



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**AUGUST 2011**

**£1.00**

## **VICAR'S LETTER**

The “law of unintended consequences” in political life warns that well-meant legislation can sometimes have unexpected negative side-effects. Two pieces of legislation have had considerable impact on our area.

One was the extension of licensing hours. This was meant to create a continental style café culture in which people would consume alcohol more moderately and slowly, as if on holiday in Provence or Tuscany. In fact, many have simply taken the opportunity to consume more. The resident population in areas like ours with numerous pubs and clubs has had to endure the consequent increased levels of drunken and rowdy misbehaviour. All Saints, with its own licensed club is hardly likely to vote for over-rigorous licensing policies, but we do have a responsibility for our local community and for those whose lives are blighted by alcohol abuse.

The second was the legalisation of Sunday trading. Most stores and shops on Oxford Street now open from noon, and some of them for “browsing” from 11.00 a.m. This has made our area a much more bustling place than before with much more traffic around Oxford Street on Sunday afternoons.

In consequence of this, Westminster

City Council proposes to extend parking restrictions in some areas on Sundays and weekday evenings. Our neighbours at St George's, Hanover Square, have taken the lead in a campaign to point out the damage this could inflict on local churches if people who drive to church also had to pay £4 per hour to park when they got there.

A petition was circulated and quickly attracted many signatures and a packed public meeting was held at St George's. Councillor Lea Rowley, Westminster's Cabinet Member for Traffic and Parking, outlined the reasons for the Council's proposals. He spoke about the widespread consultation with residents, businesses and churches which had taken place. However, as no one present seemed to have known of this consultation until alerted by the Church, this was not received very well.

I was invited to speak on behalf of the churches, along with the Rector of St George's, the Parish Priest from Farm Street and the head of the Salvation Army at Regent Hall. I suspect that Councillor Rowley had not faced the massed ranks of the “Church Militant here in earth” before. In my speech I applied “the law of unintended consequences” to this proposal. We were meeting in one listed building where the congregation was involved in a massive restoration programme, and I

came from another which had raised and spent huge sums on caring for its grade I listed building. These buildings are more than places of Sunday worship for their congregations; they provide some of the only free places of peace and solace, and many are significant cultural venues: all this with little or no help from the City Council.

Our congregations also make a significant contribution to the fabric of the local community: what is known these days as the “Big Society”. I cited our church schools and much work with the homeless and disadvantaged, including the Church Army’s hostels for vulnerable homeless women which I had visited the previous day. All these projects draw much of their support from the local churches. They are much less likely to receive funding from local and central government in the present economic climate. If their voluntary support groups are eroded, they will suffer and the local community will too.

I have not owned a car for 16 years, and am not one of those “petrol heads” who thinks it is a fundamental human right to be able to drive and park wherever one likes. I would encourage people to use public transport to get to church, but there are those for whom this is difficult and public transport at weekends is erratic and patchy, as London Underground uses Sundays as a day to shut down entire lines for maintenance.

We do not know what the outcome of all this is likely to be; although the information that the council committee is scheduled to make its decision on August 1st, when many will be on holiday, smacks of “a good day to bury bad news”. If the Council persists with its policy, churches might

have to reschedule services. Even then, the worry would be that, if the council’s policy is really motivated by the wish to increase revenue from parking, as the more sceptical at the meeting suggested, then the temptation will be to extend further into Sunday morning. If shops were to decide that they needed to open earlier on Sunday and managed to persuade the government that this was a good idea, we would find ourselves even more squeezed.

While all this was going on, the developers who now own the old Middlesex Hospital site held an exhibition about their plans for it. Some of our readers will recall that there was a previous proposal which collapsed along with the Icelandic bank which was funding it. As part of that proposal, the much-loved hospital chapel which is a listed building and was retained when the rest of the site was cleared, would be restored by the developers. A trust was to be established to care for it and the Rector of All Souls and the Vicar of All Saints would be members of it *ex officio*.

The new scheme has a mix of housing, both private and affordable. There is to be space for a health centre and some space for All Souls Primary School, an internal landscaped courtyard accessed from Mortimer Street, Cleveland Street and Riding House Street, and the chapel will be preserved for community use. I am expecting to be called to a meeting about the chapel trust shortly.

While all this has been going on, we have been in the throes of our restoration work which is proceeding well. The huge chancel clerestory windows should have been restored and replaced by the end of July. Meanwhile, the windows in the south aisle have been removed and taken to

the workshop in Lincoln. The temporary leaded clear glass looks more Georgian than Victorian, but does give the celebrant a view of some of the parish while standing at the altar. They also admit lots of daylight. Work on the Comper panels is almost complete. The chancel is a hive of activity as the different surfaces are cleaned, using a variety of substances and techniques; some of which require the use of a gasmask. Those of us who have been up the scaffolding can testify that you will be pleased with the results. The baptistery has now been scaffolded and boarded off, so that work can begin on the cleaning of the upper surfaces. The restoration of the lower reaches in Fr Hutt's time was the beginning of the whole programme and brought to light decoration which had been concealed beneath custard coloured paint for years.

Like many of the other churches in Westminster, All Saints draws people from far beyond its parish boundaries, but our restoration programme is not merely for ourselves; it is also an expression of our commitment to this part of London; to "remain in the city".

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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### **Sandra Allen**

Sandra writes from Northwick Park Hospital where she is receiving treatment for leukaemia which was recently diagnosed:

*"I am very touched and grateful for all the messages of love and support I've received. To have the power of All Saints' prayer to sustain you is truly awesome!"*

The chemotherapy which Sandra is receiving makes her vulnerable to infection, so visiting is strictly limited. Fr Alan goes each week and takes her the Blessed Sacrament. The large number of cards from her friends at All Saints in her room is "an outward and visible sign" of love and prayer. What is the case of Sandra is also true for others who are sick.

