



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**JUNE 2008**

**£1.00**

## VICARS LETTER

Our quotation from the *Parish Paper* of 1908 looks forward to the Lambeth Conference of that year. The Lambeth Conference of 2008 has of course been surrounded with controversy. It is interesting to note that this is nothing new. The mention of Bishop Colenso in 1908 is a reminder of a 19th century dispute which has echoes today. Colenso was the first Bishop of Natal. His writings on the Old Testament questioned the traditional view that Moses was the author of the Pentateuch (the first five books of the Bible) and the literal accuracy of the creation and the flood got him into hot water and he was deposed by Bishop Gray of Cape Town. Colenso also advocated the adoption of African tribal customs and the baptism of polygamists. He disliked polygamy but argued that “the price of conversion to Christianity should never be the dissolution of the family, and perhaps the destitution of wives and children”. This was a position which a later Lambeth Conference would come to adopt. Colenso’s sympathetic attitude to African culture did not win him friends among white colonists. He thought the sacraments were little more than vague signs, with Baptism making no radical change, and the Eucharist merely an aid to personal devotion. Bishop Gray and most clergy in South Africa had the same strong Tractarian views as the people

of All Saints, so were unimpressed by this sacramental minimalism. They also feared the Church’s co-option by culture, whether tribal or colonial, and defended the efficacy of the sacraments and the truth of Scripture.

“The Church’s one foundation”, a hymn still much loved and sung in our worship, was written by Samuel John Stone in response to this crisis and sung at the Lambeth conference in 1867. It is such a good hymn that it has long survived the original controversy which inspired it.

Many of these issues of that controversy continue to be live ones. Much of our current dispute in the Anglican Communion revolves around the interpretation and authority of Scripture. While we would be as unimpressed as Bishop Gray and his clergy were by Colenso’s sacramental theology, I suspect that not many associated with All Saints now would want to defend the Mosaic authorship of the Pentateuch or deny the value of critical scholarship in our use and understanding of the scriptures. That does not mean that we have to accept every conclusion of every scholar; even Biblical scholars do not do that. In conversation with many associated with All Saints, I do find serious questions being raised about parts of Scripture, not just the Old Testament, which sound not unlike Colenso’s. These questions come

not just from those of a ‘liberal’ or ‘critical’ turn of mind, but often from people who would consider themselves much more conservative than their Vicar. Such questions often come from a profound moral sense. At Morning Prayer just now, the Church of England’s Lectionary has us reading through Joshua, a book which sounds uncomfortably like divinely-sanctioned ethnic cleansing. We try in our preaching and teaching to take both scripture and these questions seriously.

Issues around the relationship between the Gospel and culture are very much alive today. How does the Church translate its Gospel and its worship into local cultures? What might be gained and what lost? Colenso, building on the work of F.D. Maurice, another theologian who got into hot water by questioning “traditional” views, in his case questioning the doctrine of eternal punishment, saw mission as meeting people half way, on the ground of our common humanity. These are not simple and straightforward, yes and no matters. How do Christians in Africa or Asia evangelise their culture in ways which do not simply replicate ours? Some Indian Christians have eagerly embraced practices from the dominant Hindu culture, while others are wary of the danger of absorption. These are not just foreign issues in Britain, for we have to ask ourselves how far our church life and worship reflect the Gospel and how much our consumerist culture. We might think of the increasing tendency to incorporate into weddings and funerals elements which seem barely Christian. I was recently shown an order of service for a marriage blessing carried out in a Parish Church of charismatic evangelical tradition which appeared to contain no reading from Scripture and ended with

the singing of “**I’ve got you babe**”. Then there are crematorium funerals which end with the playing of Frank Sinatra’s “**I did it my way**”. Yet St Gregory did advise St Augustine to respect local customs in his mission to England.

These are issues which the Church has to wrestle with afresh in each age, not least in our city with its people of many cultures and faiths. Answers which simply abandon tradition, or those whose only response to the challenge of the new is to abandon reason and repeat old formulae, are usually wrong or at least inadequate.

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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### **Fr Neil Bunker**

As many of you know, Fr Neil has been unwell for some weeks and ordered by his doctors to take things rather easier than has been his wont. He came to lunch with Fr Alan recently to give an update. He is feeling better but still undergoing tests to identify the source of the problem and the appropriate treatment — other than not working quite so hard. He is very grateful for good wishes and prayers of his friends at All Saints and hopes to be back with us before too long.

A hope we all share.

### **An 80th Birthday**

Our congratulations to **Fr John Gaskell** on his 80th birthday. He thanks all those who sent him greetings.

### **A Birthday and a Retirement**

Our PCC Secretary, author of the Annual Report of which part appears in this issue, reached a significant age on Tuesday May 13th and retired from her work at the

Hammersmith Hospital that day. Duty meant that she had to spend some of her time that evening at a meeting of the PCC Standing Committee but this task was lightened by a small party in her honour afterwards. The prospect of this seemed to concentrate the minds of the members.

### **The All Saints Sisters of the Poor**

The Vicar tries to maintain our links with the Sisters, not least by being a member of their Priest Friends. He attended the most recent gathering on May 14th at which Fr Mark Birch, Chaplain of Helen and Douglas Houses which are situated in the convent grounds, reflected on his very different experiences of chaplaincy there and at Exeter College. The Sisters send their best wishes to us at All Saints. Sr Jean Margaret and Sr Anne Frances hope to visit us before too long.

The occasion also allowed Fr Alan to visit **John Welch** in St John's Home for the Elderly, another of the works carried on under the Sisters' umbrella. John enjoys keeping in touch with All Saints by reading the *Parish Paper* and through friends who visit or write.

**Geoffrey Hughes**, a member of the Friends of All Saints who lives in Manchester, first worshipped at All Saints at Pentecost forty years ago. He was back at High Mass on the feast this year.

Also in the congregation that morning was **Fr John Thorold OGS**, who has been coming here even longer. He was brought by his father to hear Fr Mackay preach and has been coming here ever since; having known eight of the thirteen vicars.

### **A Golden Wedding**

Our congratulations to Fr Gerald and Valerie Reddington who celebrated the 50th

anniversary of their wedding on May 17th. A framed copy of the entry in the Marriage Register of All Saints was sent to them as a gift from us, accompanied by a card with greetings from their many friends here.

### **Mary Bishop**

A Memorial Mass was held for Mary on Tuesday May 6th. This was a happy occasion in which fond memories and amusing stories about Mary were shared as we gave thanks for her faith. The Vicar's sermon at the Mass appears in this issue.

