



THE NEWSLETTER

Saint George's Anglican Church,
7 rue Auguste Vacquerie,
75116 Paris

Tel.01 47 20 22 51

Web site: <http://www.stgeorgesparis.com>

SUNDAY SERVICES

8.30 Holy Communion

10.30 Sung Eucharist

(with Sunday School and Crèche) Evensong (as
announced)

Number 104 - March 2015

The Chaplain's Letter from Paris

A few weeks ago I was staying at the great Abbey of Solesmes on the banks of the Sarthe on the further side of Le Mans. I had been invited there by the monks to give two talks to them on Anglicanism as part of their observance of the Week of Prayer for Christian Unity – although we were a week late in the end.

It was at Solesmes that Benedictine religious life was first re-introduced to France after the upheavals of the Revolution and its aftermath: their great founding father was Dom Guéranger, best known for his multi-volume work on the liturgical year, which exists in English translation and of which I have a couple of volumes on my bookshelf. In the Middle Ages Solesmes was only a relatively small priory. There is one rather soft and beautiful eighteenth century cloister from before the re-foundation – as well, of course, as the medieval priory church – now enlarged into an abbey church by the very successful nineteenth century addition of a large monastic choir. But the most visible buildings today are two huge wings of another cloister built in various stages from the end of the nineteenth century, which rise high above the river banks in gothic and granite. A monk told me they were inspired by Mont St Michel and I had to take his word for it. The buildings testify to how the abbey was growing in numbers through that time. But still today it is a large community: there must be fifty or sixty monks at Solesmes. Meal times in the refectory were particularly impressive with long rows on monks down each side of an immense hall – two huge fireplaces at one end (no sign of fire sadly, as it was very chilly) and the abbot sitting alone at the other end for his meal on a dais; guests and novices were in the middle. Since its foundation Solesmes has also founded many other abbeys that are in its 'congregation': twenty-four abbeys for monks and eight for nuns, spread around the world, all under the abbot-president of Solesmes. The whole community was exiled from France from 1901 till 1922 under the anti-religious laws of the time, and took refuge founding Quarr Abbey on the Isle of Wight, which remains one of the abbeys of the congregation of Solesmes to this day.

Before I had left Paris, Jane Saint-Sernin of St George's, who knows many things, had mentioned that the French philosopher Simone Weil had discovered George Herbert's poetry whilst she was staying at Solesmes. So I duly Googled that fact up in my preparation. My small link with the community comes through Dom Patrice Mahieu, osb, a monk of the abbey, who did his doctorate comparing the theological method used in the Roman Catholic-Orthodox dialogues and that used in the ARCIC process. I helped in a minor way with some books and conversations, and went to hear him defend his thesis when his work was completed. So after lunch at the abbey and after the office of none I went to have coffee with the abbot and his monks in what I suppose is their recreation moment – and we had a lively question and answer session, the monks crowding around. After vespers, I gave a more formal lecture; Dom Patrice had said I had free choice but that most of the monks wouldn't know too much about Anglicanism. So I am afraid they got a rather banal and basic introduction to that subject but I started with the story of Simone Weil: she stayed at Solesmes for Holy Week in 1938. She died in her mid-thirties and suffered all her life from terrible headaches. In the beautiful plainsong of

Solesmes (the abbey is world-famous for its singing) she found some respite but also in the poetry of George Herbert. In a book later on she recounted her experience at Solesmes. 'Il y avait là un jeune Anglais catholique...le hasard – car j'aime toujours mieux dire hasard que Providence – a fait de lui, pour moi, vraiment un messenger. Car il m'a fait connaître l'existence de ces poètes anglais du XVII^e siècle qu'on nomme métaphysiques. Plus tard, en les lisant, j'y ai découvert le poème...celui qui est intitulé *Amour*. Je l'ai appris par cœur. Souvent, au moment culminant des crises violentes des maux de tête, je me suis exercée à le réciter en y appliquant toute mon attention et en adhérant de toute mon âme à la tendresse qu'il enferme. Je croyais le réciter seulement comme un beau poème, mais à mon insu cette récitation avait la vertu d'une prière. C'est au cours d'une de ces récitations que, comme je vous l'ai écrit, le Christ lui-même est descendu et m'a prise...'

