



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

SEPTEMBER 2010

£1.00

## ASSISTANT PRIEST'S LETTER

As Fr Alan and Theresa are away for most of August it has fallen to me to write the September clergy spiel. Their planned holiday had to be curtailed because of the death of Theresa's mother, Marie O'Connor on August 11<sup>th</sup>. I am sure that you join with me in offering our condolences to Theresa, Fr Alan and all of Marie's family. May she rest in peace and rise in glory.

On Monday July 26<sup>th</sup> I went to a reception at the House of Commons hosted by Mark Field, the MP for the Cities of London and Westminster. The occasion was to celebrate a decade of work by the New West End Co (NWECC) and to look forward to the next ten years. NWECC represents the commercial interests of over 600 retailers, property owners and businesses in the area. It works with the Mayor of London, Transport for London, Westminster City Council, the Metropolitan Police and local community groups. I'm a member of its Community Forum.

We live in exciting times. While much of the country's economy is experiencing a downturn, local business is doing well. Currently, £2bn is being invested in regenerating the West End. This year there will be 200 million visitors; half of them tourists. They will spend £6bn, providing employment for 100,000 people. By 2020, these figures are likely to rise by more

than 20%. The residential population of Westminster is also going to increase at a similar rate. A major driver in this will be the 2012 Olympics. Assisted by the low value of the pound London is on everyone's 'must visit' list.

Although we don't usually see it in these terms the restoration of All Saints fits in with this pattern. Here we are making a major investment in a key building in the spiritual infrastructure of this part of London. Although at the time of writing the church is looking far from its best with scaffolding covering much of the west end and south aisles, the work that has been done on the north aisle combined with what was already achieved during the first phase is beginning to show how much more lively the building will be once all the restoration is complete. Fundraising is now commencing for phase three which will include the sanctuary and the lighting. Please give towards this generously.

At the risk of trying your patience the parish is also asking that you take seriously the day-to-day running costs. Before long there will be a Stewardship Campaign. As any homeowner knows its not only capital works, like keeping the roof, that cost money, it is also the utilities. For churches this includes expenses like clergy stipends. There will be a mailshot with more details in due course.

As with local businesses so the church has to adapt itself in the light of circumstances. As many of you know discussions have been underway for some time to create a closer relationship between All Saints and the Annunciation, Marble Arch, and St Cyprian's, Clarence Gate. After all sorts of bumps along the way the PCCs of the three churches are being asked at their meetings in September to consider a memorandum of understanding drafted by Fr Alan and myself. We hope that this will provide a firm foundation for future collaboration. Provided that all three agree and the diocese can decide where I am going to live, then I hope that the new arrangement will be in place by the end of the year.

I'm very excited by the prospect of taking the lead at the Annunciation and St Cyprian's while also having a place in the ministry of All Saints. The three churches have much in common: the catholic tradition, eclectic congregations and outstanding architecture. They also share common problems: backstreet locations, landlocked buildings and crypts that provide the only indoor social space. Let's hope that problems shared will be problems halved and that by doing more things together we will have a greater impact on the world around us. To symbolize the new relationship Fr Alan will be the celebrant at the St Cyprian's Patronal Festival Mass at 7.30 p.m. on Wednesday September 15th and I will be the preacher. Do come to show your support for St Cyprian's and this new venture.

A further piece of the jigsaw has come together for me recently. Out of my contact with NWEC a relationship has developed with the Metropolitan Police. Having been vetted and Signed the Official Secrets Act I am to be the chaplain to Marylebone Police Station which is in Seymour Place near to the Annunciation. There will be an official

launch of the new chaplaincy service by Commander Simon Bray, the Westminster Borough Commander, on Wednesday September 29th.

I will be one of a team of chaplains across the borough. There is to be a Christian chaplain (of varying traditions) for each police station and representatives of other faith communities serving across the borough. No one can doubt the pressure the police are under. Organized crime is a perennial problem. This is especially evident in thefts from retail outlets. The opportunistic shoplifter is being replaced by organized gangs who are willing to use violence in the pursuit of their crime. Terrorist attacks also continue to be a threat so we need to be vigilant.

Again, these anxieties find an echo in church life. At the end of July Fr Julian preached at Evensong about the recent debate in General Synod concerning women bishops. Conservatives in the Church of England feel 'unsafe'. I'm glad that he said what he said and that he said what he said in the way that he said it because it articulated the feelings of some members of the congregation. Personally, it is not a view that I share. I have long been a supporter of the ordination of women. Before I joined the staff here I was in America and in a diocese that has a woman on its episcopal bench. I think that we have much to gain from women bishops and not much to fear. I agree with Fr Julian, however, that we have to create the sort of church where love is supreme and difference of opinion is valued. As the Pope visits our country this month there will be heightened sensitivities about the issue.

The papal visit will prompt many questions. I remember the excitement when Pope Paul II came in 1982. Just after being

ordained in 1980 I went to Rome and saw the Pope preside at an outdoor Mass in the piazza in front of St Peter's. It was an awe-inspiring occasion and along with many others I regarded his papacy as a new start. I earnestly hoped that the Bull declaring Anglican Orders invalid (*Apostolicae Curæ*, 1896) would be rescinded. I was disappointed. I would love to see a united Church. I have Roman Catholic cousins. But unity and uniformity are not the same thing. We are now in a different place to the one we were in when Archbishop Michael Ramsey visited Pope Paul VI in 1966. That famous image of Pope and Archbishop seated, turned towards each other in front of the altar in the Sistine Chapel representing a genuine desire to find partnership, has dimmed. Eucharistic hospitality, once a feature of Roman Catholic religious houses, is now rarer. I doubt that Pope Benedict will reverse the trend.

To love is to change and to love much is to change much. We'll need all the charity that we can muster to handle the question here. Since the Parochial Church Council passed Resolutions A & B (inhibiting the sacramental ministry of women) the question of the ordination of women has been off the public agenda. That's no longer the case. How we deal with it will say as much about what we are like as a church as what we do about it. Over twenty years ago Fr Kenneth Leech characterized the Anglo-Catholic movement as 'gin, lace and backbiting'. All Saints rejoices in the first and is usually free of the second. The third is a temptation to be resisted. We have to keep the doors open and the conversation going.

