



# All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG

[www.allsaintsmargaretstreet.co.uk](http://www.allsaintsmargaretstreet.co.uk)

**FEBRUARY 2015**

**£1.00**

## VICAR'S LETTER

An almost last minute decision took us to Barcelona, a city we had never visited, for our post-Christmas break.

The most famous ecclesiastical building in Barcelona is Antoni Gaudi's La Sagrada Familia. Although I had seen photographs of this extraordinary building, nothing can prepare you for the real thing. Gaudi manages to make Butterfield look almost restrained! I had only seen one of his buildings close up before — the Bishop's Palace in Astorga (one of my stopping points on the Camino — the pilgrimage route to Santiago de Compostela). It's a more restrained effort in neo-Gothic. Restraint is not a word which springs to mind in connection with La Sagrada Familia with its 18 soaring spires and three massive and elaborately symbolic façades.

Like Butterfield, Gaudi was a deeply religious architect. He was motivated by a sense of Catalan identity based on faith, family and culture — one I suspect many of those flying Catalan flags from their balconies and demanding independence from Spain do not share. His intent was to build a perfect house for liturgy and prayer. That was certainly an intention shared by Butterfield.

Butterfield was in charge of the building of All Saints from the outset, Gaudi took over

when the original architect resigned, after falling out with the rich businessman who was funding the project. Given the at-times stormy relationship between Butterfield and Beresford Hope, the leading patron of the building of All Saints, something similar could easily have happened here. Butterfield would remain the architect of All Saints until his death and, it is said, he kept the drawings close by him. Alas, they have disappeared. Gaudi went even further. He began work on the project in 1883 and from 1914 devoted himself exclusively to it. He lived on the site for the last 14 years of his life and is buried in the crypt. Many of his drawings and the models he used in developing his innovative designs and techniques for the project were destroyed in 1936, by rioters enraged at the Church hierarchy's support for the military coup which plunged Spain into civil war and a dictatorship which did all it could to suppress Catalan identity.

The church was to be funded entirely by voluntary offerings and, given the massive scale of his project, it is little wonder that it is still not complete. Next to its spires and façades stand cranes and scaffolding, and our visit was accompanied by the noise of drilling, hammering and cutting of stone, as the work of finishing the exterior continues. So it felt like a noisier version of the restoration of All Saints.

What Gaudi would have thought of the entry charges now imposed, we can only guess. However, they must certainly help with the building costs but almost certainly mean that ordinary folk from the neighbourhood can't just pop in to say their prayers.

The cathedral in Barcelona, a short walk from our hotel, is a more conventional mediæval Gothic church. One unusual and memorable feature is that by tradition geese are kept in the cloister garden (and hens too now). During Christmas and Epiphany, they live alongside the Crib, Shepherds and Wise Men. Our courtyard is not really large enough for poultry and the gulls who spend spring and summer with us provide more than enough noise.

When he heard that we were going to Barcelona, our friend Canon Donald Gray, who was at All Saints on the previous Sunday, insisted that we must travel out of the city to the monastery at Monserrat. This is the spiritual heart of Catalonia and houses the statue of the Black Virgin — called *La Moreneta* — *the Dark One*. Legend has it that the statue was made by St Luke and brought there by St Peter. Less romantic carbon-dating suggests that it was really made in the 12<sup>th</sup> century.

It stands above the high altar and is reached by a stair on which we joined a queue, made up largely of the Japanese tourists with whom we had travelled by train from the city. The monastery has no notices in Japanese, so the instructions not to take photographs were largely ignored — although it has to be said, not only by the Japanese. This slowed the queue considerably as people stopped for photos with the Virgin and Child. Many were equipped with that new tourist essential,

the “selfie pole” which allows you to take photographs of yourself. *La Moreneta* bore it all with the patience one would expect of someone who has been around for centuries and seen worse indignities.

A funicular railway then took us further up the mountain to the site of an old hermitage and we took advantage of the sunshine to walk back down a sometimes precipitous path to the monastery before catching a train back to the city.

All those tourists and photography did set me thinking. La Sagrada Familia, Monserrat and All Saints, all have a sacred purpose and a wealth of architecture, art and symbolism to illustrate it. How much do all those people so busy with their cameras sense that or understand it? These are places built for worship and prayer but how many of those who now enter them have any grasp of that? These are buildings meant to lift our eyes to heaven, to put God not self at the centre of things, but the “selfie” puts us at the centre of things.

In La Sagrada Familia, the surprisingly simple Blessed Sacrament chapel, behind the high altar, is reserved for private prayer. An attendant has to be stationed at the entrance to signal that it is for prayer and not photography.

This suggests something of the scale of the challenge which faces us in using our building to communicate something of the faith. It is not just tourists from very different cultures who may not understand, but many people from our own for whom the culture and language of Christianity is a closed book.

We can do something at one level with educational material but I suspect more will be achieved by people sensing that

a building like ours is not just beautiful architecture or a sort of museum, but a centre of living faith; a place in which people pray and worship and also share a common life. A priest from Barcelona who was at All Saints at Christmas told me the best time to go to La Sagrada Familia is first thing in the morning, before the tourists arrive. I know what he means, the same could be said of Westminster Abbey or St Paul's. But it seemed a pity that we did not see a single priest or religious at La Sagrada Familia and while Monserrat is a monastery, the monks kept well out of sight.

Setting off early in the morning to get to the airport for our flight to Barcelona, I was reminded again that many of those who work around us at All Saints are on their way to work by 7am, so it is right that our doors should be open then and we should be at our work which is prayer.

Yours in Christ,

*Alan Moses*

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## RESTORATION PROGRAMME

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After the Christmas break, work has been continuing apace on the latest phase of our restoration work and we hope that all or most of the lighting and wiring will have been completed and commissioned in time for our service of thanksgiving at a Festal Evensong on the eve of Candlemas (Sunday 1 February). Along with donors to the scheme, the Project Team will be well represented, including the men of Red Electrical Services Ltd, the main contractor and Ironwill (the Blacksmith responsible for the new metal chandeliers), accompanied by family members. We hope that as many as possible of our regular congregation can

join us for the service of thanksgiving and the celebratory refreshments being served afterwards.

