



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

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## VICAR'S LETTER

I'm writing this just after returning to Margaret Street after preaching at Chichester Cathedral on the feast of St Richard, bishop there in the 13th century. Before that I had been in Edinburgh to represent the Church of England at the General Synod of the Episcopal Church; stopping briefly on my journey south to visit my father in hospital. I am past the usual deadline for the Parish Paper, so am more than usually grateful to our printers for their patience with a hard-pressed amateur writer.

In my sermon at the cathedral Sunday Eucharist, I tried to highlight some themes from St Richard's life which continue to be relevant to us. There were positive ones like his love of learning and his care for the poor. One aspect of his ministry I felt would strike a jarring note for many, but I decided that I could not ignore it. This was his preaching in support of the Crusade. In fact he died while on a preaching tour through Kent to raise men and money for the campaign to wrest back the Holy Land from Muslim control.

Until a few years ago, this aspect of his life could have been quietly ignored as so much ancient history, but now it has taken on a new relevance as we seek ways to live at peace with our Muslim neighbours who

are not just to be found over there in Iraq or Afghanistan but here among us.

How do we cope with jihadists who wish to destroy us, our society, our religion — the young men who brought death to our streets this time three years ago — while building peaceful relationships with the Muslim children we meet in the church schools of this deanery?

This is a neuralgic issue, as the Archbishop of Canterbury discovered recently, but it is one that will not go away. It is too important to be left to politicians; many of whom have an insensitive ear when it comes to religion of any kind.

This year, the diocese of Chichester is celebrating another famous former bishop. He is Bishop George Bell who has been described as the greatest archbishop of Canterbury the Church never had in the 20th century. He was probably the best known Anglican figure of the time after Archbishop William Temple: an ecumenist, a patron of the arts and much else besides.

He was a close friend of those involved in the Christian resistance to Nazism. Dietrich Bonhoeffer's last message before his execution was for him. He had been far better informed and percipient about the evils of Nazism than many in this country, yet he also came to criticise the campaign of unrestricted area bombing waged against

Germany. It has been said that this meant he was denied promotion to Canterbury when Temple died.

Bell recognised that war desensitizes those involved in it. In that bombing campaign, the allies were doing something which they had condemned as barbaric when it had been perpetrated by Germany. Whatever the merits of the arguments about the bombing campaign, it is I think undeniable that war has this kind of effect and that we must be on our guard against.

We have found ourselves involved in a “war against terror” in which we find barbaric practices such as imprisonment without trial and forms of interrogation which are nothing less than torture, whatever euphemisms are used to disguise this, are justified, sometimes by people who claim to be Christians, on the grounds that we are engaged in a life-and-death struggle.

Whatever the claims for short-term intelligence gains, there seems no doubt that the long-term damage done, not only to the people subjected to these practices but to the moral standing of our countries, to ourselves, is immense. It is a far greater threat to our way of life than the terrorism it seeks to combat. These are issues which are far too important to be left to politicians (who are too often fighting the next election) or to generals who are usually fighting the last war. This is not to deride either politicians or soldiers, but it is to say that these issues matter to us all. The Church, with its allegiance to “another country”, the kingdom of God, with its long tradition of moral reasoning, and its commitment to the life of the nation and the world, has both the means and the duty

to contribute to this all-important debate. Alas, at the moment, the loudest voices in our Communion seem concerned with other things.

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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### **Corpus Christi in London and Manhattan**

The weather was kind to us once again for our Corpus Christi celebration and we were joined by friends from the Annunciation and other parishes in the Deanery. Ross Buchanan, one of our servers, who is working as a pastoral assistant at All Saints, Notting Hill, brought a group of servers from there who were accompanied by members of the Mothers’ Union complete with banner.

After celebrating the feast here in Margaret Street, the Vicar and Theresa flew off to New York to do the same again at the Church of St Mary the Virgin, Times Square. The preaching over, they were then able to enjoy a belated post-Easter break.

### **People**

**Doris Sanders.** We are delighted that Doris has now been given the “all-clear” by her doctors and is able to be with us for worship and to take up her duties as a member of the Church Watch team and Parish Paper Secretary.

### **Birthdays and Baptisms**

**Gelda James** celebrated her 80th birthday at the beginning of June. The celebration brought together members of her family from various parts of the world, including

two step-great-grandchildren from Kenya; **Oliver** and **Toby Grant**. Their father Stephen had been baptised at All Saints by Fr David Hope, so it was good that Bishop David could be with us to celebrate and preach at High Mass on June 8th and to baptise the boys.

Also baptised that morning was **Phoebe James** whose grandfather, Bishop Colin James, was succeeded as Bishop of Wakefield by one Fr David Hope, then Vicar of All Saints. Bishop Colin had himself lived in the Vicarage here in Fr Kenneth Ross's time when he worked in religious broadcasting at the BBC.

That morning saw one of the largest gatherings of children seen in All Saints for a long time.

**Norman Caplin**, our honorary assistant organist and "composer in residence" had also been celebrating a birthday, and Paul Brough played the organ voluntary in his honour.

**Bishop Michael Marshall** is now settling into retirement but is not being idle. He has begun helping us out at the Annunciation.

**Margery Duce** has been in hospital for a few weeks after a stroke but was brought to church that morning by her friend Peter. She stayed for lunch afterwards and was able to see many of her friends.

**Fr Kevin Scully**. On the second Sunday of their holiday, Fr Alan and Theresa went to Mass at St Matthew's, Bethnal Green, where Fr Kevin, an ordinand from All Saints, is Vicar. This was in part because their daughter Joanna lives in Bethnal Green but also because Kevin was recently the victim of an assault by a group of

youths whom he had reprimanded for misbehaving in the church grounds. This attack came only weeks after the Rector of St Georges in the East, Fr Michael Ainsworth, had suffered a similar assault.