Two members of our congregation have lost their mothers in the past month; first **Janet Drake** and then **Larry Markey**. We hold them and their mothers, Jane Mather and Ellen Markey in our prayers and sympathy.

**Fr Gerald** led a Quiet Day at St Michael's Convent, Ham Common.

**Fr Alan** gave a talk to the Walsingham Cell on the cult of Our Lady of Guadalupe in Mexico.

Congratulations and thanks to **Andrew Moore** who ran in the London Marathon to raise funds for Shelter and for the All Saints Restoration Appeal. Andrew received a round of applause at High Mass on the following Sunday. The sum raised will be published next month.

He preached at Christ's College, Cambridge, at Evensong on the feast of Pentecost. The College Chaplain, **Fr Christopher Woods**, is a member of the Friends of All Saints.

**Paul Brough** and a quintet of singers from the All Saints Choir provided the music in honour of Thomas Bray, the founder of SPCK and USPG which was organised by the two societies at St Botolph's, Aldgate,

where Bray was Rector. The Bishop of London was the celebrant and preacher. Fr Alan, as chairman of USPG, acted as deacon. A number of other All Saints faces were present including **Clive Wright** and **Theresa Moses**, who are trustees of SPCK, and **Pat Philips** who is its Secretary. Our musicians' contribution was much appreciated and it was a reminder of how blessed we are to enjoy such an outstanding standard of music, not just occasionally but week by week.

**“Poetry and Spirituality.”** We now have all the sermons from the Lent Series and hope to publish them in a booklet in the next month or so.

The Vicar will be preaching in Chichester Cathedral on Sunday June 15th for the feast of St Richard of Chichester. We will

welcome back to All Saints that morning **Fr Allen Shin**, Chaplain of Keble College, Oxford.

**The Archdeacon of Charing Cross, Dr Bill Jacob**, will be carrying out his Visitation of the Parish on Monday June 16th and will attend the meeting of the PCC.

He will already have addressed some members of the congregation on our **“Church Crawl”** to St Giles in the Fields when he spoke about the church and **“Being High Church in the 18th Century”**.

Our next **“Church Crawl”** outing is to **St Mary Magdalene's, Paddington**, which was founded from All Saints in the 19th century. The parish priest, Fr Henry Everett, will speak to us about the church's past and future.

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## DIARY DATES

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### Sunday 1 June

**6.00 p.m. Solemn Evensong and Benediction.** Visiting preacher **Fr Nicholas Roberts**, Chaplain, Community of the Sisters of the Church, Ham Common.

### Thursday 5 June

**7.05 p.m. Holy Hour** led by the Vicar.

### Saturday 7 June

From **10.30 a.m. Clean-Up Day.** We will be hiring a skip and volunteers are required to help fill it please. A light lunch will be available.

### Wednesday 11 June

**7.00 p.m. (after the 6.30 p.m. Mass) SCHOOL OF WORSHIP 2007 - 08**  
**THE LITURGY OF THE EUCHARIST:** Blessing and Dismissal.

### Sunday 15 June

**11.00 a.m. High Mass.** Our visiting Celebrant and Preacher is **Fr Allen Shin**, Chaplain, Keble College, Oxford.

### Monday 16 June

**7.00 p.m. Archdeacon's Visitation** and meeting of the **Parochial Church Council** in the Parish Room.

## Saturday 21 June

**4.00 p.m. Choral Evensong** sung by the visiting **St Christopher's Episcopal Church Choir**. *Music includes: Service in F — Friedell and Behold the tabernacle of God — Willan*  
and on that same day Annual Pilgrimage to St Albans.

## Sunday 22 June

**3.00 p.m.** Visit to **St Mary Magdalene, Paddington**, for a tour and tea.

## Thursday 26 June

**Parish Quiz Night** at St Botolph's, Bishopsgate.

**Walsingham Parish Pilgrimage** — All Saints' 2008 parish pilgrimage to Walsingham, led by Fr Gerald Beauchamp, will be from **Friday 4 to Sunday 6 July**. Please let Ross Buchanan know (Telephone: 0207 2211312) as soon as possible if you would like to come, or if you would like to find out more.

## PILGRIMAGE

Pilgrimages are gaining an increasing popularity as part of our church life. In May and then July, we go to Walsingham. On **Saturday June 21st**, to the **ST ALBAN'S FESTIVAL PILGRIMAGE**.

The programme for this day in honour of Britain's first martyr is:

**10.30 Pilgrimage Procession** *From Roman Verulamium (the site of Alban's trial)*

**11.20 Festival Eucharist** *in the Cathedral*

**Preacher: Angela Tilby, Vicar of St Benet's, Cambridge**  
and well-known broadcaster.

**14.00 and 15.00 Shrine Prayers** *held at the Shrine of Saint Alban in the Cathedral.*

**16.00 Festival Evensong and Procession to the Shrine**

**Preacher: Stephen Cottrell, Bishop of Reading**

**Travel:** For most members of All Saints, the easiest way to travel will be by rail on Thameslink service. Please watch the notices for timetable, so that we can travel as a group and reach the starting point for the procession in good time. Parking for the disabled will be available but you must apply to the Cathedral Office for a parking permit.

**Roses:** It is traditional for pilgrims to wear a red rose, symbolising the martyr's blood and the rose which, according to legend, sprang up as Alban passed by on the way to his execution. The rose is left at St Alban's Shrine at the end of the pilgrimage as a sign of devotion, and as a request for his continued prayer as we journey home. Roses will be available at the Abbey during the day for purchase by donation.

**Food and Drink:** Pilgrims are welcome to bring a picnic to eat at the Abbey Orchard. The Café at the Abbey will also be open for snacks, lunches and drinks. On the Orchard itself there will be a variety of stalls selling food and drink.

## **RESTORATION PROJECT AND APPEAL PROGRESS SO FAR**

Those who attended the Annual Meeting heard a report on the Restoration Project.

We have now raised a total of **£690,000**, through the generosity of individuals' donations, tax reclaims and future standing orders and pledges; special collections, fundraising events, the All Saints Foundation and PCC reserves; our appeals to trusts and grant-making bodies and the Archbishop's patronage fund, and interest accrued on all these funds. This is an amazing result given the amount we have had to raise over the last dozen years for earlier works and the ongoing costs of maintaining the life and mission of All Saints.

Pilot work has already taken place in some of the more accessible parts of the church such as the wall panels and choir aisles, providing a foretaste of the glories to come.

In addition to this, the PCC and congregation has been grateful for the money received through a generous legacy which has enabled the replacement of the south choir aisle screen which was not included in the target.

We are very grateful to all those who have dedicated resources of money, time, talents and hard work to the project. This amount is approximately a third of the way towards our target figure of **£2,150,000**.

