



All Saints Parish Paper

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VICAR'S LETTER

In a sermon I preached last month at St Mary's, Bourne Street, in commemoration of the Founders and Benefactors of that church, I spoke of "**Places of Memory**" (a term borrowed with acknowledgement from the title of a massive work on history and culture in France edited by Professor Pierre Nora).

I write now as we commemorate John Keble and the 175th anniversary of his famous Assize Sermon, often seen as the beginning of the Oxford Movement. A letter of his fellow-Tractarian, Dr Pusey says:

"What a picture it gives one to see dear Keble finding his way with a lantern through the snow to his little church at 5.30 on a winter morning to say the Litany for the Church 'in its present distress'."

While Keble is associated with Oxford, he spent most of his ministry in country parishes; finally as Vicar of Hursley in Hampshire. The church there still breathes the spirit of his quiet ordered Anglican Catholicism, his faithful pastoral ministry in that place.

Another place in the history of the Church of England is Littlemore, just outside Oxford. This was the village to which John Henry Newman withdrew

amidst the storm which burst over him on the publication of his Tract interpreting the 39 Articles. There he lived in community with a small group of friends and came to the decision to leave the Church of England for the Church of Rome. Littlemore is then a place of ambivalent memory for those of us whose loyalty, like Keble's, is to the Church of England. Newman may have gone, but the Church of England remains in the parish church, as it does in so many other communities up and down the land.

Littlemore was the venue for a small conference in August 2005 in which a number of mostly young and fearsomely bright clergy set themselves to respond to the challenge issued by the Archbishop of Canterbury at his enthronement: how can the imagination of the nation be recaptured for the Gospel? The book which emerged from the conference, "Praying for England" edited by Sam Wells and Professor Sarah Coakley, is full of good things.

In her introduction, Sarah Coakley, now the Norris-Hulse Professor of Divinity at Cambridge, after teaching at Harvard and being an honorary curate of Littlemore, speaks of how the participants came to see that, before they could begin this task, they needed to re-imagine priesthood first.

Professor Coakley brings her experience of very different Church life on both sides of

the Atlantic to bear on this issue. In a down-to-earth image, she likens the Church of England and its parish ministry to the main drainage system. Like that essential but unglamorous system, the Church of England and its priesthood can be taken for granted in secular Britain, until something goes wrong. Then we notice a horrible smell!

‘The outside observer of Anglicanism might be forgiven for thinking that the current worldwide ructions about homosexuality are what constitute such a “horriblesmell”...Ishallargueotherwise. The danger of a “horrible smell” comes more insidiously from another quarter, rarely acknowledged. It comes from a potential loss of commitment (under the pressures of fast contemporary life and the frenzy whipped up over the worldwide “Anglican crisis”) to certain classic disciplines of the “invisible” parish priesthood: the commitment to prayer, to place, and to the poor. These are fundamental, albeit uncelebrated, hallmarks of priesthood everywhere, and not just in the Church of England. But in an established church they have arguably a remaining and special significance for national life... The three hallmarks belong intrinsically as a package, and so stand and fall together. But more significantly it is the first one, prayer, the *most* invisible of these three disciplines — that sustains the whole priestly edifice. It is also the discipline most in danger of erosion.’

Her concern for this English rootedness is not mere nostalgia. It is about those aspects of Anglican religious life whose abandonment **“would quietly but quickly spell the final destruction of a central core of religious identity reaching back to and beyond the Reformation. It is**

precisely here that we are most indebted to our Catholic heritage.”

“Sometimes I fear that English Anglicanism has given up on holiness”, writes Professor Coakley. She cites those advertisements for new Anglican incumbents which seek a minister who is gifted in “leadership”, or one who is “energetic” and “efficient”. Rarely do they ask for one who is “prayerful” (would this be regarded as precious or elitist?, she asks). This trend towards secular models of personal efficacy seems particularly odd in an age which yearns for authentic sanctity and spirituality.

She then quotes some words of the spiritual writer Evelyn Underhill to Archbishop Lang on the eve of the 1903 Lambeth Conference:

*May it please your Grace: I desire very humbly to suggest with the bishops assembled at Lambeth that the greatest and most necessary work they could do at the present time for the spiritual renewal of the Anglican Church would be to call the clergy as a whole, solemnly and insistently, to a greater interiority and cultivation of the personal life of prayer... **God is the interesting thing about religion, and people are hungry for God.** But only a priest whose life is soaked in prayer, sacrifice and love can, by his own spirit of adoring worship, help us to apprehend Him.*

This may sound rather clerical, yet Underhill identifies something basic: “without the daily *public* witness of a clergy engaged manifestly and accountably alongside their people, in the disciplined long-haul life of prayer, of ongoing personal and often painful transformation, the Church at large runs the danger of losing its fundamental direction and meaning. It

has lost the public, and therefore densely symbolic, manifestation of the quest for holiness to which *all* are called.”

Professor Coakley is concerned about “the creeping loss of the shared commitment to the daily office as at least a fundamental anchor in what should also spread out into further personal prayer and intercession for the parish”. She notes that within Anglicanism a daily Eucharist has never been the norm, except in larger Anglo-Catholic parishes. “But with the increasing erosion of Morning and Evening Prayer as well, there is no *public* witness to the clergy putting this task first in their hierarchy of ‘business’; more insidiously, there is a drifting away from the centrality of the prayer of the Psalms and from the constant — sometimes creatively jolting — input of the weekday lections.”

All Saints is a church where there is both daily Eucharist and Office, as there has been from the beginning. Prayer is first in our order of business. To quote a pithy remark of Fr Kenneth Leech years ago, the office is something the clergy say, not a place they sit in. Your priests have stalls in choir where they pray the office and studies in which they prepare their sermons. Here at All Saints, the daily office is not just a clerical preserve but a work in which laypeople share. In our daily worship, we are concerned to pray as John Keble did, “for the Church in its distress” and as Fr Mackay was concerned to say 100 years ago, for the place in which we are set, and in particular for its poor.

