



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**JULY 2011**

**£1.00**

## **VICAR'S LETTER**

Last month's letter began with the arrival of the scaffolding. The business of erecting complicated scaffolding took three weeks; one week less than had been allowed for, so the real work of restoration could begin earlier than expected.

- The windows from the clerestory in the chancel are now at the workshops in Lincolnshire.
- In the chancel, the first task was to carefully remove layers of dust with vacuum cleaners before the serious work of restoration could begin.
- Comper's painted panels are being gradually removed to their temporary home in the Parish Room which has become a workshop and store room.
- In the chancel itself, work has begun on cleaning the alabaster and other surfaces: a complex business given their variety. Closer examination and comparison with old photographs is giving a clearer idea of what needs to be done. As with the work in the nave, paint samples are being taken for analysis to determine which colours need to be used.

There is some more scaffolding to be done: in the baptistery, for the cleaning of the upper reaches and the uncovering of more decoration, and along the south wall

for the removal of the windows so that they can be restored. We are trying to give some snapshots of the work in progress with photographs on our website.

Meanwhile, the transition to our temporary arrangements in church has gone remarkably smoothly. The Butterfield altar on the dais in the north aisle is beautifully framed by the already restored granite columns and the arch above. The panels on the north wall are a marvellous backdrop and a number of people have said how good it is to look directly at them instead of sideways on.

The acoustic has turned out to be remarkably good. Being closer to the congregation is teaching clergy and servers that "less is more" when it comes to ceremonial. Fuss which is barely noticeable at a distance, becomes very intrusive when seen close up. We are learning some lessons which will continue to be useful when normal service has been resumed.

The Blessed Sacrament is now reserved on the Lady Altar. Two rows of chairs have been arranged so that people can go there to pray quietly before the Sacrament. Bibles and books of prayers are available.

None of our confessionals is really usable at the moment, so a prayer desk and chair, for penitent and priest, have also been placed

near the Lady Altar, behind the clergy stalls, so that we have a discreet place to hear confessions in church.

The choir seating has been arranged in an L shape in the angle formed by the chancel wall and the pulpit. This seating is also being used for morning and evening prayer during the week. We should spare a thought for the organists, who cannot hear the choir singing from the organ loft. There is a closed circuit television camera, but that things have gone so seamlessly is a tribute to their musicianship.

That the changes in mode of worship have been absorbed so well is a tribute to the devotion of the congregation. This is as I would have hoped: worship at All Saints should prepare us to worship in a whole variety of settings and styles; not make us incapable of worshipping anywhere else!

A consequence of Patrick Spencer's funeral was that I had to postpone my pilgrimage walk from Winchester to Canterbury. This has now been re-scheduled to begin on Monday July 25<sup>th</sup>, the feast of St James the Great, patron saint of pilgrims. So far we have been promised £4,000 in sponsorship, to be divided between the All Saints Restoration Appeal and USPG Anglicans in World Mission. There is now still time to increase this sum.

Yours in Christ,  
*Alan Moses*

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## MUSICAL NOTES

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### Associate Director of Music

Sadly, Henry Parkes' last Sunday with us will be September 11<sup>th</sup>. All are encouraged to remain for Henry's voluntary after the High Mass that day, after which we shall make farewell presentations to him. We

are deeply grateful to Henry, and it has been a privilege to have a musician of such distinction and sophistication amongst us for the past three years. We wish him well in his Junior Research Fellowship at Gonville and Caius College, Cambridge.

Happily, Charles Andrews will join us on September 18<sup>th</sup>. Charlie is 22 this year and completing his studies at the Royal College of Music, having held the Organ Scholarship at Rochester Cathedral. He has won his appointment against the fiercest competition, including four cathedral post-holders from one time or another. His recent contribution to Radio 2's "The Organist Entertains" is just one aspect of the name he is already making for himself.

*Paul Brough*

### The Choir in Cabaret

The Sunday after Ascension saw the choir not only singing High Mass and Evensong, but "in Cabaret" at the Phoenix Pub. We were treated to what must have been the best night out in London that evening. From the glittering array of performances, both by individuals and combinations, it is impossible to single anyone out. It was the dazzling display of talent and virtuosity which we have come to expect from our singers.

We are grateful to them, and to those who organised publicity and ticket sales, for all their efforts which raised approximately £1,700 for the Restoration Appeal.

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## PARISH NOTES

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**Fr Neil Bunker.** It is good that Fr Neil is back with us for occasional weekday services. He is now the part-time Mental Health Liaison Chaplain for Westminster. He brings a wealth of experience to this

and the clergy of our Deanery have already benefited from a meeting organised by him with local mental health professionals.

Fr Neil has also been appointed Priest-in-Charge of All Souls, Crocken Hill in Rochester Diocese. He is to be licensed by the Bishop of Tonbridge on July 6<sup>th</sup> at 7.30 p.m. He will combine his duties in this small parish with his work in Westminster. His connection with All Saints will be marked by Fr Alan taking part in the service of licensing.

**The Sunday after Ascension** was a special day for All Saints because of two people.

The first was **Anne Merritt** who has just retired after thirteen years as our Parish Secretary. We demonstrated our thanks for her years of dedicated work and her friendship with a presentation at the end of Mass.

Anne had been a worshipper here years before, so in coming to work here she was re-establishing a connection. For many, she has been the public face and voice of All Saints: the first point of contact for people who turn up at the door or who telephone, and it has been a blessing that in her they have always found a gracious and helpful welcome. She has also been an unflinching support to the clergy, to our administrator and to the small army of volunteers on which All Saints relies for much of its work. It is impossible to calculate the often hidden and long term effect of such a ministry. Suffice it to say that we would soon have noticed if it had not been there. Anne was sent off laden with gifts and with the gratitude and best wishes of the congregation ringing in her ears. We are sure that we will not be losing touch with her.

Anne writes:

*“Thank you so much for all your kindness yesterday, both during the service and at the lunch afterwards. I really have been given a wonderful send-off from All Saints.*

*“Thank you also for all the presents — the flowers are truly magnificent and I’ve had trouble finding a vase big enough!*

*“With my best wishes to everyone at All Saints.”*

Also present at the Mass was **Peter Priem** from Bergen-op-Zoom in the Netherlands.