The PCC has decided that we now safely embark on the first phase of our restoration programme.

A faculty — the ecclesiastical equivalent of planning permission — for the work has been applied for and our architects, Molyneux Kerr, will be inviting tenders for the work. In the late summer, the scaffolding should be installed to enable work on the ceiling of the nave, the clerestory windows and the chancel arch to be carried out. We hope that this part of the project will be completed in time for our 150th anniversary celebrations in 2009.

While this work is being prepared and carried out, we must turn our attention to raising **£1.5million** for the remainder of the project. The Appeal Committee is working on ways of launching the next phase of fund-raising.

The work will be carried out in further phases as funds become available. The next phase is likely to include the great west window. The south aisle windows will also need attention and the remainder of the nave including the walls, floor, pulpit, font and chancel screen, walls and floor will need to be cleaned. After that we will need to turn our attention to the heating, lighting and electrics.

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## **RESULTS OF ELECTIONS**

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The annual meeting of parishioners and Annual Parochial Church meeting took place in All Saints Church, Margaret Street, at 12.45 p.m. on Sunday April 20th 2008, Presiding Officer: Fr Alan Moses, Vicar.

The following were elected as churchwardens:

Mr John Forde

Mr Christopher Self

The following were elected as representatives of the laity to the parochial church council:

Mr Robin Clutterham	Mr Patrick Hartley	Mrs Janet Drake
Mr Ian Lyon	Mr Jason Groves	Mr Quentin Williams

The following were elected as representatives of the laity to the deanery synod:

Mr Ross Buchanan	Miss Patricia Thompson	Dr Dilys Thomas
Mr Martin Woolley		

The following were appointed as sidesmen:

Miss Sandra Allan	Mrs Christine Auton	Mr Richard Britten
Mrs Christine Brown	Mrs Mary Burton	Dr Yvonne Craig
Mr Martin Cullingford	Mrs Jasmine Cullingford	Miss Gillian Dare
Mr Richard Haley	Dr Monica Hall	Sir Nicholas Harington Bt
Miss Jean Harmsworth	Mr Graham Hawkes	Miss Kate Hodgetts
Mrs Margaret Leggett	Miss Frances O’Neil	Mr Philip Payne
Mr Keith Postance	Miss Hilary Rodger	Mr Mark Seymour-Taylor
Mr James Shrimpton	Mr Charles Thomson	Mrs Juliet Windham
Mr Geoffrey Woodcock		

At the meeting of the Parochial Church Council at 7.00 p.m on Monday April 28th 2008 the following elections were made:

Vice Chairman:	Mr John Forde
Honorary Secretary:	Dr Dilys Thomas
Honorary Treasurer:	Mr Patrick Hartley
Electoral Roll Officer:	Miss Kate Burling
Senior Sidesman:	Mr Keith Postance

The Standing Committee for 2008/9 comprises:

The Vicar and Churchwardens (ex officio)	Hon Secretary	
Hon Treasurer	Juliet Windham	Quentin Williams

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## ANNUAL REPORT OF THE PAROCHIAL CHURCH COUNCIL FOR APRIL TO DECEMBER 2007 (Part II)

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### Catering

All catering at All Saints is undertaken under the auspices of the Bar Management Committee, but the organisation and provision of refreshments is the responsibility of the Catering Committee. With the number of events now being organised in aid of the Appeal, the occasions on which refreshments are required has increased. Regular refreshments provided include those in the Courtyard on Sunday mornings, followed by Sunday lunch in the

dining room. These are very popular but do rely entirely, as does all catering here, on the availability of volunteers.

In addition to the normal Courtyard refreshments, on Mid-Lent Sunday we enjoyed simnel cake, made by the Vicar, on Easter morning it was Maltese Easter cake prepared by Claudia Aquilina, and there were also Easter eggs from the Coffee teams. During the Christmas season there are several times when mulled wine and mince pies are the order of the day, and the provision of

these has become a very professional affair. Refreshments were provided throughout the day during the Buxtehude Marathon on December 22nd. Even a damp Christmas morning did not prevent the enjoyment of the now traditional Christmas cake. Christmas 1 is a Sunday when many of the regular congregation are still away, so no Parish Lunch is provided. This year, however, Martin Woolley produced ‘gallons’ of delicious parsnip soup, with fresh bread, which was greatly appreciated. There was also more Christmas cake, this time donated by Dr Michael Duggan, one of the gifts to him from his patients, which he so generously donates to us.

To be able to provide the level of catering outlined above is entirely dependent on there being sufficient volunteers. Providing for Sunday Lunch throughout the year has become more difficult, and unless new people are prepared to join the rota, there may well be more Sundays when lunch is not available. This would be a pity, as we believe that it is a very valuable part of the social life of All Saints.

We, however, wish to thank very sincerely all those who do give of their time and expertise, please continue to do so.

## **Notable events**

### ***The Vicar’s illness***

Holy Week and Easter had been celebrated in true All Saints fashion, and a successful, if lengthy, Annual Parochial Church Meeting had been held, when the life of the parish was shaken by the Vicar’s sudden illness and admission to Hospital on the Saturday of the first Bank Holiday in May. The next couple of weeks were a worrying and anxious time for Fr Moses’s family, until a diagnosis and course of treatment were established. This anxiety was shared, not only by the people of All Saints, but by many friends far and

wide. It was decided, very quickly, that no matter how long the Vicar was indisposed, life at All Saints would go on as usual. By the end of the first Sunday, John Forde had organised for all the services the following week to be covered, and for Cedric Stephens to open the Church as usual at 7.00 a.m. Thereafter, Dennis Davis established a rota to ensure that all services for the foreseeable future were covered. One major problem encountered with the forward planning, was that Fr Aquilina was on holiday from late July, returning the day before his final service, before moving to Sevenoaks on August 15th. This problem was overcome when Fr Shin, Chaplain of Keble College, Oxford, and former Honorary Assistant Priest, offered to come back to All Saints to cover Fr Aquilina’s holiday. He and Clara stayed in the Vicarage during that time, and it was very good to have them back with us. Over the summer, the Vicar sent regular ‘news letters’ to keep us all informed of his progress, and it was a relief when he was able to join us as a member of the congregation, first for Low Mass, and then eventually at the High Mass.