It is good to report that contributions to the Appeal continue to come in. **The latest total for fundraising (including loans of £35,000 from the All Saints' Foundation and the All Saints' Club) is £377,700.** The total cost is projected to be £372,000 (£350,000 for the Lighting and Electrics and £22,000 for the Security CCTV and Automatic Fire Detection systems). Although the headline figure has now been achieved, fundraising continues to try to reduce the reliance on loans. Further donations will be most gratefully received and should be sent to:

*The Parish Administrator, All Saints', Margaret Street, 7 Margaret Street, London W1W 8JG.*

Please be as generous as you can and indicate where Gift Aid may be applied as it increases the value of your donation by 25% at no cost to you. Thank you!

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## LENT AT ALL SAINTS

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Pope Francis ruffled some ecclesiastical feathers in his pre-Christmas address to the Curia — the Vatican bureaucracy. He turned the usual end-of-term report into an examination of conscience to prepare for Christmas and beyond. He listed spiritual ills which needed to be dealt with. In this he was doing something which is a major feature of the spirituality of the Jesuit order to which he belongs.

Self-examination, individual or corporate, is not something restricted to any particular group within the Church but should be common to all. This month we begin the season of Lent which reminds us

in the liturgy of Ash Wednesday, **“to take to heart the call to repentance and the assurance of forgiveness proclaimed in the Gospel”**. This is not just so that we can be made to feel bad about ourselves, but so that **“we might grow in faith and in devotion to our Lord”**.

The Pope began his address by saying that the Curia **“is a body that seeks seriously and on a daily basis, to be more alive, healthier, more harmonious and more united in itself and with Christ... always required to better itself and to grow in communion, sanctity and wisdom to fully accomplish its mission... However, like any body, it is exposed to sickness, malfunction and infirmity...”**.

Both these things, the positive and the negative, can be said of any Church body, a Synod or a diocese, even down to a parish like ours.

The Pope’s list of the spiritual ailments which beset an ecclesiastical bureaucracy, and one which doubles up as a royal court, is not transferrable wholesale to parish level, although some of it is: gossip, being concerned with those like us but forgetting the whole, having a proprietorial attitude to the parish. But we can apply the spirit of what the Pope says to a parish. One that **“is not self-critical. That does not stay up-to-date, that does not seek to better itself, is an ailing body.”**

I do not propose to give a catalogue of spiritual ailments which might beset some or all of us in a parish. What I would like to suggest is that in Lent we ask ourselves, if we are a body which seeks seriously and daily, to be more alive, healthy, harmonious, more united in itself and with Christ, seeking to better itself and to grow

in communion, sanctity and wisdom to fully accomplish its mission?

In the Common Worship Baptism service the “Commission” which may come after Baptism itself gives a summary of the Christian life. At Evensong on the Sundays of Lent, we will have a series of sermons based on this to guide us in our corporate and individual self-examination. These will lead up to our corporate renewal of baptismal vows at Easter.

**Lent 1** “Will you continue in the apostles’ teaching and fellowship, in the breaking of bread and in the prayers?”

**Lent 2** “Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?”

**Lent 3** “Will you proclaim by word and example the good news of God in Christ?”

**Lent 4** “Will you seek and serve Christ in all people, loving your neighbour as yourself?”

**Lent 5** “Will you acknowledge Christ’s authority over human society, by prayer for the world and its leaders, by defending the weak and seeking peace and justice?”

One of the senior clerics present at the Pope’s address confessed that it was an uncomfortable experience, and we might expect to have our feathers ruffled too by a searching examination of our commitment to God’s service. But just as a regular medical examination and acting on the advice of our doctor in matters of diet, exercise and lifestyle is good for us, so too the process of self-examination, painful as it may be, will be for our good and that of those we are called to serve.

## LENT STUDY GROUP

The Study Group will meet on Fridays at 11am in the Vicarage starting on Friday 20 February.

This year, at the Sunday Eucharist, the Church is reading St Mark's Gospel. So the publication of Rowan Williams' book "**Meeting God in Mark**" is providential.

The book is based on Holy Week talks given by Archbishop Rowan in Canterbury Cathedral in 2010. It comes equipped with a daily reading scheme for Lent and questions for discussion.

It is published by SPCK and costs £8.99

## THE WAY OF THE CROSS

Fridays: at 7pm (after the evening Mass) starting Friday 20 February.

A weekly devotional service in Lent meditating on the events of Jesus' Passion.

*Members of All Saints may also be interested in these events taking place at St Paul's Cathedral:*

## PASSION AND RESURRECTION A GOOD LENT, A GOOD EASTER

Lent and Easter are the heart of the Christian year. The revolutionary events of Jesus' passion and resurrection are the foundation stones of Christianity, and keeping the seasons when we explore these stories deepens our understanding of its central mysteries. But how can we experience these seasons so that these extraordinary stories reach our hearts and change our lives?

Three of the Church's most senior pastors and teachers will explore the meanings of Lent and Easter, and the

impact they can have on how we live, believe and behave. They will also reflect on their own experiences of the seasons, and offer recommendations for how we can keep them most fruitfully. The evenings will include plenty of time for questions and answers.

### REFLECTION: A GOOD LENT

**Justin Welby**, Archbishop of Canterbury  
Thursday 19 February 6.30 - 8pm

### PASSION: A GOOD HOLY WEEK

**Stephen Cottrell**, Bishop of Chelmsford  
Thursday 19 March 6.30 - 8pm

### RESURRECTION: A GOOD EASTER

**Stephen Conway**, Bishop of Ely  
Tuesday 21 April 6.30 - 8pm

*The events are in St Paul's Cathedral and admission is free. To register for free places go to [www.stpauls.co.uk/forum](http://www.stpauls.co.uk/forum)*

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## LENT APPEAL

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Our Lenten Almsgiving is directed to the support of our Mission Projects, the work of the Church Army's Marylebone Project which works with homeless women in our area, and the Us (formerly USPG) project supporting the work of the **Church in Zimbabwe with those affected by HIV-AIDS**, and the **Bishop of London's Lent Appeal** (details of which follow):

### Lent Appeal 2015: The Bishop of London's Mission Fund

The Bishop of London writes:

*I know that many PCCs will already be planning for Lent and so I wanted to update you on the work of the Bishop of London's Mission Fund (BLMF) and the Lent Appeal.*

