enjoyed the tremendous variety that we encountered en route – and commented more than once on how dreadful some large junctions are for pedestrians (not to say long vehicles – one driver had effectively got himself in a terrible mess).

I am writing this on Wednesday 23 April: there is another sponsored event this week – a ‘Zumbathon’ in Solihull this coming Friday evening. I will be there for the evening but, given, my prowess on the dance floor (and my lack of coordination), I didn’t think that it was wise to seek sponsorship for this. I will be doing my best...but I suspect that the Outer Circle will prove to be the easier of the two challenges!

Thanks again, Neil

Retreat

Many thanks for allowing me to spend a week in North Yorkshire at the beginning of April. As ever, I believe that it was time well-spent; the weather was kind, the accommodation was comfortable, the worship unhurried and helpful...and the opportunities to walk, read, write and reflect were much appreciated.

The tertiaries of the Order of the Holy Paraclete – folk living ‘normal’ lives in the world, who nonetheless identify very closely with the OHP and who make fairly significant promises and commitments – were on their annual retreat at the same time as I was. This meant that St. Oswald’s was completely full – and that I was very conscious of my male singing voice in chapel worship! The planned ‘highlight’ of their retreat was a ‘silent eucharist’ – a communion service at which no words at all were spoken: everything was communicated by means of symbol or gesture or by means of a shared sense of common purpose. They invited me to share in this very moving act of worship, and I am delighted that I did so: I have led a silent communion service at Carrs Lane (during Radical Worship on a Sunday evening), but this was *so* much better than my own attempt at such a service!

During evening prayer, we effectively had a whole week to work through – and think on – John 11 and the first half of John 12. The story of the raising of Lazarus is way too much for a single reading in Sunday worship...and this more measured approach was very helpful for me in my preparation for Holy Week and Easter, not least because we spent time on verses which I had almost forgotten; I had forgotten that the authorities plotted to kill Lazarus as well (after the events of chapter 11), primarily because the events of chapter 11 were apparently so significant in encouraging the Jews to think seriously about following Jesus.

I wrote to 24 people during the week...some notelets, some longer letters. I sense that this is a significant part of what I do whilst I am away: the simple act of writing is intercession every bit as much as prayer offered in chapel.

Neil

Meditation

Two men meet on the street.
One asks the other: "Hi, how are you?"
The other one replies: "I'm fine, thanks."
"And how's your son? Is he still unemployed?"
"Yes, he is. But he is meditating now."
"Meditating? What's that?"
"I don't know...
.....but it's better than sitting around and doing nothing!"



The Church at Carrs Lane

On Birmingham Moor Street Queensway
People will be found on the Sabbath Day
Coming to worship in the Church at Carrs Lane
For fellowship and blessings to gain.

We have two ministers called Neil
One or both are sure to appeal
United URC and Methodists are they
Different but showing us the way.

Not only on a Sunday do we meet
But other days in friendship greet
To share in House and Walking Groups
And also first Sunday monthly soups.

Prayer requests in the Vestibule Cross
For those in illness or suffering loss
All before our Lord aloud are read
Before we take the wine and bread.

Carrs Lane hosts so many things
Like when 'Innate Voices' sings
Concerts, plays and films give variety
And sometimes great hilarity.

Carrs Lane has a 'Fair Trade Shop'
After the service you must stop
If you choose some chocolate
Just hurry up before it's too late.



George Richards

Beautiful Creation

A word of thanks and appreciation. Stephanie worked very hard at this...and the result was an exhibition which was informative, moving, surprising, challenging – and more besides. Folk of all ages shared in the end result – and it somehow seemed fitting that it took place on the day when The Choir with No Name were on the premises for food and rehearsal (in the same space!). I hope that others will write elsewhere about their response; for myself, it was a welcome challenge to reflect further on how we can continue to encourage the *diversity* of ministries which are offered in the name of The Church at Carrs Lane, whilst at the same time fostering a genuine sense of *unity*; all are an integral (and therefore equally important) part of the same church. This will be the theme of worship on the morning of 8th June and, on top of everything else, Stephanie has done invaluable work of preparation as we start to consider what form worship should take on that particular Sunday.

Neil

In community...

Towards the end of March, I spent several days with Matthew and Steph 'upstairs' at Carrs Lane; so far as possible, I shared fully in community life...worship, cooking, conversation, chores (albeit very modest on my part!). My work diary was so full that I wasn't able to undertake any volunteering – and rather than make the full financial contribution asked of community members, I provided food for the meals that I cooked. I enjoyed my time there – benefited from, was challenged by, was moved by? – and intend to try to repeat this pattern/practice a couple of times each year.

Without a doubt, I benefited from the discipline and routine of praying with others twice a day; I was able to have fuller conversations with Matthew and Steph than is often the case; my sense of understanding of some of the wider service which they give – and causes which they support! – grew greatly. It was good to be able to eat with a number of folk that I hadn't met previously...and to sense the growing 'groups' which meet for worship on a regular basis. The whole experience was multi-layered. I was relatively surprised to find that the nights in the city centre were – on the whole – pretty quiet; I was also daily moved and challenged by the fact that our nearest 'neighbour' for the week was somebody sleeping rough behind the bins next to St. Michael's presbytery. I chose this particular week because I had a number of evening appointments in the Carrs Lane building...and whilst it was frequently good to know that 'home' was only a matter of feet away at the end of a busy evening, it did mean that I lost the 'wind-down' time often associated with the journey home. Indeed, there were several occasions in the week which had a slightly surreal feeling: I went to the manse to 'work' – as in hosting and speaking at the Harborne house group – and return to a building often associated with work to sleep!