May I end on a personal note by thanking all those who have shown such kindness to us as a family during these past months of my father’s illness and death. Your prayers have been a great source of strength to us. As during my illness last summer, I

have been given a deeper sense of the communion of saints.

Yours in Christ,

Alan Moses

The General Synod and Women in the Episcopate

The decision of the General Synod to proceed with the ordination of women to the episcopate will be a source of rejoicing to some of us and or distress to others. The Bishop of London has called the clergy of the Diocese to a Sacred Synod at All Souls, Langham Place, on October 3rd to discuss how the Diocese might go forward in a way which holds both together in our common mission and partnership in the Gospel.

AM

PARISH NOTES

A Baptism:

Gabriel Albert James Wright was baptised at High Mass on Sunday July 6th. The congregation enjoyed a fine selection of homemade cake in his honour after the service.

A Wedding:

Rachael Leggate and Lewis Brown were married at All Saints on Friday June 20th. Congratulations to them.

An Ordination:

Julius Makone was ordained deacon by the Bishop of Southwark under letters dimissory from the Bishop of Harare on the Feast of St Peter and St Paul.

A Funeral:

Mark Seymour Taylor

Many of our readers will know that Mark was severely injured in a road accident last

year. Over the last few months he has been undergoing intensive therapy in the Royal Hospital for Neuro-disability in Putney and had made a good deal of progress. Sadly, he suffered a fatal brain haemorrhage just before he was due to make a first outing to All Saints. His funeral Mass took place here on Monday July 7th. The Vicar's sermon and the tribute paid by the Revd Geoff Coyne on behalf of the hospital staff, can be found in this issue.

Musical Notes

Congratulations to our Organ Scholar **James Grainger** on his appointment as Assistant Organist of the Old Royal Naval College Chapel in Greenwich. The Chapel has a large professional choir which is partly provided by and has very strong links with Trinity College of Music which is based on the site. Some of the older members of the congregation may recall that Bishop Ambrose Weekes was consecrated in the Chapel.

The Choir of St Christopher's Church, Minneapolis, sang Evensong at All Saints on Saturday June 21st.

Researching a Grandfather

Researching one's forebears seems to be one of those activities people turn to in retirement and parish churches get a steady stream of requests for information from the registers. We were contacted recently by Anthony Cassidy who lives near Guildford. He was seeking information about his grandfather who he thought had been a curate here around the turn of the 19th and 20th centuries. Fr Alan was able to track him down in the Parish Papers of the time; first being welcomed back as guest preacher at the Harvest Festival and then earlier as one of the staff during

Prebendary Whitworth's time. He had not moved very far from Margaret Street for his next post, having gone to Christ Church, North Marylebone. We were able to send his grandson on his way rejoicing to pursue his inquiries north of the Marylebone Road.

The Pilgrimage Season

A group from all Saints went to St Alban's Abbey for the annual pilgrimage in honour of Britain's first martyr. The weather failed to dampen the spirit of the occasion.

Fr Gerald led our parish pilgrimage to Walsingham. The English summer weather we have been experiencing this year mostly kept itself to times when our pilgrims were indoors. Fr Beauchamp's "Walsingham Tale" appears elsewhere in this issue.

All Saints North of the Border

Mention was made in last month's issue of Fr Alan's visit to Edinburgh for the Scottish General Synod. While there he discovered a number of former All Saints people: Professor Patricia Peattie, who convenes the Synod Standing Committee, who worshipped when she was training at the Middlesex Hospital in Fr Ross's time (her brother Ian was a choirboy here too); Bishop Martin Shaw of Argyll and the Isles who was assistant priest here in Fr Sparrow's time; Gill Young, who as Gill Clark also worshipped here while training as a nurse at the Middlesex and was a young member of the PCC in Fr Ross's time; Martin Andrews, now in Dundee, who worked here as a sacristan in Fr Hutt's time, and whose father had been a curate here.

On his visit to Chichester Fr Alan was introduced to a retired priest and his wife who

had met on a “blind date” which involved attending High Mass at All Saints.

Fr Alan will be returning to Edinburgh this month to preach at Old St Paul’s for the Feast of the Assumption on Sunday August 17th.

All Saints’ Church Crawl: St Mary Magdalene, Paddington

Fr Henry Everett was our host for this the latest in our Sunday afternoon outings. He told us something of the history of St Mary Magdalene’s; a 19th century “church plant” from All Saints, Margaret Street, and described the architecture of this magnificent building designed by George Edmund Street, who was a churchwarden of All Saints. The crypt chapel was designed by Ninian Comper and we felt quite literally the damp which is one of the besetting problems of a church built on the downward slope next to the canal. The Comper chairs which used to be in our north aisle were given to St Mary Magdalene’s and await the restoration of the chapel. The problems facing the people there with such a building in a housing estate parish make ours pale in comparison. We are grateful to Mrs Everett for providing tea and cake afterwards.

Fr Alan preached at the Commemoration of Founders and Benefactors Mass at St Mary’s, Bourne Street, on Saturday July 5th.

The Masasi Diocesan Association held a meeting at All Saints to welcome Bishop Patrick who was in London prior to the Lambeth Conference. The members swelled the ranks of those attending the lunchtime Mass that day. The organisation at this end was undertaken by Jean

Castledine who was a missionary in the diocese with UMCA; now part of USPG of which Fr Alan is the Chairman.

175th Anniversary of John Keble’s Assize Sermon

In the Calendar of the Church of England, John Keble is commemorated not on the date of his death but on the date of a sermon he preached before judges and academics assembled in the University Church in Oxford in 1833. This “Assize Sermon” was regarded by Newman as the beginning of the Oxford Movement of which All Saints, Margaret Street, was one of the products.

To mark this, Fr Allen Shin, chaplain of the Oxford college founded in Keble’s memory, preached at Evensong on Sunday July 13th. His sermon appears in this issue.