**Hilary Rodger** has also been missing from our ranks for some time after a knee replacement operation. She too was receiving Holy Communion at home but we are delighted that she is now able to come to church again.

The scattered nature of our congregation does mean that visiting the sick is a time-consuming business and, given the weight of our work-load here, it is not always possible to do it as often as we would like. So, it is a great blessing to know that this work does not fall to the clergy alone. The clergy also keep in touch with people unable to get to church by telephone.

**Martin Woolley**, one of the Margaret Street residents, is an intrepid cyclist. Cycling in London is increasingly popular but can be a hazardous business as Martin found out on a recent Saturday. An encounter with a post office van, whose driver had not even seen him, left him with a cracked pelvis and sore ribs. His mode of transport at the moment is a zimmer frame.

**Patrick Spencer.** A little group of family and friends, accompanied by Fr Alan, went to St John's, Notting Hill, to inter Patrick's ashes. Our thanks to the Vicar, Fr William Taylor.

**Guida Crowley.** Those who remember Guida, who died earlier this year, may be interested in a memorial booklet edited by Canon David Hutt. Copies are available in church and are free.

### **Clergy Moves:**

**Fr Gerald Beauchamp** has now moved to the flat at St Cyprian's, in Glentworth Street.

**Fr John Pritchard** is now settled in at No 6 Margaret Street. His first weekend was while the Vicar was in York for the General Synod, so he was pitched in at the deep end as celebrant and preacher at High Mass. By all accounts, he acquitted himself well. He was also pitched into local politics at a meeting at City Hall about changes in Sunday parking.

**Fr Neil Bunker** was licensed by the Bishop of Tonbridge as Priest-in-Charge of All Souls, Crocken Hill, on July 6<sup>th</sup>. Fr Alan was invited to lead the prayers of intercession at the service to represent Fr Neil's long connection with all Saints and his continuing ministry as Mental Health Chaplain in Westminster. We will not lose sight of Fr Neil as he will continue to celebrate Mass here from time to time when he is working in Westminster.

### **The newly-Reverend Alun Ford**

Alun was ordained deacon in St Nicholas' Cathedral in Newcastle on Sunday July 3<sup>rd</sup>. He is now serving at St George's, Jesmond. Theresa Moses was able to combine a visit to her father in County Durham with attending the service. His wife **Carol** begins training for the ministry at Cranmer Hall in Durham in the autumn.

**Fr Alan** led a day for ordinands, and a few clergy who came too, on "The priest and the Eucharist", exploring a spirituality for ministry rooted in the liturgy of Word and Sacrament.

### **Corpus Christi**

After a long dry spell, the rains had come and the weather on the day was threatening. However, it cleared in time for our procession around the parish which had to go by a rather longer route because of building works at the bottom of Market Place. Cedric Stephens and his day-glo clad assistants marshalled us safely around the route. Visitors came from a number of parishes. The one person who could not make it was the preacher Fr Jonathan Boardman, who was stricken with bronchitis and ordered not to travel, so the Vicar had to stand in for him.

**George Gilbert Scott** was one of the great Victorian architects. He was a prodigious builder and restorer of churches, cathedral and public buildings such as the recently restored St Pancras Hotel. His sole connection with All Saints was through his pupil George Edmund Street who lived in Cavendish Square and was a Churchwarden here. July 13<sup>th</sup> was the 200<sup>th</sup> anniversary of his birth and a commemoration was held in Westminster Abbey where he is buried in the nave. He served as the Surveyor of the Fabric there. The Vicar attended as the representative of the Provost and Chapter of St Mary's Cathedral in Edinburgh. Scott's three Gothic and Episcopalian spires soar upwards from the West End of Edinburgh: a sharp contrast to the classical Enlightenment restraint of the New Town. The Vicar had also attended the service at St Paul's to give thanks on the 300<sup>th</sup>

anniversary of the completion of the dome for the recently finished restoration of the cathedral.

**A Former Organ Scholar.** The recent meeting of the General Synod was not a very exciting one, but it did include the pleasure of worshipping at York Minster on the Sunday morning. Fr Alan made a point of seeking out our former organ-scholar David Pipe who is now the Assistant Director of Music at the Minster.

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## THE MARYLEBONE PROJECT

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A celebration tea party was held on July 6<sup>th</sup> in the courtyard of Bradbury House. The event brought together clients (past and present), supporters and staff, to celebrate the success of the project.

Great success has been made through the accommodation units which have provided 197 women with safe and supported housing. The individual units, including the Emergency Beds Unit, Bradbury House, the Valentia Suite (Mental Health Unit) and Elgood House, have all achieved significant positive outcomes for the residents and clients. A number of new areas of work have also been launched during the year; these have been introduced to help engage women in meaningful activities which will increase their skills and boost their self-confidence.

The newly launched employment and training scheme is already off to a flying

start. Sixteen women have received help with CV writing and interview skills. So far three have secured voluntary positions, five have gone into employment, five have gone into full time education and others are actively seeking work.

During the year one area of achievement has stood out: the number resettled in independent housing. In the year up to March 2011, 88 women were found independent accommodation by the project. The average length of stay at the project is also down dramatically; from three to four years to between six and twelve months.

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## ALL SAINTS WALSINGHAM CELL

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A good number of people attended our meeting on Saturday June 11<sup>th</sup> to hear Metropolitan Kallistos Ware give a fascinating Eastern Orthodox perspective on Mary, the Mother of God. He is reputed to be Britain's foremost expert on the Orthodox Church and an eloquent speaker; he did not disappoint! The author of "*The Orthodox Church*" is no stranger to All Saints'. He preached on All Souls' Day 1980, and, as a Westminster schoolboy, made private visits. It was perhaps fortuitous that, because of the restoration work, he gave his talk right in front of All Saints' own north wall "icons". Very many thanks to Metropolitan Kallistos and to all others who made the occasion possible.