### **Mark Seymour-Taylor RIP**

After his accident last year, Mark had made a considerable recovery and had been transferred to the Royal Hospital for Neuro-disability in Putney where he was receiving intensive therapy. An outing to All Saints had been organised for him by Cedric Stephens on Wednesday June 11 and a group of his friends were to be there to say the rosary with him.

Sadly, all this was overtaken by events. Mark suffered a serious brain haemorrhage and was taken into Kingston Hospital. His friend and executor Fr Lyndon van der Pump of St Mary's, Primrose Hill, was called to his bedside, administered the last rites and was with him when he died. Mark's funeral will take place at All Saints.

### **Parties for Volunteers**

We are having a series of summer evening parties for those whose voluntary efforts contribute so much to the life of All Saints.

The season kicked off with one for the Sidesmen. The Vicar thanked them for all their major part in our ministry of welcome and spoke of the positive comments he had received from so many of the visitors who had been with us for the baptism on Sunday June 8th.

The following week, a party was held for our Church-watchers and Local Links Group co-ordinators. This was combined with a presentation by Matthew Duckett

of the results of the survey of attitudes to evangelism which he has done as part of his ordination training.

### **Clean-Up Day**

A hard-working group gathered on Saturday June 7th to do some clearing out. By lunchtime they had filled a skip outside the Vicarage. They then stopped for a restorative pasta lunch cooked by Robin Clutterham followed by wine and cake provided by Maura Tayler.

**David Craig** has been rather fleeting in his attendance at All Saints of late because he is one of the team at the Anglican Communion Office organising the Lambeth Conference.

Fr Alan travelled to Edinburgh to represent the Church of England at the General Synod of the Episcopal Church. No sooner had he returned from there than he travelled to Chichester to preach at the cathedral for the feast of St Richard. He had been due to preach there the day after he was taken ill last year. The trip had the added blessing of supper with two former parishioners of All Saints, David and

Deirdre Laing.

The “cut-and-paste” facility in the word-processing programme of a computer allows the writer to move text around but sometimes things don’t quite work out as the writer intends. Last month, it appeared that Andrew Moore had not only run a marathon but had also preached a sermon at Christ’s College, Cambridge. In fact it was the Vicar who preached the sermon.

### **Church Crawl to St Giles-in-the-Fields**

A sizable group walked to St Giles-in-the-Fields after Sunday lunch on Trinity Sunday. While we waited for the Archdeacon to get back from preaching at St Augustine’s, Kilburn, we chatted to the customers of the Simon Community’s soup-run for the homeless.

Dr Jacob then gave us a fascinating talk about the place of St Giles in the high church movement in the early 17th century. Sadly the decoration of the church then was destroyed by the Puritans during the Commonwealth period.

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## **DIARY DATES**

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### **Thursday 3 July**

**7.05 p.m. Holy Hour** led by Fr Gerald Beauchamp.

**Walsingham Parish Pilgrimage** — All Saints’ 2008 parish pilgrimage to Walsingham, led by Fr Gerald Beauchamp, **Friday 4 to Sunday 6 July.**

### **Wednesday 9 July**

All Saints is hosting the **Massasi Reunion Day.**

### **Monday 14 July**

**7.00 p.m.** Meeting of the **Standing Committee** of the PCC in the Vicarage.

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## TREASURES OF THE ENGLISH CHURCH: SACRED GOLD AND SILVER 800 — 2000

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Among the 330 items on display in this exhibition organised by the Goldsmiths' Company is one of our Butterfield Chalices. Each piece vividly evokes the tradition, symbolism and unbroken ritual of the Church of England through the ages. Many of the treasures on display have until now only been seen by a local congregation.

In an interview with *ITV London Tonight*, the Archbishop of Canterbury, who is patron of the exhibition was asked:

*“Dr Williams, a fairly facetious question to begin with really — do you feel any more confident about the financial stability in the Church of England now you’ve seen all this?”*

**“I don’t think it’s got much to do with finance, I think it’s got to do with beauty and the enrichment of worship.**

*“Now, what do you think this exhibition tells us about the history of the Church?”*

**“It tells us that from the very start of the Church’s life in this country it’s been a patron of art and craft as well. We mustn’t just think of art as painting — it’s craft with actual stuff, it’s the making of things, and it continues therefore to be a body that encourages the highest excellence in craft. I think the Goldsmiths’ Company is very committed to keeping that going and I think it looks to us to continue that encouragement.**

*“Now the thing about most art, particularly the art that goes on show in museums and galleries, is it’s very much untouched but that’s not true of these objects.*

**“Not at all. What you’re looking at here is actually material that is in regular use, practically all of it the routine furniture of churches and cathedrals up and down the country.”**

*In his foreword to the exhibition catalogue, the Archbishop wrote:*

“...this brings together for the first time as wide a range as possible of material designed for ecclesiastical use, from the ninth century to the present day, and is focused on plate that is still in use for its original purpose.

“The Church has never been completely easy about the possession of extravagant liturgical objects. The great twelfth century debate between St Bernard of Clairvaux and Abbot Suger of St Denis in Paris sets out the arguments: do riches distract the mind from the simple demands of the Gospel and the need to be radically at the service of the poor? Or does the exuberance of skill and imagination itself display the overflowing extravagance of divine love addressing human poverty at another level?”

“There has never been a simple answer to these questions; but we can at least say that the thousand years of craftsmanship represented here testifies to the passion so many have felt to put the very best they could do at the service of God. Despite all we hear about ‘decline’ in the Church or the alienation of people from traditional liturgy, it is striking how the tradition persists of commissioning beautiful objects for the Church’s worship and how ready the best craftsmen and artists still are — in this as

in other areas — to offer their gifts at the altar.