I don't underestimate the 'cost' – in terms of discipleship – of committing to life in community; I believe that the vision for lived community at Carrs Lane stands and grows; I have admiration for those for whom this is a way of life...and more.

Neil



Slow travel...

When it was known that Matthew and Stephanie were going to be away for Holy Week, leading a pilgrimage as a part of 'Student Cross' (another story worth telling/hearing...ask them about it!), a number of people commented that it would be good to sustain the pattern of Evening Prayers at Carrs Lane throughout the week: worship would take place on Maundy Thursday and Good Friday in any case, and the Wednesday was the 'normal' night for the Central House Group. If folk could be found to take on responsibility for the other two evenings... Several people spoke in support of the idea – and so it came about. Continuity of worship throughout Holy Week. In the event, this proved to be a very good thing: numbers increased as we moved through the week – 5 on Monday, 9 on Tuesday, 13 on Wednesday, 33 on Thursday, 25 on Friday – and there was at least one 'visitor' present on each occasion. A part of the responsibility of a city centre church is to be open for worship at key times in the Christian calendar, irrespective of numbers of attending, and the experiences of Holy Week underlined the importance of this conviction. In particular, for some people, the spirituality of 'slow travel' from Palm Sunday to Easter Sunday is especially valuable. Having said this, on Easter Sunday, I was asked about an Easter Vigil/meal(!) over midnight on Easter Saturday; we will have to see about this!

Neil



Joint Public Issues Team: Survey Responses

Thanks to all those who shared in discussion on questions raised by the Joint Public Issues Team – Baptist/Methodist/URC – at the April church meeting. What follows is an overview of the discussions...'

Name of Church - The Church at Carrs Lane

Details of the discussion - Discussion focus for Church Meeting on 13 April, 42 people present, talking in groups of five

Response to question 1: Words or phrases chosen and explanations –

We want to see a society that is:

- * more JUST because resources are not equitably shared and we perceive the gap between rich and poor is growing, not least in, for example: the need for food banks, lack of opportunity, unfair taxation arrangements and access to legal support
- * socially, morally and practically more CARING and COMPASSIONATE, so that people's needs are appreciated and understood and no one feels marginalised

- * more COHESIVE, in which there is openness to others, respect for rather than suspicion of diversity, and responsibilities are shared rather than rights enforced
- * PEACEFUL, built on a shared sense of community, of belonging, with everyone having a stake, being well informed and encouraged to participate.

Response to question 2: Imperatives for the new government

- * The NHS: keep it going but cut down on bureaucracy with less emphasis on targets and more on quality of care; return to efficient, experienced management by bringing back hospital matrons; eliminate the postcode lottery
- * Immigration: change laws to suit UK needs and create the necessary infrastructure to monitor infringements whilst maintaining a caring response to asylum seekers and providing for them
- * Benefits and Welfare: ensure basic needs are met sufficiently in a fair system of support but maintain a benefit cap, screening claimants effectively and cracking down on violations, including the labour black market
- * The Economy: continue to balance the books but encourage growth and prosperity for everyone; chase tax dodgers, especially big companies
- * Employment: focus on stimulating the jobs market and creating more training opportunities, especially apprenticeships for the young
- * Education: hands off! Reduce bureaucracy; allow for a curriculum that is learning-focused rather than systems-bound; recognise the importance of religious education as an academic study in its own right and vital to the spiritual, moral, social and cultural development of pupils; ensure all foreign students repay their loans
- * Housing: address the shortage of affordable housing by making better use of brown field sites; repeal the bedroom tax
- * Families: encourage family values and support good parenting; improve child protection and make benefits more equitable for middle-income parents
- * Overseas Aid: maintain it but in an informed and discriminating way, ensuring the target is legitimate and moral
- * Europe: not an issue!
- * Security: maintain a safe society; deal with anti-social behaviour
- * Climate Change: move this up the agenda so that it is taken seriously as a major threat to future generations; reinstate green taxes and introduce legislation to reduce packaging and waste

Additional comments

- * Israel/Palestine: invest time and all the effort needed to promote a just peace and stop settlement building
- * Nutrition: support fairness in food pricing, eg milk and promote Fair trade;
- * Expenses: crack down immediately on MP's expenses to restore some credibility to them so that they can work towards a more just society
- * Salary structures: cap salaries and bonuses across both the public and private sectors and encourage commitment to the common good

A Passion For Birmingham

On 16th April Jan and I went to see a production of the Easter Story by The Old Joint Stock Theatre Company. It had been advertised as a 'new promenade play reimagining one of the world's most important stories – the life and death of Jesus Christ – as a gripping contemporary drama, a political thriller, a study of the abuse of religious power, and as the tale of friendships being ripped apart and then rebuilt'. As a 'unique collaboration between Birmingham Cathedral, The Old Joint Stock Theatre Company and the Wellington Pub in Temple Street West', this promenade play would 'lead its audience around familiar and hidden spaces of the three city-centre venues via their surrounding passageways and alleyways; a new scene unfolding in each new location'. So, how well did it live up to its billing?

Issued with 'goody bags' by the Box Office, we were handed an invitation to a 'Passover Festival Shindig' at the Loaves and Fishes Pub and whisked off to the Cathedral grounds to be entertained by singers and a political election speech by no less than Pontius Pilate. The excitement was palpable as a rumour spread that one Jesus Davidson of Northfield was about to make a guest appearance at the 'hustings'. Yes, it was clear that first century Jerusalem had time-travelled to 21st century Birmingham!