*Ross Buchanan*

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## DIARY DATES

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**Saturday 6 August — The Transfiguration of Our Lord**

8.00 a.m. Low Mass

**Monday 15 August — The Assumption of the Blessed Virgin Mary**

**6.30 p.m. High Mass** Preacher: The Revd Dr James Walters, Chaplain,  
London School of Economics

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

**Saturday 10 September**

**Pilgrimage to Ely:** The next Walsingham Cell event is a Day Pilgrimage to Ely, including Mass and tour of the Cathedral with some free time. Expected assembly time at London Kings Cross by 10.30 a.m. Please buy your own train ticket. If you are interested in coming please contact Ross Buchanan (Tel: 020 7221 1312) who will give you more details.

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**CORPUS CHRISTI, 2011**  
**HIGH MASS AND PROCESSION OF THE BLESSED**  
**SACRAMENT — SERMON PREACHED BY THE VICAR**

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If you were expecting to hear a sermon from Fr Jonathan Boardman, Chaplain of All Saints, Rome, and Archdeacon of Italy, all I can say is, “so was I,” — until I heard that he had been laid low with bronchitis and ordered not to travel.

So, I’m afraid that you will have to make do with the much less exciting sounding Vicar of All Saints, Margaret Street, and Area Dean of St Marylebone — which doesn’t sound anything like as exotic a title as Archdeacon of Italy.

Last week, some of us were at St Alban’s in Golders Green for the funeral Mass of Fr Donald Barnes who had a long and distinguished ministry in this diocese and for a number of years celebrated the Monday lunch time Mass here at All Saints. The Vicar of St Alban,s spoke of going to see Fr Donald in the last hours of his life when he was clearly experiencing some distress. He took with him the Blessed Sacrament, recalling that Donald had spoken to him about how in the difficult and dangerous days of the war, he had gone to Holy Communion as often as he could and then just trusted to God. After Donald received

Holy Communion for the last time, he became calm and said several times: “**The Son is coming**” and then he died peacefully surrounded by his family.

This echoed and confirmed something some of you heard me say at the Funeral of Patrick Spencer a couple of weeks earlier. I had been called to the Hammersmith Hospital because Patrick was very ill. I anointed him and gave him and Margaret Holy Communion. Afterwards, Patrick was able to speak quite calmly of how happy and at peace he was. Two days later he died.

The technical Latin name for Holy Communion given to the dying is “*Vaticum*”: the bread for the journey; the journey from this world to the next: “When I tread the verge of Jordan, bid my anxious fears subside”.

But the whole Christian life is a journey, we are the people of “**the way**”, following the one who is the way the truth and the life.

When the ancient Israelites first celebrated the Passover meal on the eve of their liberation from slavery in Egypt,

they were told: **“In this manner you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste.”** They were to eat it ready to set out on the journey to the Promised Land. Our temporary arrangements, while the chancel is being restored, reflect something of that.

The journey was to be longer than any of them expected: it would last 40 years. During that time they would often despair and yearn longingly for the **“fleshpots of Egypt”**; for the comfortable certainties of slavery rather than the risk and adventure of freedom. They grumble against God and against Moses. Even when God gave them water from the rock and fed them with manna from heaven, they would come to grumble about this **“worthless food”**.

The situation we find ourselves in as a Church in this place and in this time; hostility and apathy without, division and even scandal within, can all too easily lead us into a nostalgic wish to return to the past and to grumble against the God who seeks to lead us forward.

We can look back, not for refuge, but for inspiration as we go forward. In one of the great Anglican works on the Eucharist, **“The Shape of the Liturgy”**, Dom Gregory Dix draws to a close with a great purple passage in which he asks **“Was ever another command so obeyed?”**.

He gives a great list embracing coronations and country weddings, birth and death, sickness and temptation, joy and sorrow, famine and plenty, thanksgiving and penitence:

**“— one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And**

**best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to make the plebs sancta Die — the holy common people of God.”**

A bishop said to me a few weeks ago that he found that one of the significant milestones he noticed in the lives of men and women offering themselves for ordination, was when they began to hunger for the Eucharist, when they began to go to Mass not just on Sundays but during the week. I believe that to be true also of lay people too. It used to be a mark of a healthy Catholic parish that there were as many communions made during the week as on Sunday. There are not many places where that is true any more; in many parishes there is no longer a daily Eucharist. Parish priests speak enviously of the three Masses a day which we maintain, but sometimes this in only by the skin of our teeth, Priests cannot celebrate without people, so it’s over to you. A deepening of our hunger for the Eucharist will mark a significant development in our Christian life.

There is another great Anglo-Catholic purple passage on the Eucharist which many of you will have heard before. The great missionary Bishop of Zanzibar, Frank Weston, addressed it to an Anglo-Catholic Congress.

**“You are Christians! Then your Lord is one and the same with Jesus on the throne of his glory, with Jesus in his blessed Sacrament, with Jesus received into your hearts in Communion, with Jesus who is mystically with you as you pray, and with Jesus enshrined in the hearts and bodies of his brothers and**

sisters up and down the world.

**“Now go out into the highways and hedges, and look for Jesus in the ragged and naked, in the oppressed and sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and when you find him, gird yourself with his towel of fellowship, and wash his feet in the person of his brethren.”**

After Communion we are going out into the highways — we’re rather short of hedges in this parish. That going out with Christ symbolises that missionary command we heard at Mass last Sunday: **“Go therefore and make disciples of all the nations”**. That great commission has a promise attached: **“and remember, I am with you always to the end of the age”**. That promise which Catholic Christians see signified by the presence of Christ in the Eucharist, assures us that whatever the challenges and demands of our mission, the Lord will provide. Do we really believe it?