That not a single Mass, Office or Confessional had to be cancelled during the 4 months of the Vicar’s illness, was due to the generosity of the Clergy who helped out during that difficult time, sometimes being prepared to preach at very short notice. Some of them have helped on a regular basis for many years, but for others it was a new experience. Obviously Fr Aquilina, Fr Shin and our Honorary Assistant Priests, Fr Bunker, Fr Gaskell and Fr Rick shouldered much of the additional workload, and the Council would like to place on record our sincere gratitude and thanks to them and to The Revd John Barrie, The Revd Matthew Harrison, The Revd Daniel Humphreys, The Revd Roderick Leece, The Revd Peter McGeary, The Revd Barrie Newton, The

Revd Christopher Pearson, The Revd Gerald Reddington, Prebendary Bill Scott, The Revd Paul Thomas, The Revd Canon Martin Warner, Canon Geoffrey White, The Revd Bill Wilson and the Revd Anthony Yates.

We would also like to thank Cedric Stephens and Ross Buchanan, who between them ensured that the Church was open in the morning and that Morning and Evening Prayer were said.

Although officially still on sick leave, the Vicar was determined to fulfil a long-standing engagement, by preaching at Tony Halton's ordination to the priesthood at St John's, West Hendon, on June 29th. All Saints was well represented on this occasion, as it was on the following Friday, when Tony celebrated his first Mass, at St Martin, Colindale.

### ***The Parish Retreat***

The Retreat was held over the weekend of June 1st to 3rd at the Community of the Resurrection's Retreat House at Hemingford Grey, and was conducted by Canon Donald Gray, despite having recently left hospital. The themes of his talks were John the Baptist and four poems by R.S. Thomas. It was a time of quiet reflection for those who took part, but the small number attending has cast doubt on the viability of the 2008 Retreat, provisionally booked for May 16th - 18th.

### ***The Cell of Our Lady of Walsingham and All Saints***

The Cell continues to hold regular meetings at which speakers cover a variety of topics. The last Meeting at which Fr Aquilina was present was on July 16th. The normal Low Mass at 6.30 was 'transformed' into a Sung Mass, apparently without Fr Aquilina's knowledge, and at it the new cell leadership team, Juliet Windham, Nicola Iles, Ross Buchanan, John Forde, Rosa Postance, Christopher Self, and Christopher Swift,

were commissioned.

Members of the congregation joined the National Pilgrimage to Walsingham on Bank Holiday Monday, May 28th and the Parish weekend pilgrimage took place over the weekend of June 22nd - 24th, led by Fr Aquilina.

### ***Corpus Christi***

We were particularly pleased to be able to welcome Bishop Ind, Bishop of Truro, as our visiting preacher on this day, as there have been connections between All Saints and the Diocese of Truro over many years. As usual, the Procession at the end of Mass was through the streets of the Parish, and we were again joined by servers and members of the congregation of the Annunciation. Refreshments were served in the courtyard at the end of the service.

### ***Farewell to Fr Aquilina***

The Church was packed when Fr Aquilina celebrated and preached for the last time at All Saints, at the 6.30 p.m. High Mass on the Feast of the Assumption, (August 15th). At the end of the service the Vicar spoke of the contribution that not only Fr Ivan, but also Claudia, Domenico and Maria had made to the life of All Saints. He presented the family with gifts from the Parish, both to remind them of us and their time with us, and to help them to enjoy their leisure time in their new county. On behalf of All Saints he wished them all the very best for the future and assured them of our prayers.

### ***The Parish Pilgrimage to the Holy Land, led by Fr Aquilina***

No sooner than he had said his farewells and moved to Sevenoaks, Fr Aquilina was in charge of the All Saints Pilgrimage to the Holy Land (August 22 - 29). Judging by the report in the December Parish Paper, it was not for the faint-hearted, as it appeared

that almost every minute of every day was accounted for. What is very clear, however, from that excellent report, is that it was an experience that those who went found very moving, and one that they will remember for a long time to come.

### ***Fr Aquilina's Institution and Induction***

As was to be expected, a goodly number from All Saints ventured forth from Charing Cross on Saturday September 9th to attend Fr Aquilina's Institution and Induction as Vicar of St John's Church. It was a memorable service and the people of St John's were very welcoming and provided magnificent post-service hospitality.

### ***Dedication Festival and Friends' Day***

Mention has already been made of the dedication of the new south aisle screen in memory of Helen Clayton. The Visiting preacher at High Mass was The Very Revd Robert Willis, Dean of Canterbury, who in addition to all the normal duties of the Dean, now presides over a Restoration Project of far greater magnitude than ours. Dedication Festival is also Friends' Day, and it is always good to welcome as many of our friends as are able to come to All Saints for the day. The Friends contribute greatly to the life of the Parish, not only by their financial generosity, but also, and perhaps more importantly, by their prayers. Juliet Windham continues as Secretary to the Friends, keeping them all in touch with the goings-on here at All Saints.

### ***The Festival***

As the Vicar pointed out in the December Parish Paper, there is no other parish church which has five major choral services with visiting preachers, every year, for their patronal festival. Although this is much reduced from former years, it still involves a great deal of work by many busy people, to enable it to happen.

Our thanks go to, firstly the visiting preachers for taking time and care in the preparation of the sermons, and their delivery. We hope that their visits to us were enjoyable, and they might wish to return. To Paul Brough, and the other members of the music department, thanks for the excellent music they produced throughout the Festival. As usual, Paul had found a completely new Mass for All Saints Day, a setting by the Mexican composer Juan Gutierrez de Padilla. Although perhaps not to everyone's taste, it makes an interesting addition to the choir's extensive repertoire. The servers, sidesmen, sacristan, flower arrangers and caterers all have to put in extra time during the Festival, and this they do happily to ensure that all goes well. To them all we extend our especial thanks.

The Festival is always a time when past members of the All Saints family try to join us if possible, and this year it was especially pleasing to be able to welcome Canon David Hutt, and Fr Gerald Reddington back among us.

The Festival appeal which was divided equally between our mission projects and the cleaning of the remaining panels raised over £9,000, a magnificent total when the multiple claims on people's money these days is considered.

As we know it is not uncommon for priests to have silver jubilee celebrations, but rather less common for a parish administrator, but Dennis Davis first started work at All Saints on All Saints Day 1982. In recognition of this fact, Dennis was presented with a card and an HMV Gift Card from the parish, by the Vicar at the end of the High Mass on Festival Sunday.

### ***The Christmas Season***

In the days leading up to Christmas, the Carol Services for those who work in the area were held, and as usual mince pies and mulled

wine followed, organised by Janet Drake.

An innovation this year was the Festival of Nine Lessons and Carols, held on the evening of Monday December 18th. There was a good congregation, many of whom appeared to be new to All Saints, and the choir sang much of the music to be found on their new CD, 'Carols from All Saints Margaret Street, Music for Advent and Christmas'. The CD had, as hoped, been selling well since its launch. The overall feeling was that this should be repeated in 2008.