Suddenly he was among us, guitar in hand, singing about love and peace to the whooping and hollering of his adoring disciples; but this was no long haired, cliché-ridden sixties hippy, cool in his kaftan and open toed sandals – no, more of a close shaven and clean looking Jude Law lookalike, energised in jeans and T-shirt. So off he ran to the temple, and we scuttled along behind, doing our best to keep up (this was no production for a couch potato audience!).

Our performance had started at 8.30 pm, so it was becoming a little gloomy as we filed into a narrow passageway behind the pub and were confronted by those selling their wares and turning the temple into a 'den of robbers'. We had been given 'silver coins', but before we could be tempted to start shopping Jesus was driving them out in a storm of scorn and anger, arousing the interest of sinister looking black shirted guards and the consternation of Jesus' supporters – except, perhaps, one by the name of Judas.

Before long it became clear why there was concern as we were ushered into a darkened priest's enrobing room with instructions to remain silent and avoid eye contact. Caiaphas and two highly ranked priests entered and heatedly discussed how to solve a problem like Jesus. Their fear of losing power to the secular authorities drove them to dark and desperate measures to 'silence' the man who was disturbing their law abiding people. At the end of the scene we made our exit with heads bowed.

The scene shifted and lifted to the Last Supper party and we sat around listening to Jesus' words about the bread and wine as we ate and drank. The disciples were getting very merry and, in their excitement, calling for Jesus to lead the revolution. He calmly declined, saying that his kingdom was not of this world and that this would

be the last time they were together – a real party-pooping moment! Confusion reigned as the disciples protested. Judas stormed out to rendezvous with his destiny, and Jesus, having ‘displaced the mirth, broke the good meeting, with most admired disorder’, left with everyone scrambling after in his wake.

In a state of curiosity as to what might happen next, we gathered in the garden balcony to listen to Jesus’ angst ridden moment with the Father. Soon he had company as Judas appeared and, apparently reconciled, clasped Jesus in his arms. Suddenly from out of nowhere Blackshirts everywhere, shouting, threatening, pistols raised; and then Jesus was gone! Hustled out – captive.

Hurriedly we relocated to Pilate’s election headquarters to find out what was going on. At first we had to listen to more political-speak as he attempted to motivate his party workers. His swagger was cut short when Caiaphas arrived with demands for Jesus’ execution. Pilate, at first derisory of the priest’s charges, and after having interrogated Jesus himself was eventually persuaded by his political advisers that some advantage could be gained from Jesus’ death.

And so we were led along dark passages like dead men walking. Standing around the edges of the blacked out execution chamber, our collective heart began to labour with the stressful cries of the two thieves curdling our blood. Jesus was dragged in by the sadistic, mocking guards, thrown to the ground, mercilessly kicked, hoisted up to the place of execution and agonisingly choked to death in what seemed an interminable moment of horror. After it was all over, we gratefully quit the grim scene in silence.

There seemed nothing left for us to do but gather in the graveyard and try to make sense of it all. But something was happening – disconcerting noises off. Scrambling across the graves, we arrived to find Mary Magdalena distressfully lamenting how her Jesus was gone; his tomb was empty. Then out of the corner of our eyes we catch sight of this shadowy figure advancing on Mary, holding her and calming her near hysteria. Miracle of miracles – Jesus is alive!



Virtually running towards the final scene inside the cathedral itself, our joy was greeted by the whole cast themselves singing the final anthem: ‘Open Arms’. The melody gladly rang around the hallowed walls and there was much smiling and hugging as everyone rejoiced in the Good News.

The verdict: a captivating, contemporary account of the greatest story ever told!

Peter Searle

Snapshot of a village



The familiar red envelopes will be available again this May for donations towards the work of Christian Aid. Here is the story of one village where our donations have helped to improve lives. Zanan Bchuk's story, and those of other communities also trying to build a safe place to live, will be explored in Christian Aid Week this year.

Peace - Like much of northern Iraq, Zanan Bchuk carries the scars of violence. The village has lived through decades of conflict. Time and again, the community has returned to total devastation after fleeing bombs, tanks and soldiers. Houses were destroyed, livestock killed and family members murdered. The fragile peace of today brings freedom – freedom to build a life and to live without fear.

Water - Climate change is a major concern for the people of Zanan Bchuk, a small pastoral village in northern Iraq. Desertification affects an estimated 39% of the country, and a further 54% is at risk. Families from Zanan Bchuk used to have to leave the village and travel for water in the driest times; and yet on the other hand they feared their crops would not survive the often sudden and harsh rains. Christian Aid partner REACH helped the community to build a reservoir to collect water to see them through the dry periods.

Food - Wahid Fatir Mohammed Babakr lives with his family in Zanan Bchuk, northern Iraq. He knows that a varied diet is essential for his family's health. Because of the reservoir they were helped to build, the community can now grow vegetables that wouldn't otherwise have survived the harsh dry seasons. With the backing of Christian Aid partner REACH, they also decided to fill their reservoir with fish. Wahid and his family can now eat fresh fish and vegetables all year round.