If we would be faithful to our calling, if we seek to follow and serve Christ in this world, if we would seek his kingdom, not just beyond death but in this life, we will not be people who spend their time seeking someone to blame for the state of the Church or the world, or some quick fix evangelisation programme to fill our churches, we will be people who hunger to be fed at the table of word and sacrament.

We will find that the more seriously we take being a Christian, the more we will need the Eucharist and its power to transform us, to make us the holy common people of God.

Gregory Dix continues with a passage which is less often quoted:

**“To those who know a little of Christian history probably the most moving of all the reflections it brings is not the thought of the great events and the well-remembered saints, but of those innumerable millions of entirely obscure faithful men and women, every one with his or her own individual hopes and fears, joys and sorrows and loves — and sins and temptations and prayers — once every whit as vivid and alive as mine are now. They have left no slightest trace in this world, not even a name, but have passed to God utterly forgotten by men. Yet each one of them once believed and prayed as I believe and pray, and found it hard and grew slack and sinned and repented and fell again. Each of them worshipped at the Eucharist, and found their thoughts wandering and tried again, and felt heavy and unresponsive and yet knew — just as really and pathetically as I do these things. There is a little ill-spelled, ill-carved rustic epitaph of the 4<sup>th</sup> century in Asia Minor: *“Here sleeps the blessed Chione, who has found Jerusalem for she prayed much”*.”**

Not another word is known of Chione, who lived in that vanished world of Christian Anatolia. But how lovely if all that should survive of you or me after sixteen centuries were that one had prayed much, so that the neighbours who saw all one’s life were sure we must have found Jerusalem! Perhaps in another sixteen hundred years, someone will come across the mention, in a miraculously preserved sermon, of Donald or Patrick, or one of you when comes your funeral, or even of me when it is mine, as Christians who not only found Jerusalem because they prayed much, but led others to share its life too.

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**ALL SAINTS MARGARET STREET LONDON W1**  
**ANNUAL REPORT OF THE PAROCHIAL CHURCH**  
**COUNCIL FOR THE YEAR ENDING DECEMBER 31<sup>st</sup> 2010**

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### **Conclusion**

#### **Congratulations (continued)**

There were two **Golden Weddings** in 2010.

Philip and Yvonne Harland celebrated their anniversary on May 9<sup>th</sup>, when Bishop David Hope preached at the High Mass, thus fulfilling a promise he made to Philip and Yvonne on the occasion of their 25th anniversary.

Patrick and Margaret Spencer's celebration coincided with Dedication Festival on October 3rd. The music sung and the vestments worn were the same as those on their wedding day in 1960.

#### **From the Registers**

The Council notes the following from the registers:

##### ***Baptisms***

Ivor Murray Philip Martin, Reagan Neme Stephenson, Hannah Frances Brown, Magnus Alexander Tibbalds, Genevra Rose Tayler, Gianna Margaret Boluwatito Gregory.

##### ***Confirmations***

Peter Benedict Sandbere, Shawn Welby-Cooke.

##### ***Weddings***

Henry Nicholas Owen Fogarty and Rhiannon Brislee-Young, Thomas Mark Stone and Sophie Catherine Cook, Jason Simon Doggett and Ann Juliette Eldridge, Timo Werner Fleckenstein and Soo Hyun Lee.

##### ***Deaths***

Marie O'Connor, Fr John Thorold, Barbara Niemyska, Denzil Kingson Freeth, Michael Keelan, John Pearce, Marie Padley, Edward Hector Grant, Philip James Murray Prain, Kenneth Bond, Corole Lead, Ivor Browning.

##### ***Denzil Freeth MBE***

Denzil's association with All Saints went back a long way, over 50 years in fact. After National service in the RAF, and serving as MP for Basingstoke (1955 - 64), Denzil spent the rest of his working life in the City. Prior to replacing Mr Quick Smith as Churchwarden in 1977, Denzil had been Secretary to the Friends of All Saints and Senior Sidesman. He continued as Churchwarden until 1996, making him one of the longest, if not the longest serving Churchwarden in All Saints history. During this time his common sense and reasoned advice was appreciated not only by the three incumbents under whom he served, but also by the PCC and people of All Saints. He was for many years a Trustee of the Foundation, and was instrumental in making Canon Hutt's vision, of a Fund to support the music here, a reality, and he was the first Administrator of it, the Choir and Music Trust. He took part in all aspects of the life of All Saints, reading lessons at High Mass, being a member of the Church Watch team, and a regular in the bar. His service to the Church was not limited to All Saints, and from 1986 to 1994 he was the Chairman of the Finance Committee of the London Diocesan Fund. For this and his

other contributions to the Church in London he was awarded the MBE in 1997.

Denzil's generosity is well-known, as was the importance of friendship to him. He first met many of his countless friends when a student at Cambridge all those years ago. His later life saw increasing frailty and ill health, but he bore it all with his characteristic good humour. If there is one word which sums up Denzil, it must be 'a gentleman'. He is greatly missed.

### ***Philip Prain***

Like Denzil, Philip spent most of his working life associated with the City, as a banker with Messrs Kleinwort Benson. This made him a very appropriate person to take over as Church Treasurer on the death of John Hanvey in 1993. He continued as Treasurer until 1998, and during that time, under his guidance, the church finances were stabilised. On the surface, Philip appeared a quiet and reserved man, but this hid a superb intellect and a man with a wide range of interests and concerns. He was a member of the Worshipful Company of Founders, and was obviously delighted and honoured to be Master of the Company for the year 2006 - 07. He was involved in a wide range of charitable ventures, as diverse as being Director of the East London Business Centre, to Chairman of the Dogs Trust. Like Denzil, the most appropriate word to describe Philip was 'a gentleman' and he too will be sadly missed, not just here at All Saints, but by his many friends and associates.

### **Friends of All Saints**

The Friends of All Saints continue to contribute much to the life of the Parish, not only by their financial generosity, but also by their prayers. Juliet Windham continues as Secretary to the Friends and keeps them

in touch with all that goes on here.