Of course the poem is *Love III* by George Herbert: the work of an Anglican priest. The monks can still point out where in the church Simone Weil was praying when she had this mystical encounter and other visitors have tried sitting in the same spot since in the hope of a similar experience – no luck so far. This last year I have read John Drury's wonderful biography of George Herbert and of this golden period of the Church of England*, so he was sort of on my mind already. The story of this 'conversion' experience of Simone Weil, of Jewish heritage, mediated through the poem of a long-dead Anglican writer in a French Catholic monastery reminds us that ecumenism is not just about ecclesiology, doctrine or systems but also about the spirituality of the lived faith. That was how I introduced my talk and, in fact, that was also my experience of a quite intense time of sharing with the community. In the 1980s the then Archbishop of Canterbury and Pope declared together that, "following the path of ecumenism is not just about the removal of obstacles, it is also about the sharing of gifts." And it is also a much more exciting ecumenism, one might add. Of course, someone might quite reasonably ask if this story has got anything to do with ecumenism: does it matter that Herbert was Anglican? And if it does, is Anglicanism today in any relation to his? Behind this question there lurks a whole nexus of questions. Sometimes one hears the discourse that ecumenism is about finding and valuing the fundamental shared identity of all the baptised who hold the apostolic faith whatever their individual church affiliation – as though the confessional identity of a believer was a sort of superficial layer. And there may be a good deal of truth in this view. But taken too far, it leads to a very dull 'lowest common denominator' approach, that doesn't reflect reality. Our identities, individual and ecclesial, are made up not just of shared generalities but also of specificities. And, in my view, these specificities are not just some top layer but go right to the core of who we are. And the process of sharing with others has to reflect them to capture the richness of human experience, including the experience of the divine – even if that means there are also added complexities.

After my talk we processed in to the refectory for another silent meal with the book of the day chanted above our heads. By the time I left the next afternoon a number of the brothers had drawn me aside to share their work or ideas and one monk left me a letter of thanks on my plate. The guest master said I had made the brothers laugh and that was thought very good. The abbot gave me a last coffee and five books to take home and then I was driven by a monk at white-knuckle speed to the nearest station – along with the prior who had a medical appointment in the nearby town. Of course, I had received much more during my visit than I had given and I had to write five notes of thanks to various members of the community. I had also been to church eight times – even without making it to the five in the morning slot.

Ecumenical work has figured much more in my diary over the last twelve months since Bishop David asked me to be delegate for France. So in addition to my work on the editorial board of the theological review *Unité des Chrétiens*, other duties have come my way. I am the rather lonely, one and only, member of the Anglican delegation to the French Council of Churches, made up (apart from me) of the leaders of the big denominations in France. I am Co-President of the French Anglican-Roman Catholic Joint Committee: we are just about to publish a paper on the daily office to be launched in June at the French Roman Catholic Bishops' offices in Paris and to include Evensong, sung by St George's choir there in the chapel. In November I was the Anglican observer at the Catholic Bishops' Conference in Lourdes and that was an interesting experience: seeing how another church organizes itself and its energies. Amongst other things, they have long-term study projects on: 'Homme-Femme' and the role of women in the organization of the church; also on human relations, the affections and sexuality; the presence of Islam in France; and the challenge of techno-science as it relates to human life. In all, not such a different list to other denominations. For me there was also the experience of a different table of eight bishops at every meal and listening in to their concerns. They were all very gracious in their welcome and, maybe, that was the most fruitful reason for my being there. No-one had warned me that we were put up in the pilgrim hospital. This is a real hospital with medical beds and oxygen sockets etc.: the first night I had Kafkaesque thoughts that while I felt fine going to sleep, maybe I would feel off-colour in the morning. A week later I was in Lyon for the triennial conference for ecumenical delegates from all over France: the theme was 'Communion between the Churches: Communion within our Churches', and involved an honest self-analysis from

different confessions about their own internal tensions: it is not only Anglicans who sometimes have difficulties holding it all together.

In Unity Week I was also preaching in Caen for the unity service for the Diocese of Bayeux-Lisieux and I took the opportunity to reflect on why we engage in this ecumenical work and witness. Of course, there are many reasons one could cite. We go to meet others so that we may learn from them something of their experience of living their baptismal faith: but in doing so we also reflect and discover more about ourselves and our own identity and practice. It is this process that is called 'receptive ecumenism' and it has had a very important role in Anglican ecumenical engagement. It is a way in which our Christian conscience both as individuals and as churches can be enlarged and it means little if it does not lead us to change and to being changed: the constant conversion to Christ. Monseigneur Emmanuel, the Greek Metropolitan, was preaching for the unity service in Paris in the Greek Cathedral, close to St George's. It was the most successful, focussed and prayerful of such services that I have attended over the years. Perhaps I was biased by the fact that our choir provided the musical meditations with the elements of Byrd's Mass for Four Voices sung very beautifully through the course of the office. But Mgr Emmanuel also preached quietly and powerfully: we are at risk of losing the density of our souls, he said. Our ecumenical engagement can, at its best, help us guard against that and inspire the churches in the offering of love to love.