“The material collected here also tells us a good deal about the ups and downs of church history. Style varies as the understanding of what happens in worship changes: the pursuance of splendour as a vehicle for the sacramental presence of God in our midst gives way to a more sober post-Reformation idiom, seeking simple functional elegance for the gathering of believers at the Lord’s Table; then restlessness about a functionalism that can become routine and prosaic produces in turn a reaction towards elaboration and intricacy, before the wheel goes round again towards simplicity.

“Yet much of the plate in our churches is likely to be older than the actual buildings where it is housed; it is a mark of continuity as well as a sign of the shifts and reversals of history. The material symbolises so much about the history of Christian faith in this country — often surrounded by controversy and uncertainty, sometimes unclear about how it should value its own traditions, yet persisting stubbornly in worship and witness, challenging the society around to integrity and excellence in all things — and ultimately to the celebration of an endless generosity in creation and redemption.”

The exhibition at the Goldsmith’s Hall in Foster Lane continues until July 12th.

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## PARISH RETREAT 2008

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This year’s retreat was again held at the Community of the Resurrection house in Hemingford Grey, on the weekend of Trinity Sunday, May 16th - 18th. This venue has become a favourite with the old hands, and I believe the first-timers among us were strongly impressed by, and grateful for, the beauty and serenity of the surroundings.

We arrived as usual on the Friday afternoon for cups of tea and time to settle in. After the evening meal we went into silence which was maintained, except for the welcome sound of the gong at regular intervals, until Sunday lunch, a pleasantly convivial affair.

‘Sunshine and showers’ was the order of the weather, but several of us managed walks in and around the lovely water meadows which adjoin the village. Your

correspondent was remiss enough to get lost, and so missed one of the addresses.

These were given, and services were led, by our conductor, Canon Peter Clark. Fr Peter retired earlier this year from Christ Church and St Stephen, Battersea, where he had been Rector since 1983.

Fr Peter’s talks, about the place of prayer and sacrament in daily life in the 21st century, were notably Christ-centred and, as Juliet Windham remarked in her words of thanks on Sunday, went “to the heart of the Gospel”.

Next year’s retreat will be on the weekend of the third Sunday in Lent, March 13th - 15th. More information about this will appear here in due course. If you would like to come, please let me know, at [m.g.woolley@btinternet.com](mailto:m.g.woolley@btinternet.com)

*Martin Woolley*

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

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## **The Music Department**

The Director of Music, Paul Brough, together with Andrew Arthur, Associate Director of Music, James Grainger, our organ Scholar, and the members of the Choir continue to provide music of an exceptional quality for all the varied services here at All Saints. In addition to their week by week duties, they are often required at other times, usually at short notice. As has been mentioned earlier in this report, this year they have also given a gala concert in aid of the Appeal, and recorded the new CD of Christmas Music, both of which required extra rehearsal time. On Festival Sunday we learned that Andy Arthur had been appointed Director of Music at Trinity Hall, Cambridge. We congratulate him on his appointment, but obviously, our congratulations are tinged with regret that he will be leaving us after eight years, during which time he has contributed so much to the life of All Saints. Fortunately, he will not be leaving until sometime in the summer and there will then be an opportunity to express our thanks more formally.

## **The Servers**

Jeremy Taylor, Stuart Voy and Quentin Williams have joined our band of servers, but unfortunately Alex Carbonell and Jeff Ezell have found it necessary to return to the USA, but assure us that they will be coming back as often as possible to visit. Domenico Aquilina has left for pastures new, and we hope that the experience he gained during his short time as a server at All Saints will stand him in good stead for the future.

Cedric Stephens continues as Head Server, encouraging and cajoling his ‘troops’ to give of their best, to ensure that the high

standards, for which All Saints is rightly known, are maintained. The Servers, like the Choir, are often called on to turn up at short notice, and they do this willingly. As many of the tasks they undertake are ‘backstage’ the true extent of their commitment is not obvious to everyone. The Council wishes to acknowledge their commitment to All Saints and to thank them all for all the work they do.

## **Ordinands**

Matthew Duckett and Julius Makoni are still training for the Priesthood. Although Matthew knew that he would have to preach at All Saints this year, it came rather sooner than he might have expected, as he was allocated that most difficult slot — High Mass on Trinity Sunday. He preached for a second time at Evensong on September 2nd. We wish Matthew and Julius well for the remainder of their training.

## **Backstage Volunteers**

Kate Burling, in addition to being Electoral Roll Officer, is our sacristan, and continues to work behind the scenes, washing, ironing and caring for the vestments and vessels and ensuring that everything goes smoothly.

The list of other tasks which are undertaken by our volunteers is a very long one, but includes cleaning, folding service sheets, arranging flowers and cleaning the silver. Many of these are unglamorous tasks, but essential for the smooth running of the church. The Council appreciates the time taken to undertake these tasks, and would like to thank all those who in any way contribute, including Christine Auton, Chris Ellis, Jean Castledine, Denzil Freeth,

Rosemary Harris, Pauline Makoni, Priscilla Oakeshott and Juliet Windham.

Doris Sanders continues to be our Parish Paper Secretary, but unfortunately an accident in the summer has prevented her from carrying out her duties for some time, but Chris Ellis has nobly covered for her. Martin Cullingford still helps keep the web site up-to-date. Martin Woolley continues to maintain the roster of readers at the High Mass and Jasmine Cullingford that for the participants in the Offertory Procession.

The Ministry of welcome continues to be of great importance, and members of the Churchwatch team continue in their valuable rôle of being on hand to welcome visitors, and answer their questions. Keith Postance continues to lead the Sidesmen who are on hand to welcome people into the church for services, and also to 'clear up' hymn books and kneelers afterwards. One of their number, Mark Seymour-Taylor suffered severe injuries in a road traffic accident in November, which was a cause of great concern to us all. We are glad to know that he is now making slow progress, and would like to assure him of our thoughts and prayers.