### **The Music Department**

On August 22nd we said farewell to Evelyn Tinker, our Organ Scholar 2009 - 2010. Evelyn made an outstanding contribution to the life of All Saints during her year with us, and we wish her well for her future studies at LSE. In her place on September 5th, we welcomed James Perkins, who after three years service in the Royal Artillery is embarking on studies at the Royal College of Music.

Our Director of Music, Paul Brough, ably assisted by Henry Parkes, the Associate Director of Music, and the members of the choir, continue to expand the range of music performed here, always to an exceptionally high standard. Our congratulations to Paul on the announcement on December 9th, that he is to become the new principal guest conductor of The BBC Singers from January 2011.

### **The Servers**

Unfortunately, Ken Kanno, who had only joined the ranks of the servers in 2009, left to return home. In his place however came not one but two new recruits, James Fox and Shawn Welby-Cooke. It is easy to take the servers, led by Cedric Stephens, for granted. They are always present, sometimes at very short notice, giving of their best to enhance the worship of All Saints, but they do so much more than that. They are the ones who are called upon whenever any 'hard work' needs to be done, like moving chairs, setting up the Parish Room as a chapel, and getting the sacristy ready for the decorators. These tasks they carry out, often unseen, with cheerful goodwill, and we would like to assure them that the Council is very appreciative of all they do.

## **Backstage Volunteers**

We are fortunate at All Saints to have a dedicated band of volunteers who ensure that all those essential, but often unglamorous, tasks are done. Kate Burling continues as our Sacristan, washing, ironing and generally ensuring that everything goes smoothly. The list of tasks undertaken by the volunteers is long, and includes cleaning, folding service sheets, ‘stuffing’ envelopes prior to mailing, and arranging flowers. The Council would like to thank all those who are involved in any of these essential tasks, particularly, Jean Castledine, Chris Ellis, Rosemary Harris, and Ray Oram.

Martin Woolley and Jasmine Cullingford continue to be responsible for the rosters for the readers at High Mass and participants in the Offertory Procession respectively. Increasingly, the web site is seen as an important means of communication, and Martin Cullingford continues to help in the important task of keeping it up to date. Martin Woolley continues to organise recycling from the site, thus ensuring that we do make some contribution towards a greener environment.

The ministry of welcome is of the greatest importance. During the week, members of the Church Watch team continue to be on hand to welcome visitors and answer their questions. They also act as a deterrent to those visitors who are not so welcome. The Sidesmen, under the direction of Keith Postance, the Senior Sidesman, are present at all major services to welcome people into the church and furnish them with hymn books and service sheets. The Council thanks all those who undertake this valuable task.

The Parish Shop continues to function in the Parish Room on Sundays, (restoration work permitting) where Christine Auton,

together with Myrtle Hughes, Priscilla Oakeshott and others sell a wide variety of items. The Shop generates welcome income for the church and acts as focus for people to meet together.

The bar and the courtyard (weather permitting) continue to be the venue for most social gatherings at All Saints. The Council would like to say a special thankyou to the Bar Management Committee, Kate Hodgetts, the Bar Steward, those who serve behind the bar, and those who provide the refreshments in the Courtyard, Sunday Lunch, and refreshments on special occasions.

Without the dedication and generosity of our volunteers, many of the facets of the life at All Saints would have to be curtailed, and we would all be the poorer for that. We thank everyone concerned, but as there can never be too many volunteers, we urge everyone to ask themselves ‘is there anything I can do to help’.

## **The Parish Office**

The tasks carried out by Dennis Davis, the Parish Administrator, continue to be extensive and varied. We thank him for all his hard work, especially for the assistance he gives to the Treasurer. Dennis is ably assisted in the office by Mrs Anne Merritt, the Parish Secretary.

## **The Churchwardens**

We are very fortunate in having John Forde and Chris Self as our Churchwardens. Their individual talents and strengths are complimentary and lead to an excellent team. Both are acutely aware of the responsibilities associated with the office of Churchwarden, and carry out their duties accordingly. Much of what they achieve is accomplished away from general view, the many and varied tasks which make All

Saints function. Unfortunately, Chris was out of action towards the end of the year, as he suffered a particularly nasty fracture to his right arm, as a result of a fall (and that before even one flake of snow had fallen), but happily he is now on the mend.

The Council wishes to place on record its sincere thanks to John and Chris for all they have done in 2010.

## **The Clergy**

### ***Fr Julian Browning***

Fr Browning is now well established as a member of the 'home team'. We are very fortunate in having such an experienced priest here at All Saints and his plain speaking and to the point sermons are very much appreciated. Unfortunately, Fr Browning fell victim to the bad weather, suffering a fall on the ice. Fortunately, nothing was broken, but he sustained a painful arm, which as these things do, is taking a long time to recover, but he like Chris Self is on the mend.

### ***Fr Gerald Beauchamp***

From what had already been written in this report, it can be seen that Fr Beauchamp is a very busy person, but in addition to all that he does for the three churches, he is also a member of the Community Forum of the New West End Company, which was set up ten years ago to represent the interests of over 600 retailers, property owners and businesses in the area. The company works closely with many official bodies and community groups, including the Metropolitan Police, and as a result of contacts made, Fr Beauchamp is now the Chaplain of Marylebone Police Station.

We know that, because of his new responsibilities, we will see less of Fr Beauchamp here at All Saints in the future, but are confident that he will still play an

important part in our life here. We would like to assure him of our support and prayers as he embarks on this new phase of his ministry.

### ***The Vicar***

Like Fr Beauchamp, the Vicar is very busy. The filling of the two vacancies in the Deanery may have relieved him of some responsibilities, but he is still a member of various committees in the Diocese, a member of General Synod, and is in demand as a visiting preacher. However, his priority is, as it always has been, All Saints, not only the building, but the people, especially those who are sick and vulnerable.