Tradition is an argument carried on through time. Church history is littered with people falling out. Our recent musical review *1859 & All That* quoted some sharp exchanges between architect, benefactors,

bishops, clergy and commentators a century and a half ago. They raised a wry smile in the audience. So we ought not to become a laughingstock to future generations nor should we give up loving each other because we disagree. Quite the opposite. What are we for in the West End if not to be a beacon (and a beautiful one at that) witnessing to the glorious love of God spelt out in flesh and blood?

With prayers and every good wish

*Fr Gerald*

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## THE RESTORATION

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### 1859 AND ALL THAT

The scaffolding from the north aisle has now largely been transferred to the south aisle and work has begun there. The transfer took less time than had been programmed, so we have been able to re-open the church sooner. That means that people have been able to see not only the restored north aisle in its splendour, but work being carried out on the chancel wall to removed the combination of dirt and browned stained varnish. Even through the scaffolding at the west end, especially on a sunny day, it is possible to glimpse how wonderful the restored stained glass, most of which has now been returned, is going to look when the scaffolding is taken down.

Meanwhile, we have not been idle on the next phase of the programme. Over the weekend of July 16<sup>th</sup> - 18<sup>th</sup> we launched the Appeal for Phase 3. This began with "**1859 And All That**", a presentation of words and music from the time of the foundation of All Saints, directed by our good friend **Sarah Lenton** who co-wrote the script with her sister **Jane**. They were assisted by **Margaret Stonborough**. This was a fascinating and entertaining evening

which raised £1,500 for the Appeal. Our thanks go also to the actors and singers who took part, **Graham Bill, Kirsty Crawford, Harry Hadden-Paton, Margaret Feaviour, Jennifer Snapes, Mhairi Ellis, Mark Bushby, Ian Lyon, and John Snelson** who played the organ; and to **Chris Self** and his colleagues on the Appeal Events Committee for the refreshments.

The Vicar has obtained a copy of the script, so here is an extract:

*“On Sunday May 29, 1859, being then a lad employed in Finsbury, I was asked by a friend to go with him to the newly consecrated church in Margaret Street. We found places at the extreme south west corner of the church, and I shall never forget the astonished delight of that first morning.”*

*“While the alms were being collected ‘Jerusalem the Golden’ was sung. I’d never heard it before, and I’ve never heard it since, sung as it was then. After that I often walked 18 miles on a Sunday morning to get to the service at All Saints.”*

On the Sunday, **Colin Kerr**, our inspecting architect who is supervising the work of restoration, gave an inspiring address after High Mass in which he spoke of All Saints, revealed, not as the gloomy place we have known, but as a shout of praise. The brochure for Phase 3 of the Appeal was distributed to those present and afterwards by post to other members of the congregation who were not. Responses are already coming in. Our thanks go to **Nick Mayhew-Smith** who designed the brochure and to **Frances O’Neil** who chairs the Appeal Publicity Committee.

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## PARISH NOTES

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### From a Visitor

“I visited your church today. I was in London from North Shropshire, my son was modelling nearby. What a heart-warming and fulfilling experience it was. I spent time walking around your church, sitting and meditating. I lit a candle and thought (I know this sounds corny) that it felt like an oasis in the middle of a desert. We are planning to visit London again and All Saints is on the list. Very well done for all your efforts!! Bless you.

*Andrew Muldowney*

### A Retirement

All Saints has among its regular congregation a number of lay people who work for the wider Church. One of them is **Colin Menzies** who has run Church House, Westminster, for the past 20 years.

To mark his impending retirement, the Archbishop of Canterbury has awarded Colin the Nikaeen Cross; it is given for services to the Church of England in the ecumenical field. On the same occasion, the Archbishop of Uppsala presented Colin with the Plaque of St Erik, the highest award that the Church of Sweden can make to a foreigner. The Plaque was established almost 50 years ago and has been awarded to only 25 people, of whom Archbishop Desmond Tutu was the last.

### A Trans-Atlantic Move

**Fr Allen Shin** and **Clara** will be travelling to the United States at the end of August to move to his new parish, St John’s, Huntingdon, in the diocese of Long Island. He begins work at the beginning of October but will be instituted on Saturday November 20<sup>th</sup>.

## **A Baptism**

**Magnus Alexander Tibbalds** was baptised on Sunday July 25<sup>th</sup>. His parents are one of those couples married at all Saints undeterred by a church full of scaffolding. Magnus followed the family tradition because the font was boxed in to protect it while work is done in the south aisle. He was baptised in a temporary font in the chancel. He did not seem to mind in the least and behaved impeccably throughout the service and afterwards.

## **A Visit to Lambeth Palace**

A group from All Saints went to Lambeth Palace to see the exhibition of treasures from the Lambeth Palace Library which has been organised to mark the 400<sup>th</sup> anniversary of its foundation by Archbishop Bancroft. He bequeathed his rich collection of printed books and manuscripts to form the nucleus of a free public library. With the support of James I and Archbishop Abbot the Library flourished, and its collections have steadily increased down to the present day. It now contains some 5,000 manuscripts (including more than 600 medieval codices dating from the ninth century onwards), over 200,000 printed books, including some 30,000 printed before 1700 and immense quantities of archives. The library is the main resource for the history of the Church of England, but its wide-ranging collections are of value for almost every branch of history, and are freely available for research. The collections have been awarded “Designated” status by the Museums, Libraries and Archives Council in recognition of their outstanding national and international importance.

The exhibition showed a small but significant selection of the library’s collection and was accompanied by an excellent audio-guide. Replete with learning, we adjourned

to the Garden Museum next door for tea. Our thanks to Fr Gerald who organised the visit.

## **Congratulations**

To **Daniel Fielden**, one our servers, who has gained his BSc at the University of London. Having got a 2:1 he is now going on to study for a PhD also here in London. Its a joy that he is staying here instead of moving away.

## **Deanery News**

The clergy have been spread pretty thin across the deanery during August especially as there are a number of parishes vacant. Fr Gerald officiated at two weddings at St Mark’s, Hamilton Terrace, and was the celebrant and preacher at Marylebone Parish Church on Sunday August 8<sup>th</sup>. Fortunately, the Revd Canon Stephen Evans is being inducted as Rector of Marylebone on Tuesday September 7<sup>th</sup> and it has been announced that the Revd Aidan Platten, currently Chaplain to the Bishop of Gloucester, is being inducted as Vicar of St Mark’s, Hamilton Terrace, on Wednesday January 12<sup>th</sup> 2011.