Although many of the regular congregation are away during Christmastide, there are always enough remaining in London to ensure that the Festive Season is celebrated in true All Saints style, and we welcome many visitors who join us. We are fortunate that we don't have the problems at Midnight Mass which others face: this year there were not even any mobile 'phones to disturb us. The congregation at the High Mass on Christmas morning has been steadily growing over the last few years, and even the unseasonable weather this year failed to dampen spirits.

### **People**

All Saints Margaret Street is not just a Church building, even if it is one of the most important Victorian ones in the country. It is a living community of people, dedicated to the service of God and their fellow human beings. The remainder of the report is therefore about people, those presently worshipping at All Saints, but also news of some former members of the community.

### **Residents**

For the last ten years, the first floor flat of Number 8 Margaret Street was the home of Fr John Gaskell, although it was not the first time he had lived 'on site', as he had been a curate here in the time of Kenneth Ross. However, with advancing years, he decided

that he should consider the future, and subsequently applied for and was granted a place at Morden College, Blackheath. It is impossible to put into a few words a comprehensive survey of all that Fr Gaskell has given to All Saints over the years, but perhaps two things stand out, his wisdom and his willingness to take time to listen to people. Although he will continue to say Mass on a regular basis, his presence about the site will definitely be missed. A small 'housewarming' gift was made to Fr Gaskell as a token of the Parish's gratitude.

No sooner had Fr Gaskell moved out of Number 8, than he was followed by the occupier of the second floor flat, Dr Harry Brama, to a flat in Beckenham. Although Harry's commitments in the music world have meant that he has often been away from home, he has nevertheless been a much loved resident, and will also be greatly missed. It is good to know that Harry intends to worship here as often as he is able, and we are sure that he will continue to take an active part in the life of the parish.

The whole of Number 8 Margaret Street has to be refurbished, to bring it into line with statutory requirements, to the satisfaction of Westminster City Council. As the tenants in No 8, together with those in Number 6, generate vital income for the Parish, the Council is determined that the work in Number 8 should be completed as soon as is practicable, in order to minimise the loss of income. The work will commence with the top floor and consequently Martin Woolley has moved into the second floor flat until the top floor is ready for his occupation. Jim Rosenthal currently occupies the first floor.

The Revd and Mrs Chad Gandiya have moved from the basement flat of Number 6 Margaret Street, to be replaced by Marcus Reddington, son of Fr Gerald and Valerie and no stranger to All Saints.

Fr John Rick III continues to reside on the

ground floor of Number 6, when he is in the country.

Unfortunately, Bishop Ambrose Weekes is not able to come up to All Saints very often these days, but he is always assured of a very warm welcome when he does.

### ***Previous members of staff***

Bishop Michael Marshall, Vicar of All Saints from 1969 to 1975, having reached the age when all clergy have to retire from stipendiary ministry, has resigned as Rector of Holy Trinity, Sloane Street. There were numerous services and events to mark his retirement, and at one of these, a Choral Evensong on October 13th, three out of the four surviving Vicars of All Saints were to be found under the same roof. The Council would like to take this opportunity to wish Bishop Marshall all the very best for his well earned retirement, and hope that it will not be too long before we see him here at All Saints again.

Fr Clifford Jones was resident here in Fr Hutt's time and took a full and active part in the life of the parish. On the 16th of June he celebrated the 50th anniversary of his ordination as a priest with a Sung Eucharist at the Savoy Chapel. The Council, on behalf of the Parish, would like to congratulate him on this significant event.

### **From the Registers**

The Council notes the following entries since the last report:

**Baptisms:** Isabel and Sofia Comer

**Weddings:** Mauru Rhoni and Jeremy Tayler, Suzanne Ntow and Nicholas Thomson

**Deaths:** Rita Hodgetts, Joan Arnold, Irene Harford, Lovinia Miller, The Revd Simon Farrer, The Revd Michael Burgess and The Revd Arthur Golightly.

We also note with pleasure the marriage of Helen Foxall Forbes and Adrian Horsewood on August 18th in Leicestershire.

*To be concluded in the July Parish Paper.*

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## **SERMON AT HIGH MASS, SUNDAY AFTER ASCENSION, BY MATTHEW DUCKETT**

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*Acts 1: 6 - 14; 1 Peter 4:12 - 14, 5: 6 - 11;  
John 17: 1 - 11*

“Lord, is this the time when you will restore the kingdom to Israel?” So the disciples question Jesus in our reading from Acts. What they are asking about, in the Greek, is not just any kingdom but the *parousia*, the final fulfilment of God's rule on earth. There were different ideas around of what this kingdom would be like. One of them was that the Messiah would conquer the oppressive Roman powers and throw them out of Israel, establishing a safe boundary within which God's pure kingdom will flourish whilst all the unclean nations of the gentiles are finally and forever shut outside.

This idea had probably been foremost in the minds of the disciples on Palm Sunday, only a short while before this scene in Acts, when Jesus had entered Jerusalem in triumph as a king.

But the resurrection reveals something different about the kingdom of God. The one who stands before the disciples is the risen victim, who forgave the Roman oppressors who put him to death and the disciples who abandoned him. He has not returned from the dead to exact revenge. Rather, the resurrection vindicates the victim, the one who ended up on the outside of the boundaries created by human violence, and also vindicates the forgiveness he brings.

This shows that the violence Jesus suffered is an entirely human affair that God will have nothing to do with.

So instead of sounding the war cry, Jesus tells the disciples to wait until the Holy Spirit has come upon them, and then they will be his witnesses, “in Jerusalem and in all Judea”. Well, that’s fine, much as expected, but then he continues: “*and* in Samaria, *and* to the ends of the earth”. Samaria? That’s where those foreigners live, who don’t even know how to worship God properly. The ends of the earth?! The Holy Spirit will send them to all the unclean, foreign, outside places, to be witnesses of the Kingdom *there*. That is not what they expect at all. And the story told in the rest of Acts is that of disciples who are undergoing the new reality of the resurrection and the Holy Spirit, and so unlearning their notion of God’s kingdom and discovering a new unbounded kingdom which is not established by violence and not constructed on the basis of insiders and outsiders.

An essential idea of God’s kingdom in Jewish theology is that of the renewal of creation. Think of those wonderful visions in the prophets of the messianic banquet, where creation is just gloriously and transparently good, everything is right with the world, at last. These are visions of creation as it was meant to be, the Cosmos redeemed.