As the Vicar explained, Peter first came to All Saints when he was a choirboy in a Dutch Roman Catholic choir from Zeeland which came here to sing a number of times. He remained in touch with John Adams, one of our former lay clerks. A couple of years ago Peter wrote to the Vicar to ask for our prayers because he was suffering from a form of Muscular Dystrophy.

In May, Fr Alan had a letter from his brother and sister-in-law, saying that Peter’s condition had deteriorated considerably and that he had expressed the wish that he could be brought to London in order to come to High Mass at All Saints. Thanks to a Dutch charity which works to fulfil such wishes, he was able to be with us at High Mass that morning, accompanied by members of his family and a nursing team. He was so situated that Fr Alan could see his face and recognise the obvious enjoyment of the music and the whole of the worship.

The Vicar sent an email on the Monday morning to say how impressed we had been by the level of care given to Peter and to ask if they had arrived safely home.

Peter replied:

*“Dear Fr Alan Moses,*

*“I was very pleased to be able to visit All Saints again after 35 years. In my memories the church was much darker. The amount and smell of the incense is the same. The choir is of very good quality. Unfortunately the chancel was closed. Thank you for your kind words of inspiration and encouragement. Thank you for the beautiful CDs. We were impressed by the interest and kindness of so many of the congregation. The Saturday before, we attended Evensong at Canterbury Cathedral. I was anointed by one of the female clergy. She said we had to pray for strength for either healing of the body or healing of the soul. At All Saints everybody told us to believe in miracles. I was also very happy to meet again John Adams. After our visit to All Saints we managed to catch an earlier ferry so that we were back in Bergen-op-Zoom by 10.15 p.m. local time. I much appreciate your continuing to pray for me at daily Mass. I keep most precious and emotional memories of this day.”*

Peter’s sister Marjon replied:

*“To Fr Alan Moses and the people of All Saints.*

*“Thank you for your very warm welcome yesterday. You were impressed by our care for Peter? Well, we were very impressed by the love and kindness shown by you and your people! We felt so welcome! Peter was very emotional, as you saw, he enjoyed the visit and the Mass so much and was very moved by everything. The beautiful memories he already had all back in the presence of All Saints. The building, the smell, the people, the music, everything did him good. I’m sure that his visit will stay with him in his heart and that he will have some great “after-parties” by talking and sharing about it.*

*“We had a very good journey back to the Netherlands... on the boat we found a place next to a big window and Peter enjoyed looking outside over the sea.*

*“Thank you for everything! It was a very special and beautiful day for all of us!”*

### **A New Face in the Parish Office**

Anne’s replacement is **Sinead Burniston**. She too has a prior connection with All Saints: in her case, through her father who was a choirboy here and is now the Vicar of St James’s, Islington.

### **A New Face in the Parish**

Our congratulations to **Sophie** and **Tom Stone** on the safe arrival of their daughter **Emily** who was born in University College Hospital at 4.34 a.m. on June 7<sup>th</sup>, weighing 5lb 15oz.

### **Another Retirement**

**Darell Thompson Schwab** has acted as the Stockbroker for the All Saints Choir and Music Trust since it was established. He attended his last meeting of the Trust in June prior to his retirement this summer. The Vicar and trustees thanked him for his careful support of them in their responsibilities; especially during some periods of turmoil in the world economy. A set of CDs by the All Saints choir was presented to Darell as an appropriate gift for one who had done so much to help us fund our musical establishment. His rôle will now be taken over by his daughter Miranda and her colleague Chris Nolte who came to the June meeting.

### **Patrick Spencer RIP**

Patrick died in the Hammersmith Hospital late on Saturday May 14<sup>th</sup>. Two days earlier, he had been anointed by the Vicar and was able to receive Holy Communion together with Margaret.

The congregation included many friends from the various aspects of his life: the City where he had worked, Notting Hill where he had lived for so long, Liberal-democrat politics, Queens Park Rangers, his family and the congregation. We sang the music he had chosen including the Howells anthem for the death of John F. Kennedy.

Patrick's daughter Sophie writes:

*"The funeral was of course a tour de force, but what else could we expect from everyone at All Saints? Everyone who spoke to me told me how marvellous it was and all recognised so much in your address of the Patrick they knew."*

*"Please pass on all of our thanks to the so many people who helped make the funeral the celebration it was! There is no doubt Dad would have totally approved and loved to see so many of his friends although he would have been a bit surprised by all the lovely things they said about him."*

The Collection at the Funeral Mass raised over £1,700 for the All Saints Choir and Music Trust.

### **Church Clear-up Day**

A keen band assembled at church on the morning of Saturday May 21<sup>st</sup> for our latest clear-out day. It is amazing how much "stuff" accumulates in churches, so we make regular efforts to keep it under control. The skip outside the Vicarage soon filled up. Just as we were thinking that we should have ordered a larger one, a van with a latter-day "Steptoe & Son" pulled up and offered to take away anything metal. The end result was that we disposed of something like three skip loads instead of one. Our thanks to all those who helped. There are some photographs of the workers on the website.

### **Book Launch**

**Nick Mayhew-Smith** used to work in a public relations firm round the corner in Ellesley House. He was a regular weekday worshipper at All Saints and has been a great help to us in producing publicity material for the Restoration Appeal. Since he sold his share of the business, Nick has been training as a Reader in the Diocese of Southwark and writing a book called "Britain's Holiest Places". It is a guide to 500 sacred sites in the British Isles. It majors in ancient and mediæval sites, so there is no place for a relative newcomer like All Saints, Margaret Street. Even so, it is a fascinating volume and would be useful for dedicated church-crawlers on holiday. Frances O'Neil, who heads the publicity arm of our Appeal Committee, and Fr Alan, were guests at the launch of the book which took place at St Olave's, Hart Street, in the City.

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### **POETRY TEA**

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There was a full house again at Pamela's for this Poetry Tea and it was a feast of both food and poetry. The food included two special tea-time treats: dainty cream horns, hand-crafted by Pamela, and delicious moist fruit cake made by Hilary and won by Pamela who correctly guessed its weight! The poetry was a bring-and-share feast of much loved poems, as each reader drew us into an appreciation of some thing that was special to them.

There was, of course, no theme but it was striking how many of the poems (and prose) had sprung from moments of acute awareness. We soared into the heavens with a fighter pilot in 'High Flight' by John Magee, cried out for the sweetness of life with Bernard Shaw's 'St Joan', were heart-stopped by the sudden singing of a bird in Siegfried Sasoon's 'Everyone Sang'.