*Over the past ten years the BLMF has granted over £3 million in funding to a broad range of over 150 projects across London. It has supported much imaginative work across the Diocese helping our parishes to flourish and to make a real difference within some of the most deprived communities in our city. As they share the love of Christ in practical ways, often filling the gaps left by retreating council and government agencies, so they are also able to share the Gospel and bring new hope and peace in Jesus Christ.*

*The BLMF board has been considering how best to focus its activities within Capital Vision 2020. As a result of these discussions and after consulting with the Senior Staff, the Fund will now concentrate on supporting Youth, Children and Family projects across the Diocese. Concentrating on these vital areas will allow parishes to access funds more easily with more central support and coordination. **Our vision is to fund an additional 20 youth, children and family workers to present the Gospel of Jesus Christ and to serve their communities.***

*This supports one of our key Capital Vision 2020 goals: to double the number of young people involved in the local Christian community. By God's grace and with your help we will invest at least £1 million over the next three years in order to realise this goal.*

*I have long been concerned that so many of our children and young people lack basic Christian teaching and I hope that you will support next year's Lent Appeal to inspire a new generation to follow Christ.'*

**+Richard**

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## NEWS OF ALL SAINTS' PEOPLE

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Two events in December did not make the last issue.

### **P.D. James**

Fr Alan travelled to Oxford to take part in the funeral of Phyllis James, (Baroness James of Holland Park) who often worshipped at All Saints when she lived in London. All Saints even figures in one of her Adam Dalgliesh novels, although the television version was filmed somewhere else. Lady James borrowed the surname of her detective from one of her teachers at Cambridge High School for Girls, Miss Maisie Dalgliesh, who was one of Fr Alan's parishioners at Old St Paul's in Edinburgh. Many years later they were reunited when Phyllis was speaking at the Edinburgh Book Festival.

**Canon Geoffrey White** is still very much with us, and celebrates here at All Saints most weeks. On Saturday 20 December he celebrated the Diamond Jubilee of his ordination to the priesthood with a splendid Mass at St John the Divine, Kennington, where he had been the senior curate. The Bishop of Southwark preached. Friends from All Saints were well-represented in congregation and sanctuary. It was particularly good to see among them our former Parish Administrator Dennis Davis. The Vicar presented Canon White with a print of a drawing of the interior of St John the Divine, Kennington, made by artist Timothy Betjeman.

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## ALL SAINTS YOUNG AND OLD

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On Sunday 11 January we were able to congratulate **Margaret Spencer** on her 90<sup>th</sup> birthday. After Fr Alan had presented a bouquet of flowers, Margaret told us how she had first come to All Saints by accident, after a visit to the dentists. She arrived just in time to hear the choirboys sing Evensong. She would later meet Patrick and they would be married here, as was their daughter Sophie, who was with her mother that morning. Margaret has probably been worshipping here longer than anyone else in the congregation.

At the other end of the age spectrum, on the same day, **Jennifer Snapes** of the choir brought her new son, Jonathan Henry James to church for the first time. So, all in all, a delightful day.

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## MUSIC FOR ALL SAINTS AND ALL SOULS

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At a recent Diocesan Synod, our Diocesan Registrar, Paul Morris, told Fr Alan that he had discovered that the last music his father had been listening to before his recent death, was the choir of All Saints singing music for All Saints and All Souls. What an appropriate way for a Christian to go.

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## CHRIST CHURCH ST LAURENCE CHOIR

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Christ Church St Laurence in Sydney is one of those parishes around the Anglican world from which we get a steady stream of visitors. Fr Michael Bowie was also its Rector for a time. So it was good to be able to welcome to All Saints its choir who were

on their summer holiday tour of Europe. They had been singing the daily services at St Paul's Cathedral. They came to us on Saturday 10 January to sing at the First Evensong and Benediction for the Feast of the Baptism of Christ. Some thirty singers filled up both choir and clergy stalls. The organ was played by our good friend Peter Jewkes who is their organist at home. The next day, the choir went to sing at St Michael's, Bedford Park. Fr Michael went with them to preach. They were then going on to sing in Brussels and Notre Dame, Paris.

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## GIFTS

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We have been rather sparing in buying vestments and other liturgical equipment for a good long time. In the days when our finances were a good deal more parlous, the then treasurer, John Hanvey, had a very strict policy of not spending money on what he called "frocks for vicars". However, a church like ours uses its vestments a lot and inevitably they wear out. Our best sets have been restored, thanks to the generosity of individuals, but we are deliberately not using the best gold and white sets a lot because, in spite of restoration and being very heavy, they are still quite fragile. Many of our weekday sets are in a parlous state. We have managed to acquire some for nothing in recent years to fill the gaps, but others are in need of replacement. Some funds have been accumulated in recent years for this purpose and we are making a small number of purchases which will improve our stocks.

Christmas brought the gift from an anonymous donor of a brass altar missal stand to replace the rather scruffy wooden one we have been using for many years.

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## CHRISTMAS AND EPIPHANY PAST

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It seems strange to be writing of Christmas and Epiphany in February, but the deadlines of a monthly Parish Paper mean that we cannot always be up to the minute.

Carol singing around the Parish, organised by the Mission Committee, raised the highest ever total of £185 for the Church Army Marylebone Project. We are grateful to **Ian Lyon** for acting as our choir director and to Theresa Moses for the welcome and warming refreshments for the singers, including friends from St Giles in the Fields, in the Vicarage afterwards.

We now have two regular Christmas carol services. The choir sang the Festival of Nine Lessons and Carols on Monday 15 December and we had our shorter lunchtime Carols and Blessing of the Christmas Tree on Monday 22 December. Both were followed by mulled wine and mince pies. This year there was no room in church for the Christmas tree, so it was placed in and welcomed visitors to the courtyard. We are grateful to the electricians who took time off from the lighting project to put it up. We also had to manage with our Crib figures and no Crib this year because of the cramped circumstances.

The Christmas holiday period seems to be effectively almost a fortnight these days and so many of our regular congregation leave London to be with families elsewhere, that we can seem much reduced in numbers. This year however, we had good congregations at both Midnight Mass and on Christmas

Day. It is encouraging to see how the Christmas Day congregation has grown steadily over recent years. There was a time when it was so poorly attended that serious thought was given to abandoning it!