Electricity - The people of Zanan Bchuk knew they needed electricity to improve their lives. Christian Aid partner REACH helped them to go to the First Lady of Kurdish Iraq, and then to the Ministry of Electricity, to ask to be connected to the grid. They agreed, and soon the community will be able to pull water from the reservoir, power lights so children can study in the evenings, and preserve food with a refrigerator (and not pay expensive generator costs).

Education - Sarmand Wahid loves to go to school and wants to be a policeman when he grows up. He has to walk far to get to school and often misses lessons, especially in the winter when walking is harder. His sister, Vian, lives away from home so that she can go to school. The community in Zanan Bchuk is lobbying for secondary school teachers so that their children don't have to leave their village to go to school.

Equality - Despite changes in law to promote gender equality, women in Iraq have suffered economic, social and political marginalisation in recent years. Christian Aid partner REACH works with communities in northern Iraq, including Zanan Bchuk, to ensure women are part of decision-making processes and have a say in how their community is run.

Don't forget to return your envelope after Christian Aid week and to gift-aid your donation if you pay tax. Ed

Commitment for Life

Succulent strawberries (a piece of good news from Moving Stories 170)

Nabeel is particularly proud of his latest crop of succulent strawberries. They are of the highest quality and delicious to eat. His vine tomatoes are pretty good too. He is full of praise for the support they have received from PARC, a long standing Christian Aid partner, in helping them get water to where it is needed to produce quality produce. "The new water meter (put in by PARC) shows how much you use. It makes ground water owners more responsible. When there is no rain I can use my stored ground water," he says.

Nabeel is part of farming co-operative which started with nine farmers and today has twenty six. PARC have been there since the beginning helping them develop laws for the co-op as well as building an administration system to manage their work and analyse their production techniques. They are working on Global Gap certification (global good agricultural practices) and safe food production, having joined three years ago.

The recent irrigation project in Kufrallabad in the West Bank would not have been possible without the expertise and encouragement of PARC. Working with the farmers and the owner of the main water source, an effective irrigation system has made water available where it is most needed. Using gravity, a large pipe takes the water from its source to reservoir tanks. This has meant that they can now farm four times more land than they could before. The pipes are fitted with a flow meter that tells the farmers how much they have used. Now they drain water into their tanks so none is lost. Originally water was sold by the hour and much was wasted by using sprinklers. Now it is sold by quantity and the owner makes sure all the pipes are leak free. This has saved the farmers money and is more efficient as water is only used where and when it is needed. PARC have also shown them how to harvest rainwater from their greenhouses using gutters and collection tanks.

This is Nabeel's second strawberry harvest. Although not organic, he realises the importance of not spraying the crops long before harvesting. In the co-operative they understand that realistically they can only sell to markets within the West Bank. He told me that, "local markets used to be flooded with fruit from Israel which was grade C or lower. Grade B is sold in Israel, Grade A is exported."

Today the produce from this co-operative provides a good proportion of the strawberries sold in the West Bank. The 'planting to harvest' cycle is very short so they have been able to send some produce to North Africa so crops do not perish. However, roadblocks, restrictions and permits make this a risky process.

Working with PARC, a savings and credit scheme fund has been set up by the co-operative. This supports farmers in starting new business opportunities. There are courses for farmers on solarisation instead of electricity and on organic farming. They have developed a strategic plan and also employ a secretary for their finances. PARC has organised Farming Fairs where farmers across the West Bank are able to

represent their co-operative and promote quality Palestinian goods.

A final word from the farmers in an area where people think of the future without hope this co-operative is a light in the darkness. "Thank you for your support, it encourages us to see you supporting us in the development of our organisation and how it is benefitting our families."

Other stories can be found at www.cforl.org.uk

Breaking the Silence (from the Christian Aid website)

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Avner is Jewish and from Tel Aviv. He is a former soldier in the Israeli Defence Force (IDF). He comes from a Zionist family, knowing, as he grew up, that he was to be a soldier protecting his country and his people. Today, Avner leads groups around Hebron, King David's first capital city and the location of the graves of the Patriarchs. Before 1997, Hebron was home to the largest population of Palestinians, with more than 150,000 people living and working there. Today, following the policy of dividing the city and closing the Palestinian markets and shops, the centre of Hebron feels like an empty town. Avner works with a Christian Aid Israeli partner, *Breaking The Silence*, which is attempting to raise awareness amongst Israelis about the illegality of the occupation of the West Bank and the actions that the IDF demand from the sons of Israel, like himself.

Contributed by Wendy Firmin

On This Day ...

From the Carrs Lane Journal May 1914

Two accounts of worship which in different ways reflect their period.

Editorial (*Revd Sidney M. Berry*)

It is not an easy task to write editorial words in the midst of a holiday. The rocky coast of Cornwall seems a long way from Carrs Lane. But the few days in new scenes, with the beautiful weather which has been given to us this springtime, has done a great deal to remove the sense of strain after a hard winter's work. But even on holiday the name of Carrs Lane carries with it responsibilities. We arrived in the little village of Tintagel on Saturday evening, but the landlady being a devoted Methodist had spread the tidings that an emissary from Carrs Lane was coming, and I was persuaded into taking their service on the Sunday evening. It was a very different congregation from that which assembles at Carrs Lane, and it was reinforced by a party of workmen from the slate quarries four miles distant; but for earnest singing and reverent attention it could hold its own with any church in which I have worshipped. The place which religion holds in the life of the Cornish people is very real indeed, and being served for the most part by men who have to work with

their hands for six days in the week, the churches maintain a high level of devotion and enthusiasm. It was altogether a delightful experience to worship in such an atmosphere, and added something of spiritual health to the physical enjoyments of the holiday.