And yes, we remembered Addlestrop! Nostalgia, other times, other places. Gary took us to ancient Greece in a poem about the philosopher Heraclitus. Michael took us to the fading suburbs of John Betjeman's 'Metropolitan Railway' and to grim early-industrial Wales with a reading, in Welsh and in translation, of Gwenallt's poem 'The Dead'. Dudley Green, who had just arrived in London with his brother from Lancashire, gave us 'Nicholson Suddenly', a poem by a local man who had been twinned all his life with a schoolmate who happened to bear the same name as him and was reported in the paper as having died suddenly. We had readings in a French accent by Pamela's young French friend Sandrine, whose presence reminded us that we are in the 21<sup>st</sup> century and in the European Union.

And then there were the thoughtful poems: 'Tattooing in Qazun' by Rumi,

'Words' by Edward Thomas, 'The World is Mine', read by Rosemary. There were humorous poems, some in a church setting, such as 'Blame the Vicar' read by James. There were poems about death. And finally there was a humorous poem about death, which so disconcerted us that we ran for cover into the waiting arms of Thomas Wyatt's 'They flee from me, that sometime did me seek', a beautiful poem of love lost that has been one of the Poems on the Underground.

If you were at the Poetry Tea and do not recognize all the poems mentioned above, it may be that you left soon after tea. A little later we got a second wind and had a short second round of readings including the poem in Welsh.

*Our thanks go to Gary Codd for once again steering us through our readings. Everyone paid £5 or more and we raised £100 for the All Saints Restoration Fund.*

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## DIARY DATE

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**Friday 22<sup>nd</sup> - Sunday 24<sup>th</sup> July**

**Walsingham Parish Pilgrimage** Led by Fr Julian Browning.

*Please contact Ross Buchanan on 020 7221 1312 for details and availability.*

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## THE VICAR'S SERMON AT PATRICK SPENCER'S FUNERAL MASS, May 23<sup>rd</sup>, 2011

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***"The righteous is merciful and liberal."***

*Psalm 37: 21 (BCP)*

Those words from Psalm 37 sprang to mind immediately as I began thinking about Patrick and what to say in the sermon at his funeral.

**"Liberal"** is of course a word which has taken on many meanings in politics and economics, in theology and social attitudes.

In some circles it is a term of abuse, in others one of approval.

For the Psalmist it is connected with generosity and contrasted with greed and the riches of this world.

Patrick was a committed liberal in politics but his liberality, his generosity of spirit, went much deeper, was much more all-embracing. It was part of his very being.

It was expressed in generosity of attitude to others, treating them as persons and not as problems; having time and patience for others; being willing to give of himself to them; being willing to remain friends with people who disagreed with him.

Most of us find it quite easy to be generous and liberal to humankind in general, to support this or that good cause, to oppose this discrimination or that injustice. What we often find much harder to do is to care about humankind in the particular: not just the likable ones, the people like us, but the difficult, demanding and disagreeable ones; the unlovely and unlovable. Patrick would notice people who were on the edge, awkward, different, and go out of his way to talk to them, to include them in.

Patrick began his working life hoping to be a professional musician, and music was to remain a constant in his life: a passionate promenader and a lover of the music of this place. When we celebrated Patrick and Margaret's golden wedding here last year, we had the same Mozart Mass they had on their wedding day. We had thought to have it again today, until Margaret, Sophie and Joe finally tracked down his funeral instructions in that wee house filled with books and papers. So, instead we are having, at his request, the Vale Requiem, written for this church. The hymns and other music is also his choice.

In those austere post-war days making a living from music would have been a precarious thing and so Patrick became a City banker; a job which in those more leisurely days would later allow him to get the children to and from school while Margaret worked rather more demanding hours.

I'm sure Patrick had the soul of a musician

rather than of a banker. It is hard to imagine him feeling at home in the post-“Big-Bang” world of “greed is good”. But, after the experience of recent years, we might also think that our financial institutions could do with more people of Patrick's integrity and righteousness.

When I was a young priest in the diocese of St Andrews, a prominent layman who was an Irish citizen was awarded an honorary knighthood for services to public life. Interviewed about his life and work, he declared that his hobby was supporting hopeless causes: in his case, Forfar Cricket Club and the Scottish Episcopal Church.

Patrick too was a long-term supporter of seemingly lost causes: to have stood unsuccessfully as a liberal candidate in an unwinnable seat no less than 13 times shows a biblical level of perseverance. Of course his party is now in government, but this is a sermon not a political lecture, and I am neither a “little liberal nor a little conservative”, so I won't go there.

If to have been a liberal through all those wilderness years was to have hoped against hope, the same might be said of supporting Queens Park Rangers through thick and thin: and mostly thin — he lived long enough to see them promoted to the Premier League — but not long enough to see them go back down again at the end of next season.

And then there is the Church of England and All Saints, Margaret Street. He had been a devoted worshipper here for more than 60 years, served at the altar and on the PCC. For him the golden age was that of his beloved Fr Kenneth Ross with his combination of spiritual depth and intellectual rigour in the pulpit. Those were not easy times in the parish with the

finances always precarious. They ended in the traumatic closure of the choir school which many found difficult to come to terms with. Patrick, unlike many others had seen the writing on the wall and to his credit, was a loyal supporter of Fr Ross.

To someone of his opinions, The Church of England was both deeply congenial, with its graciousness and tolerance, and intensely frustrating, with its sometimes glacial pace of change. If that was true of the Church at large, it was true in miniature of this parish. Patrick could easily have found a church where his views would be taken for granted, but he did not. Nor did he isolate himself in a clique of the like-minded. He had huge affection for the people he had known down the decades here, and a rum collection we have been and still are. But his generosity of spirit and his faith allowed him to see beyond the entrenched attitudes and prejudices to the people beneath.

Some of his last words to me were about All Saints, not about the building, but about its people. That All Saints is a more generous place than it might have been, in these days of anguished and sometimes acrimonious debate about gender and sexuality, is due at least in part to Patrick.