It is right therefore that he should have the last word in this report, so here is his assessment of 2010.

“St Paul teaches us forcibly that we are saved by faith not works but, as his tireless ministry and care for all the churches shows, he did not believe that the practical consequence of being justified by faith was idleness. No-one who reads Dr Thomas’s reports of a year in the life of All Saints, Margaret Street, can think that we do either. Indeed, what is recorded is only a fraction of what goes on here. Much good is done so unobtrusively as to be noticed only by those directly involved. Often these are not members of the regular congregation but people who just appear and then return to the place from which they came. That anonymous ministry is part of the rôle of a city centre church. But it could not happen to anything like the extent that it does unless people were committed to the life of All Saints and willing to support it with their presence, their work and prayer, and their giving.

“All is not anonymity. This is a real

community not just a shrine and so we delight in the joys of our members: weddings and golden weddings, births and baptisms. Visitors expecting perhaps Sunday Opera, are surprised on occasions to find themselves sharing in such celebrations, but often say that it was a wonderful surprise. And then, we bear one another's burdens in sickness and bereavement. Each year, we lose people who have been much loved members of our extended family, and this past one has been no exception. We miss them, we give thanks to God for what they have been to us, and we commend them to his loving care in the communion of saints.

"I have spent most of my ministry in two parishes with a very strong *esprit de corps*, and I know the dangers of becoming too complacent and self-satisfied. Vicars who have been around as long as I have run the risk of "going native". That danger we must always be on the watch for. But an annual report is an occasion for noticing the positive as well as the negative. Just before I came to All Saints, professional fund-raisers produced a report on the parish which said that it was in no shape to embark on a major fund-raising effort. Well, we ignored that and did and have been doing so almost continuously ever

since, and we have done this successfully without using professional fund-raisers. We have maintained our life in the midst of scaffolding. We have kept on praying with dust and various foul-smelling cleaning fluids instead of incense. We have paid not only for restoration, but have maintained our regular giving and our support to the diocese and our mission projects.

"And we have shown ourselves willing to help our neighbours in other parishes. On the Sunday before I wrote this, I went to the Annunciation to celebrate while Fr Gerald was at All Saints in the morning. I found myself with a congregation of 130, including 40 children: something we could barely imagine a few years ago. This growth has various causes but one of the conditions which has allowed it to happen is, I am sure, the quiet but supportive relationship with All Saints. Now we have a similar relationship with St Cyprian's too, and we pray that God will bless it.

"We face challenging times in both the nation and the Church. Much will be asked of us; sometimes we may think too much. But we can look back on the past year and count many blessings which should encourage us to go forward in faith, hope and love."

*Alan Moses, March 2011*

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## SERMON PREACHED BY FR JULIAN BROWNING AT EVENSONG ON THE FEAST OF ST THOMAS THE APOSTLE 3 JULY 2011

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### **Readings:**

*Job 42: 1 - 6; 1 Peter 1: 3 - 12.*

*...for you are receiving the outcome of your faith, the salvation of your souls.*

(1 Peter 3: 9)

I hope you are feeling strong this evening,

because I am going to ask you to knock down the building. Not this building, another one. On our spiritual journeys we often come up against a road block; actually it's more like a huge prison in which we can be detained for years. John Bunyan called this prison Doubting

Castle. Towards the end of *The Pilgrims Progress*, the little group of pilgrims led by Mr Great-heart come once again in sight of Doubting Castle and wonder what to do about it. Doubting Castle, they know, is controlled by two giants, Giant Despair and his wife Diffidence. The pilgrims decide that there are probably prisoners in the castle, and so there is no alternative. They must destroy the castle, kill the giants, and release the prisoners.

Doubts, doubts about God, doubts about Jesus, doubts about miracles, doubts about everything, hold us back from enjoying and accepting what St Peter calls “*the outcome of your faith, the salvation of your souls*”. Doubts prevent us knowing Gospel freedom, and so we rattle around in Doubting Castle, thinking, well, I’m not sure about this, I’m not convinced about that, did St Thomas touch a real body, and so on. It needn’t be that way. Doubting as a kind of questioning is part of faith. Doubting is doing theology. The object of theology is to see the traditional teachings of the Church as a unity, supporting the central belief that, as St Peter says, God has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead. So we do question, or doubt, doctrines, because that is the way we understand their meaning, the light they throw on Gospel truth. In fact, we need a healthy portion of doubt in our spiritual diet, because sometimes the teaching we hear is heavily weighted by the prejudices of some committee one or two generations ago, and needs to be questioned. So there is a way of doubting which is not disbelief, but is a way of deepening belief.

I’d like that to be the end of doubt but it isn’t. I think we stay in Doubting Castle, maybe all our lives, because we, in our generation, are doubtful people. We doubt everything, not just the Resurrection. So our doubts about the traditional doctrines of the Church, Virgin Birth, Resurrection, Trinity, everything, are not carefully thought out rational arguments, they are doubts about ourselves, and who we are, and our fear that we are not worthy of the attention of any God. So we cut ourselves off from the real ground of our hope. St Thomas reached out to touch Jesus to see if he was real. We no longer reach out.

Maybe that’s the way to start, on the Feast of St Thomas, to reach out again. We become St Thomas, the one who doubts, the one who reaches out for proof. He had been doubtful before; St John records him as saying ‘*Lord we don’t know where you are going, so how do we know the way?*’

The trouble with doubters like ourselves is not that we don’t know. It is that we decide in advance what the proof must be, and then express disappointment when the proof does not materialise. We will only trust the evidence we demand. But in St Thomas’s case, the tables are turned. Jesus appears, wounds and all. And what does Thomas say? He says, ‘*My Lord and my God*’, perhaps the most significant expression of faith in the New Testament. People had called Jesus Lord before, but not My Lord and My God. So the man with the greatest doubts became the man with the greater faith. The man who was honest about his suspicion and fear was the man who saw God plain, face to face. Doubt, our doubt, can move in two ways — towards an unyielding

refusal to believe anything except on our own terms, or towards an eternal glory, described by St Peter this evening: *Although you have not seen him, you love him.* In other words, our doubts are not erased by working things out to our satisfaction, but by returning God's love, moving from doubt to faith. His faith in us becomes our faith in Him.