The Parish Shop, where Christine Auton and her helpers sell a wide range of merchandise, is held in the Parish Room on Sunday mornings. Although a very useful generator of needed finance, the Shop plays a very important rôle in the ongoing social side of the life of All Saints.

The bar and the courtyard continue to be the focus of most social gatherings at All Saints. We would like to say a special thankyou to the Club Management Committee, Kate Hodgetts the Bar Steward and all those who serve behind the bar, provide the refreshments in the courtyard and serve Sunday Lunch and look after the needs of congregation and visitors alike.

All these facets of the life at All Saints would be severely curtailed if it were not for the fact that so many people are willing to give so generously of their time and talents. There is always 'room' for more, and so please think carefully as to whether you could join in this vital ministry, tedious and unseen sometimes, but vital to the life of this place.

### **The Parish Office**

The work of the Office continues to be as diverse and extensive as ever. We thank Dennis Davis the Parish Administrator for all the work he undertakes. He is helped in the Office by Mrs Anne Merritt, the Parish Secretary and several of the volunteers.

### **Churchwardens**

Being a Churchwarden at All Saints has never been simple with all the complex matters they have to deal with, but John and Chris have not had it easy recently, what with the Vicar's illness, the Restoration project, Number 6 and Number 8, and all the other problems which a place like All Saints poses. However, they have carried out their duties with the diligence that we have come to expect from them. The Council is very grateful to them for all the hard work they do, much of which is unknown to most of the members of the congregation.

### **The Clergy**

Fr Neil Bunker has now been an Honorary Assistant Priest here for nearly two years but in that time has become very much a part of All Saints, taking a very full part in the life of the Parish. That he lives in Kent, and is prepared to spend so much time here indicates his commitment to us here in All Saints and we thank him warmly for that.

At the beginning of December Fr Gerald Beauchamp joined us as our new Assistant



Priest and is slowly getting to know us all. Fr Gerald comes to us with a wealth of experience, and the Council is aware of how very lucky we are that he has joined us. We hope that this is just the beginning of a very long and fruitful association with All Saints.

After having had such a miserable summer, it is good that the Vicar is fully restored to health and back in the 'thick of it'. Although Fr Alan has many responsibilities, his primary concern is the care of the Parish and the parishoners. His illness made us all aware of the many things he does for us, some of which we perhaps take for granted. We are very fortunate in having Fr Alan as our Parish Priest, and it is for him to conclude this report:

"For several months of the year under review in Dr Thomas's admirably comprehensive report, I was out of action; being ministered to, rather than ministering to others. I remain deeply conscious of and grateful for the kindness shown by so many to my family and to me during that difficult time.

"As a parish community, we are also

grateful for all those connected with All Saints who helped so generously in maintaining the routine of a parish which has a schedule of services busier than any parish in the Church of England, busier indeed than some cathedrals.

"However, All Saints is about more than the provision of services. It may appear to a casual observer on a Sunday to be the ecclesiastical equivalent of the Royal Opera House, but what might seem outward pomp and show is under-girded by a real Christian community in which people are dedicated to mutual care; that bearing of one another's burdens of which St Paul speaks in the Letter to the Galatians.

"In the coming year, while we are going to be much concerned with the restoration of the church and planning the celebration of the 150th anniversary of the consecration of All Saints, I am sure that the bonds of mutual care which spring from our worship and communion in our Lord Jesus Christ will continue to grow."

Yours in Christ

*Alan Moses, Vicar*

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## **SERMON PREACHED BY THE VICAR AT THE CHURCH OF SAINT MARY THE VIRGIN, NEW YORK, FOR THE FEAST OF CORPUS CHRISTI**

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It must be an unusual, even a unique, distinction for a priest to have been on Thursday evening part of a procession which stopped the traffic on London's Oxford Street, and then, three days later, to be doing the same thing in Times Square.

We have a photograph of our Corpus Christi procession a couple of years ago. It shows the Blessed Sacrament being carried

past McDonald's:

Junk food and the Bread of Heaven;

Fast food and that which endures to

eternal life.

That picture took on an unexpectedly sharp focus this year. A few days earlier, part of our processional route was closed off by police incident tape. There had been a fight outside that McDonald's, and a young

man became the latest casualty of the knife and gun culture which has claimed the lives of a dozen young men in our city this year. So our prayers as we passed that spot on Thursday night had a particular poignancy.

### **Corpus Christi: The Body of Christ**

The Church understands this in three ways:

1. The physical body of Jesus Christ — the historical body of his life, death and resurrection;
2. The body of the Eucharist — his sacramental body;
3. The body of the Church — his ecclesial body.

We find all three in Paul's First Letter to the Corinthians where he deals with the problems of that fractious and factious church as manifested in their celebration of the Eucharist.

Paul does not mince his words with the Corinthians. They cannot take part in pagan sacrifices because they are the Body of Christ. They are that body **because "the bread which we break is a sharing in the body of Christ"**. Their divisions, seen even as the Lord's Supper, between haves and have-nots, are a scandal, an obstacle to faith. Their Eucharist was celebrated in the context of a meal. Some who had plenty failed to share with those who had not. They failed to recognise the body of Christ in their fellow-Christians, so they failed to discern his body in the sacrament. They ate and drank judgement upon themselves.

For Paul, and for the first five centuries of the Church (that era which Anglicans regard as foundational) the three "bodies of Christ" are inseparable. The churchly body of Christ

is formed as its individual members, coming from diverse backgrounds, are bonded with Christ and with one another by the sharing of the sacrament of his body and blood.

To describe the ways in which the circumstances of the Church and its Eucharistic practice would change over the centuries would require a lecture series rather than a sermon, so I will leap quickly forward.