Courtyard Garden

All Saints has been awarded a grant from the Metropolitan Gardens Trust which will enable our gardening team to buy new containers to replace some which are falling to pieces. The courtyard continues to be a haven of peace for many who work around us in the otherwise relentlessly urban environment of the parish.

As Seen on Television: and in various newspapers. At the General Synod Eucharist in York Minster, the Archbishop of Canterbury was wearing a green cope which would look familiar to Sunday Evensong-goers at All Saints. It was our green cope made by Kilbride Studios in Wales. Will it now be known as “the mantle of the prophet”? The clergy will try not to get ideas above their station.

MYSTERY WORSHIPPER

All Saints was visited by a “Mystery Worshipper” from the *Ship of Fools* Website on Ascension Day.

One of the standard questions asked of such visitors is **Did anyone welcome you personally?** “I received a welcoming smile and a proffered set of materials for the service from one of the four sides-men standing just inside the door.”

That is a great relief to hear. You might be surprised to know how often such visitors do not receive a welcome in churches; especially high church ones. As Fr Gerald says: “You only get one chance.” Well done to those who carry out our ministry of welcome. They have the delicate task of balancing that welcome while maintaining the atmosphere which was the subject of another question.

How would you describe the pre-service atmosphere?

“Quiet and contemplative. The service leaflet said it is their custom to keep silence before services, and it was mostly observed.”

This is something of inestimable value both to us and to visitors. Anyone who has worshipped elsewhere knows how rare it can be.

Did anything distract you?

“Many, many, many things. The building is superbly ornate and decorated. The church has the biggest paschal candle I have ever seen: an eight foot candle on a seven foot high stand. It stood next to and towered above the pulpit and preacher. The altar party had their routine for High Mass well-rehearsed, but I was amazed by the choreographed movements of figures in black cassocks and cottas.”

Was the worship stiff-upper-lip, happy clappy or what?

“High Anglo-Catholicism at its highest.* Slow, stately and majestic in its execution. Bells, smells and candles off the scale... If formation genuflecting is ever to become an Olympic sport, here is the venue and here is the team, fully rehearsed... The procession around the church at the beginning took all of the fourteen four-line verses of the two processional hymns. A congregation not used to this style of worship might think it mannered and extreme. However, this is who they are at All Saints and this is what they do. For them it did not seem at all stilted or artificial, but everything flowed quite naturally. The choir sang the Mass setting, (a difficult but rewarding work by Langlais) millisecond perfect. There was also a Renaissance anthem, a plainchant responsorial psalm, and several lengthy hymns for the congregation, all blending nicely into the overall atmosphere of the service.”

**I suspect there are those who would contest that claim! We do need to be aware that what we do can appear “mannered and extreme” and do our best to avoid this; not by adopting the casual and sloppy but by deepening the prayerfulness of our liturgy which at the same time humanises it.*

The servers demonstrated at the recent Quiz Night that they can do more than look good on the liturgical stage; fielding the winning team.

On a scale of 1 - 10, how good was the preacher?

“9 — One would expect the dean of the college that trains priests and readers for the Diocese of London and Chelmsford to be an outstanding preacher — and he was!”

One of the tasks of the Vicar of All Saints

is to be on the lookout for good visiting preachers. Our policy is to have them for special occasions and weekday festivals like the Ascension, rather than “ordinary” Sundays. Rather like a football manager, I have a team of talent scouts. The system seems to work well.

Which part of the service was like being in heaven?

“Heaven joined in! After the processional hymns, the choir began the entrance chant (“Ye men of Galilee, why stand gazing up into heaven...?”). Just as this finished, an enormous clap of thunder rolled around the church. You can’t argue with that. As a singer myself, I appreciate the importance of music in worship; here, the music was superb and an integral part of the service.”

Not even we can organise the weather, but it was a nice unscripted addition! One of the things which clergy and music staff work hard at is ensuring that music, both choral and congregational, is an integral part of the liturgy and not just a performance.

And which part was like being in...er... the other place?

Our visitor confessed that this was his fault because he adopted the “Anglican squat” when the congregation was kneeling and ended up in agony.

Proper posture in prayer and worship is something of a Cinderella skill these days, but it does help. It is difficult to concentrate if we are either uncomfortable and tense or slouching.

**WALSINGHAM PILGRIMAGE,
JULY 4th - 6th 2008**

Expertly organized by Ross Buchanan twenty-one pilgrims spent the first week-end of July at the Shrine of Our Lady of

Walsingham led by Fr Gerald. The group from All Saints was one of several there and it was good to meet others from around the country. There was a full programme of devotions and activities. On the Friday evening we had the Stations of the Cross outdoors. The grounds of the shrine are beautiful. The rain earlier in the day had fragranced the air and with the early evening light there was a wonderful sense of peace. The servers in the group were kept busy with the outdoor processions and their expertise was welcomed by the shrine staff.

On the Sunday morning we attended the Sung Mass at the parish church at which the Shrine Administrator, Fr Philip North, celebrated and preached. He reflected on the importance of scaling the mountaintops and finding those places apart, from which we can gain perspective. In the current foment in the Church this was an apposite message and one which was encouraging to all the members of the group. The pilgrimage ended with Benediction at which Fr Gerald officiated. Walsingham is a very special place.

The 2009 pilgrimage has already been booked for Friday May 1st – Sunday May 3rd so why not put this date in your diary now and make plans to come?

“This Is Our Faith”

A course for those wishing to be prepared for adult baptism and/or confirmation will begin in the autumn.

If you would like to take part, please give your names to one of the clergy or the Parish Office.

The course will be open to those who would like a “refresher course”.

QUIZ NIGHT

On Thursday June 26th our second Quiz Night was held in aid of the Restoration Appeal. Once again, through the good offices of Mhairi Ellis, we were able to use the magnificent church hall at St Botolph without Bishopsgate.