On the First Sunday of Christmas, we said farewell to **Pauline Makoni** before she went home to Zimbabwe to her new job as head of Arundel School.

At Epiphany our preacher was the **Very Revd Martyn Percy**, the Dean of Christ Church, Oxford. Epiphany is one of the feasts which is often transferred to the nearest Sunday these days, so it is encouraging that we again had a very good congregation. **Christopher Waterhouse**, one of our servers, who is now the Canons' Verger at Christ Church, and the Dean's Verger came too.

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## CANDLEMAS THE PRESENTATION OF CHRIST IN THE TEMPLE

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**Sunday 1 February, 6pm** — Festal Evensong and Benediction, The Eve of the Presentation of Christ in the Temple (Candlemas) — Thanksgiving for the Completion of Phase 4 of the All Saints' Restoration Programme and appreciation for the contributions of so many generous donors to the cost of the scheme. The musical offering will include Canticles from Stanford's *Service in G*, Wood's anthem *Hail, gladdening Light* and the *O salutaris and Te Deum* set by Martin Bruce. Refreshments will be offered after Evensong and there will be an opportunity to meet many of the people who worked on the Electrical Renewal Project. **Preacher: The Vicar, Prebendary Alan Moses.**

**Monday 2 February, 6.30pm** — **PRESENTATION OF CHRIST IN THE TEMPLE (Candlemas)**, Procession and High Mass. Music includes: *God is light* by Harry Bramma and *Missa super 'Sancta Maria'* — Händl. If you cannot be with

us on 1 February, celebrations of the new lighting of the church will continue at the Feast of Candlemas. **Preacher: The Revd Dr Will Lamb**, Vice-Principal of Westcott House.

## **HPH 2015: Thinking for Today's World**

***Why does inequality continue and seems to be increasing and what can Christians do about it?***

70 years ago the government agreed that citizens should be provided with adequate income, health care, education, housing, and employment. In return for a weekly national insurance contribution, benefits would be paid to people who were sick, unemployed, retired, or widowed. Many argue that the austerity measures of the last years are undermining these principles.

**This year's HPH Lectures explore these issues.**

Tuesday 10 February

### **Inequality: What can we do about it?**

Most know that inequality is getting worse, but not many know how we can tackle it. This talk will focus on what we should be fighting for to ensure greater equality.

**Dr Falza Shaheen**

**Head of Inequality and Sustainable Development at Save the Children UK**

Tuesday 10 March

### **Rethinking Disability**

Tuesday 14 April

### **The Church, Usury and Redemption**

Tuesday 12 May

### **Faith and Poverty in Diverse Britain**

Tuesday 9 June

### **Homelessness and the 3 Faces of Poverty**

*All lectures will be held at **Hinde Street Methodist Church, London W1***

*Starting at **7.30pm***

*Admission is free and all are welcome!*

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## WALSINGHAM CELL

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**Friday 6 February, 6.30pm** Low Mass with Hymns followed by *Beata Maria in Templo* — reflections on the iconography of Mary in the Temple, an address by **Fr Kevin Morris**, Vicar of St Michael's, Bedford Park. The evening will conclude with light refreshments.

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## POETRY TEA

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**Sunday 1 March 3pm, at Pamela's.** All welcome. Please bring Poetry or Prose on the subject of 'Love'. To accept or to find out Pamela's address please speak to Pamela or Sandra in the courtyard or ring

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## SERMON PREACHED BY THE VICAR, FR ALAN MOSES, at ADVENT 3 EVENSONG, 2014

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**Readings:** Malachi 3: 1 - 4 and 4;

Philippians 4: 4 - 7

*"He will purify the descendants of Levi, and refine them like gold and silver, until they offer pure offerings to the Lord in righteousness."* Malachi 3: 3

Malachi is the last book of the Old Testament. Its ending seems incomplete; looking for something in the future. For Christians that something more, its completion and fulfilment, is found in Jesus Christ.

In the New Testament which bears witness to him, the "messenger" foretold by Malachi is taken to refer to both John the Baptist and to Jesus himself. This is reflected in the way the opening verses of our reading are used in the Eucharistic lectionary:

- In Advent when it is linked with the Baptist.
- At Candlemas, the Feast of the Presentation, when it is applied to Jesus,

Sandra on 020 7637 8456 leaving your name and 'phone number. *Cost £6 towards the All Saints Restoration Appeal.*

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## UK and FOREIGN STAMPS NEEDED

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We are sometimes asked if anyone still collects stamps in aid of charity. Dr Yvonne Craig advises us that UK and foreign stamps can be sent to:

Paul White, 5 Raasay Gardens, Newton Mearns, Glasgow G77 6TH.

Paul is a member of the Christian NGO Release, which supports Canon Andrew White's work in Baghdad.

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the Lord who suddenly comes to his temple, not in power and majesty but as a child in the arms of his mother.

The two are not unconnected:

- John preaches a call for repentance to prepare for the coming of the Messiah.
- Old Simeon in the Temple tells Mary and Joseph that the firstborn they present to the Lord is "**set for the fall and rising of many in Israel**".

Malachi gives no information about himself. No potted biography appears on the dust cover to help us. His name simply means "messenger". It's likely that he was a Levite, a member of the priestly clan. He writes after the return of the exiles from Babylon to Jerusalem. The temple has been rebuilt and its worship and sacrifices restored. But all is not well.

The book has an argumentative character. It is a series of debates between God, or

the prophet speaking on his behalf, and the people of Jerusalem.

The people doubt God's justice. Their piety has produced neither punishment for their enemies, nor prosperity for themselves: the worst of both worlds. But their challenges to the prophet — and so to God — smack of self-righteousness. They seem unaware that their compromised worship, marital infidelity and social injustice dishonour God.

They want the Lord to come, because they think he will be on their side. But Malachi reminds them that divine judgement rarely meets human expectations — it is often as much a judgement on those yearning for it as against their enemies. When the Day of the Lord comes, the prophet warns them, all will be found guilty and deserve punishment. God's judgement will fall swiftly on the perpetrators of social injustice: those who oppress the weak — hired labourers, widows, orphans, the foreigner.