Good Templars at Carrs Lane

The IOGT was a temperance organisation, with a structure modelled on Freemasonry. In 1868 Malins established a Birmingham Lodge from which IOGT spread to Europe and the rest of the world.

There was a remarkably interesting service at Carrs Lane Chapel on Easter Sunday evening, when the Good Templar representatives and other members of the I.O.G.T., who had come to Birmingham for the 45th Annual Session of their Grand Lodge of England and United Services, assembled in force, with a good number of local members of their Order, to hear the official sermon of their Grand Chaplain, the Rev. H. Weale of Scarborough. A procession headed by the Digbeth Institute Band started from Smithfield Market a few minutes before six o'clock, and parading Smithfield Street, Digbeth, and other thoroughfares, arrived at the church in good time for the 6.30 service, at which members in regalia were accommodated in the centre aisles and the gallery, seatholders in the former having kindly responded to the request of the deacons to allow the stewards to find them seats elsewhere. Contrary to the practice in the majority of Congregational Churches, the service here commences with a "Scriptural invitation to worship," and the Rev. H. Weale, observing this practice, commenced with the invocation, "Come let us worship and fall down and kneel before the Lord our Maker." Next Charles Wesley's inspiring Easter hymn, "Christ the Lord is risen today," was heartily sung, and was followed by prayer by the Good Templar's Grand Chaplain. The second hymn was Ebenezer Elliott's "When wilt Thou save the people?" after which the Rev. H. Weale read the sixth chapter of the Epistle to the Ephesians. The anthem, Handel's "I know that my Redeemer liveth," followed, the soprano solo being sung by Mrs. Griffiths. After prayer the organist played as a voluntary Guilmont's "Priere in F," during which the collection was taken. Baring Gould's "Onward Christian Soldiers" was the hymn before the sermon, which was based upon 1 Corinthians ix. 25: "Every man that striveth for the mastery is temperate in all things." The closing hymn was "Fling out the banner," and after the benediction there was an interval for silent prayer before the large congregation dispersed. At the close of the service a large portion of the congregation made their way to the Town Hall, where a Gospel Temperance meeting was held.

From the Carrs Lane Journal May 1964

I felt it was worthwhile reminding ourselves of some aspects of the development of the denominational structure and relationships that are part of our heritage.

From the Vestry (Revd Philip Lee-Woolf)

My dear friends,

I suspect that human beings in the mass are more than usually exposed to demonic suggestions: but it would take a spirit firmly bound to earth not to feel uplifted in Westminster Chapel each May when 2,500 people, packed in tier upon tier, raise their voices to sing "O God of Bethel." So far as I know there is no standing order which commands that hymn, but it is a sign of the power of tradition with us that it would be a shock if the "May Meetings" of the Assembly of the Congregational Union of England and Wales began in any other way.

All Ministers are entitled to attend, and we send four delegates.

This year's Assembly meeting from May 11th to 14th under the chairmanship of the Rev. Joseph Figures, the Moderator of the North Western province, has business of peculiar importance to transact. We shall be deciding whether or not to agree in principle with the proposals, carefully worked out over several years, for a "covenant" between the churches to replace the present loose association, and for a reformed denominational structure enabling us to work more closely together.

From their first formation in the 17th century, Independent congregations felt strong concern for each other, so that, for instance they wrote each other vigorous letters approving or disapproving calls given to ministers and other actions taken; but political and social circumstances discouraged formal connections. Gradually county unions were formed, notably in Warwickshire: a powerful stimulus to assuming common responsibility was provided by the foundation of the London Missionary Society in 1795; and eventually in 1831 the Congregational Union came into existence.

Since then, in spite of sensitiveness over particular church's autonomy, we have increasingly seen it as the will of Christ that we should move into a fellowship within which as churches we bear each other's burdens, give each other counsel, stir each other to more faithfulness, and stand together to discharge the ministry in the world which is laid on us by God. This is no more than what we try to do as individuals together in Church Meeting: and I believe that the proposals aim to carry the principles and the insights given us in Church Meeting to the level of the denomination.

There are people who object to the whole idea of congregations coming into fellowship. It seems to me that they mistake both our history and the meaning of Christian fellowship, which applies to congregations as much as to individuals. There are also people who are anxious lest present proposals infringe proper local autonomy. I think that that would happen only if an evil and oppressive spirit gripped the other churches in the fellowship. At that point we have to ask: is this form of life together the will of God for us today? If it is, have we not to trust that God will keep an evil spirit away.

Please remember the Assembly and our representatives.

I hope I am not alone in finding the origins of our street names interesting. The decisions to use or change names represent human stories of where people lived or worked or made a difference. Some are easy to trace, others are short-lived or sad, but, as some of the youngsters in 1964 probably thought, it could be fun investigating!!

Junior Page (*S.H. Oldham*)

My investigations into the names of Birmingham streets raised still more queries to which I could not supply ready answers: so I am appealing for your help.

A.B. Row I found easily explained. It contained a stone which was inscribed A.B.; the boundary between Aston and Birmingham – it's as simple as that. This recalls the whimsy of Sir James Barrie who, upon finding a similar stone in Kensington Gardens with the inscription W. St. M. and P.P., concluded that it referred to two lovers named William Stephen Matthews and Phoebe Phelps – whereas it merely marked the boundary between Westminster St. Mary and Paddington parish.