On the night over 60 people were able to attend the event billed as ‘a night for fun and friendship and fierce competition’. Although the ultimate aim of the evening was to raise funds for the Restoration Appeal, of equal importance was to help people to make new friends at All Saints.

The hall was decked with balloons, courtesy of St Botolph’s recent Patronal Festival, to lend a festive air to the occasion. For a donation of £10 participants were provided with refreshments and wine. During the evening, for a further donation, an extra bottle of wine could be obtained. All tables availed themselves of this service, in some cases more than once!

The evening was again compered exuberantly by James Sherwood with

jokes between rounds often based on unusual answers provided by some of the contestants. The sometimes fiendish questions were set by Jean Castledine, Paul Weston and John McWhinney who marked all the answer sheets rigorously. Mhairi Ellis acted as score keeper and Father Beauchamp was the adjudicator. After ten closely fought rounds the servers were declared the winners once again. Their team were augmented by the children of one of the servers and their contemporary knowledge obviously gave the team their edge this time!

Once again this was a most enjoyable evening and thanks go to all who contributed to its success. Apart from those already named, Sally and James North, Janet Drake and Jean Castledine slaved over a hot stove all afternoon to provide the substantial refreshments for which we are most grateful.

Over £600 was raised towards the Restoration Appeal.

I am sure that there will be another Quiz evening in our Anniversary year.

Chris Self

DIARY DATES

Friday 15 August — THE ASSUMPTION OF THE BLESSED VIRGIN MARY

6.30 p.m. Procession and High Mass

Preacher: The Vicar

Music includes: Missa Brevis — Kodaly

Low Masses at 8.00 a.m. and 1.10 p.m.

Saturday 6 September — *The Cell of Our Lady of Walsingham and All Saints* Visit to Our Lady of Willesden

11.00 a.m. Low Mass with hymns at St Mary’s, Willesden,

followed by tour of the historic shrine by the Vicar, Fr David Clues.

12.30 p.m. (*approx*) Lunch at a nearby restaurant (*venue and cost to be confirmed*) and

3.00 p.m. Visit to the Roman Catholic Shrine. *All are welcome.*

Sunday 14 September

Fr Gerald invites you to come with him to visit the National Gallery free exhibition of paintings, on the subject of Love, after the Parish Lunch. Please sign the list at the back of the church.

London Open House Weekend 20 & 21 September

All Saints will be participating as usual on the Saturday 9.00 a.m. to 5.00 p.m. and on Sunday 1.00 – 4.45 p.m. *Volunteers needed to be available to welcome visitors. Names to the Churchwardens or Parish Office please.*

Thursday 16 October

Fr Gerald invites you to join him to see *The Brothers Size?* at the Young Vic. Please sign the list at the back of the church and buy a ticket on-line (www.youngvic.org) or by 'phone (020 7922 2922). Seats are unreserved. On the night we'll meet at the Young Vic at 7.15 p.m. and go in together. Then we'll have a drink in a pub afterwards to discuss the play.

MARK SEYMOUR-TAYLOR FUNERAL MASS

It has been a long and hard road since that night last year when Mark set off home after a meeting here and never made it. That encounter with a motor cyclist which caused such terrible injuries that, when Fr Lyndon and I saw him in the Trauma Unit at the Royal London, his chances of survival were slim. But survive he did. There were long weeks without the power of speech but then that returned. His physical injuries too began to heal. Then there was the move to UCH and finally to the Putney, to the Royal Hospital for Neuro Disability where he was given a course of various therapies — physical, speech and musical — exhausting even to think about.

We were looking forward to Mark coming here for an outing and a number of his friends were all set to be here. But it was not to be. The cerebral haemorrhage took him away. I think Mark knew that this kind of thing could happen. The last time I visited him at Putney, he said to me that he was thinking of getting a tattoo. As this did not seem quite his style, I expressed my surprise.

It was not to be something ornamental but simply an instruction: *“Do not resuscitate”*. I said this seemed a bit drastic. What if he changed his mind? He would have to get another one which said: *“Disregard the above instruction”*. Like many, he feared the indignity of being kept going in a sort of half life after something like the haemorrhage which ended his life.

Mark was a quiet man, a very private person. A familiar figure to us here but not one given to over-familiarity. He would usually slip away from church quietly rather than stay around talking, but he took his duties as a sideman and member of our Church Watch team seriously, and he was not such a recluse as to refuse invitations to social events.

He was a Canadian, and his only surviving relatives are there, so in a real sense his family was here at church. In retrospect, there are many questions one would have liked to ask. He taught English in Spain for a time and spoke Spanish. Why had he come to London

and when? But he was not the kind of person to chatter on about himself, nor one whom you interrogated. It would have seemed an intrusion on his privacy.

He was brought up in the world of High Church Anglicanism in Canada. There was a time in his younger days when he thought about becoming a Franciscan. While nothing came of that, there was something of the simplicity of the religious about the way he lived. He was a companion of the Community of the Resurrection at Mirfield and lived under a rule of life which he was meticulous in keeping.

Mark was of a traditional turn of mind but not a closed one. Sometimes he would get anxious about what was going on in the Church at large and would ask to come for a chat about things. The problems would still be there when we parted but the anxiety seemed to have gone. What kept him on course was not so much any wisdom I could impart but his own deep faith and the disciplines of his spiritual life. He was a frequent communicant, often here not just on Sundays but at weekday Masses too; often on his way to or from the Genealogical Society where he would assist people in tracing their forebears. He could be seen kneeling in prayer, saying his rosary before the service. He was a regular penitent and it is not to betray the secrets of the confessional to say that he was rigorously honest about himself. He was devoted to Our Lady and while he was in hospital, Cedric kept him supplied with a series of rosaries; even before he was able to use them.