So, Malachi the priest is also a prophet. But aren't priesthood and prophecy opposed to each other? This is certainly the way that much Christian, especially protestant, thought has seen things.

- Priesthood is seen as traditionalist, conservative and corrupt — pre-occupied with liturgical correctness and clerical status; with sanctuary-bound religion and policing the rules.
- Prophets speak the truth on behalf of God to a people who have grown complacent or corrupt, forgetful of their call and neglectful of the demands of the covenant.

But the ministry of priests was not just offering sacrifices. They interpreted and taught the Law to the people. So priests

could sometimes be prophets too; stirred to call for reform by what they taught. Malachi may be a priest but there is no special pleading on behalf of the priesthood: quite the opposite in fact. The whole nation needs spiritual reformation, but God will start with the priesthood. The one who comes “**will purify the descendants of Levi**”.

So we read Malachi, not just to prepare for John the Baptist and Jesus, but because the Church, the people of the New Covenant, just as those of the Old, stand in need of purification. The Church has to be *semper reformanda* — always being reformed; purified of its complacency, compromise and corruption. When reform and renewal in the life of the Church become necessary, it must often begin with the clergy.

Pope Francis has embarked on a campaign against clericalism and careerism in the Roman Catholic Church. Ambitious ecclesiastical bureaucrats, I'm told, now fret that rather than climbing the ladder of promotion, they will be despatched from their Vatican or diocesan office desks to be the parish priest of 'Our Lady of the Godforsaken'. Bishops and other pastors should have about them, says the Pope, “the smell of the sheep”.

In our own Church things seem to be going in a different direction. A radical overhaul of the structures of the Church of England is being proposed in the report of a review group chaired by Lord Green. Talented potential leaders, with growing and healthy churches, are to be identified, given special training on a sort of MBA course for church leaders and then fast-tracked to leadership in the Church.

This is the kind of report that often gets labelled “prophetic” or “radical and innovative” — if only by its authors. Those

who question it are likely to be labelled as complacent and conservative — “priestly” in other words!

When I first heard talk of it in a speech by a bishop at an exciting gathering called the Intra-diocesan Finance Forum, it did not sound much like shepherds smelling of the sheep. I hoped that a “*Dragon’s Den*” or “*The Apprentice*” approach, would not neglect such matters as prayer and spiritual discipline, pastoral care, and study of the scriptures and tradition — or our latter state might turn out to be worse than the former. But I thought: “Don’t jump to conclusions. Give it the benefit of the doubt.” **“Let your gentleness be known to everyone”**. (Philippians 4: 1)

Now, having seen a review of it by the Dean of Christ Church, Oxford, Dr Martyn Percy, who has just moved from running a theological college, I suspect that I was too optimistic.

The report, he says, is not rooted in theology or spiritual wisdom. **“Instead, on offer is a dish of basic contemporary approaches to executive management, with a little theological garnish.**

**“A total absence of ecclesiology,”** (that’s theology of the Church), **“flows from this.”** So, will people be taught to lead and manage an institution without knowing what it is or what it is for?

Senior leaders are to be equipped with a toolkit of organisational skills. But there is no mention of how this fits with the primary calling of bishops to be **“shepherds of Christ’s flock and guardians of the faith of the apostles. Or what the implications for public ministry might be if bishops now move from being chief pastors to chief executives... there seems to be no**

**space for the bishop as scholar, evangelist, contemplative, theologian, prophet, or pastor. Or scope for senior church leaders who might be visionaries, risk-takers, and pioneers.”**

The Church, as Dr Percy says, is a large and complex organisation — the Diocese of London alone is one of the largest charities in the country — and good management is important — although much of that should be the business of lay people, not just the clergy.

In my training for the priesthood — which combined academic excellence and spiritual rigour — for which I remain grateful — I was taught little or nothing about how to run a church, let alone how to grow one. Those are gaps which need to be filled — but not just for a clerical elite.

The Green Report also talks about **“leadership”**. Again, I am not opposed to this in principle. The parish clergy of the Church of England are appointed to serve their parishes, not just to be private chaplains to congregations but to lead them in mission. In a consumerist culture that can all too easily be forgotten. Congregations can resent the time their priests may spend on matters which do not serve their immediate needs; on people who don’t belong. Perhaps too many clergy have been ordained who have been incapable of, or even interested in anything more than being a provider of religious services to a small group of people waiting to die. Faced, as we are, with the challenge to re-evangelise our country, clergy and others need to be equipped for the task of making new disciples; not just looking after the old ones. These may not be much interested in being disciples — in continuing to learn — themselves — much less in helping others to do so.

But I am wary of those who tell the Church it must learn from the business world. Would that be the world of banking with its recent history of institutional dishonesty, greed and recklessness; the world from which came the Revd Lord Green, the chairman of the body producing this report? Would it be the world of bullying macho-management? Or that of ever-increasing pay differentials with little relation to performance? Will we move to performance-related pay and bonuses?

When I get fed up with this kind of talk at ecclesiastical gatherings, I sometimes suggest that we translate the word ‘leader’ into German — in case you have forgotten, it’s *der Fuhrer* — and then think about it in silence for a while. Alas, some of my colleagues have so little sense of history that they have no idea what I’m getting at. Devotees of this kind of thinking are often, without knowing it, disciples of Henry Ford who thought “history is bunk”. But those who ignore the lessons of history are often doomed to repeat its mistakes.

Dr Percy points out that the report talks about leadership but does not define what it means. It **“shows no evidence of having solicited the views of the led. Or of former church leaders”**. The Dean concludes acidly that: **“The executive managers already know what they are looking for in preferment** (that’s Church of England-speak for promotion) — **folk like themselves”**.

**“The text focuses on training people for management tasks that the review group might take as givens. No different models of leadership are discussed, such as servant-hood, collaborative ministry, or pastoral care.”** If we don’t have a proper theological definition of leadership, a secular one will fill the gap.

If we are to have such a superclass of ecclesiastical managers and entrepreneurs, my anxiety is that they will be neither priests nor pastors, preachers nor teachers, prophets nor evangelists, but careerists too busy with management and strategy to say their prayers, (too busy in the office to say the office), to study theology, prepare sermons, visit the sick, hear confessions, minister to the dying or bury the dead and comfort the bereaved, or to read the signs of the times. Would they have time for the people who are never going to be a success in this world — the kind of people Jesus seemed to spend a lot of his time with? Would they smell of the sheep?