The resurrection shows what this means. Jesus, raised from the dead, has taken our human nature into God, and with it, all of created being. And this enables the sending of the Holy Spirit, the creator spirit who hovered over the deep at the beginning, who is now sent into the world once more to renew the creation through the Church. And

because this takes place within the economy of creation and not by some imposition from outside, it takes time: the disciples have to wait nine days before the Holy Spirit comes, and then have to wrestle for decades afterwards with their slowly changing and expanding idea of the Kingdom.

The theme of salvation in creation appears in a profound way in today’s passage from John’s Gospel, which is the beginning of what is called the Priestly Prayer of Christ. Jesus identifies his work of salvation with the work of the Father in creation, “I glorified you on earth by finishing the work that you gave me to do. So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed”. And, of course, we are meant to read this in the light of the prologue of John’s Gospel which tells us that all things came into being through the Word who was with God and was God.

But there is more to it than this. This passage is not called the Priestly Prayer simply because it is long and rather solemn. The words that Jesus uses, as reported by John, are based on the prayer that the High Priest prayed during the Rite of Atonement that took place once a year in the temple in Jerusalem.

We can read about the Rite of Atonement in Leviticus, chapter 16. I’m sure you’ll recall aspects of it: the high priest sacrificing various animals, sprinkling blood, driving out the scapegoat, burning incense, entering the Holy of Holies which could only be entered once a year, and so on. But Leviticus doesn’t really tell us the underlying purpose and meaning of all this. Its main concern is that rituals should be performed correctly; it is a “how to” book, not a “why” book.

Looking in Leviticus for the meaning of the Rite of Atonement is a bit like trying to understand the doctrine of the Eucharist by reading Fortescue.

Modern scholarship has however aided our understanding of the Rite of Atonement. By piecing together imagery from the Hebrew prophets and the Psalms, and from other Jewish sources, scholars have reconstructed the Rite and uncovered a fundamental link between atonement and creation in Jewish thought. It turns out the most important part of the Rite of Atonement was not the sacrificing and sprinkling of blood. The central act of the Rite was when the high priest *dressed up as Yahweh*. He put on a white robe, representing himself as an angelic emanation from God, and a turban on which the holy Name of Yahweh was written in letters of gold. Dressed like that, he came *out* of the Holy of Holies. He was liturgically enacting Yahweh emerging from his eternal dwelling place and entering the creation. Atonement is represented as God coming into the world to put right what has gone wrong; it is as much about the healing of creation as about the forgiveness of sins, a vision of cosmic redemption.

With that understanding, it becomes hugely significant that Jesus at the last supper should use the words of the prayer of atonement. For, from this point onwards in John's Gospel, Jesus enacts in his own person the Rite of Atonement. He himself becomes priest, sacrifice for sin, scapegoat and temple; he is Yahweh entering the creation to put right what is wrong. The real Rite of Atonement takes place not in the temple in Jerusalem, but on a rocky piece of waste ground just outside the city walls. And the resurrection and ascension show that it is complete. Because creation in Jesus has entered God, then it is also true that God has

entered the creation, definitively, once and for all, and by undergoing our violence and death has revealed that violence and death are not intrinsic to the creation and need not be. In the words of the Catholic theologian James Alison, the resurrection "opens us up to be able to enjoy the fullness of creation as if death were not".

What does this mean for us here and now? There are two things, I think, that we can take from this.

The first is that God's creation is good, and that we are part of it. Therefore, we do not give up. There will be times of waiting and wrestling with things we can't yet understand, as there were for the disciples in Acts. There may be times of bodily or spiritual suffering, as there were in the reading from 1 Peter. But God has acted within the economy of creation by raising Jesus from the dead and enabling us to start living in the new reality that has revealed, even if it is in fits and starts and half-caught glimpses. We have reason to be faithful, to remain steadfast in prayer, to believe with Mary and the disciples that the promises made by the Lord will be fulfilled.

Secondly, Jesus calls us to participate with him in the work of atonement because we are part of the creation that is being restored. This means that our relationship with and in the created order matters. Of course, our witness to the truth of the Gospel is part of this, but it affects what we do about everything from issues of justice for the poor and the oppressed to how we care for the environment. And it means that we must constantly be unlearning our human ideas of boundaries and definitions of who is an insider and who is an outsider, because the new creation that the resurrection reveals knows nothing of

these categories. We need to live in the resurrection truth that all of creation is caught up in the atoning work of God.

And it is the resurrection which shows the link between atonement and creation, which shows that our atonement is accomplished so that we can start living now as if death were not.

A final vision from John's Gospel. Remember how John describes the scene of the resurrection: the stone has been removed,

the tomb lies open, Mary Magdalene peers through the doorway into the enclosure, and there she sees the shelf where the body of Jesus had been, a rectangular structure, with two angels on it, one at each end, and empty space between them. Does that sound familiar? It is a description of the Ark of the Covenant in the Holy of Holies. And the door is open; God has gone out into the garden, into the new creation which the resurrection reveals and completes. And he is not going back.

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## SERMON PREACHED BY THE VICAR AT A MASS IN MEMORY OF MARY BISHOP, May 6th, 2008

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*Readings: Isaiah 25: 6 - 9, Mark 7: 31 - 3*

I stand here next to the votive candle stand with a knife in one hand and an oil can in the other, in memory of the countless hours which Mary spent cleaning it — rather noisily, it has to be said.

As you know, Mary left strict and minimalist instructions about her funeral service. You know too that, contrary to those instructions, a number of us did make our way to the crematorium so that she was not sent to her rest attended by only a couple of undertakers and a crematorium manager. As I said at the time, I would square things with Mary in the next life, by which time I trust some of our mutual friends who have gone before us will have pacified her!

Mary was what is often called a “character”. She had firm opinions about things and people and was not afraid of expressing them. One of my favourite memories is visiting her with Lily Caplin during one of her sojourns in Whipps Cross Hospital. Her deafness meant that we had

to communicate by writing notes. Deaf she may have been, but Mary was certainly not dumb or blind, although towards the end her eyesight was fading and our notes had to be written in larger and larger print. She had a sharp eye for the foibles and failings of her fellow patients and was telling us about some of them in a rather loud voice. Somewhat alarmed, Lily wrote a note: “**Mary, they can hear you**”. Mary’s response to this cautionary note was to say in the same piercing tone: “**Good!**”

Her deafness was of course the cross which Mary had to bear and in some ways it did define her life, but it could neither entirely confine her nor overcome her indomitable spirit. Of course it did lead to countless misunderstandings which would upset if not enrage her. In the days when she could still hear on the telephone, one of her and our beloved friends, Jill Horley, would spend patient hours on the phone explaining what so-and-so had really said and why there was no reason for Mary to be upset. Later Jill or Christine Auton would write notes.