Paul wrote to a minority church in a great pagan trading city. The Church would eventually become the majority; rural as well as urban. Urbanisation at the beginning of the modern era began the fragmentation of community; a process which continues to this day. Piety, both Catholic and Reformed, reflected this in an individualisation of the sacrament. Receiving communion became less a corporate act, more an individual choice on the part of the devout.

The Corpus Christi procession was an urban phenomenon. It brought together the different elements of urban society around the Blessed Sacrament, rather as the Easter Communion had brought together the members of a mediæval village community. The sense of corporate communion had faded, but the Eucharist was still at the heart of community building.

What of us, here and now? Our situation in New York and London is not quite the same as that of those Christians in Corinth. We may be a minority but we still have the legacy of being the majority faith; whether established or not. But we cannot assume, as the mediæval parish priest could, that all his parishioners were Christians. One of the policewomen stopping the traffic for the Blessed Sacrament on Thursday evening was a Muslim. As we passed Marks and

Spencer's, two Arab women, swathed in black from head to toe, stood watching. What, I wondered, did they think of us and their co-religionist?

So what does the Eucharist, Corpus Christi, mean for us?

Well, first of all, it remains as ever the source of church-building and unity. That remains true whatever the circumstances in which we find ourselves. It is both a judgement on our divisions and their remedy. We still come to the Lord's Table as equals; whatever our social status, race, age, wealth, gender, sexuality. The sacrament is the means by which we are united ever more deeply with him and, in him, with each other.

But what does it mean for the cities in which we are set?

As we follow the Blessed Sacrament, let's try to think of what we pass; of the things of this earth and the uses to which we put them; of the variety of human relationships and the enemies and counterfeits of true relationship and community; of how our earthly cities compare with the heavenly; our community with the Holy Communion.

We will pass places where people gather for a convivial drink, a friendly meal, a night out at the theatre. We go out praising God, not thundering denunciations of sin through a megaphone. We are not puritans who think everything outside the walls of our version of church is damned. We are a community of the redeemed not of the perfect.

The bread and wine we bring to the altar represent God's gifts in creation: gifts we use to sustain life; gifts we abuse to destroy it. Material things which should bind us together often drive us apart.

The consecrated bread we carry in procession represents the food which we enjoy in plenty, brought to us from the four corners of the earth, grown at what cost to our environment; so much of it wasted while so many go without.

The wine given to gladden our hearts with the joy of the kingdom, can also enslave in an addiction which destroys health of body and mind and relationships.

We pass shops filled with the things we need to live, and with the latest "must have" items marketed to make us more attractive and loveable. We want them as cheaply as possible, with no thought of those who labour for a pittance to produce them.

We carry the sacrament of Christ's humiliated and glorified humanity, the sacrament of human flesh taken by the Word of God for our salvation. Not far from us on Thursday night, in Soho young women from Eastern Europe and Asia are kept in 21st century slavery; exploited by men for lust and profit. Now I know that Times Square, "The Devil's Playground", has been cleaned up, given a make-over, in recent years, but I'm sure none of us is naïve enough to think that what used to go on round here hasn't simply been moved somewhere else.

We who are a congregation, a community of God's people, diversity in unity, will pass through crowds with little common purpose; the people of a city of many races and creeds whose bonds of unity may be too fragile to contain and transform the forces of violence among us.

All this presents us with a huge challenge. How and where do we start?

Well, why not by subjecting our own lives to the discipline and searching scrutiny

of the Eucharist? How far are the things we do, eat, drink, spend, wear, drive, use; how far are our relationships with others, family, friends, colleagues, neighbours, community, people who are not like us; things we can bring to the altar of God to be taken, blessed, broken and shared? How much are they the means of Holy Communion? How much of ourselves do we submit to that process?

When the Eucharist becomes the source and shape and measure of our life, then we begin to become what Paul wanted his

Corinthians to be in their pagan city: an alternative community, a counter-culture to our latter-day paganism, a Corpus Christi, a Holy Communion, which models a better way than our consumerist and individualist, our divisive and exploitative society; a model in which fulfilment is found not in accumulation or exploitation but in the worship of God and service of others.

This is not something we can do on our own. If we are to become the Body of Christ, then we need to receive the Body of Christ.

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## TRINITY SUNDAY, 2008 — EVENSONG

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*Isaiah 6: 1 - 8; John 16: 5 - 16*

One of the enduring success stories of BBC television has been Doctor Who, who appeared in the first of his incarnations during my school days; accompanied not by seraphs but by Daleks and Cybermen. The Doctor's means of transportation through time is the Tardis; the old-fashioned police box which magically is much larger on the inside than on the outside.

When Isaiah, who may well have been a priest as well as a prophet, goes into the temple, he would assume that things would be pretty much the same as usual; just as we do as we turn up to Evensong Sunday by Sunday. Instead he found himself not simply in an earthly building observing a familiar rite — however impressive and transcendental they might be, but seeing in a vision the reality for which that temple and its liturgy stood: the court of heaven, the presence of God. Not only seeing but hearing and being called to share in the activity of that God.

The Temple was a special and spectacular building. The upper room where Jesus and

his disciples gather on the night before his passion, seems at first sight as ordinary as the Doctor's police box. In fact it too becomes the place of revelation in which Jesus speaks not simply of earthly realities but of heavenly ones: of the relationship between the Father, Son and Paraclete and the disciples.

The doctrine of the Trinity is not to be found written out clearly in the pages of the New Testament. It is more a product of reflection on hints and echoes found in the Old Testament, on the story of God's revelation in Christ in the New Testament and on the Church's experience of the Spirit.

There is no universal theory of God which we can simply read off. We find what we know about the nature and being of God by looking at Jesus, his life and death, his resurrection and glorification.