It is impossible to think about Patrick for more than a moment without Margaret. They met here in the mid-50s. She, a bright lass from Dunfermline beginning to make her way in the world of education, had come here because she had heard Fr Ross speaking on the “wireless”. When we had their golden wedding celebration here last year, Patrick told us that it was one of his fellow servers who had told him that he should get on and propose to Margaret! Well he did, and we their family and their friends have reason to be thankful that he did and that she said “yes”.

Patrick and Margaret were a couple with distinct professional lives, at a time when that was far less common than it is now. He took immense pride in her academic work and achievements and would say she was the real brains of the partnership. He took great pride too in their children and grandchildren.

On the Thursday before he died, Sophie rang to say he was in hospital and would I go out to see him. When I told her I was on my way, she said that she would not see me as she had to go to a meeting. Patrick would tell me with great pride that she had not gone to any old meeting, but to receive a Queen’s Nursing Medal for her work with elderly patients.

Patrick too, I discovered, had also once received a medal: for rescuing an old lady trapped in a burning house. He had, characteristically attempted to say nothing about this act of quiet bravery until a ruined suit of clothes gave the game away.

Patrick and Margaret have lived in that little house in Notting Hill all these years, a Notting Hill which has changed around them; a far grander place than it was when they first moved there; awash with expensive cars and tourists. But Patrick has gone on talking to all and sundry, shopkeepers and stall holders and building workers. Their house has been a place of welcome, hospitality, friendship and conversation to many of us.

Then of course, almost thirty years ago they bought another little house, this one in France. Margaret and Patrick became part of the life of a Burgundian village; she, “Madame Margaret,” with her fluent French and Patrick getting by mainly with nouns rather than verbs. Again some of us were able to enjoy their hospitality there.

They were close to the ecumenical

monastery at Taizé where they would worship and whose distinctive music also finds a place in this service. Taizé draws thousands of young people from around the world. Its great hanger of a church looks very different from this one, but has the same prayed-in feel. Patrick with his patriarchal beard looked and was generations older than most of them; yet neither he nor they minded.

So, we have brought Patrick here to his beloved All Saints. We come to say our farewells to him in the faith and hope which sustained him; to celebrate the sacrament he received for the last time together with Margaret in hospital and which gave him such peace; we have come to pray for him and those who love him. We come to give

thanks to God for the gift he was in so many ways. We come, not to pretend that he was a “saint”, in the sense of someone without imperfections, but as one who knew the loving-kindness of God and sought to share it with others. In that love may he find mercy and peace.

He lies here before the altar surrounded by the affection, the gratitude and prayers, of those who loved him; not only those of us who are here this afternoon, not even just those who would have wished to be here but are prevented by geography or circumstance or duty, but all those people both here and elsewhere whose lives he had touched and enriched. All those folk living and departed, with whom in the Lord Jesus we are one, the communion of saints. **Amen.**

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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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### **Part III**

#### **All Saints, the Annunciation Marble Arch and St Cyprian's Clarence Gate**

The relationship between All Saints and the Annunciation is well established, and thanks to the efforts of Fr Barrie Newton, Fr Moses (Priest-in-Charge of the Annunciation 30<sup>th</sup> January 2006 - 25<sup>th</sup> November 2010), and Bishop Michael Marshall, the Annunciation continues to grow. St Cyprian's on the other hand has had a difficult time recently, and for more than a year now, All Saints has been responsible for the pastoral and liturgical ministry there. After lengthy discussions, the people of St Cyprian's came to the conclusion that of the possible options open to them, the one which offered most hope for the future was to have a relationship with All Saints, similar to the one we have with

the Annunciation.

Fr Beauchamp drew up a 'Memorandum of Understanding concerning Future Working Arrangements', setting out in broad terms what the three churches would do individually and the areas in which they would work together. This was presented to all three PCCs for discussion, and all three were happy with the contents. It must be emphasised that this is NOT a formal agreement between the parishes, which will continue to be independent parishes, each with its own PCC. All Saints will continue to pay its own contribution to the Common Fund for two stipendiary clergy, while The Annunciation and St Cyprian's between them will fund their own priest.

Fr Beauchamp was licensed as Priest-in-Charge of the Annunciation and St Cyprian's in plurality by the Bishop of London in late

November, and he started his new duties on Advent Sunday. The process to find the right person as the new Assistant Priest at All Saints is on-going. Until the Diocese finds somewhere more geographically suitable, Fr Beauchamp will continue to live in Number 6 Margaret Street. The Council, on behalf of everyone at All Saints, wishes Fr Beauchamp all the best in his new ministry.

### **Visitors**

All Saints continues to attract visitors, both groups and individuals from across the world, and judging from the comments in the Visitors' Book not even the presence of scaffolding detracts from the beauty and peace to be found here. Unlike last year we participated in Open House Weekend this year and welcomed a large number of visitors. John Forde gave a talk each afternoon, and a rota of volunteers was on hand to greet the visitors and answer questions.

A group from Whitworth College in Spokane on their annual visit swelled the numbers at High Mass on January 10<sup>th</sup>. On Low Sunday, in addition to a Baptism party, numbers at the High Mass were augmented by a large group of confirmation candidates from Sweden led by The Revd Johanna Bjornsdotter.

On September 4<sup>th</sup>, we welcomed members of St Andrew's, Kingsbury, who were undertaking a walk from All Saints to their own church, via a number of others. The Church of St Andrew's, Kingsbury, was originally St Andrew's, Wells Street, which on its closure in the 1930s was dismantled and rebuilt on its current site. On the same day, Ian Godfrey brought two groups of Blue Badge Guides to All Saints.

A visit on October 5<sup>th</sup> from a group of about 30 from Pastor Chanson's parish in Stockholm was interesting, because they were all members of the parish staff.

Such generous staffing is possible because of a Church Tax in Sweden, but things are changing, and the group was very interested to hear how we recruit and 'train' our volunteers.

The Council believes that it is essential that despite the potential risks, the church remains open throughout the day. The members of the Church Watch Team continue to be on hand to welcome visitors and answer their questions, and to act as a deterrent to those with less than honourable intentions. We thank them for their willingness to give up precious time for this important task and new volunteers are always welcome to join them. We would also like to ask members of the congregation to be vigilant and to report anything suspicious to the Clergy or Churchwardens.