As always we are grateful to the support of clergy who have filled up the weekday Mass rotas: Frs John Barrie, Ian Brothwood, Roddy Leece, Chris Lowson, Peter McGeary, Barrie Newton, David Paton, Jim Rosenthal, Paul Thomas and Geoffrey White. There is also a new recruit: Fr Martin Fleming, Chaplain at the University College Hospital. We look forward to both supporting him in his ministry as well as benefitting from his being a neighbour.

## **Organ Scholars**

On August 22<sup>nd</sup> we bade farewell to **Evelyn Tinker**. We wish her well in her new studies at the London School of Economics, and thank her warmly for her time with us. On

September 5<sup>th</sup> we welcome **James Perkins**, who is commencing undergraduate study at the Royal College of Music, having served for three years in the Royal Artillery.

*We continue to be most grateful to the Ofenheim Charitable Trust, who sponsor the stipend of the organ scholar year by year.*

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## POETRY TEA

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On Sunday afternoon July 11<sup>th</sup> there was a poetry tea at the home of Pamela Botsford. On possibly the hottest day of the year we were welcomed by a cooling glass of lemonade before launching into the first round of poetry ably led by Fr Gerald who read the powerful poem “*An Arundel Tomb*” by Philip Larkin, whom he had met as an undergraduate. The last line gives us all hope “*What will survive of us is love*”. This was followed by a reading of “*Pied Beauty*” by Gerald Manley Hopkins which David Carter thought would inspire him to survive on a desert island. Shakespeare’s *Sonnet Number 3* was read by Sandra Wheen and John Cragg reminded us of the sheer beauty of Wordsworth’s sonnet “*On Westminster Bridge*”. There were a dozen readings and the final one before tea was Jean Castledine’s rendering of Rupert Brooke’s poem about Granchester. We all joined in the last line “*and is there honey still for tea...*” After a scrumptious tea there were further readings. Derrick French introduced us to “*The Emperor of Ice Cream*” by Wallace Stevens and George Herbert’s “*The Collar*”. A little light relief came when Mary read us a poem by Hilaire Belloc and Chris Self read “*Indoor Games*” by John Betjeman. I read some prose from Nancy Mitford’s book “*Love in a Cold Climate*”. As one reader read, “*What is this life if full of care we have not time to stand and stare*”. This afternoon summed that up in a nicely relaxed way.

Thank you to all thirteen who attended. The event raised £90 because two people who were unable to attend generously gave a donation. Thank you to everyone.

**Pamela Botsford**

*The next poetry tea will be at Pamela’s on Saturday October 2nd at 3.00 p.m. All welcome. If you would like to come please ring Sandra Wheen on 020 7637 8456. The theme this time will be “Change” but there will be no change in the charge of £5.00, although we very much appreciate those who give more generously as it is in aid of the Church Restoration Fund.*

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## PILGRIMAGES ORGANIZED BY THE CELL OF OUR LADY OF WALSINGHAM

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On the weekend of July 22<sup>nd</sup> - 24<sup>th</sup> a group of twenty people went to **Walsingham** for the annual parish pilgrimage. We were blessed with glorious weather and a luxurious coach. The programme combined both the customary devotions and time for enjoying each other’s company. So prayer and pub had their honoured places. There was an innovation this year. Fr Gerald lead a time of reflection on Our Lady’s place in the scheme of redemption followed by some discussion in the Barn Chapel. After the pilgrimage one person wrote:

*‘Walsingham has for many years been a place of great spiritual comfort and inspiration for me but I have never stayed there and been in the company of such a loving band of people.’*

The group is indebted once again to Ross Buchanan for the seamless arrangements. This year there were several people who had not been before, so if you would like to come next year please talk to Ross (020

7221 1312) or Fr Gerald. The date has already been booked. It is Friday July 23<sup>rd</sup> - Sunday 25<sup>th</sup> 2011.

There will be a pilgrimage to **Canterbury** on Saturday September 18<sup>th</sup>. We will meet at St Pancras (platform 12) at 10.30 a.m. and catch the new fast train to Canterbury West leaving at 10.42 a.m. We will have Mass at 12.30 p.m. in the Greyfriars Chapel, where Br Colin Wilfred SSF will preach a homily. After lunch we will be going to Choral Evensong in the Cathedral followed by devotions at Our Lady Undercroft. We plan

to catch the 17.25 p.m. from Canterbury West and arrive back at St Pancras at 18.21.

As always everyone is welcome. If you are coming please sign the list at the back of the church because the cathedral needs to have numbers for us to sit in choir. Also book your own train ticket. The sooner you do it the more likely you are to get it cheaper.

If you have ideas for places we might visit on pilgrimage in future (both day trips and longer periods away, here and overseas) please talk to Fr Gerald. Thank you.

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## DIARY DATES

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### Sunday 29 August

#### 6.00 p.m. Solemn Evensong and Benediction

*Visiting Preacher: Fr Nicholas Roberts,*

Chaplain to the Sisters of the Church at Ham Common

### Saturday 11 September

All Saints will participate in **Ride + Stride**, the annual cycling and walking event between churches, organized by the National Churches Trust. Taking part is easy and fun; people select a route between churches, as short or long as they wish, while seeking sponsorship for their involvement. The money raised is shared equally between a church of the participant's choice and their respective County Churches Trust. (*rideandstrideuk.org for further information.*)

### Monday 13 September

7.00 p.m. **Parochial Church Council** meeting in the Dining Room.

### Wednesday 15 September

#### 7.30 p.m. Patronal Festival Mass at St Cyprian's, Clarence Gate

*Celebrant: Fr Alan Moses, Preacher: Fr Gerald Beauchamp*

*The 6.30 p.m. Mass at All Saints is cancelled that evening.*

### Saturday 18 September *Cell of OLV/All Saints Pilgrimage Canterbury*

Day Pilgrimage to Canterbury including Mass at the 12th century Greyfriars Chapel and free time. Meet at London St Pancras at 10.30 a.m. Please buy your own train ticket. Expected time back at London St Pancras by approximately 6.30 p.m. *If you would like to come please contact Ross Buchanan who will give you more details, and please sign the list at the back of church.*

**Saturday September 18th 10.00 a.m. - 5.00 p.m.  
and Sunday 19th 1.00 - 5.00 p.m.**

**Open-City Open House London Event**

There will be a **short talk at 2.00 p.m. about the church** on both days

**Thursday 23 September — Quiz Night at St Botolph without Bishopgate**

**7.00 - 9.30 p.m.** *in aid of the Restoration Appeal. **Yet again — by popular demand... a night for fun and friendship... and fierce competition!***

£10 per person — refreshments, including wine, will be provided. If you would like to enter a team, or be part of a team (max 6 in a team) please contact Jean Castledine on Sundays or on 020 8858 3508.