It was with this, and his love of music in mind, that the choir will sing Schubert's setting of the Ave Maria at the end of our prayers at his Funeral Mass: **"Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."**

For one who was such a quiet man, it is amusing that he should be a devotee of the Opera and the theatre, but so he was. Fr Lyndon found in his flat a great set of index cards which recorded and commented on every opera and play he has attended over the years. He found too a collection of manuscripts of plays among other things which Mark had written. It seemed only right that we should have some Mozart at his funeral.

So, this long and rather private life has come to an end; the struggle of these last months is over. We thank God for Mark. In the hope of the resurrection, in his faith, we commend him to God's mercy; his power to bring life out of death. **"For this perishable nature must put on the imperishable, and this mortal nature must put on immortality."**

As we give thanks for him, I would like to pay tribute also to those who cared for him over these last months in the three hospitals. We are delighted that some of the people who looked after him at Putney are here with us this morning and the chaplain is going to speak at the Commendation. We are grateful indeed for your care and compassion.

Then there are those from our congregation here. Foremost among them is Cedric who has been tireless in his visiting and care: providing not only rosaries but copies of "Ola" magazine. Mark was one of that group of single people who could be found on Christmas Day at Cedric and Alan's flat. Then there was Fr Lyndon, Mark's old friend from St Mary's, Primrose Hill; who found, to his surprise, that Mark had been about to make him his official executor. As the nearest thing Mark had to "next-of-kin", he was called to the hospital in Kingston and gave Mark the last rites of the Church. There was Christine, Juliet and Ray. As I often say, this church can

sometimes seem like the religious equivalent of the Royal Opera House, and perhaps that was part of its attraction for Mark, but it is in fact a real family of people who care for each other.

Mark Seymour Taylor

Well, we all have our own special memories of Mark and we are able to reflect on them today.

And I want to reflect for a few moments on Mark as we knew him at the Royal Hospital for Neurodisability. He was a member of my congregation whilst he was in the hospital and he was a well-liked resident on the rehabilitation ward.

The measure of how well-liked Mark was is seen from the number of ward staff who wanted to add something to the tribute.

He was a:

Man of faith — Mark had a sure and certain faith which has not only maintained him during his life but had steadied him and supported following the recent trauma in his life. It was a quiet faith, in keeping with a discreet man, but it was his anchor — especially important to him as he sought to live his life with what were now obvious limitations.

Man of good manners — “a gentleman with true old fashioned manners” was how one member of the staff described him. He was very polite, discreet, sincere,

appreciative of what you did for him and thoughtful. You knew you were dealing with a gentleman. I guess the old fashioned manners were reflected in the way Mark asked for a glass of cold water with a straw. It was a glass of chilled water with a quill.

Man of good taste — one member of staff has described him as showing “concern for and appreciation of the finer qualities of life”. He was a great classical music lover, especially opera. In my chats with him about music I think he felt that I was missing out being a lover of Vaughan Williams’ music.

Man of determination — if he could do something without bothering the ward staff he would — he was determined to do it for himself. In the words of one of the therapists who worked with him, “He was determined and resourceful, showing a great strength of character”.

Words that have been used and will continue to be used of Mark include “distinguished”, “eloquent”, “a true gentle-man”, “polite”, “a lovely man”, “well educated”.

All of us at the hospital who knew Mark were fond of him and respected him — you couldn’t be anything else. The therapists found him a pleasure to work with and the nursing staff found him a pleasure to care for. He will be missed and today we all have our special memories of him. I for one am glad to have known him and we give God thanks for his life and memories.

The Revd Geoff Coyne

EVENSONG, SUNDAY JULY 13th 2008 — JOHN KEBLE

July 14th to most people, especially to those ‘pretentious barbarians’ across the channel, marks the day of the great revolution, which overthrew most of the established structure

of their society, including the Church Catholic, in the name of liberté, égalité et fraternité. But, for the sombre and sober Anglo-Catholics (‘sober Anglo-Catholic’

is perhaps an oxymoron), it is the day to reminisce about the birth of the movement which gave them their identity and to drown their nostalgia in over-sized gin-and-tonics.

If the great revolution across the channel was sparked by the violent storming of a prison resulting in a decade of chaos and turmoil, the great renewal of the Victorian Church had its birth in an orderly ceremony in an ivory-tower institution far removed from the inner city slums and the mines and the mills of the rural England. When this slightly built and shy priest and scholar stepped up to that grand pulpit of the University Church in Oxford and delivered his erudite sermon 175 years ago, to the august gathering of judges and fellows, it was rather an uneventful and unmemorable occasion. But, to those few who shared the same burning passion and concern for the state of the Church, it was the prophetic voice they had longed to hear and it did spark a historic catholic renewal movement in the Church, the Oxford Movement.

The end of the 18th century into which Keble was born was an era of immense changes and turmoil. The industrial revolution, the American war of independence followed by another revolution closer to home had influenced radical changes in the socioeconomic and political landscapes of the English society.

Attacks on the monarchy and the established order became fashionable. Anti-clericalism and anti-Christian sentiments were on the rise. There were unsettling suggestions such as the expulsion of bishops from the House of Lords, the overthrow of chapters, the radical liberal reform of worship and doctrine of the Church, and of divesting the BCP of 'its antique rubbish, swept clean of supernaturalism, relieved

of continual professions of belief in the Trinity, the Deity of Christ, belief in divine providence and such like'. Such suggestions even today would evoke a passionate uproar. Needless to say, the state of the Church was at a low ebb.

Save for his poems, his famous sermon, and the movement which he declined to lead, Keble would have lived a life rather obscure and unknown to most. But, if his birth on St Mark's Day, April 25th in 1792, was to be any indication, this self-effacing and humble country parson would affect a lion's share and mark in the life of the Church to which he remained ever so loyal and faithful.

Born in a clergy household of a close-knit family, it is clear that his family was the cradle of his spiritual formation. He was never able to shed this strong family bond all his life, for he returned to it time and again. The fact that he remained in Hursley all of his later years is also not surprising given the kind of close-knit family formation he had received as a child.