### **Catering**

The term catering covers a wide range of activities including the weekly provision of refreshments in the courtyard and lunch on Sundays, manning the bar after services, providing mince pies and mulled wine after carol services in the Christmas Season, and refreshments on special occasions. All this is undertaken under the auspices of the Bar Management Committee, but the organisation is the remit of the Events Committee. As in many other areas of our life here, all this is undertaken by volunteers, and we would like to thank them all for their invaluable contribution to the life of All Saints.

### **Some events in 2010**

#### *Epiphany*

As reported in last year's report, heavy snow threatened to disrupt the High Mass on Candlemas 2009. This year it was the Epiphany which was threatened, but in true All Saints fashion, choir, servers,

the preacher (Fr Allen Shin) and the congregation all defied the weather.

### *The Parish Retreat*

The parish retreat, organised as in previous years by Martin Woolley, over the weekend of March 12 - 14<sup>th</sup> was at St Columba's House, Woking, led by Fr Browning. As one of the participants reported in the Parish Paper, St Columba's was in sharp contrast to St Francis House at Hemingford Grey, where the parish retreat had been held for many years, but once settled in, was found to be relaxing, and the chapel, although functional rather than aesthetically pleasing, a place which encouraged prayer and reflection. Plans for the 2011 retreat are already in hand.

### *Confirmations*

The Easter Vigil on Holy Saturday evening is of course the culmination of all that has gone before in Holy Week. This year Bishop Michael Marshall was with us to preside at the Vigil and to confirm Peter Sandeburg and Shawn Welby-Cooke. Peter's mother from the United States was able to be present, as were Shawn's parents from South Africa. It is always good to welcome Bishop Michael back to All Saints, and we look forward to seeing him again in 2011 for a very important occasion.

### *Former Choir Boys sing Evensong*

On the Saturday after Easter, organised by Kenneth Bond, (who sadly died later in the year) a group of former choir boys met to sing Evensong. They were directed by Louis Halsey, who had written a set of canticles especially for the occasion, and accompanied on the organ by Dr Bramma. Afterwards there was a tea party in the Parish Room.

### *Centenary Organ Gala*

The organ gala on May 29<sup>th</sup> organised to

celebrate the centenary of the 1910 Harrison organ, brought together ten organists, seven of whom are current or former members of the music department. The ambitious programme was divided in two by a break for lunch, which despite the inclement weather was served in the courtyard. The whole event was 'put together' by Paul Brough and was enjoyed by a large and appreciative audience. Our thanks to Paul, the organists and everyone who helped behind the scenes to make this event such a success.

### *Installation of Fr Moses as a Prebendary of St Paul's Cathedral*

The installation of Fr Moses took place during Choral Evensong at St Paul's on Sunday May 16<sup>th</sup>, and was attended by a large contingent from All Saints. After the service tea was served in the crypt restaurant, which soon resounded with the animated talk of the assembled company. Unfortunately, the heavens opened just as many were leaving, but even this did not detract from what had been a very enjoyable Sunday afternoon.

### *Trinity Sunday*

Trinity Sunday saw the return of Fr Alan's immediate predecessor as Vicar, Canon David Hutt, as celebrant at the High Mass. Canon Hutt was marking the 40<sup>th</sup> anniversary of his ordination as a priest, and invited Sir Roy Strong to preach, at this special Mass. Afterwards wine was served in the courtyard in honour of the occasion.

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

In addition to regular meetings held in the church, this year the Cell was involved in the organisation of three pilgrimages. A coach load set off bright and early from All Saints on the last May Bank Holiday Monday to join in the National Pilgrimage at Walsingham. Over the weekend of July 22<sup>nd</sup> - 24<sup>th</sup>, twenty from All Saints returned

to Walsingham for the annual parish pilgrimage, this year led by Fr Beauchamp. Unlike some previous years the weather that weekend was glorious. Finally, on September 18<sup>th</sup>, there was a day pilgrimage by train to Canterbury. All these ventures were expertly organised by Ross Buchanan.

### *Cultural visits*

As has been his practice since he joined us at All Saints, Fr Beauchamp has taken small groups on a variety of cultural visits, which this year included visits to the National Gallery Exhibition ‘Sacred made Real’, the plays ‘Ruined’ at the Almeida Theatre, and ‘Our Lady of Sligo’ performed at RADA, and the exhibition of the treasures of Lambeth Palace Library, organised to celebrate the 400<sup>th</sup> anniversary of the library’s foundation by Archbishop Bancroft. We appreciate the time and trouble taken by Fr Beauchamp in his attempts to broaden our cultural horizons, and hope that he will be able to continue to do so, now that he has new responsibilities.

### *The Festival*

In addition to the Bishop of London, whose visit on All Saints Day has already been mentioned, we welcomed Fr Philip North, Fr Joe Kennedy, Canon Ian Paton and Bishop Graeme Knowles as our visiting preachers. For Festival Sunday, the Director of Music chose Julian Anderson’s “Bell Mass”, and although not to everyone’s taste, it makes an interesting addition to the repertoire.

### *Mass for servers*

Two parishes with which All Saints has a long standing relationship are Little St Mary’s in Cambridge and St Mary Magdalene’s in Oxford. Bill de Quick, now at Little St Mary’s, but formerly a server here at All Saints, suggested that it would

be a good thing if the servers of all three parishes were to get together. As a result of his suggestion, on Saturday November 13<sup>th</sup> there was a Mass here, with Fr Moses as celebrant and Fr Peter Groves, Vicar of St Mary Magdalene’s, as the preacher. Unfortunately, Fr Greaney of Little St Mary’s was unable to be present, but he was represented by Fr Robert Mackley, who assists at LSM. Afterwards lunch was provided in the dining room by our servers.

### *The Christmas Season*

The commercial run-up to Christmas seems to start long before the lights are switched on in Oxford Street, but that is not our way here at All Saints, where we keep Advent as a season of reflection and preparation, trying not to anticipate Christmas until the week before. There was, however, an exception to this practice this year, the Mass celebrated for the Society of St Nicholas, at which Canon Jim Rosenthal, that passionate advocate of the ‘the real Santa Claus’, preached. December turned out to be the coldest on record, and it was no surprise that our decrepit church heating system failed to make much impact on the temperature in the church, although altering the settings did make a little difference. Despite the cold, numbers for the Festival of Nine Lessons and Carols, and the lunchtime carol service for those working locally, were reasonable. The Christmas Tree is normally blessed at the lunchtime carol service, but this year it had not been delivered in time. When it did eventually appear, it was skillfully decorated by the servers, directed by Shawn Welby-Cooke. The servers, this time under the direction of John Forde, also erected the crib, no mean feat considering its solid construction. In addition to our own carol services, we were once again the venue for that of the Wells Street Family

Court. Numbers were down for the High Mass on Christmas I, which was of course Boxing Day, and there was the added hazard of a tube strike to negotiate. Overall though, Christmas was a very happy time.