Then there was Spiceal Street, now wiped off the map. No longer can St. Martin look down upon the row of shops in which the Spicers sold their wares. Dr. Johnson would be hard put to it to recognise his passage. I have looked in vain for Speaking Stile Walk, now in an area of desolation at the top of Holloway Head. Only kerbstones and a few stone setts mark the spot from which a field path led to Edgbaston Old Church. I should say that the ultimate goal of this path has now become visible from the site for the first time in many many years. In the same neighbourhood another street now disappearing is Betholem Row: Hebrew, no doubt, as it led to the old Jews' Cemetery, still existing. Alas for the departure of these old names.

Another interesting class is those streets which bear Christian names. It is highly probable that the dignified ladies, Charlotte, Caroline and Catherine belonged to the Colmores or the Holts; but who were Lottie and Katie to be found at Selly Oak? And who was Coralie? I don't think she would be terribly proud of her street. Nor do I think that Queen Victoria would have been particularly amused at that forbidding passage in Moseley which bears the name of her daughter, familiarly described as Louise Lorne. Who were Sir Harry, Sir John, and Sir Hilton that they were able to retain their titles at the public expense? Charles Arthur and Charles Henry, apparently of lower breed, were allowed in lieu of knighthood two Christian names apiece. Who were they all?

I think I am on safe ground in saying that Appian Close has more affinity with Councillor Apps than Appius Claudius. Then there is Dunsink (no connection with Cold Bath) which I can only imagine is part of an estate laid out by an ex-scully maid, who devoted her winning prize in a Football Pool to this worthy object.

And what, or who, pray, can Dolobran be? This baffles me entirely. I am aware that it could be a mnemonic for "Don't overtake lorries on Bristol Road at night"; but this does not seem to be an adequate explanation. Can anyone give me the correct answer? I have no time to go further, or I might slip over the city boundary to Baccabox Lane, and Bustleholme Lane suggestive of smugglers and highwaymen. But one last question:- whatever is the Pleck?

Contributed by Wendy Firmin

Mental note to Ed – must look up Carl Chinn's history of Birmingham street names.



Here We Come Gathering Clues in May! ... a quiz for this merry month!

It is based on six words which can follow the word 'May' (3, 3, 4, 5, 6, 7 letters).

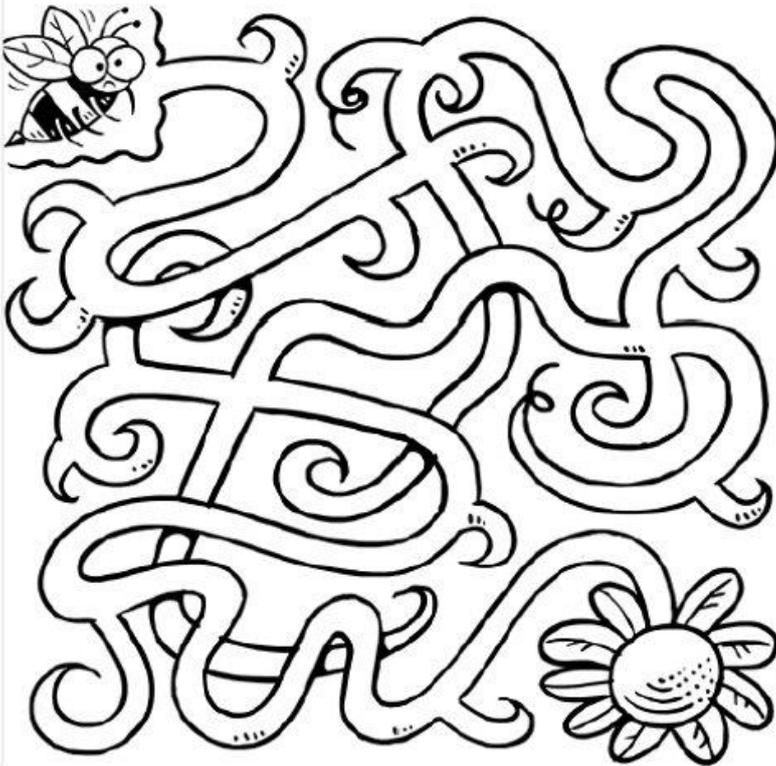
- a. A widely acknowledged cause for celebration, or a call for help?
- b. For a short time dense clouds of lace-like wings can be seen fluttering ...
- c. Dance nicely, but don't tangle the ribbons!
- d. A special honour for a young lady at this time of year.
- e. A horticultural way into the New World?
- f. Some flowers that bloom in the Spring, tra-la, have something to do with the case!

If you need them, solve these clues (all edible items) and the initials will help:

1. If you throw away the heather, you'll have nothing to go with your stew!
2. Make into an alcoholic drink, or combine with an evergreen for another fruit!
3. It's not a dessert, and it doesn't merit a white rose, but it beefs up a roast!
4. We won't leave until we've had some of this fruit pudding!
5. Is this salad vegetable to be approached with a gladsome mind?!
6. Is this March's sweet little sister with a twist?!
7. Would William like two of these?
8. It may not be electronically charged, but it brings a tear to the eye.
9. If the ale sang it would all end in tiers of pasta!
10. Does this French traveller go slowly because 'e's not got the right vehicle?!
11. An astringent fruit used to flavour other cooked fruits or for table jellies
12. This cross between two citrus fruits may not be deemed attractive!
13. Made in a Dutch dairy, but you may need to stir it to obtain the red colour!
14. A lightning strike across the Channel will not reduce this cream cake's calories!
15. Looking at its principal component, this fruit should be deliciously sweet.
16. Generally believed to be good for you, but not if it's hiss-ss suggestion!
17. Is this young horse a well-bread mixture?!
18. Famously feeds horses in the south but humans further north!
19. A healthy option but not a complete repast
20. Animal life begins with one of these, but don't let it sit on a wall!
21. A staple food, but don't get into a paddy about it.
22. It comes in hands and you can do the splits with it!
23. Make a drink, ... garnish a drink, ... drizzle a cake ...
24. A particularly Dutch fruit, or is its future with a mobile phone company?!
25. Little girls made of this can be bad for you!
26. Do little girls made of this know what they really really want?!
27. Valued by Greeks & Romans, identifies an Easter setting, goes well with spinach!
28. Will the gentleman depart in order to enhance the flavour of the curry?