When he graduated with double first in Classics and Maths from Corpus Christi and won a fellowship at Oriel College at the age of eighteen, young Keble was perhaps the most brilliant man and the rising star in Oxford at that time. Only Robert Peel, later the PM, had achieved such distinction since the reform of the Oxford examinations in 1800.

But, poetry was Keble's passion. He wrote a series of devotional poems based on the liturgical calendar and published them in *The Christian Year* in 1827. This quickly became so popular that by 1854 forty-three editions had been published. He became Professor of Poetry at Oriel in 1832. Keble also edited with his brother Thomas Richard

Hooker's *Laws of Ecclesiastical Polity* and translated the writings of the Church fathers like Irenaeus and Athanasius. Through his poetry he nurtured a deep sense of the mystery of the beauty of holiness, from his study of the Church fathers he gained an appreciation for the apostolic orthodoxy of the Church, and through his work on Richard Hooker's corpus he developed an unflinching and passionate devotion to the Church of England.

The High Churchman ethos of Keble and the later Tractarians had its cradle in 'the Hackney Phalanx,' who revived the old missionary societies, the SPG and the SPCK. They resisted the non-denominational religion of the Bible Society, urged liturgical decency, held a high sacramental doctrine and stressed apostolic succession. Newman dedicated one of his works to Joshua Watson, one of the leading laymen of the Hackney Phalanx. Bishop William Van Mildert of Durham, who was a member of this group, considered John Keble to head the newly founded Durham University.

All these elements influenced and culminated in Keble's passion for the catholic and apostolic church, the passion which was ignited also by various liberal reforms of the Parliament and the increasingly secular atmosphere of the society.

The parliamentary reform bills had consequent effect on the C of E and the bishops consistently voted against such reforms, bringing the Church into collision with government. They were thus despised by the secular-minded liberal Whig MPs. A mob burned down the Bishop of Bristol's Palace and the Bishop of London was warned not to preach in a certain London church. Even the Archbishop was mobbed at Canterbury.

The last straw for Keble was the 1832 bill suppressing ten Irish bishoprics, the bill which was rammed through by the Whig majority Parliament. His resentful sentiment can be summed up in these words from the Assize Sermon: "Under the guise of charity and toleration we are come almost to this pass; that no difference, in matters of faith, is to disqualify for our approbation and confidence, whether in public or domestic life."

Keble's rejection of toleration and his wish to exclude Dissenters, Roman Catholics and non-Christians in public offices seem outdated and embarrassingly un-PC. But, such a sentiment should be seen in the context of the time.

Keble compared the national legislature and atmosphere of his time to that of the Israel in the First Book of Samuel. When the Israelites asked Samuel to set a king over them, Samuel warned them that this was a rejection of God, an act of apostasy, for the Lord was their sole king. Yet he elected Saul by casting lots rather than by discerning God's will. Saul, of course, turned out to be a disaster in the end and was replaced by David, the king anointed by God.

To this High Church, Tory prophet, the parliamentary acts amounted to national apostasy.

"The point really to be considered is, whether, according to the coolest estimate, the fashionable liberality of this generation be not ascribable, in a great measure, to the same temper which led the Jews voluntarily to set about degrading themselves to a level with the idolatrous Gentiles? And, if it be true anywhere, that such enactments are forced on the Legislature by public opinion, is APOSTASY too hard a word to describe the temper of that nation?"

However, it would be misleading in my opinion to infer from his sermon, as some scholars have advocated, an attitude for the disestablishment of the Church. I would even go as far to say that disestablishment of the Church was what Keble might have feared the most as the ultimate outcome of the atmosphere of the Parliament and the society at the time.

Keble's use of 'national apostasy' had its root in the feeling of betrayal and abandonment of the Church by nation. The apostolicity of the Church meant that it was a kingdom which was antecedent to and transcendent from the state, and the state had no authority to govern the Church through its secular democratic process. Rather than an outright separation, however, Keble admonished the clergy and the lay members of the Church to practice two things: "The first duty of the Church and of Churchmen, INTERCESSION, sincerely practised, would prepare them for the second; — which, following the words of Samuel as our clue, we may confidently pronounce to be REMONSTRANCE. 'I will teach you the good and the right way.' REMONSTRANCE, calm, distinct, and persevering, in public and in private, direct and indirect, by word, look, and demeanour, is the unequivocal duty of every Christian, according to his opportunities, when the Church landmarks are being broken down."

On Maundy Thursday March 29th 1866 the earthly life and ministry of this country parson quietly came to the end. Loved by his parishioners for his unselfish pastoral care, highly respected for his passionate commitment to the catholic and apostolic faith, and popular among many for his devotional poems, Keble's life was an eloquent and poetic testimony to the personal

holiness of life in prayer and to the holiness of the Church.

At his funeral on April 6th so many gathered to honour him that, as one witness put it, "the stream of clergy who followed seemed as if it would never end". It was at his funeral that his disciples in the Oxford Movement decided to dedicate a college named after him, a fitting monument and loving homage to his venerated, larger-than-life personality. "The days will come, I suppose," said Henry Liddon, "if indeed they have not yet come, when young men looking at those buildings will ask the question, 'Who was Keble?'"

History is marked by milestone events and significant figures. When we collectively choose to remember a certain milestone or a certain figure, it is because they evoke and embody a deeper and larger meaning of life commonly shared by many, and what is commonly shared is the basic sense of holiness of life.

Kenneth Ingram portrays Keble "as the epitome of the Victorian ideal, quietly and lovingly fulfilling all duties to family and neighbours in the sphere in which he had been placed; helping the poor and needy, devoting his life to what he himself famously described as 'the trivial round, the common task' serving God, the country parish and the Church".