**Sunday 3 October Dedication Festival and Friends' Day**

**11.00 a.m. High Mass** *Preacher:* The Vicar

*Music:* Mass in D — *Mozart*; I was Glad — *Parry*

**6.00 p.m. Solemn Evensong and Solemn Benediction**

*Preacher:* Fr Julian Browning

**Thursday 7 October Cell OLW/ All Saints — Our Lady of the Rosary**

**6.30 p.m.** Low Mass with Hymns

**7.00 p.m.** The Rosary will be said for approximately half an hour, to be followed by refreshments. *All are welcome.*

**Monday 1 November — ALL SAINTS DAY**

**6.30 p.m. HIGH MASS**

*Celebrant and Preacher:* The Bishop of London.

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**THE GREAT REREDOS OF  
ALL SAINTS', MARGARET STREET**

*By Colin Surtees — PART 3*

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As well as knowing something of the history of the Dyce/Armitage/Sir Ninian Comper reredos many people would probably like more details of what it actually represents. In some respects giving details is more complicated than might be suspected and very few accounts of the church do anything other than describe the reredos in general terms. The darkness of the chancel might seem one reason for this, in Victorian times the building was lit only by candle or gas light and the details of the lower levels seem to have been visible only on bright clear days. The usual way of describing the

reredos has been to notice Christ in Glory at the top with a second level showing Christ crucified with six Apostles and a third level which shows the Incarnation and six more Apostles. Saying more than this is rare but though rare is by no means impossible. Today electric lighting enables us to notice detail but importantly there are records which also help us along the way.

Leaving aside the top level for the moment, the middle and lower levels should first command our attention. In the centre of the middle level is a painting of the crucifixion.



This painting was an extraordinary thing to set before a congregation in 1859. As was noticed in part one, at this time getting a simple plain cross accepted as part of the decoration of a church was controversial. Much more so was to have a cross which held the body of the Saviour. Some press attention probably deliberately set out to find fault. The art press was critical of the figure since the arms of the Saviour were bent, almost to a right angle, rather than in the more usual stretched out pose. Mostly this was put down to the limitations of the arched recess within which the figure needed to be placed. If the arms had been stretched out then the figure would have needed to be smaller to fit into the alcove. This in turn would then have demanded that all the surrounding figures would also have had to be made smaller so as to maintain equal proportions. The bent arms, though unusual, solved the problems of scale. All this is almost certainly true but it might be noted that some find the pose to be one which works quite well. Sir Ninian Comper seems to have lessened the bend in the arms when he repainted the work in 1910. Beside the Saviour stand His Mother and the Beloved Disciple, St John. These are the two figures which the Gospel informs us stood at the foot of the cross when all the other friends of Our Lord had fled. Above, on either side of the cross, we see, to the right, the sun, to be eclipsed since “there was darkness over the whole land”, and to the left the moon.

Beneath this, on the lowest level of the reredos, we see a painting of the Incarnation. Mary is shown with her Infant attended by three angels adoring the new born Child. It is night and into a star filled background the star of Bethlehem is placed immediately above the heads of Mary and her Child. This is to remind us that Christ is the “Day-Star which has come to visit from on high”. The

expressions of these figures were greatly admired by the critics in 1859. All have their eyes almost closed but are in fact gazing down. The Christ Child looks down towards the altar, the fingers of His left hand positioned as if about to bless but also pointing down. The eyes of His mother and the angels are looking through the Babe and towards the altar below. A cloth covers the throne of the mother and Child whose edges, gilded by Sir Ninian Comper, slightly distract from the clarity of the scene. The lower parts of the angels wings are not seen because of the back of the seat.

Naming the Apostles who stand round these two scenes is something that has occupied people since they were first painted. In 1867 a curate, the Revd E. Hoskins, thought that he might set about the task of identification and provide a definitive guide. Since many details were at that time only visible on a bright day he decided to trace the cartoon of the original and seek its enlightenment. At the artist’s death all his paintings and cartoons had been sold. He found out from Agnew’s, the auction house and dealers, that the Margaret Street cartoon had been sold to a gentleman in Tunbridge Wells, a Mr Heugh. Writing to the owner he gave suggestions as to who each of the Apostles were and he asked for confirmation of his ideas, the designations being, perhaps, more clearly shown on the cartoon. The letter back, preserved in the archives, is interesting. The naming of the upper row was found to present few or no problems in identification but with the lower row there was no general agreement. The curate seems to have set aside his task for a time but tried again in 1881. On this new attempt he was to find that on the death of Mr Heugh the cartoon had been sold on and was in the hands of a dealer. Today the cartoon is in the Victoria and Albert Museum, on the first

floor landing of the stairs which lead to the National Art Library, and can be studied by any visitor.

What we can now see and what probably caused Messrs Hoskins and Heugh their confusion was that Dyce must have changed his mind over where to place his different figures and has swapped over two pairs from the cartoon to the executed frescoes. Victorian photographs prove that the changes were not some mistake in placing the Ninian Comper panels but date back to the earlier work. It might help if we number the Apostle panels, looking from the nave, and starting with the upper row at the left let us say that we have panels 1, 2, and 3 before the Crucifixion, then 4, 5, and 6 after. Then on the lower level we have to the left, 7, 8 and 9 before the Nativity and 10, 11, and 12. Now looking at the cartoons and the paintings we can see that panels 7 and 8 have exchanged places and likewise 10 and 12. These movements were probably executed to give a more flowing sequence to the twelve, to present a balanced set of symbols held by the different Apostles and to balance the different directions which the Apostles face.

As to identification we can be sure that 2 is St Andrew with his X shaped cross. Number 3 is St Peter with his book and the keys of the kingdom of heaven. After the crucifixion we have St Paul with a sword in his left hand and a book with all his letters in his right hand. Then we have St James with his pilgrim's staff and wallet and finally on the top line we have 6, St Bartholomew who was flayed alive and is always shown with a knife, which here we can see he holds to his breast.