Contributed by Wendy Firmin

Help Bumbles the Bee find his way through the stem maze to find the yummy flower!



May Day Jokes

Two yokels were driving to the next village's May Day Fair. They came to a sign that said: May Day Fair Left. ... so they turned around and went home!

A townie was looking for the May Day Fair, he stopped and asked Jethro. 'Will this road take me to the May Day Fair?' 'Oh no,' said Jethro. 'You'll have to go by yourself!'

Freddie was looking at the animals section at the May Fair when a dirty, scruffy man came running in the opposite direction. He stopped and asked Freddie, 'Have you seen a cart load of pigs go this way?' 'No', said Freddie, 'Why, did you fall off?'

Nature kid questions

- 1) Does a hen lay eggs sitting down or standing up?
- 2) Do slow worms have legs?
- 3) Which dies after it's stung you, a bee or a wasp?
- 4) Which farm animals can be milked?
- 5) Which female bird can sing?
- 6) Do male or female mosquitoes bite people?
- 7) Do all trees have leaves?
- 8) Do trees grow from the top or from the bottom up?

A May Day picture to colour



Answers
 1) Standing up. 2) No. 3) A bee
 4) The answer includes cows, goats,
 sheep and possibly buffalo. 5) Mostly
 female birds are quiet. The exception is
 the robin. 6) Female. 7) No - some
 trees have needles instead of leaves.
 8) The top - you can make a mark in the
 tree, measure from the ground to the
 mark, then come back years later and
 find that the mark is still the same
 distance from the ground even though
 the tree may be several feet taller.

English sayings

Traditions and inventions from the 1500s:

Most people got married in June because they took their yearly bath in May, and they still smelled pretty good by June. However, since they were starting to smell, brides carried a bouquet of flowers to hide the body odour. Hence the custom still of carrying a bouquet when getting married today.

Baths were of a big tub filled with hot water. The man of the house had the privilege of the nice clean water, then the other sons and men, then the women, followed the children, last of all the babies. By then the water was so dirty you could actually lose someone in it. Hence the saying, "Don't throw the baby out with the bath water!"

Houses had thatched roofs-thick straw-piled high, with no wood underneath. It was the only place for animals to get warm, so all the cats and other small animals (mice, bugs) lived in the roof. When it rained it became slippery and sometimes the animals would slip and fall off the roof. Hence the saying "It's raining cats and dogs."

There was nothing to stop things from falling into the house. This posed a real problem in the bedroom where bugs and other droppings could mess up your nice clean bed. Hence, a bed with big posts and a sheet hung over the top afforded some protection. That's how canopy beds or four poster beds came into existence.

The floor was dirt. Only the wealthy had something other than dirt. Hence the saying, "dirt poor." The wealthy had slate floors that would get slippery when wet, so they spread thresh (straw) on the floor to help keep their footing. As the winter wore on, they added more thresh until, when you opened the door, it would all start slipping outside. A piece of wood was placed in the entrance-way. Hence: a thresh hold.

In those days, they cooked in the kitchen with a big kettle that hung over the fire. Every day they lit the fire and added things to the pot, mostly vegetables. They would eat the stew for dinner, leaving leftovers in the pot to get cold overnight and then start over the next day. Sometimes stew had food in it that had been there for quite a while. Hence the rhyme: Peas porridge hot, peas porridge cold, peas porridge in the pot nine days old. Sometimes they could obtain pork, which made them feel quite special. When visitors came over, they would hang up their bacon to show off. It was a sign of wealth that a man could, "bring home the bacon." They would cut off a little to share with guests and would all sit around and chew the fat.

Those with money had pewter plates. Food with high acid content caused some of the lead to leach onto the food, causing lead poisoning death. This happened most often with tomatoes, so for many years tomatoes were considered poisonous.