After a look at some of the events which took place in 2010, the focus of this report turns to the people of All Saints.

### **An institution and an ordination**

All Saints was well represented at Fr Allen Shin's farewell Mass in Keble College, Oxford, on the evening of Sunday June 13th. The respect and affection for Fr Shin and Clara was evident during the service and party which followed. Fr Shin left Oxford to become the Rector of St John's, Huntington, in the Diocese of Long Island, and the Vicar and Theresa were able to travel to the United States later in the year to attend his institution. By this time Fr Shin had already been running the parish for a couple of months, because unlike here, in the United States a priest does not have to wait to be instituted before he can start work.

The Revd Matthew Duckett, former server and member of the PCC, was ordained Priest by the Bishop of Edmonton on Friday July 2<sup>nd</sup> at St Michael's, Camden

Town, and celebrated his first Mass the next day at St Pancras Old Church. There was strong All Saints support for Matthew on both occasions, and the Council wishes him well for his future ministry.

### **Congratulations**

The New Year's Honours List, published on December 31<sup>st</sup> 2010 included the names of two people from All Saints.

Stephen Bubb was awarded a knighthood (KBE) in recognition of his service to the voluntary sector. He is the Director of the National Council of Chief executives of Voluntary Organisations, which is the representative body for Charity Leaders.

Colin Menzies was awarded the OBE for services to the Church of England. This is in recognition of his long years as the Secretary of the Corporation of Church House, a position from which he retired earlier in the year. Just prior to his retirement, Colin had been awarded the Nikaeon Cross by the Archbishop of Canterbury, which is given for services to the Church of England in the ecumenical field, the Archbishop of Upsala had presented him with the Plaque of St Erik, the highest award the Church of Sweden can make to a foreigner.

*To be continued*

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## **SERMON BY THE RT REVD HUMPHREY SOUTHERN, BISHOP OF REPTON, ON THE FEAST OF THE ASCENSION, JUNE 2<sup>nd</sup> 2011**

### **“Wait for me!”**

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‘Wait for Me!’ is the title chosen for her memoirs by perhaps the most famous — certainly one of the most remarkable — of living writers in my adopted county of Derbyshire. Deborah, Dowager Duchess of Devonshire — Debo — was the youngest of the Mitford sisters and ‘Wait for me!’ is the cry of the youngest: the one with

the shortest legs, the one who is terrified of being left behind and excluded from adult conversation, adult jokes and adult destinations.

It could also be a sort of slogan for today's feast, the Ascension of Our Lord: *wait for me, for us...* a plea not to be abandoned or

left behind by a Lord who withdraws into a cloud of mystery and distance just when his risen presence, celebrated through the Easter season, has seemed so close and so palpable.

We get a sense of the anxiety that the transition engenders in the rhetorical question posed by the angelic figures to the quite clearly gob-smacked apostles to St Luke's account of the Ascension event: 'Men of Galilee, why do you stand looking up towards heaven?...' You can picture them — can't you? — with mouths agape, wordless and vacant, gazing skywards like loons with neither wisdom nor dignity to redeem their embarrassment!

We certainly get an echo of the Ascension anxiety in the collect for this coming Sunday with its plea, 'leave us not comfortless', because inevitably the world from which Jesus' presence is withdrawn is a worrying, lonely and bleaker place.

So at the heart of Ascension there is something disturbing, even threatening. This is a feast that plays well into the preoccupations of an anxious, fearful and sometimes faithless world, such as ours. For successors of Doubting Thomas — and which of us is not? — this celebration, for all its festal shouts and merry noise and triumphant ram's horns, represents withdrawal and removal. This is a step back in the cautious, tentative dance of faith and trust in which we are all embarked.

And in this respect the fact of Our Lord's disappearance into a cloud is, surely, significant. The cloud represents lost-ness, fogginess, uncertainty and danger.

It also, of course — and vitally — represents the very presence of the God of glory. This is the *shekinah* — the Glory of God — that which descended upon Mount Sinai in such terrifying intensity, when

Moses was called into the presence of God, that neither man nor beast could hope to set foot upon the mountain and live. This is the pillar of cloud — a fiery presence at night — that led the Children of Israel through the desert, promising them that their God was *there*. And being an awful warning of the same truth, too, of course, for the living God is God both of salvation and of judgement, committed both to redeem and to destroy and remake, to rescue and to purify.

It is often observed that much modern theology and spirituality has so concentrated on 'gentle Jesus, meek and mild' — the Christmas, diaconal Jesus of presence and service and affirmation, that we are in danger of losing real consciousness of the challenging, Easter Jesus who is priestly sacrifice and transforming reality. How much more — we may want to wonder — have we lost the awe that we properly ought to have of the Ascension Christ, subsumed in glory, who is mighty and terrifying, at one with the glory of God, judge and Lord: vision and foretaste of the *eschaton*, the end itself!

But, as we make this observation and acknowledge its challenge, it is important, of course, that we maintain the unity of the Christ whom we worship. Just as there is no discontinuity between the servant and the sacrifice, the deacon and the priest, in the ministry and achievement of Jesus, so the Ascension (and the Pentecost gift that follows it and flows from it) is of a piece with the whole and integral to the same story and witness.

The Ascension is not about ending the Incarnation — removing the holy Christ from an unholy world — thus confirming a crude dualist distinction between spiritual, heavenly blessedness and debased, earthly materiality. That (if it were the message of this feast) would make Ascension anxiety — the worry about being left 'comfortless'

— entirely understandable and reasonable.

But that is not our proclamation. That is not the message of the Ascension. Today is about the taking up into the divine of all that which by incarnation, crucifixion and resurrection Jesus has assumed and redeemed. By his ascension Christ takes into the *shekinah* us — you, me, those we abominate and those we admire, the honourable as well as the twisted, the damaged as well as the beautiful, the deserving and the undeserving alike — so that *we* may stand with confidence where Moses veiled his face and trembled and all others, both human and animal, were struck down and could not but die in the presence of such holiness.