And if the strategy fails, as strategies often do, or if they don’t meet the strategic targets set for them and are dropped from the course, or are asked to resign from the diocese or deanery they have been fast-tracked to, what will happen to these no-longer-so-super-clerics?

Well, if they turn up in the confessional here, I might try to comfort them with the thought that John the Baptist, to whom crowds had flocked, ended up having his head chopped off. And Jesus was so successful that he managed to go from congregations of four or five thousand to only twelve at his last service — and one of them left in a huff — three at his last prayer meeting — and they kept falling asleep — and in the end had only his Blessed Mother, the Beloved Disciple, Mary Magdalene and a few other women standing by his cross — less people than there are here tonight!

I think we can assume that neither would have made it to a senior appointment in the Church of England.

Now these are not excuses for a culture

of failure, despair or inertia. (Pope Francis is after all sorting out the tangled administration and finances of the Vatican as well as combatting clerical ambition and arrogance.) But they do remind us that faithfulness to our calling as priests and people is about something more than management and organisation.

Like Malachi, we must look for the renewal of priesthood and Church. If Church and world are to be “**an acceptable people**” in his sight, then we must pray to Christ, as we do in today’s Collect, for the “ministers and stewards” of his mysteries.

Organisation and management will have a necessary part in that stewardship, but they will be ‘nothing worth’ unless undergirded by lives modeled on and united with the self-giving love of Christ.

The Book of Malachi is an argument with God’s people; one which looks forward in hope to something better. If this report sparks an almighty row, a serious argument, about the Church’s ministry and leadership, then some good may come of it; even if more by accident than design. But the judgement of God often comes in ways and at times we do not expect.

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**SERMON PREACHED BY FATHER JULIAN BROWNING  
AT EVENSONG on the SECOND SUNDAY OF EPIPHANY  
at the start of the WEEK OF PRAYER  
FOR CHRISTIAN UNITY, 18 – 25 JANUARY 2015**

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Today begins the annual Week of Prayer for Christian Unity. And every year, when this week comes round, I find it leaves me entirely unmoved. But perhaps I’m using an old model for Christian Unity, and maybe you are too. Christian Unity was always seen in terms of a business merger. We would field our best team in the hope of making the world a little more Anglican, and they would summon theirs, and after months of talking and many air-miles, an optimistic report would be published indicating partial agreement on the meaning of religious words. Now I’m sure this was all good work, but it was very clerical, and had nothing whatsoever to do with everyday life. Nor were these moves towards Christian Unity very successful, though there was a minor foray among the Lutherans and yet more meetings with the Methodists. But I don’t think that Anglicans, in all conscience, can dare to make such approaches these days, because our own Church is irreparably

divided, more now than ever, on matters of faith, order and ministry. If we divide our own Church, how can we expect to unite with others? We need realism here, not false optimism.

One way to revive the cause of Christian Unity is to stop talking, and start doing. This is what happened here a few weeks back, when we accepted an invitation from the Jesuit Church at Farm Street to sing Anglican Evensong. We brought what we were proud of, and we were received with gracious hospitality and fellowship. Somehow our separateness no longer mattered. Why was that evening such a success? I think it was successful because we allowed union with God to underlie the event. Union with God is not something we achieve; rather we surrender to it. That’s why the evening went well. We weren’t trying to achieve Christian Unity. The Unity was there already, at a much deeper level, God’s faithfulness to

all of us. It found us, that deeper Reality, and we surrendered to it, without knowing consciously what we were doing. As Paul wrote to the Corinthians, *'When I am weak, I am strong'*. That's the Christian way. The arguments, word games and rivalries of tribal Christianity lead not towards unity, but to conflict and further division. After all, our religion is one about dying to self. We have to let the words and ideas go.

So how can we recast Christian Unity in a shape which does justice to its importance, the Gospel injunction *"that they might be one"*? Let me put a few ideas to you, so that you can come to your own understanding of what a Week of Prayer for Christian Unity could possibly be. Unity is not uniformity. The unity of God is reflected in His Creation, which delights in variety; no two persons are the same. Uniformity can not be imposed on the world, nor on the Church. When we see difference, conflict and confusion, the natural human reaction is to clamp it down, stop the noise, enforce the rules, but it doesn't really work. There's a dark side too, when to our surprise (for we thought we were rational beings) we find in our own emotions, moods, and feelings, a sort of fearful and destructive anger that things are falling apart. Our security is really threatened; the disunity out there becomes the discord in our minds. What then? Maybe sometimes we have to observe a situation without trying to change it. This is a contemplative stance, just seeing things as they actually are, accepting what is. Maybe we were hoping for uniformity, when all the time we are being called to find unity elsewhere, at a deeper level.

Christian Unity is not just about finding solutions to denominational division. The terrorism in France, the destruction of

churches in Syria and Iraq, the rise of a demented fundamentalism, call Christians to unite with people of all faiths and none, simply to defend civilisation wherever it is threatened by barbarity. This is an example of unity at a deeper level, which helps us too to rise above our little local difficulties, because we discover that we are not on our own anyway. We are caught up in something greater than our minds and imagination can grasp, and that 'something greater' is God. God draws all humanity, not just us, into a unity. Remember the word ecumenism. It comes from the Greek *oikia*, meaning house or home. God calls each of us home, to himself. And when we are able to put our own fears to one side, including our fears of other Christians who don't think as we do, or don't like us, if we can do something about that, then we can respond to God's call to unity, we can respond from the heart, sincerely, united within ourselves, for the Spirit of God lives in us, working for the redemption of every one of us, whoever we are, and however we might be labelled. So let's take Christian Unity to the next level. It's not about suppressing denominational difference. It's about all the boundaries, cultural, ethnic and political, which keep us alienated from each other. After all, what matters to God, if I dare ask that question? I don't think God is for one moment as concerned about our religious differences as we religious people are. Jesus doesn't talk about that. But he does say, Love your neighbour as yourself. God is in all things. That is Unity.