The doctrine of the Trinity has the reputation of being a highly abstract piece of speculation. In fact, it arose from a very concrete historical problem. The earliest followers of Jesus were Jews; throughout

their lives, they had been taught that there is only one God. **“Hear, O Israel, the Lord your God, the Lord is one”** says the prayer recited daily by all faithful Jews (Deuteronomy 6: 4). Nevertheless, the earliest Christian records describe the followers of Jesus as becoming convinced that they had beheld the presence of God in their midst. So, they had to explain how Jesus could be God, yet without exhausting the full reality of the One who transcends all. Only the Lord is God; and yet, somehow, the Lord was made manifest in a human being, even while continuing to dwell in light inaccessible.

A further complication arose after Jesus was no longer physically present to those who had followed **“the Way”**. Jesus had promised them the gift of the Spirit, who would continue to offer divine guidance, yet would be present differently than he had been. According to Acts and the letters of Paul, these followers increasingly came to understand themselves as having experienced this guidance. This divine presence was more concrete and specific than some general pantheistic speculation: “God is everywhere”. Yet God’s specific presence among the believing community was not understood as denying God’s absolute transcendence.

So the scriptural narratives describe three historical encounters with God:

- with Yahweh, the sole God of Israel;
- with Christ, incarnate and dwelling among us;
- with the Spirit — not incarnate, yet still concretely present.

These elements of Christianity’s founding narrative forced the earliest Christian thinkers to grapple with simultaneous

oneness and difference in God. They did not want to claim that there were three separate gods; and yet “these three” were far too concrete to be understood as mere accidental properties or “masks” of God.

Formulating Trinitarian doctrine began as an attempt to account for God’s self-revelation in the coming of the Messiah, and in the gift of the Holy Spirit to the Church. None of this occurred in a cultural and philosophical vacuum. When Christian theologians sought to make sense of this story, they naturally turned to the ways of thought that were available to them: the ideas of Greek philosophy. But this should not eclipse the concrete reality of the particular narratives that gave rise to the Trinitarian thought.

Nor were these stories restricted to a description of God’s encounter with the world. God was seen as having a history too, as well as interacting with human history. And God’s history does not begin at the moment of creation; rather the creation is the continuation of an eternal story that can be told about God. The acts of God in history were the original subject matter of Trinitarian theology: God’s relations to us in history seen as characteristic of the very being of God. God has both an **“external”** history (related to the world) and in **“internal”** history (the inner life of God).

For most of the Christian era, the significance of God’s external and internal history was taken for granted. It was taken into Christian consciousness as part of the realistic reading of the biblical narratives. In the 18th and 19th centuries this began to change. This was due in part to what has been called **“the eclipse of biblical narrative”**: a reluctance to accept that story and its concrete implications at face value;

to accept that the life of a small nation or an individual at one time could be of universal significance: **“the scandal of particularity”** as it is known, coupled with a tendency to search for a reality that was thought to lie behind the text; an ideal or meaning could be distilled from it and the primitive story discarded. Because of the shift away from the narratives, doctrines like those of the Trinity and the person of Christ began to seem little more than the product of speculative thinkers with too much time on their hands, rather than a natural and proper inquiry into the implications of the narratives.

Thinkers created portraits of God they thought justifiable by reason alone; no longer too tied to the embarrassing story of Christianity; all that intellectually naïve stuff about cribs and crosses; all that superstition about bread and wine becoming the body and blood of Christ. There was no longer any need of the Holy Spirit to take the things of Jesus and declare them to us. We could do God ourselves.

Such claims to prove the existence of God were in fact soon undermined by other rationalist thinkers. The Christian doctrine of God, too, was seen as something which ought to be provable by reason alone, but was not.

At the root of this problem was the neglect of the concrete narratives of the Christian faith. Instead, claims about the certainty of God’s existence were made to rest on the bedrock of human reason: Descartes’ famous **“I think, therefore I am”**. So God was made dependent on humanity, not the other way round. Once you suggest that God is defined by human reason, made in the image of man, it is a short step to saying that God is merely a projection of ourselves; only a figment of our imagination.

What this led to was a Christianity reduced to moralising, often in ways which did little more than support the status quo. Scripture ceased to be revelation of the nature of the living God and was reduced to a source of improving morality tales. Worship was no longer an encounter with the living God whose train filled a temple whose **“pivots shook at the voices of those who called”**. What had been a sharing in the song of heaven and was reduced to a comfortable and conformist social ritual. There would be no Spirit to convict the world, to expose the realities of sin and righteousness and judgement. In a world in which we define God, rather than God defines us, we would need no seraph to purify our lips with a burning coal from the altar of God. We can sort ourselves out by thinking a bit harder. There would be no voice of God calling us to service and no need to respond by saying: **“Here I am, send me”**, because God would keep himself at a respectable distance from us. The divine, or “spirituality” as we now label it for our consumer culture, would be a force on tap; something to be summoned to meet our individual or social needs. It would have all the rough and jagged edges of the Bible smoothed off. Christian worship would have all those strange bits removed so as not to upset human sensibility. So, for example, Reformed theology in the English-speaking world of Britain and New England often became Unitarian with all that old-fashioned Trinitarian stuff removed. There was even a chapel in Boston which had a form of the Book of Common Prayer with all mention of the Holy Trinity removed. Have a look at your Prayer Book and try it some time. There’s not a lot left. The awesome and righteous God of John Calvin was reduced to an absentee clockmaker who had wound up the world and then left it to tick away on its own.

Trinitarian theology is not abstract theorising; so much playing with words and concepts. It is reflection on the nature and activity of the living God. Renewed emphasis on the narratives of God's history, those stories of God and Jesus which seem so small and insignificant, has re-invigorated Trinitarian theology by grounding its claims in the biblical narratives of God's encounter with the world. Those stories from a particular time and place are seen as the revelation of ultimate truth; as immeasurably greater than they seem at first sight. We need to read them, not to judge them by assumptions of our superior rationalism, but as we share in the concrete practices of worship and discipleship, of living together in Christian community, which re-shape us in the image of the Triune God so that we may share in the fullness of God's life.