Does this, then, empty the feast of its anxiety quotient, its ability to connect with the anxieties that so characterise our lives, our Church and our world, concerned as they are about the preservation and loss of standing, influence and power? Is it simply a case of allowing the plea to be left ‘not comfortless’ to be empty and rhetorical because ‘powerless’ is what we’re used to and content with, equipped as we are with a theology and spirituality that can cope with such a condition?

To look around at much Christian apologetic and much missional priority in our time would suggest as much. The God we’re comfortable with is often a kenotic, crucified God who knows no other expression: that is the theology that speaks to our condition and the spirituality which equips us to live with that reality. That’s the outlook which permits us (or requires us) to withdraw ourselves, not into a cloud of glory but into a mist of irrelevance in which we can get lost and left behind in tired old debates about sex and gender and all sorts of other stuff that hardly anyone else is talking about.

All of which suggests that Ascension should be a salutary reality check for us. Our world, it insists — both our small, introverted little world of Church and other games-playing and our big and important world of relationships and exploitations, of love, hate and indifference — *that* world is taken up into glory in the flesh of Jesus Christ. All of that reality, our own experience both that that we are proud of and that which is the cause of shame, is brought to the mountain which is so holy that ordinary existence ought to be impossible.

If there’s sense to be made of that alarming prospect — and there must be — then that is our task. That is the challenge of the Ascension truth and of this feast. And that, I suggest, is likely (and should) provide enough anxiety for anyone! Amen.

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## 100 YEARS AGO

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*We have just witnessed a royal wedding; a century ago there was the coronation of King George V. In those days Westminster Abbey would borrow choristers from All Saints to supplement its own. Several of our singers wrote of their experiences for the Parish Paper. Here is one of them.*

“It was rather dull when we got up on June 22<sup>nd</sup> at 5.00 a.m. We had a good breakfast, then we started. We had already been given tickets so as to be able to pass through the lines of police, so we managed that fairly easily.

“After we arrived at the Abbey we went straight through the cloisters and into the Chapter House where we put down our bags which were filled with biscuits and other eatables. After that we went and looked at the Peers and Peeresses coming into the Abbey; they looked simply splendid. We

then returned to the Chapter House and put on our cassocks and surplices, and filled our pockets with our eatables. Then we lined up for the procession into the Abbey, and at last we arrived in our seats. While we were waiting we suddenly heard in the distance a sound of trumpets, and then we could distinguish the melody of ‘O God our help in ages past’. Then one of the choirmen told me that the procession of the Regalia had started. So we all got up and strained our necks so as to see something of it. After that we began to *eat* and suck lime juice lozenges. Then the King and Queen and Royal Family arrived, and we started singing ‘I was glad’. The *Vivats* were good, they were shouted by the Westminster scholars. The Recognition then began, the Archbishop turning East, South, West and North and saying, ‘Sirs, I here present unto you King George, the undoubted King of this realm. Wherefore, all you who are come to do your homage and service, are you willing to do the same?’ We all then shouted ‘God Save the King’.”

*All told the choristers were in the Abbey until 2.00 pm, a total of six hours, so their concern about food had some justification. Rather like soldiers, choirboys tend to eat whenever the opportunity presents itself.*

*We tend to think that the Edwardian era was a golden age of peace and that terrorism is a feature of our own unhappier times. The police lines mentioned should remind us that it was an age marked by the assassination of a number of monarchs and political leaders. A few years later the murder in Sarajevo of the heir to the Austrian Empire would plunge Europe into war on a scale which those who witnessed the coronation would never have imagined.*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 3 JULY ST THOMAS THE APOSTLE

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

*Entrance Hymn:* 125 (omit \*)

*Introit:* Mihi autem

*Mass:* Spatzenmesse — Mozart

*Lessons:* Habakkuk 2: 1 - 4

Psalm 31: 1 - 6

Ephesians 2: 19 - End

*Hymn:* 225 (i)

*Gospel:* John 20: 24 - 29

*Preacher:* The Vicar

*Creed:* Credo II

*Anthem:* O sacrum convivium

— Guerrero

*Hymns:* 389, 455, 173 (T 265)

*Voluntary:* Fantasia in G — Bach

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

*Psalm:* 139

*Lessons:* Job 42: 1 - 6

1 Peter 1: 3 - 12

*Office Hymn:* 213

*Canticles:* Service in E — Watson

*Anthem:* Os justi — Bruckner

*Preacher:* Fr Julian Browning

*Hymn:* 392

#### **BENEDICTION**

*O Salutaris:* Schumann

*Hymn:* 384 (v 4 Descant

— Caplin)

*Tantum Ergo:* Bruckner

*Voluntary:* Benedictus

— Lloyd Webber

● **SUNDAY 10 JULY**  
**TRINITY 3**

**HIGH MASS at 11.00 a.m.**

*Entrance Hymn:* 415 (T 346; v 6 Descant  
— Gray)

*Introit:* Respite in me

*Mass:* Mass for 4 voices — Byrd

*Lessons:* Isaiah 55: 10 - 13

Psalm 65

Romans 8: 1 - end

*Hymn:* 482 (T 462)

*Gospel:* Matthew 13: 1 - 9, 18 - 23

*Preacher:* Fr John Pritchard

*Anthem:* Laudibus in sanctis — Byrd

*Hymns:* 284, 358 (ii), 495

*Voluntary:* Prelude and Fugue in B minor  
BWV 544 — Bach

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

*Psalms:* 60, 63

*Lessons:* 2 Samuel 7: 18 - end

Luke 19: 41 - 20: 8

*Office Hymn:* 150 (S)

*Canticles:* Service in A flat — Harwood

*Anthem:* Hail, gladdening light  
— Wood

*Preacher:* Fr Julian Browning

*Hymn:* 410

**BENEDICTION**

*O Salutaris:* Rossini

*Hymn:* 492

*Tantum Ergo:* Duruflé

*Voluntary:* Prelude in E flat — Harris

● **SUNDAY 17 JULY**  
**TRINITY 4**

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

*Entrance Hymn:* 440 (omit \*;  
v 6 Descant — Brent-Smith)