I said that what faith and doubt move towards is a new unity, accepting Gospel truth as one, as holiness, so it's not up to us to choose the bits we can understand and leave it at that. For John Henry Newman, we enter this unified life, the life of Holy Spirit, when we know that what we believe is not of our own making, but is a gift from God. Doubting Castle is built by our own hands, it is of our own making, to stop ourselves moving forward, and we live there rather than in the light of Christ, because if all this turns out to be true, if this gift of freedom is really for us, if Christianity is true, then we are going to have to make a lot of changes we would prefer not to make just yet.

When the pilgrims knocked down Doubting Castle, they found the dungeons full of human bones, but they did find two prisoners just alive, a man and his daughter, Mr Despondency and his daughter Much-afraid. The lesson of St Thomas' Day is that we need not be prisoners of our doubts. We need never feel cut off, imprisoned, despondent and frightened in the darkness. Where there is doubt there can be faith. Faith and doubt go together. And they will end together. Our doubts will end when faith ends, in the vision of the eternal love which is God. So what do we do on our journey now with

this doubt and faith and this gift of God's life? Well, we could start by doing what the pilgrims did as they left Doubting Castle a heap of stones, we could do what Feeble-mind, Ready-to-halt, Christiana and her daughter Mercy, Despondency and Much-afraid, and Mr Great-heart did. They danced along the road.

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## 100 YEARS AGO

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All Saints as a church has long profited from the ministry of visiting preachers. One regular visitor a century or more ago was Canon Body of Durham.

The Vicar had received a letter from another Durham priest, the Revd R.J.H. Poole:

*'Knowing what close relations there always were between Canon Body and all Saints, Margaret Street, I think it may interest you to hear what must have been almost his last conversation with anyone on a spiritual subject.*

*'...he was thought to be rather tired and out of sorts; but he was sitting in his garden reading when I called on him, and he was vigorous and alert as ever in conversation. I was about to conduct the retreat at Edinburgh for the Trinity Ordination. I was preparing a series of addresses on St Luke XII: 35 - 36. In preparing an address on the subject of "Lamps burning", it came into my mind that somewhere in St Bernard there was a forcible passage about the evil effects of neglecting prayer; **meditatio**, and so forth, owing to stress of other work. But I could not remember where the passage which I wanted occurred, or what its exact phrasing was.*

‘So, as one always did in a difficulty, I went to Body. Without saying why I wanted it, I told him that I thought there was such a passage, and asked him if he could tell me where to find it.

“‘Oh yes,” he said at once, “It is in *De Consideratione*. A friend of St Bernard was made Pope. St Bernard was afraid that the many administrative and other duties of the Papal chair might cause his friend to ...neglect his inner life. So he wrote this treatise *De Consideratione* for the Pope’s benefit, and said, if you do neglect prayer, meditation, etc, you will find that there will be three results:

- 1 **Afflictus Spiritus** — Your nerves and temper will go to bits.
- 2 **Evisceratio mentis** — You will lose the power of sustained thought.
- 3 **Evacuatio gratiae** — You will be emptied of grace.”

‘The Canon repeated the last words again, looked up with that peculiarly charming smile of his, and said: “**Evacuatio**, not a pretty word is it? But awfully, awfully true.”

‘I then told him why I wanted the passage, and said “May I give it to them as from you?” “Yes.” He said, “Give it to them with my love, and my dear love to their Bishop.”

‘I shall always bless my ignorance and bad memory which sent me to him for that last interview. He said a great deal which I don’t attempt to reproduce. You can imagine how he would talk on such a text as St Bernard’s three points. I dare say the whole passage is quite familiar to you, but I thought you might be interest to have this record of some of the last things

of which the Canon spoke.’

The Vicar wrote:

‘On the Sunday after his death I tried to give some expression to our sorrow at Canon Body’s departure. It is difficult to believe that we shall never hear his strong voice and see his strong form, crowned with its splendid silver hair, again. Through Lent after Lent he stood in our pulpit proclaiming the Faith as it had been revealed in Holy Scripture, defined by the Councils, and interpreted by the Fathers. How rarely he used an illustration or told a story! His sermons were an unbroken stream of pure Christian doctrine, applied with all his strength and tenderness to the needs of souls.’

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 7 AUGUST TRINITY 7

#### HIGH MASS at 11.00 a.m.

Entrance Hymn: 338

Introit: Omnes gentes

Mass: Missa Brevis — Palestrina

Lessons: 1 Kings 19: 9 - 18

Psalm 85

Romans 10: 5 - 15

Hymn: 254 (T 458)

Gospel: Matthew 14: 22 - 33

Preacher: Fr John Pritchard

Creed: Credo II

Anthem: O how amiable are thy  
dwellings — Weelkes

Hymns: 374, 353, 400 (T A&MR 401)

Voluntary: Fantasia à 5 — 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:* The Short Service — Weelkes  
*Anthem:* Salve Regina — Poulenc  
*Preacher:* The Vicar  
*Hymn:* 485

## BENEDICTION

*O Salutaris:* Anerio  
*Hymn:* 492  
*Tantum Ergo:* Asola  
*Voluntary:* Prelude — Harris

### ● SUNDAY 14 AUGUST TRINITY 8

#### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 388  
*Introit:* Suscepimus  
*Mass:* Missa 'Simile est regnum  
cælorum' — Lobo  
*Lessons:* Isaiah 56: 1, 6 - 8  
Psalm 67  
Romans 11: 1 - 2a, 29 - 32  
*Hymn:* 486  
*Gospel:* Matthew 15: 21 - 28  
*Preacher:* The Vicar  
*Creed:* Credo III  
*Anthem:* Morgenlied — Rheinberger  
*Hymns:* 366, 441, 461  
*Voluntary:* Apparition de l'Église  
éternelle — Messiaen

## SOLEMN EVENSONG

at 6.00 p.m.