When I would come through the gates in afternoon to get ready for the evening round of services, I never quite knew what to expect: sometimes I would be greeted with a warm smile and a friendly word; at others a rather fierce stare and silence. What had I done wrong now? One of the numerous ministries which Dennis has had to perform over the years was to absorb some of this too. But Mary was not just a difficult old woman. She knew she could be and she had the grace to admit it: “I’m a damn fool”, she would say. Well, many of us are damn fools some of the time, some of us even most of the time; but not all of us have the grace to admit it!

Mary’s last years were increasingly confined, not just by deafness but by physical frailty with recurring spells in hospital after falls or with chest infections. Never one to carry excess weight, by the end she was bird-like and almost translucent in her frailty.

With all these afflictions and burdens, she could easily have gone under, succumbed to self-pity and turned in on herself. She did not and in her last years she came to a kind of serenity and peace. I noticed when we visited her in hospital or at Enterprise House or the home in South Woodford, that the staff clearly liked her. When you are used to visiting people in such places you develop a sixth sense for these things. They weren’t just pretending because the Vicar had called. Whatever she might have thought of me in the past, I was always greeted with a lovely smile — however weak she was feeling. Of course I did have the advantage of having her beloved Lily along with me.

That Old Testament reading reflects the

enjoyment she found in the social life of All Saints. One of the things which Mary was always grateful for was the kindness of her friends, the friendship she found especially in the family of All Saints; the group of “ladies, and gentlemen, who lunch” here on Sunday. We might imagine a parish lunch in heaven with Brenda and Jill and David and John and all those other friends no longer with us; with Mary able at last to join fully in the happy conversation. Mary always said that when she was gone we should all have a drink in her memory, and so we will after this Mass.

I chose the Gospel reading, “**Ephatha — be opened**” — because our trust is that for Mary her ears are now unstopped and she can hear the music of heaven.

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## 100 YEARS AGO

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### THE LAMBETH CONFERENCE 1908

“For various reasons the Conference of Bishops at Lambeth has a great interest for Anglicans who are the children of the Catholic revival. Our appeal is always to a true Ecumenical Council, and while we recognize that the hindrances to such a council still remain, it is part of faith to earn in this matter the blessing — “she hath done what she could”. The highest and widest appeal possible for us is to all the Bishops with whom we are in communion. No one supposes that the Lambeth resolutions are infallible, but they are the results of actions taken on the lines which were followed by the undivided Church, not only in the summoning of ecumenical, but of local Councils, and we may pray for a blessing on them with great confidence that we are asking for that which is according to the will of God. The Providence which in the sixteenth century caused the English

reformers to leave room for those Catholics who, though they conscientiously accepted freedom for Roman supremacy, had little sympathy with the prevailing Puritanism, the same blessing which gave us the Caroline revival and the martyrdom of Laud, and in our own day the Oxford movement and the Colonial episcopate, may be traced in the history of the Lambeth Conference. We ought not to forget that at the first Lambeth Conference, the deposition of Bishop Colenso was recognized, and he was not invited to the Conference, and that the equality of the Bishops of new dioceses with the holders of the old English sees, has never been disputed... No subject of prayer has a greater claim on us at the moment than the right guidance and right issues of the coming Conference. We ought to pray for a blessing on the Bishops and their advisers, and on the preparation for the Conference which at this time lays so heavy a burden on the Primate of All England.”

*Anthem:* Morgenlied — Rheinberger  
*Hymns:* 294, 414, 461  
*Voluntary:* Prelude and Fugue in A,  
 BWV 536 — Bach

**SOLEMN EVENSONG  
 at 6.00 p.m.**

*Psalms:* 33  
*Lessons:* Ruth 2: 1 - 20a  
 Luke 8: 4 - 15  
*Office Hymn:* 150  
*Canticles:* The Second Service — Byrd  
*Anthem:* Exultate Deo — Palestrina  
*Preacher:* Fr Nicholas Roberts, Chaplain,  
 Community of the Sisters of  
 the Church, Ham Common  
*Hymn:* 244

**BENEDICTION**

*O Salutaris:* Tallis  
*Hymn:* 383  
*Tantum Ergo:* Victoria (No 2)  
*Voluntary:* Pastorale — Sumsion

**SUNDAYS AND  
 SOLEMNITIES  
 MUSIC AND READINGS**

**● SUNDAY 1 JUNE  
 TRINITY 2**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 333  
*Introit:* Domine, in tua misericordi  
*Mass:* Spaurmesse — Mozart  
*Lessons:* Deuteronomy 11: 18 - 21,  
 26 - 28  
 Psalm 31  
 Romans 1: 16 - 17, 3: 22b - 28  
*Hymn:* 346  
*Gospel:* Matthew 7: 21 - end  
*Preacher:* Fr Gerald Beauchamp  
*Creed:* Credo II

**● SUNDAY 8 JUNE  
 TRINITY 3**

**HIGH MASS AND BAPTISMS  
 AT 11.00 a.m.**

*Entrance Hymn:* 338  
*Introit:* Factus est  
*Mass:* Kleineorgelmesse — Haydn  
*Lessons:* Hosea 5: 15 - 6: 6  
 Psalm 50  
 Romans 4: 13 - end  
*Hymn:* 438  
*Gospel:* Matthew 9: 9 - 13, 18 - 26  
*Preacher:* Bishop David Hope  
*Procession to the Font:* Litany of the  
 Resurrection — arr Kitchen  
*Anthem:* The Spirit of the lord — Elgar  
*Hymns:* 378, 451, 420  
*Voluntary:* Introduction and Passacaglia  
 — Alcock

## SOLEMN EVENSONG

at 6.00 p.m.

*Psalms:* 39, 41

*Lessons:* 1 Samuel 18: 1 - 16

Luke 8: 41 - end

*Office Hymn:* 150

*Canticles:* Service in F minor — Gray

*Anthem:* Os Justi — Bruckner

*Preacher:* Mr Matthew Duckett,  
Ordinand

*Hymn:* 324

## BENEDICTION

*O Salutaris:* Schumann

*Hymn:* 378

*Tantum Ergo:* Bruckner

*Voluntary:* Pastorale — Guilmant

## ● SUNDAY 15 JUNE TRINITY 4

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 334

*Introit:* Respite in me

*Mass:* Missa à 8 — Hassler

*Lessons:* Exodus 19: 2 - 8a

Psalms 100

Romans 5: 1 - 8

*Hymn:* 443

*Gospel:* Matthew 9: 35 - 10: 8

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

*Anthem:* If ye love me — Tallis

*Hymns:* 137, 305, 361

*Voluntary:* Jesus Christus, unser Heiland  
BWV 665 — Bach

## SOLEMN EVENSONG

at 6.00 p.m.