The obituary in *The Literary Churchman* described his "peculiar presence... so plain and simple, and yet so strong, it had a grasp upon you which you felt as if you could not shake off or trifle with: so quiet, so unobtrusive, so self-repressing, and yet, for all its self-repressment, overflowing upon you, and influencing, and moulding you, as if by some subtle law of spiritual force."

The words of Keble's Assize Sermon and of his poems may no longer ignite the same gripping and burning inspiration in the hearts of the Christians today. But, in his loyalty to the Church he so loved, in his holiness of life grounded in prayer and humility and in his faithfulness to his priestly ministry, John Keble is a saintly inspiration to all generations.

In his letter to his friend and biographer, John T. Coleridge, just before his ordination, Keble wrote, "Pray for me, earnestly my dear, my best friend, that He would give me His grace, that I may not be altogether unworthy of the sacred office on which I am rashly I fear even now entering, but that some souls hereafter may have cause to bless me".

Blessed be John Keble for his godly life of prayer, humility and faithfulness!

Blessed be God in John Keble and in his saints!

*Fr Allen Shin, Chaplain,
Keble College, Oxford*

100 YEARS AGO

Fr Mackay wrote:

"There is a letter from the late Mr Micklethwaite in the archives of All Saints and it contains a paragraph with which, I expect, we are all in complete agreement.

"All Saints is not an ordinary modern church which one would not hesitate to alter if one thought fit. It is a monument of great historical interest, and though I do not hold that it should not be altered where the requirements of use call for change, I think that it should not be done lightly, to satisfy an individual caprice or a phase of transitory fashion. The need must be shown

to be real, and the way of meeting it must be well considered as to its effect on the older work."

"In the future we have a further work before us. The whole of the action of the organ must, sooner or later, be reconstructed. When the action is reconstructed it is generally felt that the chief deficiency of the organ ought to be remedied by the addition of some soft solo stops. The reconstruction of the organ, besides vastly improving the music, will, I am thankful to find, give us what All Saints needs more than anything else, standing room for a side altar. There are new and better methods of packing an organ together since ours was erected, and when the restored organ has been fitted together into its adapted case, the northern portion will have retired eastward sufficiently far to permit of an altar being placed westward of it, at the top of the steps of the north choir aisle.

"As soon as I was appointed to All Saints old friends of the church began to say to me, "You must before all things, get a side altar, it is the great need of the church". They are quite right. As one of them said, "Owing to the curious acoustics of the building, there is no church in which I ever worship in which the celebrant seems so far away from the people as at All Saints". This is true. It is, of course, not observed by the Sunday congregation, but on week-days when the church is not filled, the clergy make efforts, painful to themselves, to be heard, and are not always successful.

"And a side altar is wanted for other purposes. There is no doubt that the spiritual work we have to give ourselves to in the near future is the organisation of prayer. There ought to be perpetual intercession in All Saints. The organisation of perpetual

intercession is a great work, it must itself be the fruit of prayer. We must begin our efforts in this direction humbly, by the institution of occasional days of intercession, and some of our Missionary associations have given us a lead by asking for the loan of the church for such days. For all this work, the side altar, east of the quiet north aisle, and the prayer desk for the long succession of intercessors, placed just below its steps, are absolutely necessary. We cannot exclude visitors from the church, and we do not wish to exclude them. They come in surprising numbers, and if the sacrifice of ceaseless prayer is ever to rise, even for single days, from All Saints, there must be a corner and an altar to which the merely curious do not go.

“The work which now lies before us as a community is the restoration of the East Wall but I frankly say that I long that two great benefactors may arise and enable us to accomplish all this work at once; a lover of sacred music who will perfect the organ for us and save the new decorations from the dust which any reconstruction of the organ must displace, and a lover of souls who will give us the side altar.

“When I think of the hideous organisation of sin which surrounds this spot, I yearn to set against it an organisation of prayer. It is St Mary Magdalene’s day, and I have just offered the Holy Sacrifice in a chapel crowded with penitents. As I write, a vision of the altar of my hopes rises before me. The low oblong reredos, behind which glimpses of window, organ and sanctuary appear, is of the finest alabaster, delicately wrought in full relief and richly gilded. In the centre sits the Blessed Mother enthroned, herself enthroning the Incarnate Word who bestows his blessing on priest and people. On one side kneels St Mary Magdalene, and on the other side St Mary of Egypt.”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 3 AUGUST TRINITY 11

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 440 (v 6 Descant
— Brent-Smith)

Introit: Deus in loco sancto
Mass: Missa Brevis — Archer

Lessons: Isaiah 55: 1 - 5
Psalm 145
Romans 9: 1 - 5

Hymn: 400
Gospel: Matthew 14: 13 - 21

Preacher: The Vicar

Creed: Credo II

Anthem: Ave Maria — Stravinsky

Hymns: 276 (ii), 300, 368

Voluntary: Improvisation on ‘Ave maris
stella’ — Paul Brough

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 80, 81: 1 - 8

Lessons: 1 Kings 10: 1 - 13
Acts 13: 1 - 13

Office Hymn: 150 (R)

Canticles: Service in B flat — Stanford

Anthem: Holy is the true light
— Harris

Preacher: Fr Gerald Beauchamp

Hymn: 250

BENEDICTION

O Salutaris: Nicholson

Hymn: 242

Tantum Ergo: Nicholson

Voluntary: Kleine præludium in C
— Bach

● SUNDAY 10 AUGUST TRINITY 12

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 470

Introit: Deus in adiutorium

Mass: Missa Secundi Toni — Lassus

Lessons: 1 Kings 19: 9 - 18

Psalm 85

Romans 10: 5 - 15

Hymn: 353

Gospel: Matthew 14: 22 - 33

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Jauchzet dem Herrn — Schütz

Hymns: 374, 284, 338

Voluntary: Fantasia and Fugue

in C minor — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 86

Lessons: 1 Kings 11: 41 - 12: 20

Acts 14: 8 - 20

Office Hymn: 150 (S)

Canticles: Service in A flat — Harwood

Anthem: Abendlied — Rheinberger

Preacher: The Vicar

Hymn: 262

BENEDICTION

O Salutaris: Bortnianski

Hymn: 287

Tantum Ergo: Harwood

Voluntary: Kleine præludium in

G minor — Bach

FRIDAY 15 AUGUST ASSUMPTION OF THE BLESSED VIRGIN MARY

PROCESSION AND HIGH MASS AT 6.30 p.m.