*Introit:* Dominus illuminatio mea

*Mass:* Missa Brevis

— Andrea Gabrieli

*Lessons:* Wisdom of Solomon 12: 13,  
16 - 19

Psalm 86

Romans 8: 12 - 25

*Hymn:* 140

*Gospel:* Matthew 13: 24 - 30, 36 - 43

*Preacher:* The Vicar

*Creed:* Credo III

*Anthem:* Jubilate Deo

— Giovanni Gabrieli

*Hymns:* 298, 300, 141

*Voluntary:* Wen wir in höchsten Nöten  
sein BWV 640 — Bach

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

*Psalms:* 67, 70

*Lessons:* 1 Kings 2: 10 - 12, 3: 16 - end  
Acts 4: 1 - 22

*Office Hymn:* 150 (R)

*Canticles:* Service in B flat — Stanford

*Anthem:* Abendlied — Rheinberger

*Preacher:* Fr John Pritchard

*Hymn:* 265

**BENEDICTION**

*O Salutaris:* Elgar (No 1)

*Hymn:* 390

*Tantum Ergo:* de Séverac

*Voluntary:* Psalm Prelude, Set 1,  
No 1 — Howells

● **SUNDAY 24 JULY**  
**TRINITY 5**

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

*Entrance Hymn:* 55

*Introit:* Exaudi Domine

*Mass:* Missa 'Aeterna Christi  
munera' — Palestrina

*Lessons:* 1 Kings 3: 5 - 12  
Psalm 119: 129 - 136  
Romans 8: 26 - end

*Hymn:* 365

*Gospel:* Matthew 13: 31 - 33, 44 - 52

*Preacher:* Fr John Pritchard

*Creed:* Credo II

*Anthem:* Sicut cervus — Palestrina

*Hymns:* 367 (ii), 406, 364 (T 408 (i))

*Voluntary:* Sonata II (first movement) —  
Hindemith

**SOLEMN EVENSONG**

**at 6.00 p.m.**

*Psalm:* 75, 76

*Lessons:* 1 Kings 6: 11 - 14, 23 - end  
Acts 12: 1-17

*Office Hymn:* 150 (S)

*Canticles:* The Short Service  
— Ayleward

*Anthem:* O clap your hands together  
— Gibbons

*Preacher:* The Vicar

*Hymn:* 336

**BENEDICTION**

*O Salutaris:* Tallis

*Hymn:* 282

*Tantum Ergo:* Victoria (No 2)

*Voluntary:* Adagio BWV 562 — Bach

● **SUNDAY 31 JULY**  
**TRINITY 6**

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

*Entrance Hymn:* 436 (v 4 Descant  
— Blake)

*Introit:* Dominus fortitudo

*Mass:* Missa Brevior  
— James Sherwood

*Lessons:* Isaiah 55: 1 - 5  
Psalm 145: 8 - 9, 15 - end  
Romans 9: 1 - 5

*Hymn:* 271 (v 4 Descant — Caplin)

*Gospel:* Matthew 14: 12 - 21

*Preacher:* Fr Gerald Beauchamp

*Creed:* Credo III

*Anthem:* I will lift up mine eyes  
— Walker

*Hymns:* 295, 300, 400 (T A&MR 401)

*Voluntary:* Sonata in C sharp minor  
(1<sup>st</sup> movement) — Harwood

**SOLEMN EVENSONG**

**at 6.00 p.m.**

*Psalm:* 80

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

*Office Hymn:* 150 (R)

*Canticles:* Magnificat: Binchois  
Nunc dimittis: English  
15<sup>th</sup> Century

*Anthem:* Tout puissant/Seigneur,  
je vous en prie — Poulenc

*Preacher:* Fr John Pritchard

*Hymn:* 339

**BENEDICTION**

*O Salutaris:* Bach (no 2)

*Hymn:* 280

*Tantum Ergo:* Bach (no 2) *twice*

*Voluntary:* Andante sostenuto  
(Symphonie Gothique)  
— Widor

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(\* First Mass of Sunday)

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## CALENDAR AND INTENTIONS FOR JULY 2011

<p>1 <i>Henry, John, and Henry Venn</i></p> <p>2 v of Our Lady</p> <p>3 ✕ <b>ST THOMAS THE APOSTLE</b></p> <p>4</p> <p>5</p> <p>6 <i>Thomas More and John Fisher</i></p> <p>7</p> <p>8</p> <p>9</p> <p>10 ✕ <b>3rd SUNDAY AFTER TRINITY</b></p> <p>11 St Benedict</p> <p>12 r Requiem (1.10 p.m.)</p> <p>13</p> <p>14 John Keble</p> <p>15 St Swithun; <i>Bonaventura</i></p> <p>16 <i>St Osmund</i></p> <p>17 ✕ <b>4th SUNDAY AFTER TRINITY</b></p> <p>18 <i>Elizabeth Ferard</i></p> <p>19 St Gregory and his sister Macrina</p> <p>20 <i>Margaret of Antioch, Bartolome de la Casas</i></p> <p>21</p> <p>22 <b>St Mary Magdalene</b></p> <p>23 <i>Bridget, abbess</i></p> <p>24 ✕ <b>5th SUNDAY AFTER TRINITY</b></p> <p>25 <b>St James the Apostle</b></p> <p>26 Ss Anne and Joachim, parents of the BVM</p> <p>27 <i>Brook Foss Westcott</i></p> <p>28 v for Unity</p> <p>29 Sts Mary, Martha and Lazarus</p> <p>30 William Wilberforce</p> <p>31 ✕ <b>6th SUNDAY AFTER TRINITY</b></p>	<p>Those in need</p> <p>Walsingham</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>The Church in America</p> <p>The unemployed</p> <p>Our Deanery</p> <p>Unity</p> <p>Those in need</p> <p>General Synod</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>Religious</p> <p>The departed</p> <p>Friends of All Saints</p> <p>Unity</p> <p>Those in need</p> <p>Holidaymakers</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>Parochial Church Council</p> <p>Teachers of the faith</p> <p>The Emergency Services</p> <p>Unity</p> <p>Those in need</p> <p>Our Walsingham Pilgrimage</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>Persecuted Christians</p> <p>Parents and Families</p> <p>The House of Bishops</p> <p>Christian Unity</p> <p>Those in need</p> <p>Social reform</p> <p><b>OUR PARISH AND PEOPLE</b></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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