*Psalms:* 42, 43

*Lessons:* 1 Samuel 21: 1 - 15

Luke 11: 14 - 28

*Office Hymn:* 150

*Canticles:* The Service in G minor

— Purcell

*Anthem:* Der Geist hilft — Bach

*Preacher:* The Vicar

*Hymn:* 250

## BENEDICTION

*O Salutaris:* French Chant

*Hymn:* 187

*Tantum Ergo:* Byrd

*Voluntary:* Jesus Christus, unser  
Heiland, BWV 666 — Bach

## ● SUNDAY 22 JUNE TRINITY 5

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 351

*Introit:* Dominus, illuminatio mea

*Mass:* Mass for Five Voices — Byrd

*Lessons:* Jeremiah 20: 7 - 13

Psalms 69

Romans 6: 1b - 11

*Hymn:* 76

*Gospel:* Matthew 10: 24 - 39

*Preacher:* Fr Gerald Beauchamp

*Anthem:* Laudibus in Sanctis — Byrd

*Hymns:* 277, 392, 400

*Voluntary:* Improvisation on 'Ave maris  
stella' — Paul Brough

## SOLEMN EVENSONG

at 6.00 p.m.

*Psalms:* 46, 48

*Lessons:* 1 Samuel 24: 1 - 17

Luke 14: 12 - 24

*Office Hymn:* 150

*Canticles:* Service in E flat (No 1)

— Wood

*Anthem:* Jesu, the very thought

— Bairstow

*Preacher:* The Vicar

*Hymn:* 252

## BENEDICTION

*O Salutaris:* Laloux  
*Hymn:* My God, and is thy table  
spread

*Tantum Ergo:* Laloux  
*Voluntary:* Folk Tune — Whitlock

## ● SUNDAY 29 JUNE ST PETER AND ST PAUL

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 171  
*Introit:* Nunc scio  
*Mass:* Messe Solenelle — Vierne  
*Lessons:* Zechariah 4: 1 - 6a, 10b - end  
Psalm 125  
2 Timothy 4: 6 - 8, 17, 18  
*Hymn:* 172  
*Gospel:* Matthew 16: 13 - 19  
*Preacher:* The Vicar  
*Creed:* Credo III  
*Anthem:* Justorum animæ — Stanford  
*Hymns:* 225, 483, 484  
*Voluntary:* Final (Symphonie 1)  
— Vierne

### SOLEMN EVENSONG at 6.00 p.m.

*Psalms:* 124, 138  
*Lessons:* Ezekiel 34: 11 - 16  
John 21: 15 - 22  
*Office Hymn:* 214  
*Canticles:* St Paul's Service — Howells  
*Anthem:* Tue es Petrus — Palestrina  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 216

## BENEDICTION

*O Salutaris:* Harry Bramma (No 1)  
*Hymn:* 390  
*Tantum Ergo:* Harry Bramma (No 1)  
*Voluntary:* An Wasserflüssen Babylon,  
BWV 653 — Bach

## STAFF

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**Assistant Priest:**  
The Revd Gerald Beauchamp 020 7636 1788  
**Honorary Assistant Priests:**  
The Revd Neil Bunker 01322 337085  
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**Sundays** Low Mass at 6.30 p.m. (Sat), 8.00 a.m.  
and 5.15 p.m. Morning Prayer 10.20 a.m.  
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. & 6.30 p.m.  
Confessions from 12.30 - 1.00 p.m. & 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  
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.

## PARISH OFFICIALS

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Mr Christopher Self 020 8858 6370  
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Dr Dilys Thomas 020 7794 3626  
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Mr Andrew Arthur 020 8279 0909  
**Honorary Assistant Organist:**  
Mr Norman Caplin 020 8989 3295  
**Electoral Roll Officer:**  
Miss Catherine Burling c/o 020 7636 1788

## CALENDAR AND INTENTIONS FOR JUNE 2008

<p>1 ✕ <b>THE 2nd SUNDAY AFTER TRINITY</b></p> <p>2</p> <p>3 <i>The Martyrs of Uganda</i></p> <p>4 <i>Petroc, Abbot of Padstow</i></p> <p>5 <b>St Boniface</b></p> <p>6 <i>Ini Kopuria</i></p> <p>7</p> <p>8 ✕ <b>THE 3rd SUNDAY AFTER TRINITY</b></p> <p>9</p> <p>10 r Requiem (1.10 p.m.)</p> <p>11 <b>ST BARNABAS THE APOSTLE</b></p> <p>12 v for Unity</p> <p>13</p> <p>14 <i>Richard Baxter</i></p> <p>15 ✕ <b>THE 4th SUNDAY AFTER TRINITY</b></p> <p>16 <b>St Richard of Chichester</b></p> <p>17 <i>Samuel and Henrietta Barnett</i></p> <p>18 <i>Bernard Mizeki</i></p> <p>19 <i>Sundar Singh of India, Sadhu (holy man)</i></p> <p>20</p> <p>21</p> <p>22 ✕ <b>THE 5th SUNDAY AFTER TRINITY</b></p> <p>23 <b>St Etheldreda, Abbess of Ely</b></p> <p>24 <b>THE BIRTH OF JOHN THE BAPTIST</b></p> <p>25 Ember Day</p> <p>26</p> <p>27 Ember Day <i>Cyril, Bishop of Alexandria</i></p> <p>28 <b>St Irenaeus</b> Ember Day</p> <p>29 ✕ <b>ST PETER AND ST PAUL, APOSTLES</b></p> <p>30</p>	<p><b>OUR PARISH AND PEOPLE</b></p> <p>The homeless</p> <p>The Church in Africa</p> <p>Truro Diocese</p> <p>Unity</p> <p>Those in need</p> <p>Society of All Saints Sisters of the Poor</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>The unemployed</p> <p>The departed</p> <p>Friends of All Saints</p> <p>Christian Unity</p> <p>Those in need</p> <p>Religious</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>Parochial Church Council</p> <p>Social Reformers</p> <p>Church Army Hostels</p> <p>Unity</p> <p>Those in need</p> <p>Pilgrimage to St Alban's</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>Ely Diocese</p> <p>Our Christian Witness</p> <p>Theological Colleges</p> <p>Unity</p> <p>Those in need</p> <p>Those to be ordained</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>West London Day Centre</p>
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**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, 1.10 p.m. this month

v — a Votive Mass



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