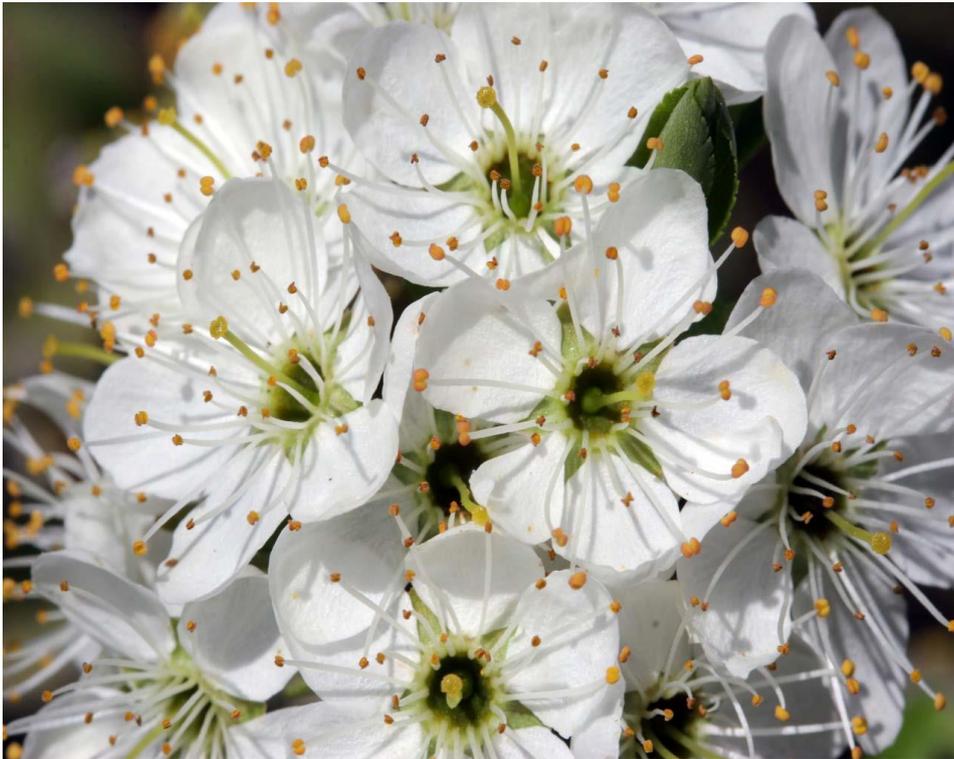
Bread was divided according to status. Workers got the burnt bottom of the loaf, the family got the middle, and guests considered more important got the top, or the upper crust.

Gift Aid and Personal Tax Allowance

Could I just remind members and friends of changes to personal tax allowances regarding Gift Aid. The usual form of Gift Aid remains the main avenue for benefiting the church with refunds of tax paid, in addition to donations made. However, the increase in personal tax allowance may mean some no longer pay income tax, and this means formal Gift Aid no longer applies. Please let me or the Finance Officer know if this is the case.

Other changes mean however, that the church can now claim a certain amount of tax from the Revenue for unidentified donations, like those in weekly collections and foyer donation box, so some tax benefit can still come to the church.

Geoff Jones



“Among the many buds proclaiming May
Decking the fields in holiday array.
Striving who shall surpass in braverie,
Marke the faire flowering of the hawthorne tree
Who finely clothed in a robe of white,
Fills full the wanton eye with May’s delight.”
~ Chaucer

Please send your contribution for next month’s Journey to the Editor,
Mrs. Pat Davies, Carrs Lane URC, Carrs Lane, Birmingham, B4 7SX
or by email to office@carrslane.co.uk.

Room Hire at Carrs Lane

Carrs Lane Church Centre is in Birmingham city centre and within a few minutes walk of New Street and Moor Street train Stations and the National Express Coach Station. Public car parking and bus stops are also nearby.

The Conference Rooms on offer at Carrs Lane are of several sizes and situated on three floors. We can support most types of events. Rooms can accommodate from 6 up to 350 delegates. You will find that our prices are very competitive. Our staff will be pleased to discuss ideas for your event with you and advise on the suitability of our facilities.

Hot and cold drinks can be supplied in the meeting rooms as often as required. Buffet meals can be pre-ordered. These range from a simple sandwich menu to a full buffet

Full details and prices are available on our website, www.carrslane.co.uk, or you may call the conference team on 0121 643 6151 if you have any questions or email booking@carrslane.co.uk.



Carrs Lane
FAIR TRADE SHOP

Open here in the city at
Carrs Lane Church Centre
Tuesday to Saturday 10.30am - 2.30pm
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Visit us for your Fair Trade needs
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0121 643 6151 fair-trade@carrslane.co.uk
www.carrslane.co.uk



TRAIDCRAFT
Fighting poverty through trade

Carrs Lane Regular Activities

SUNDAYS

Morning Worship	Every Sunday at 10.30am with Holy Communion on the first Sunday of the month
Children's Church	Second Sunday at 2.30pm
Radical Worship	Fourth Sunday at 6.00pm
First Sunday Lunch	First Sunday each month at 12.30pm
Church Meeting	Second Sunday at 12 noon
Singing Group	Third Sunday 9.45 – 10.15am

WEEK DAYS

Carrs Lane Lived Community meet for Prayers -

Monday to Friday 7.30am and 7.00pm, all are welcome to join them

Lunchtime Healing Service	Every Wednesday 1.15pm
Prayer Group	First Wednesday at 7.00 pm
Thinking Allowed	First Thursday at 10.15 am
Harborne House Group	Fourth Tuesdays 2.00pm (various locations)
Central House Group at Carrs Lane	Third Wednesdays at 6.30pm
Carrs Lane Choir Practice	Fridays at 7.00pm
Carrs Lane Players (drama group)	Fridays at 7.45 pm
Charity Knitting Circle	First Tuesday 10.00 am - 1.00 pm
Carrs Lane Walking Group	usually meets monthly, see notice board
Fair Trade Shop	First and Third Sunday after morning worship and Tuesday - Saturday 10.30 am - 2.30 pm
Counselling Centre	Monday - Friday 11.00 am - 1.30 pm and Monday to Wednesday evenings 7.00 - 9.00 pm

Contact details for The Church at Carrs Lane
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