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## 100 YEARS AGO

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The Reverend Henry Falconer Barclay Mackay was collated and inducted to the parish of All Saints by the Bishop of London on Ascension Day. The following Sunday he preached himself in. The Sunday after Ascension, in that novena of days before Pentecost, was known as "Expectation Sunday".

In his morning sermon, Fr Mackay took as his text Romans 1: 8 **"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the world."**

But first he spoke of that upper room in which the apostles and Mary and the brothers of Jesus and the women waited in prayer for the promised gift of the Spirit.

"And the places and buildings associated

with the gift and exercise of faith come to wear its significance, to deliver its message, to excite its exercise, to suggest its rewards. The Cave at Bethlehem, the Holy Sepulchre at Jerusalem, may be, and probably are, the spots where our Lord was born and where his sacred body lay, but they now have a value and influence which mere association with a past event, however august, could never give them. They are the places where the risen and ascended Christ has met with and blessed devout, praying, suffering pilgrims through all the centuries. And so there must be some here who have knelt in *Sta Pudenciana* in Rome and felt the atmosphere of the earliest Roman church about them, or in the Portiuncula at Assisi and felt strangely near St Francis and his earliest followers.

"This is the secret of this Church. Here stood the Upper Chamber of the Catholic Revival — here stood "the house of Pudens", to which all the brethren in the earliest days came. The Catholic Revival continued the constructive work of the Reformation in England, after a desolate pause of 130 years. It has been the plainest demonstration of the action of the Holy Ghost on a large scale since the Franciscan movement in the thirteenth century, and that had no equal since Pentecost. This place is to the English Catholic movement what the Portiuncula is to the Franciscan Movement. We are assembled on the English St Mary of the Angels. Here our fathers watched, and prayed that we might regain our heritage. Our Lord had come with a sword and divided father from son, mother from daughter: once again, a man's foes were those of his own household. Here the religious vocation was once more offered and accepted amid an opposition of those nearest and dearest, more bitter than

death. Here comfort and favour, and place gladly relinquished for life. Here men came to pray to hear the condemnations of superiors and persecution at the hands of God-fearing people, who honestly believed that by any violence short of physical force they were doing God service. Here our fathers persevered and gained the gift of faith, and endured as seeing him who is invisible. Here in happier times they continued to find the House of God and the Gate of Heaven. To this spot their thoughts turned in the hour of death, and in the strength of its ministries they entered into rest and await the general resurrection to eternal life. In what way the Blessed Dead guard and fill this place and help you to preserve here the atmosphere of Faith we do not know, and the priest to whom the Bishop has committed the charge of this sacred spot must speak his first word not to the seen but to the unseen congregation, and say, **“First, I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world.”**

“It will be my duty after the four o’clock Evensong today to “read myself in”. The developed ritual and music of a Festival Sunday do not leave time this morning for a sermon of any length, and I have contented myself with speaking a foreword about All Saints in the past. Tonight, after the seven o’clock Evensong, I hope to speak about All Saints in the present. I shall be very grateful if the members of our congregation who do not usually attend the seven o’clock Evensong might be so kind as make a point of coming tonight, ...because my words tonight will be primarily addressed to them, and not to the visitors whom then as always we shall be so glad to welcome here. I invite you

now to approach the central scene of the Church’s life, to give yourselves by the act of pure self-oblation, ‘to be carried by the hands of the Holy Angel with the sacred gifts to the Altar on high in sight of the Divine Majesty’. And in so doing to find ourselves with those who have passed from here behind the veil.

“They won their peace because they sought and gained and responded to the gift of faith. Because, while still groping and uncertain, they made the essential venture of living towards God as though he were the Father whom the Son reveals until the Father discovered himself to them, and they became at once invincible, invulnerable, for nothing else matters to him who has found God.

“That bare upper room — it may well seem to symbolise our own poor outfit for the service of Christ; but if the inner self, the heart and mind and will, is symbolised by those waiting, obedient figures in the centre of the room, then all is well.

“Then at last all will be ours — the world, and life and death, and things present and things to come — all will be ours — for we are Christ’s and Christ is God’s.”

It was the rule in those days that the new incumbent of a parish had to read the 39 Articles of Religion publicly in the church — much as the captain of a warship had to read the Articles of War.

*The Church Times* of June 6th also selected an account of the arrival of Fr Mackay for its equivalent of this column.

A former parishioner of the Vicar’s from another place saw the column, misread the date and asked where Fr Alan had moved to!



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# SUNDAYS AND SOLEMNITIES

## MUSIC AND READINGS

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### ● SUNDAY 6 JULY TRINITY 7

#### HIGH MASS AND BAPTISM

##### AT 11.00 a.m.

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

*Introit:* Omnes gentes

*Mass:* Missa Brevis in G — Mozart

*Lessons:* Zechariah 9: 9 - 12

Psalm 145

Romans 7: 15 - 25a

*Hymn:* 339

*Gospel:* Matthew 11: 16 - 19, 25 - end

*Preacher:* The Vicar

*Procession to the Font:* Litany of the  
Resurrection — arr. Kitchen

*Anthem:* Let all mortal flesh keep  
silence — Bairstow

*Hymns:* 63, 376, 235

*Voluntary:* Allein Gott, in der Höh sei  
Ehr, BWV 662 — Bach

#### SOLEMN EVENSONG

##### at 6.00 p.m.

*Psalms:* 56, 57

*Lessons:* 2 Samuel 2: 1 - 11, 3: 1  
Luke 18: 31 - 19: 10

*Office Hymn:* 150 (R)