On the lower level panel 7 has an Apostle with a saw behind him and this is most probably St Simon who is said to have been sawn in half. In the 8<sup>th</sup> panel the Apostle

has an axe or hatchet in his hand, probably St Matthias who was martyred by a hatchet. After the nativity scene the 10<sup>th</sup> panel shows an Apostle with a carpenter's square and book. Hoskins took this to be St Matthew but it is, I think, more likely to be St Jude, who is often shown with a square, having been, like St Joseph, a carpenter. He also wrote that small epistle which comes just before the Apocalypse. St James the less, also an epistle writer, was beaten to death and is shown with his club and a book in panel 11. We are left with three panels whose attribution is by no means easy. In panel 1 the Apostle holds a spear and this is most likely therefore to be St Thomas who is usually shown with a spear (though it must be admitted that St Philip sometimes holds a spear). In panels 9 and 12 the apostles are shown holding staffs, the symbol of any apostle (sent out to preach the Good News). In panel 9 the staff is in his left hand, the right hand being firmly upon the breast. In panel 12 the apostle has his left hand holding a fold in his cloak. Might I suggest that 12 is St Matthew and that would mean that 9 was Philip. It will have been noticed that St Matthias has replaced Judas the Betrayer. Most people will have also noticed that St Paul, the patron of the London diocese, has been included in a prominent position opposite St Peter. This has necessitated the exclusion of St John, who is, however, to be found beside the foot of the cross.

Neither Hoskins nor any other later writer that I have found has ever attempted to give a detailed account of the upper level where we see Christ in Glory. In Victorian times, when the light from the clerestory was better, this was sometimes said to be the brightest part of the frescoes and was much admired. Christ is seated upon the clouds and holding out His hands in acceptance or welcome rather than judgement. This is quite worthy of

note, the more common pose for this type of scene is one where The Lord is seen holding His hands in judgement, blessing with one hand, and often holding a book with the other. The book frequently has the Alpha and Omega upon it and is always taken to be that book “exactly worded, wherein all has been recorded” with its idea of judgement. When no book is held the Lord is often seen blessing with one hand and pointing down with the other. Here both hands are held out towards the viewer. Dyce’s picture, *Religion or The Vision of Sir Galahad and His Company*, in the Robing Room at Westminster has Our Lord in a similar pose.

Round the upper part of the nimbus which surrounds Him are angels bearing censers, the details of whose wings are now difficult to see but in the Dyce cartoon are red. There are seven angels, as with the angels in the Apocalypse, three on our Lord’s right, our left hand side, and four on His left. Round the lower part stand the four heavenly beasts, the eagle which represents St John, and the bull or ox of St Luke on our Lord’s right. On His left are the angel of St Matthew, and the lion, St Mark. The ox, lion and angel have red wings to match those of the angels and the eagle’s wings are speckled with red. On either side are grouped saints in adoration. Identifying these saints in heaven is not usually tried but we might go some of the way, for hidden away in the *Times* of 1859 there is a review of the church and its reporter, almost certainly having interviewed Dyce or one of those involved with the creation of the fresco, gave an exceptionally detailed account of the work.

According to the *Times* the saints to the left of our Lord, our right, represent the Humanity of the Saviour. The *Times* names them as Abraham, David (at the back, David nearest to our Lord and wearing a crown),

John the Baptist (in the middle row and to the far right), John the Evangelist (between Mary and Joseph and exactly like the figure beneath the cross), the Virgin Mary, Joseph, and Elizabeth and Mary Magdalene (together kneeling at the far right), the Magdalene with loose flowing hair.

The choice of these figures is clear. Abraham was the father of the Jewish people, the people from whom Our Lord took flesh. David the great King whose son, the Messiah or anointed one, was long foretold would come to save his people and begin a new reign of justice and of peace. John the Baptist was the cousin of the Lord and the one who prepared the way before His face. John the Evangelist was to record in his Gospel “the word became flesh and dwelt among us full of grace and truth and we beheld his glory”. He is the supreme witness to the meaning of the incarnation. The Virgin Mary was the vessel through whom the Incarnation became a reality. St Joseph was the foster father whose care oversaw the Lord’s early years. St Elizabeth, the cousin of Mary, blessed the fruit of Mary’s womb as soon as she first encountered the expectant mother. Mary Magdalene was the one whose hands anointed the Messiah and whose early morning visit to the tomb first told of the resurrection.

The *Times* identifies those on the other side of the painting as “Ecclesiastical Saints”. Here it says we find Moses, Elias, St Peter, St Paul and “others”. Since there are only eight figures the failure to name four when they have named the eight on the other side is unusual and seems quite pointed. Were they nervous for a national newspaper to reveal who were the characters which had been represented in a painting set within the new reredos of a building of the established church?

Peter and Paul are obviously the nearer characters, Peter to our left looking up at the Messiah and Paul leaning forward and at the very front of the group. Both of these look very like their other portraits in the panels below. Peter and Paul are the patrons of the two great churches of the diocese, the cathedral and the abbey church in Westminster so their presence here is appropriate. Behind Paul and slightly to the right is a character that would seem to be in a red dalmatic and holding a palm. This might well be St Stephen, the church's first martyr and a deacon. Again it would seem to be appropriate for the church's proto-martyr to be here. Moses and Elias are obviously the representatives of law and prophecy in religion. They stand at the back, Moses, seen to have the two rays coming from his head in the traditional way, stands nearer to the throne of Christ, Elias or Elijah behind him. This leaves a head wearing a mitre between Peter and Paul and two saints, kneeling together and with joined haloes at the extreme left. One of these two would appear to have a mitre but the other wears a papal tiara. Are these Gregory and Augustine of Canterbury, those saints who brought the Gospel to the Anglo Saxons and who sought to raise the Angles to the realms of the angels? I'm open to offers as to who the character of the mitred figure between Peter and Paul might be. He wears a beard, unlike Gregory and Augustine who are clean shaven in the traditional fashion of Rome,

but his mitre is quite similar to that of the kneeling bishop. Might this be St Aidan who carried the Gospel into the North of England from Scotland? Certainly a Celtic bishop is a possibility. Another possibility is a Greek bishop. The Ecclesiastical Saints would seem to bear witness to Christ in the world in law and in prophecy, through the apostles, through the martyrs, the bishops and deacons of the church.