So the way to get through the Week of Prayer for Christian Unity is to take the big picture seriously, and to be humorously observant of the little differences and even of those weighty historical divisions which still oppress us. As Henry Chadwick said: *'A church that has lost its memory is most*

to be pitied'. Differences are not to be glossed over. I remember strolling over to St Augustine's, Kilburn, one Sunday evening for a comforting Evensong and Benediction. To my consternation it wasn't E & B at all; it was to be a walk of witness with the Roman Catholics through a no go area of Kilburn. As we followed our cross through the grim tower blocks, between the rival ethnic gangs hanging out on the pavements, past the burkas and the betting shops, in the gloom a voice rang out, directed at the Roman priest, and the voice was clear and Irish, and she said: "*What are you doing with those Anglicans, Father?*"

I wouldn't expect to have Christian Unity in any other way.

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## 100 YEARS AGO

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*Thinking of Lenten rules, the Vicar wrote:*

"Our usual Lent won't do this time. Indeed, we have been keeping a large part of our usual Lent since last August. No rules are needed against amusements and parties and luxuries. We do not need to be reminded to limit our expenditure to what is really necessary and to give what we can in alms. The circumstances of the times have withdrawn from us most of what Lent is designed to withdraw us. We are already set free to what the Church bids us do in Lent — to fast and pray."

*Fr Mackay was a great devotee of the theatre and one of the consequences of the war which concerned him greatly was the decline in attendances.*

"And now, I propose to shock you!

"Do not make a rule against going to concerts and theatres this Lent. Be free to accompany soldier relatives on leave,

continue, occasionally, to support the artists who are in such difficulties. I am not at all afraid of such a relaxation of your ordinary rule will hurt the spiritual life of any of you.

"My dear friends, we are likely to need all the spiritual, mental and bodily strength we can get in the course of the next few months. Lent is a great opportunity for gathering it. Do not neglect the opportunity.

"I am going to give a set of instructions on the Ceremonies of High Mass, as they are performed Sunday after Sunday at All Saints, in the hope that a little handful of the vast multitude who loudly wonder why the clergy never do this, will come and listen."

*And a hundred years later, the clergy are giving a series of brief talks on the liturgy of the Eucharist after High Mass on Sundays, although they are not limiting themselves to ceremonial.*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 1 FEBRUARY FOURTH SUNDAY OF EPIPHANY

#### HIGH MASS at 11am

*Entrance Hymn:* 415 (T 346;

v 6 Descant — Gray)

*Introit:* Adorate Deum

*Setting:* Communion Service  
'Collegium Regale'

— Howells

*Psalm:* 111

*Lessons:* Deuteronomy 18: 15 - 20  
Revelation 12: 1 - 5a

*Hymn:* 391

*Gospel:* Mark 1: 21 - 28  
*Preacher:* Father Julian Browning  
*Creed:* Merbecke  
*Anthem:* Videntes stellam — Poulenc  
*Hymns:* 299 (i), 374, 498  
*Voluntary:* Allein Gott in der Höh' sei  
Ehr, BWV 664 — Bach

## **CHORAL EVENSONG & SOLEMN BENEDICTION at 6.00pm**

**First Evensong of the Presentation of  
Christ in the Temple (Candlemas)  
Including the Dedication of All Saints'  
New Lighting Scheme**

*Psalm:* 118  
*Lessons:* Haggai 2: 1 - 9  
Revelation 21: 22 - 22: 5  
*Office Hymn:* 156  
*Canticles:* Service in G — Stanford  
*Anthem:* Hail, gladdening Light  
— Wood

*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 401  
*O salutaris:* Martin Bruce  
*Te Deum:* Service in B minor — Noble  
*Tantum ergo:* Martin Bruce  
*Voluntary:* Mit Fried' und Freud' ich  
fahr' dahin, BWV 616  
— Bach

## **MONDAY 2 FEBRUARY THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS)**

### **PROCESSION and HIGH MASS at 6.30pm**

*During the Blessing of Candles:*  
God is light — Harry Bramma  
*Processional Hymn:* 33  
*Introit:* Suscepimus, Deus

*Setting:* Missa super 'Sancta Maria'  
— Händl

*Psalm:* 24: 1 - 6  
*Lessons:* Malachi 3: 1 - 5  
Hebrews 2: 14 - end

*Hymn:* 156 (T 288)  
*Gospel:* Luke 2: 22 - 40  
*Preacher:* Fr Will Lamb,  
Vice-Principal,  
Westcott House

*Creed:* (Händl)  
*Anthem:* When to the Temple Mary  
went — Eccard  
*Hymns:* 187, 295, 157  
*Voluntary:* Fiat lux — Dubois

## **● SUNDAY 8 FEBRUARY SECOND SUNDAY BEFORE LENT**

### **HIGH MASS at 11am**

*Entrance Hymn:* 433 (v 6 Descant  
— Caplin)

*Introit:* *Exsurge, quare*  
*Setting:* Missa Brevis — Leighton  
*Psalm:* 104: 26 - end  
*Lessons:* Proverbs 8: 1, 22 - 31  
Colossians 1: 15 - 20  
*Hymn:* 439 (T 257)  
*Gospel:* John 1: 1 - 14  
*Preacher:* Father Michael Bowie  
*Creed:* Credo III  
*Anthem:* Your gentleness, O God of  
grace — Paul Mealor  
*Hymns:* 274, 377, 265  
*Voluntary:* Præludium in F sharp minor  
— Buxtehude

### **CHORAL EVENSONG & BENEDICTION at 6.00pm**

*Psalm:* 65  
*Lessons:* Genesis 2: 4b - end  
Luke 8: 22 - 35  
*Office Hymn:* 54

*Canticles:* Service in E flat (No 2)  
— Wood  
*Anthem:* O thou, the central orb  
— Wood  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 263 (omit \*)  
*O salutaris:* Bach (No 1)  
*Hymn:* 397  
*Tantum ergo:* Bach (No 1)  
*Voluntary:* Trio in D minor — Krebs

*Preacher:* Father Michael Bowie  
*Hymn:* 494 (T 413)  
*O salutaris:* Gounod  
*Hymn:* 389  
*Tantum ergo:* Duruflé  
*Voluntary:* Berceuse — Vierne