*Psalm:* 90  
*Lessons:* 2 Kings 4: 1 - 37  
Acts 16: 1 - 15

*Office Hymn:* 150 (R)  
*Canticles:* The Short Service — Gibbons  
*Anthem:* Geistliches Lied — Brahms  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 495

## BENEDICTION

*O Salutaris:* Tallis  
*Hymn:* 272  
*Tantum Ergo:* Victoria (No 2)  
*Voluntary:* Adagio — Bach

### MONDAY 15 AUGUST THE ASSUMPTION OF THE BLESSED VIRGIN MARY

#### HIGH MASS AT 6.30 p.m.

*Entrance Hymn:* 188 (ii)  
*Introit:* Signum magnum  
*Mass:* Missa 'Assumpta est Maria'  
— Palestrina  
*Lessons:* Revelation 11: 19 - 12: 6, 10  
Psalm 34  
Galatians 4: 4 - 7  
*Hymn:* 185 (v 4 Descant — Caplin)  
*Gospel:* Luke 1: 46 - 55  
*Preacher:* The Revd Dr James Walters,  
Chaplain, LSE  
*Creed:* Credo II  
*Anthem:* Ave Maria — Schubert  
*Hymns:* 182, 183  
*Voluntary:* Allegro maestoso  
(Sonata in G) — Elgar

● **SUNDAY 21 AUGUST**  
**TRINITY 9**

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

*Entrance Hymn:* 427

*Introit:* Ecce Deus

*Mass:* Mass for four voices  
— Monteverdi

*Lessons:* Isaiah 51: 1 - 6  
Psalm 138  
Romans 12: 1 - 8

*Hymn:* 172 (T 443)

*Gospel:* Matthew 16: 13 - 20

*Preacher:* Fr John Pritchard

*Creed:* Credo III

*Anthem:* Panis angelicus — Franck

*Hymns:* 162, 302, 484 (T 167)

*Voluntary:* Scherzo — Leighton

**SOLEMN EVENSONG**

**at 6.00 p.m.**

*Psalm:* 95

*Lessons:* 2 Kings 6: 8 - 23  
Acts 17: 15 - end

*Office Hymn:* 150 (S)

*Canticles:* The Short Service — Caustun

*Anthem:* Ave Virgo sanctissima  
— Guerrero

*Preacher:* The Vicar

*Hymn:* 467

**BENEDICTION**

*O Salutaris:* Bach (No 1) twice

*Hymn:* 292 (ii)

*Tantum Ergo:* Bach (No 1) twice

*Voluntary:* Chorale Prelude  
'Schmücke dich' — Bach

● **SUNDAY 28 AUGUST**  
**TRINITY 10**

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

*Entrance Hymn:* 471

*Introit:* Dum clamarem

*Mass:* Messe Basse — Fauré  
(Gloria — Missa de Angelis)

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

*Hymn:* 407

*Gospel:* Matthew 16: 21 - end

*Preacher:* The Vicar

*Creed:* Credo II

*Anthem:* Ave verum corpus — Fauré

*Hymns:* 481 (T 462), 513, 357

*Voluntary:* Prelude on a theme of Orlando  
Gibbons (Song 22)

— Stanford

**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 (R)

*Canticles:* Sumsion in G (upper voices)

*Anthem:* Litanies à la Vierge Noire  
— Poulenc

*Preacher:* Fr John Pritchard

*Hymn:* 252

**BENEDICTION**

*O Salutaris:* French Chant

*Hymn:* 305

*Tantum Ergo:* Pange lingua

*Voluntary:* After an Old French Air  
— Whitlock

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**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

020 7636 1788

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## CALENDAR AND INTENTIONS FOR AUGUST 2011

1		The unemployed
2		The homeless
3		Hospitals
4	<i>Jean-Baptiste Vianney, Cure d'Ars</i>	Unity
5	St Oswald	Those in need
6	<b>Transfiguration of Our Lord</b>	Renewal in Holiness
7	✕ <b>7th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
8	St Dominic	Preachers
9	Mary Sumner	The Mothers' Union
10	St Laurence	Friends of All Saints
11	St Clare of Assisi; <i>John Henry Newman</i>	Unity
12		Those in need
13	Jeremy Taylor; <i>Florence Nightingale; Octavia Hill</i>	Teachers of the Faith
14	✕ <b>8th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
15	<b>THE ASSUMPTION OF THE BLESSED VIRGIN MARY</b>	
16	r Requiem (6.30 p.m.)	Walsingham
17		The departed
18	v for Unity	ALMA*
19		Christian Unity
20	St Bernard; <i>William and Catherine Booth</i>	Those in need
21	✕ <b>9th SUNDAY AFTER TRINITY</b>	The Salvation Army
22		<b>OUR PARISH AND PEOPLE</b>
23		Sidesmen
24	<b>St Bartholomew the Apostle</b>	Altar Servers
25		Renewal in witness
26		Unity
27	St Monica	Those in need
28	✕ <b>10th SUNDAY AFTER TRINITY</b>	Joyfulness in our faith
29	Beheading of John the Baptist	<b>OUR PARISH AND PEOPLE</b>
30	John Bunyan	Prisoners
31	St Aidan	Spiritual Writers
		Iona Community

**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, 6.30 p.m. this month.

v a Votive Mass

\* ALMA — The Angola, London, Mozambique Diocesan Association.



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