The committee which employed Dyce gave him themes for his work, specifying for the lower centre panel the text "And when he bringeth His first begotten into the world He saith *Let all the angels of God worship Him*". Dyce has used the theme of worship to give cohesion to the whole work. At the lowest level the three angels of God are seen worshipping the new born Babe but are also looking down upon the altar. The Babe and His mother also gaze down upon the altar and it is from this that the viewer is lifted up through the sacrifice of Calvary to be united in the worship of heaven. The idea seems to be that the sacrament of the altar links the worshipper through birth, suffering and death to the life of heaven. Here Christ, the glory of the Father, reveals Himself in welcome to His Church, whose members surround and with the angels worship Him. As a representation of what the church is all about it has much to commend itself to our thoughts.

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## SERMON PREACHED BY THE VICAR ON TRINITY 7, 2010

### The launch of the Appeal for Phase 3 of the Restoration Project

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*"Mary has chosen the better part, which will not be taken away from her."*

*Luke 10: 42*

In spite of what Jesus says, if we are honest, most of us would side with Martha. There she is with a house full of guests needing

to be fed. There's Mary, not lending a hand but sitting there listening to Jesus.

Busy parish priests, while they feel duty-bound to praise Mary, know that when it comes to getting something done, they will look for a Martha. If you want something

done, ask someone who is busy; they will find time to do it. Those who seem to have all the time in the world, will always have something else to do.

The story of Martha and Mary comes immediately after that of the Good Samaritan which we heard last Sunday and gains much of its meaning from that relationship. The lawyer who spoke to Jesus rightly identified the priority of the commands to love God and to love one's neighbour.

- The story of the Good Samaritan develops the meaning of the command to love one's neighbour.
- The story of Martha and Mary highlights the overriding importance of devotion to the Lord's word as an expression of love of God.

The story of the Good Samaritan features "**a certain man**" while Martha is introduced as "**a certain woman**". The Good Samaritan exemplifies the disciples' seeing; in a similar way, Mary exemplifies the virtue of hearing. As a composite, they are model disciples: "**those who hear the word of God and do it**". (Luke 8: 21)

Martha represents something important in the life of the early Church — and of the Church now. Luke reminds us of the hospitality which characterises the story of Jesus' journey to Jerusalem. As Jesus and his messengers travel, they seek hospitality in homes and villages. Sometimes they are welcomed and sometimes not.

Martha does welcome Jesus and his band. She represents the right response in welcoming Jesus and she represents many people who played an important rôle in the early spread of the Gospel. Those who

offered hospitality to travelling missionaries enabled the word to take root in a new location and often became the patrons or patronesses of house churches. Hospitality is vital to our mission here: like Abraham and Sarah, we find ourselves entertaining angels unaware.

The complication comes when Mary sits at Jesus' feet, in the place of a disciple and listening to his word. The scene both echoes rabbinic lore and challenges it. In the collection of rabbinic teaching called the **Mishnah**, we find these words: "**Let thy house be a meeting house for the Sages and sit amid the dust of their feet and drink in their words with thirst... (but) talk not much with womankind.**" (Of course we don't think like that in the Church of England, do we?) By sitting at Jesus' feet, Mary is acting like a man. She neglects her duty to assist her sister in the preparation of the meal; by violating a clear social boundary she brings shame on her house.

At one level then, Martha's protest is justified, but Luke casts it in a negative light by speaking of her as distracted by her work, her service. Earlier Jesus had spoken of the seed — the Word of God — that fell among thorns — those who do not receive it because they are pre-occupied with "**the cares and riches and pleasures of life**". Martha's distraction places her in this category. Although she is fulfilling the rôle assigned to her by society, she allows secondary matters to distract her from hearing the Word of God. "**One does not live by bread alone.**"

Jesus' response to Martha forms the climax of the scene. The repetition of her name, "**Martha, Martha**", conveys a mild rebuke or lament. Like demons,

her cares about fulfilling her duties have thrown her life into disorder. Like thorns they have prevented her from attending to Jesus' teachings. Martha is anxious about many things, but only one thing is needed. This is a reminder that the love of God and obedience to God's word takes precedence over all other concerns.

Mary, on the other hand, has chosen the **"Chosen One": "This is my Son. My Chosen, listen to him!"** (9: 35). While Martha is distracted by many things, Mary has chosen the good one. As disciples, we often need more discrimination and less hyper-activity. We need to listen to God and to other people, rather than rushing to force our agenda on them.

Martha presumes to tell Jesus what he should do; Mary lets Jesus tell her what she should do. By choosing to attend to Jesus' teaching while laying aside everything else, Mary exemplifies what it means to **"love the Lord your God with all your heart and with all your soul, and with all your strength, and with all your mind"**. Mary's part, however much it violates social and religious custom, will not be taken away from her.

This is not a recommendation of escapism. As Luke tells us, listening to the word is vital but it is only the first step. Those who listen to the word must also do it. So Jesus' teaching elsewhere in the Gospel makes it clear that Mary, if she is really listening to Jesus, cannot remain a passive listener.

Now what does this have to say to us here at All Saints?

As many of you have heard me say before, All Saints is a labour intensive industry. It requires a great deal of effort on the part of

a great many people, the vast majority of them volunteers, to maintain its round of services and its ministry of welcome and hospitality. We need a lot of Marthas and we are blessed in having many.

That was true even before we embarked on our project to restore this building. We might have thought that there is quite enough to do here without embarking on a great programme of restoration with all the extra work that involves. Surely we could put up with the old place looking a bit scruffy and lived in and leave that kind of thing to another generation? Isn't there enough to be done? Couldn't it be put off until tomorrow?

Well, we were persuaded that it could not be. In the letter which you have with your pack about the Appeal for Phase 3, I have tried to pay some tribute to all those who have helped.

Our mission here includes providing a place of peace, of silence, in the midst of a busy and noisy world; a place dedicated to the love of God rather than the pursuit of mammon or the worship of the gods of consumerism and entertainment.

But what we are about is not simply the provision of some sort of spiritual health spa; a place where people can chill out for a while. We are put here by God to provide a place where people can listen to the Word of God, where they can become disciples: those who not only listen to the word of God but go and do it.

Martha was distracted by her many tasks. It means that however much our place here might be that of a Martha, there needs to be something in our life of the Mary. It is very easy for us to get so absorbed in serving the altar or coffee or

gin and tonic, cooking meals, cleaning and polishing, washing and ironing, organising fund-raising, stuffing envelopes, handing out hymnbooks, rehearsing music, or even preparing sermons, and still to forget that we have to listen to Jesus and become his disciples. Indeed, some of these activities can be a means of avoiding listening to God!