## WEDNESDAY 18 FEBRUARY ASH WEDNESDAY

### ● SUNDAY 15 FEBRUARY SUNDAY NEXT BEFORE LENT

#### HIGH MASS at 11am

*Entrance Hymn:* 440 (omit \*; v 6  
Descant Brent-Smith)  
*Introit:* *Illuxerunt*  
*Setting:* Communion Service in F  
— Darke  
*Psalm:* 50: 1 - 6  
*Lessons:* 2 Kings 2: 1 - 12  
2 Corinthians 4: 3 - 6  
*Hymn:* 177  
*Gospel:* Mark 9: 2 - 9  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Creed:* Credo II  
*Anthem:* Des Tages Weihe — Schubert  
*Hymns:* 176 (T 493), 286, 178  
*Voluntary:* O Lamm Gottes, unschuldig,  
BWV 656 — Bach

#### CHORAL EVENSONG & BENEDICTION at 6pm

*Psalms:* 2, 99  
*Canticles:* Service in G — Sumsion  
*Lessons:* 1 Kings 19: 1 - 16  
2 Peter 1: 16 - end  
*Office Hymn:* 54  
*Anthem:* Save us, O Lord — Bairstow

#### HIGH MASS and IMPOSITION of ASHES at 6.30pm

*Entrance Hymn:* 507  
*Introit:* *Misereris omnium*  
*Setting:* Missa 'Emendemus in  
melius' — Palestrina  
*Psalm:* 51: 1 - 18  
*Lessons:* Joel 2: 1 - 2, 12 - 17  
2 Corinthians 5: 20b - 6: 10  
*Hymn:* 449  
*Gospel:* Matthew 6: 1 - 6, 16 - 21  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*During the Imposition of Ashes:*  
In ieiunio et fletu — Tallis;  
Psalm 103  
*Anthem:* Libera nos, salva nos I & II  
— Sheppard  
*Hymns:* 70 (i), 358 (ii), 445

### ● SUNDAY 22 FEBRUARY FIRST SUNDAY OF LENT

#### LITANY IN PROCESSION and HIGH MASS at 11am

*Litany in Procession:* Loosemore  
*Introit:* *Invocabit me*  
*Setting:* Mass for five voices — Byrd  
*Psalm:* 25: 1 - 9

*Lessons:* Genesis 9: 8 - 17  
1 Peter 3: 18 - 22  
*Hymn:* 67  
*Gospel:* Mark 1: 9 - 15  
*Preacher:* Father Michael Bowie  
*Creed:* (Byrd)  
*Anthem:* Salvator mundi I — Tallis  
*Hymns:* 507, 294, 65 (T A&MR 91)

## **CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalm:* 119: 17 - 32  
*Canticles:* The Third Service — Byrd  
*Lessons:* Genesis 2: 15 - 17 and 3: 1 - 7  
Romans 5: 12 - 19  
*Office Hymn:* 60  
*Anthem:* Miserere mei, Deus — Byrd  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 425  
*O salutaris:* 95  
*Hymn:* 382  
*Tantum ergo:* 202

### **Vicar:**

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### **Assistant Priest:**

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### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp  
020 7258 0724  
The Revd Julian Browning 020 7286 6034  
The Revd Neil Bunker  
Mental Health Liaison Chaplain for  
Westminster — can be contacted  
via the Parish Office.

### **Parish Administrator:**

Mrs Dee Prior 020 7636 1788  
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## **Parish Officials**

### **Churchwardens:**

Mr John Forde 020 7592 9855  
Mr Chris Self 020 7723 2938

### **PCC Secretary:**

Jaron Lewis  
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Phone messages to the Parish Office

### **Hon Treasurer:**

Mr Patrick Hartley 020 7607 0060

### **Director of Music:**

Mr Tim Byram-Wigfield  
c/o 020 7636 1788

### **Associate Director of Music:**

Mr Charles Andrews 01580 240575

### **Electoral Roll Officer:**

Miss Catherine Burling  
c/o 020 7636 1788

## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)  
8am and 5.15pm  
Morning Prayer 10.20am  
HIGH MASS and SERMON at 11am  
CHORAL EVENSONG, SERMON and  
BENEDICTION at 6pm.

### **Monday to Friday:**

Morning Prayer at 7.30am  
Low Mass at 8am, 1.10pm and 6.30pm  
Confessions 12.30 - 1pm and 5.30pm  
Evening Prayer at 6pm  
**(Except bank holidays — 1.10pm Mass only)**

### **Saturdays:**

Morning Prayer at 7.30am  
Low Mass at 8am and 6.30pm\*  
(\* First Mass of Sunday)  
Confessions 5.30pm.  
Evening Prayer 6pm.

**On major weekday feasts, High Mass  
is sung at 6.30pm**

## CALENDAR AND INTENTIONS FOR FEBRUARY 2015

1	✠ <b>4th SUNDAY OF EPIPHANY</b>	<b>Our Parish and People</b>
2	<b>PRESENTATION OF CHRIST IN THE TEMPLE</b>	<b>Thanksgiving</b>
3	Anskar, archbishop and missionary, 865	Scandinavian Churches
4	<i>Gilbert, religious, 1189</i>	Religious Communities
5		Unity
6	<i>The Martyrs of Japan, Accession of Queen Elizabeth II</i>	Those in need
7		Parliament
8	✠ <b>2nd SUNDAY BEFORE LENT</b>	<b>Our Parish and People</b>
9		The Homeless
10	<i>Scholastica, abbess, 543</i>	All Saints Sisters of the Poor
11		Friends of All Saints
12		Unity
13		Those in need (6.30pm Requiem)
14	Cyril and Methodius, missionaries, 869 and 885	Europe
15	✠ <b>SUNDAY NEXT BEFORE LENT</b>	<b>Our Parish and People</b>
16		Penitents
17	Janani Luwum, archbishop, martyr, 1977	Church in Africa
18	<b>ASH WEDNESDAY</b>	<b>Observance of Lent</b>
19		Unity
20		Those in need
21		Local businesses
22	✠ <b>LENT 1</b>	<b>Our Parish and People</b>
23	Polycarp, bishop and martyr, 155	Persecuted Christians
24		Mission Agencies
25	Ember Day	Vocations
26		Unity
27	George Herbert, priest and poet, 1633, Ember Day	Parish Clergy
28	Ember Day	St Mellitus' College