*Canticles:* The Second Service  
— Gibbons

*Anthem:* Geistliches Lied — Brahms

*Preacher:* The Vicar

*Hymn:* 244

#### BENEDICTION

*O Salutaris:* Sheppard

*Hymn:* 414

*Tantum Ergo:* Byrd

*Voluntary:* Vor deinen Thron tret'ich,  
BWV 668 — Bach

### ● SUNDAY 13 JULY TRINITY 8

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

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

*Introit:* Suscepimus

*Mass:* Missa 'Bell' Amfitrit' altera'  
— Lassus

*Lessons:* Isaiah 55: 10 - 13

Psalm 65

Romans 8: 1 - 11

*Hymn:* 482 (T 462)

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

*Preacher:* Fr Gerald Beauchamp

*Creed:* Credo II

*Anthem:* Jubilate Deo — Gabrieli

*Hymns:* 312 (T 388 (i)), 358 (ii), 495

*Voluntary:* Prelude and Fugue in C,  
BWV 545 — 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 E — Watson

*Anthem:* Unser lieben Frauen Traum  
— Reger

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

*Hymn:* 252

## BENEDICTION

*O Salutaris:* Rossini

*Hymn:* 84

*Tantum Ergo:* Andriessen

*Voluntary:* Meditation on Brother  
James' Air — Darke

## ● SUNDAY 20 JULY TRINITY 9

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 440 (omit \*)

*Introit:* Ecce Deus

*Mass:* Mass for three voices — Byrd

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

Psalm: 86

Romans 8: 12 - 25

*Hymn:* 140

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

*Preacher:* The Vicar

*Anthem:* Tout puissant — Poulenc

*Hymns:* 298, 369, 141 (T 498)

*Voluntary:* Fuga à 5 con pedale pro  
Organo pleno, BWV 552,2  
— 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 by Binchois;  
and English XVth Century

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

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 470

## BENEDICTION

*O Salutaris:* Bach (No 2)

*Hymn:* 272

*Tantum Ergo:* Bach (No 2)

*Voluntary:* Adagio — Bridge

## ● SUNDAY 27 JULY TRINITY 10

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 55

*Introit:* Dum clamarem

*Mass:* Missa Brevis — Britten

*Lessons:* 1 Kings 3: 5 - 12

Psalm 119: 129 - 136

Romans 8: 26 - end

*Hymn:* 367 (ii)

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

*Preacher:* Fr Gerald Beauchamp

*Creed:* Credo III

*Anthem:* Ave verum corpus — Poulenc

*Hymns:* 365, 464, 364 (T 408 (i))

*Voluntary:* Improvisation on 'Gloria in  
excelsis Deo' — Paul Brough

### SOLEMN EVENSONG

#### at 6.00 p.m.

*Psalms:* 75, 76

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

*Office Hymn:* 150 (S)

*Canticles:* Service in G — Sumsion

*Anthem:* Litanies à la Vierge noire  
— Poulenc

*Preacher:* The Vicar

*Hymn:* 471

## BENEDICTION

*O Salutaris:* Alain

*Hymn:* 442 (T 74)

*Tantum Ergo:* Alain

*Voluntary:* Neuvième Prélude  
— Milhaud

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

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

(\* First Mass of Sunday)

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## CALENDAR AND INTENTIONS FOR JULY 2008

<p>1 <i>Henry, John and Henry Venn the Younger</i></p> <p>2</p> <p>3 <b>ST THOMAS THE APOSTLE</b></p> <p>4</p> <p>5 v of Our Lady</p> <p>6 ✕ <b>THE 7th SUNDAY AFTER TRINITY</b></p> <p>7</p> <p>8 r Requiem (6.30 p.m.)</p> <p>9</p> <p>10 v for Christian Unity</p> <p>11 <b>St Benedict of Nursia</b></p> <p>12</p> <p>13 ✕ <b>THE 8th SUNDAY AFTER TRINITY</b></p> <p>14 <b>John Keble</b></p> <p>15 <b>St Swithun</b></p> <p>16 <i>St Osmund</i></p> <p>17</p> <p>18 Elizabeth Ferard</p> <p>19 <b>St Gregory of Nyssa and his sister Macrina</b></p> <p>20 ✕ <b>THE 9th SUNDAY AFTER TRINITY</b></p> <p>21</p> <p>22 <b>ST MARY MAGDALENE</b></p> <p>23 <i>Bridget of Sweden</i></p> <p>24</p> <p>25 <b>ST JAMES THE APOSTLE</b></p> <p>26 <b>Ss Anne and Joachim, Parents of the BVM</b></p> <p>27 ✕ <b>THE 10th SUNDAY AFTER TRINITY</b></p> <p>28</p> <p>29 Sts Mary, Martha and Lazarus</p> <p>30 <b>William Wilberforce</b></p> <p>31 <i>St Ignatius of Loyola</i></p>	<p>Newly ordained Priests</p> <p>USPG</p> <p>Unity</p> <p>Those in need</p> <p>Walsingham</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>The homeless</p> <p>The departed</p> <p>Friends of All Saints</p> <p>Unity</p> <p>Those in need</p> <p>Society of All Saints Sisters of the Poor</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>Vocations to the sacred ministry</p> <p>Diocese of Winchester</p> <p>The Lambeth Conference</p> <p>Unity</p> <p>Those in need</p> <p>Teachers of the Faith</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>The unemployed</p> <p>Growth in penitence</p> <p>Swedish Church in London</p> <p>Unity</p> <p>Those in need</p> <p>Parents and families</p> <p><b>OUR PARISH AND PEOPLE</b></p> <p>ALMA*</p> <p>Companionship</p> <p>Social reform</p> <p>Spiritual Directors</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, 6.30 p.m. this month.

v — a Votive Mass.

\* ALMA — The Angola, London, Mozambique Diocesan Association (celebrating its 10th Anniversary on July 13th in St Paul's Cathedral).



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