When Colin Kerr, who is going to speak to us about the restoration project after Mass, first became our architect, one of the things which impressed me immediately was the time he was willing to give to let the building speak for itself. He did not come with some master plan to be imposed on it. The glories long-hidden that we are seeing revealed are in large part due to the fact that he was willing just to sit here and look.

Whatever All Saints can do in making disciples of Christ will be dependent on how much we are willing to look and listen.

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## 100 YEARS AGO

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*The Parish Paper had two sermons preached at All Saints over the summer by **Fr Neville Figgis** of the Community of the Resurrection. Figgis was a considerable and original theologian whose work is being rediscovered.*

*Here is an extract from one of the sermons which sounds as if it could be addressing our situation today.*

‘Is it not more and more evident that Christian principles are ceasing, even in name, to be governing principles of the national life? Whether you take religion in practise, of the thought and culture of men, or the Christian notions about morals or

self-sacrifice or self, the answer is the same. There may be, here and there, sections of people untouched by the prevailing currents, there may be others like this church, fully alive to them and preserving faith and sacramental life, as an oasis. But speaking on the whole, is it not plain to all who have eyes to see, that Christianity has ceased to be the nation’s ideal in the sense that you can assume without asking further that your neighbour is a Christian, even in name? It is not that any other definite system has replaced it. We live in a time of unparalleled intellectual anarchy, when “every man does that which is right in his own eyes,” and no generally accepted canons can be admitted. We have every kind of *ism* and *no-ism*, followers of Nietzsche rejecting every kind of morality which appeals to sympathy, and treating love and pity as weakness, (*an earlier version of what is now called post-modernism*)..., followers of the New Theology (*we would call it New Age*) in one of its many phases, which hopes to combine out of Christian sentiment and cosmic emotion a sort of Pantheistic panacea, which shall have the appeal of Christianity without its sting. Religion with its claws drawn. Atheists, Agnostics, the Theistic Church, are all united in this, that they repudiate what we understand by the Christian faith: and, in many cases, regard the whole notion of morals as baseless. Then, in this, as in all ages, there are many practical materialists for whom the visible world is all, whose aims and practice and assured by Paganism... we see how nearly the Church is to that condition in which it was born, except for those circumstances which make its task tenfold harder, the survival in common speech of certain assumptions dating from the time when to be a Christian and to be an Englishman, were the same

thing, and to be an Englishman and to be a Churchman were all but universal.

‘Now I ask you, if the facts are there, and if blindness to the sin in daylight can alone make it as though they were not, what is our task as the Church; and yours and mine, as its members? There is no point in mere vapouring about facts, or drawing glowing pictures of evil, the business of the Church is taking the world as it is, in accepting the special form in which, in any age, evil clothes itself, to find therein her material, and to turn men from the power of Satan unto God.

‘Is it not clear that upon us is laid, under present conditions, the duty of realizing once more and showing forth to the world the truth of our being “separated”, set apart, a city on a hill, not to be hid, something *distinct* in aim and purpose, leading a different life from the world at large, hallowed by alien sanction, looking to an end beyond the present?

‘Depend upon it, we shall have to come to this for it is being forced upon us. People to whom Christ is nothing or else an enemy — yes, an enemy — are not going on much longer professing an allegiance or assuming it in ordinary life, which they privately repudiate... You in this church perhaps think this all superfluous, you do not suffer from that disastrous confusion of the Church and the world, which is common in the country and the suburbs. You do not confuse the Christian faith with a general sense of what is decent, you are Catholics, real, not conventional: Catholics not only in believing that God’s praise should be as little unworthy as may be, but Catholics in penitence, in almsgiving, in fasting. But I doubt whether any of us realise sufficiently that the friendship of the world is enmity

with God. We may talk now and then of the Church as a separate society, but we act very much as if it were the same...

‘...if we are to do this corporately, if we are to lay down the pride of the Empire and the power of establishment, and rate social influence far lower than we have done in the past, we need even more closely to ask ourselves personally the question: What do I mean when I speak of myself as “separated unto the Gospel?” am I indeed being crucified with Christ? What difference does it make to me that I am a member of this wonderful company, the general assembly and Church of the first born? Do I get and spend my income differently from my neighbour over the way, who calls himself an agnostic, or something else?’

*He asked of people like the congregation of All Saints as it then was:*

‘What are they doing with their own opportunities? How are their dependents treated? What are their relations to servants? A Christian master or mistress ought to be totally different to one who is not, nor are we to suppose that we are to dress as well or have as expensive amusements or as many holidays as those who are not Christians... We ought to be different not merely in almsgiving, but in every detail of our expenditure; whereas most devout communicants, beyond a certain small percentage, have no notion but that their alms ought only to begin after they have done and paid for everything, which they say you must do “because everybody does,” and many of them have little or no conscience about their debts. And then what about him who kneels with you in church? Is he in any real sense a brother? How many of you would shake hands or like to meet him?’ **A.M.**



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**SUNDAYS AND  
SOLEMNITIES**  
**MUSIC AND READINGS**

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● **SUNDAY 5 SEPTEMBER**  
**TRINITY 14**

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

*Entrance Hymn:* 336

*Introit:* Protector noster

*Mass:* Mass in G — Poulenc

*Lessons:* Deuteronomy 30: 15 - end  
Psalm 1  
Philemon 1 - 21

*Hymn:* 431

*Gospel:* Luke 14: 25 - 33

*Preacher:* Fr Gerald Beauchamp

*Creed:* Credo III

*Anthem:* Salve Regina — Poulenc

*Hymns:* 376, 328, 439 (i)

*Voluntary:* Postlude in D minor  
— Stanford

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

*Psalms:* 120, 121

*Lessons:* Isaiah 43: 14 - 44: 5  
John 5: 30 - 47

*Office Hymn:* 150 (R)

*Canticles:* Service in D — Brewer

*Anthem:* Evening Hymn  
— Balfour Gardiner

*Preacher:* The Vicar

*Hymn:* 438

**BENEDICTION**

*O Salutaris:* Francis Jackson

*Hymn:* 370 (T 341)