Processional: 188 (ii)

Introit: Signum magnum

Mass: Missa Brevis — Kodály

Lessons: Revelation 11: 19 - 12: 6, 10

Psalm 45

Galatians 4: 4 - 7

Hymn: 185 (v 4 Descant — Caplin)

Gospel: Luke 1: 46 - 55

Preacher: The Vicar

Anthem: Ave Maria — Mendelssohn

Hymns: 182, 187,

Sing of Mary, pure and lowly

Voluntary: Fuga sopra il Magnificat,

BWV 733 — Bach

● SUNDAY 17 AUGUST TRINITY 13

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 332

Introit: Respice, Domine

Mass: Missa Choralis — Bruckner

Lessons: Isaiah 56: 1, 6 - 8

Psalm 67

Romans 11: 1, 2a, 29 - 32

Hymn: 461

Gospel: Matthew 15: 10 - 28

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Panis angelicus — Franck

Hymns: 366, 378, 486

Voluntary: Final (Symphony No 2)

— Widor

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 90

Lessons: 2 Kings 4: 1 - 37

Acts 16: 1 - 15

Office Hymn: 150 (R)

Canticles: Collegium Regale — Howells

Anthem: O pray for the peace of

Jerusalem — Howells

Preacher: Fr Gerald Beauchamp

Hymn: 251

BENEDICTION

O Salutaris: Howells

Hymn: 387

Tantum Ergo: Howells

Voluntary: Master Tallis' Testament
— Howells

● SUNDAY 24 AUGUST ST BARTHOLOMEW THE APOSTLE

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 216 (v 5 Descant
— Caplin)

Introit: Mihi autem

Mass: Communion Service
in C and F — Stanford

Lessons: Isaiah 43: 8 - 13
Psalm 145
1 Corinthians 4: 9 - 15

Hymn: 179

Gospel: Luke 22: 24 - 30

Preacher: Fr Gerald Beauchamp

Anthem: O thou, the central orb
— Wood

Hymns: 227 (T 184), 228, 231

Voluntary: Pæan — Whitlock

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 91, 116

Lessons: Ecclesiasticus 39: 1 - 10
Matthew 10: 1 - 22

Office Hymn: 214

Canticles: Service in F — Ireland

Anthem: Justorum animæ — Byrd

Preacher: Fr Nicholas Roberts, Chaplain,
Community of the Sisters of
the Church, Ham Common

Hymn: 215 (T 434)

BENEDICTION

O Salutaris: No 1 — Elgar

Hymn: 225

Tantum Ergo: de Séverac

Voluntary: Schmücke dich, O liebe
Seele — Bach

● SUNDAY 31 AUGUST TRINITY 15

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 437

Introit: Inclina, Domine

Mass: Mass in G minor — Jongen

Lessons: Jeremiah 15: 15 - 21
Psalm 26
Romans 12: 9 - end

Hymn: 367 (ii)

Gospel: Matthew 16: 21 - end

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Laudate Dominum
— Rheinberger

Hymns: 404, 481 (T 462), 372

Voluntary: Carillon de Westminster
— Vierne

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 105: 1 - 15

Lessons: 2 Kings 6: 24 - 25, 7: 3 - end
Acts 18: 1 - 16

Office Hymn: 150 (S)

Canticles: Service in G — Sumsion

Anthem: Cantique de Jean Racine
— Fauré

Preacher: Fr Gerald Beauchamp

Hymn: 244

BENEDICTION

O Salutaris: Vale

Hymn: 384 (v 4 Descant
— Caplin)

Tantum Ergo: Vale

Voluntary: An Wasserflüssen Babylon,
BWV 653 — Bach

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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.
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HIGH MASS and SERMON at 11.00 a.m.
SOLEMN EVENSONG, SERMON and
BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

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Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

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CALENDAR AND INTENTIONS FOR AUGUST 2008

1	Those in need
2 v of Our Lady	Walsingham
3 ✠ THE 11th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
4 <i>John-Baptiste Vianney, Cure d'Ars</i>	Growth in penitence
5 St Oswald, King of Northumbria	Missionaries
6 THE TRANSFIGURATION OF OUR LORD	Renewal in holiness
7 <i>John Mason Neale</i>	Unity
8 St Dominic	Those in need
9 Mary Sumner	The Mothers' Union
10 ✠ THE 12th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
11 St Clare of Assisi	Religious Communities
12 r Requiem (8.00 a.m.)	The departed
13 Jeremy Taylor	Friends of All Saints
14 <i>St Maximilian Kolbe</i>	Unity
15 THE ASSUMPTION OF THE BLESSED VIRGIN MARY	Those in need
16	Holidaymakers
17 ✠ THE 13th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
18	The homeless
19 v for Peace	Peace of the world
20 St Bernard of Clairvaux	The unemployed
21	Unity
22	Those in need
23	Society of All Saints Sisters of the Poor
24 ✠ ST BARTHOLOMEW THE APOSTLE	OUR PARISH AND PEOPLE
25	Chronically sick and disabled
26	Altar Servers
27 St Monica	Joyfulness in our faith
28 St Augustine of Hippo	Unity
29 The Beheading of John the Baptist	Those in need
30 John Bunyan	Spiritual writers
31 ✠ THE 15th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE

Please note:

All Friday Masses are 'for those in need' — intercessions from the board inside church are used on these days.

r — Requiem — the monthly Requiem, 8.00 a.m. on the 12th this month.

v — a Votive Mass.



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