*Tantum Ergo:* Francis Jackson

*Voluntary:* Canzona (Sonata 5)  
— Francis Jackson

● **SUNDAY 12 SEPTEMBER**  
**TRINITY 15**

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

*Entrance Hymn:* 334

*Introit:* Inclina, Domine

*Mass:* Missa 'Crux fidelis' — Vivanco

*Lessons:* Exodus 32: 7 - 14  
Psalm 51: 1 - 11  
1 Timothy 1: 12 - 17

*Hymn:* 377

*Gospel:* Luke 15: 1 - 10

*Preacher:* The Vicar

*Creed:* Credo II

*Anthem:* Jesu, grant me this, I pray  
— Whitlock

*Hymns:* 282, 302, 391

*Voluntary:* Fanfare — Whitlock

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

*Psalms:* 124, 125

*Lessons:* Isaiah Chapter 60  
John 6: 51 - 69

*Office Hymn:* 150 (S)

*Canticles:* The Second Service — Tomkins

*Anthem:* Crux fidelis — Vivanco

*Preacher:* Fr Julian Browning

*Hymn:* 401

**BENEDICTION**

*O Salutaris:* Sheppard

*Hymn:* 276 (ii)

*Tantum Ergo:* Victoria (No. 1)

*Voluntary:* Dies sind die Heiligen Zehn  
Gebot, BWV 678 — Bach

● **SUNDAY 19 SEPTEMBER**  
**TRINITY 16**

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

*Entrance Hymn:* 427

*Introit:* Miserere mihi

*Mass:* Jugendmesse — Haydn  
*Lessons:* Amos 8: 4 - 7  
Psalm 113  
1 Timothy 2: 1 - 7  
*Hymn:* 456  
*Gospel:* Luke 16: 1 - 13  
*Preacher:* Fr Julian Browning  
*Creed:* Credo III  
*Anthem:* Ave verum corpus — Lassus  
*Hymns:* 390, 464, 490 (v 5 Descant  
— Caplin)  
*Voluntary:* Ach bleib bei uns, Herr Jesu  
Christ, BWV 649 — Bach

## SOLEMN EVENSONG

### at 6.00 p.m.

*Psalms:* 128, 129  
*Lessons:* Ezra Chapter 1  
John 7: 14 - 36  
*Office Hymn:* 150 (R)  
*Canticles:* Service in B flat — Purcell  
*Anthem:* Verleih uns Frieden gnädiglich  
— Mendelssohn  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 470

## BENEDICTION

*O Salutaris:* Bach (No 1)  
*Hymn:* 384 (v 4 Descant — Caplin)  
*Tantum Ergo:* Bach (No. 1)  
*Voluntary:* Rhosymedre  
— Vaughan Williams

## ● SUNDAY 26 SEPTEMBER TRINITY 17

### HIGH MASS at 11.00 a.m.

*Entrance Hymn:* 351  
*Introit:* Justus es, Domine  
*Mass:* Mass in C minor — Schumann

*Lessons:* Amos 6: 1a, 4 - 7  
Psalm 146  
1 Timothy 6: 6 - 19  
*Hymn:* 341  
*Gospel:* Luke 16: 19 - end  
*Preacher:* Fr Gerald Beauchamp  
*Creed:* Credo II  
*Anthem:* Os justi — Bruckner  
*Hymns:* 422, 481 (T 462),  
364 (T 408 (i))  
*Voluntary:* Toccata and Fugue (Dorian)  
in D minor, BWV 538 — Bach

## SOLEMN EVENSONG

### at 6.00 p.m.

*Psalms:* 134, 135  
*Lessons:* Nehemiah 2  
John 8: 31 - 38, 48 - end  
*Office Hymn:* 150 (S)  
*Canticles:* Service in B minor — Blair  
*Anthem:* Cantique de Jean Racine  
— Fauré  
*Preacher:* The Vicar  
*Hymn:* 250

## BENEDICTION

*O Salutaris:* Vilette  
*Hymn:* 386 (T 385)  
*Tantum Ergo:* Andriessen  
*Voluntary:* Le jardin suspendu  
— Alain

## SUBSCRIPTION RATES

Having absorbed increases in postage and printing rates for two years we regret that we must now increase the subscription rates for the All Saints Parish Paper with effect from the October 2010 issue. We will continue to offer a 10% discount off the cover price, but the annual rates are now as follows: UK — £15; Europe (Air Mail) — £22; Zones 1 & 2 (Surface Mail) — £23.

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## FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

Please write for further information to The Friends' Secretary at the address below.

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**Sundays** Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and  
BENEDICTION at 6.00 p.m.

**Monday to Friday** Morning Prayer at 7.30 a.m.

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

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

Evening Prayer at 6.00 p.m.

**Saturday** Morning Prayer at 7.30 a.m.

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

(\* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

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Mr Norman Caplin 020 8989 3295

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## CALENDAR AND INTENTIONS FOR SEPTEMBER 2010

1	<i>Giles, Hermit</i>	Vocations to the Religious Life
2	<i>Martyrs of Papua, New Guinea</i>	Unity
3	St Gregory the Great	Those in need
4	<i>Birinus, bishop</i>	Diocese of Oxford
5	✕ <b>THE 14th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
6	<i>Allen Gardiner, missionary</i>	Missionary Societies
7	r Requiem (8.00 a.m.)	The departed
8	Birth of the Blessed Virgin Mary	Friends of All Saints
9	<i>Charles Fuge Lowder, priest</i>	Unity
10		Those in need
11		National Churches Trust
		Ride + Stride event
12	✕ <b>THE 15th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
13	St John Chrysostom	Parochial Church Council
14	<b>Holy Cross Day</b>	Bishop of London
15	St Cyprian	St Cyprian's, Clarence Gate
16	St Ninian, <i>Edward Bouverie Pusey</i>	Unity
17	St Hildegard	Those in need
18		Cell OLW/ Pilgrimage to Canterbury
19	✕ <b>THE 16th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
20	John Coleridge Patteson and Companions	Media and broadcasters
21	<b>St Matthew, Apostle and Evangelist</b>	Christian Discipleship
22	Ember Day	Those to be Ordained
23	v for Unity	Christian Unity
24	Ember Day	Those in need
25	Lancelot Andrewes, bishop, Ember Day	Theological Colleges
26	✕ <b>THE 17th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
27	St Vincent de Paul	Religious
28		The homeless
29	<b>St Michael and All Angels</b>	Healing Ministry
30	<i>Jerome, translator, teacher of the faith</i>	Unity

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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 — the monthly Requiem, 8.00 a.m. this month — there is a book inside church in which you are invited to PRINT the names of those you would like commemorated at this Mass.

v — a Votive Mass



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