Matthew Hanish

**Apologies for introducing footnotes into the Newsletter format but I can't let the opportunity go by not to recommend this biography. I have become positively evangelical on the subject and I don't normally find it easy to sit and read through poetry. It is fantastic about this period of the history of Anglicanism as well as about Herbert's life and character – and of course his poetry too. Published in paperback last year it will be one of the best ways of getting rid of £9.99 you can find. By the end, it made me want to say my prayers better and be a better person and priest – all in a gentle way. 'Music at Midnight: The Life and Poetry of George Herbert', John Drury, Penguin, London, 2014.*

From the Parish Registers

Holy Baptism

Manon Carmen Bagur	2 nd March 2014
Liam Rakotoarisoa	20 th April
Salomé Soopin	25 th May
Owen Motta	5 th October
Aliénor Ribot	12 th October
Elinor Célie Roger	19 th October
Ryan Spooner	7 th December
Ilann Salomon Rason	7 th December
Henry Zanatta	7 th December

Confirmation & First Communion

By Bishop Edward Holland on Sunday December 7th 2014 at St George's:

Michaëla Andriamady Harilalaina, Giselle Ayala, Ryan Spooner, Esther Wimbush, Bradley Randrianarisolo, Tony Randrianarisolo, Loïck Randrianarisolo, Neil-Matthieu Ramandelina, Frederyk Ravalison, Rojo Rasolofomanana, Chlôé Granville-Matthews, David Granville-Matthews, Saundrine Fernando and Henry Zanatta

Marriages and Blessings

15th March 2014 Jean-Baptiste Rubasingwa and Marie-Claire Uwiragiye

Funerals and Memorial Services

Isabelle Richardson	6 th February 2014
Georges le Moign	2 nd April
Simone Leary	18 th July
Gilbert Berg	22 nd September
Remi Waterhouse	27 th September

Notes and News from Father Matthew

You can read elsewhere in the Newsletter about some of the important events of the last year: our recent parish pilgrimage to Trier; the reflections of Sonia Taylor on the preparation of some of the young members of our congregation for Confirmation and First Communion, which culminated with a marvellous and overflowing service in December; and my ecumenical work this last year. I wanted to write at some length about that as it is often a work that is not too visible to the members of the congregation but is an important part of my job for which St George's gives my time. Of course, it follows a long tradition of ecumenical engagement at our church and not just by the clergy. The Newsletter seemed to be a good place to reflect on it and give you an insight into what it involves – a little reporting back.

You can also read in this edition about our new(ish) Assistant Chaplain, Fr Andrew Bigg, as he introduces himself to Newsletter readers. It has been wonderful to get back to two priests at St George's after a rather long and complicated period surviving with only one. So by the time Fr Andrew arrived we were all eager to welcome him and see him settle into his new home, congregation and city. He moved in last August and started work in September. He was licensed by our Archdeacon, the Venerable Ian Naylor, at a Sung Eucharist on Saturday October 4th. It was good to welcome other clergy at that mass, including his former parish priest from St Mary's, Cottingham, near Hull – as well as a good number of parishioners from there too. Some were even drafted into the choir for the following Sunday. Since then Fr Andrew has already pepped up our life together, giving a couple of Advent talks and organising the Trier retreat, as well as invigorating our ministry to the sick and housebound and our young people and, of course, the week by week ministry of welcome and celebration and preaching – and all manner of other things too numerous to mention.

The start of this year was marked by the terrorist attacks in Paris. It was a strange, fearful and jumpy time in the city, as you might imagine. After the second siege began people did wonder where it would end. And what would be the consequences for the trust and cohesion on which the life of a great city depends. As it happened the Sunday after the sieges ended was the Baptism of Christ and we began the mass with the asperges: the prayer of blessing includes the words, *Drown sin in the waters of judgement, anoint your children with power from on high, and make them one in Christ in the freedom of your kingdom.* That Sunday afternoon Parisians and many others from around the world marched to reclaim the streets. I went on the march too along with a veritable sea of humanity which seemed to wash without end through every street of the capital. The following week saw the start of the sales but there was no heart for it and the whole city seemed to be in state of exhaustion and holed up at home. Since then life has returned to normal more or less: there are more armed soldiers still on the streets; the metro and RER are much disrupted by 'colis suspects'; the Danish Embassy round the corner from church is now surrounded by barricades after the attack in Copenhagen; and there is more bag-checking when entering museums and shops. Many thanks to all those who sent messages of prayer to us here at the time.

Looking further back over the last year, a particular highlight and joy was the Queen's visit for the anniversary of the D-Day landings. She was acclaimed in the streets of Paris with cries of 'Vive la Reine!' which got some Republicans a little worried. Details of her outfits and the various menus at the state banquets were all poured over by the press and television. A few of us were lucky enough to be invited to the Garden Party at the Embassy, which was lovely although the invitees were slightly awed by the royal presence. An equerry had to come round to tell us that it was all right to talk! There was a total breakdown of the 'no photo' rule, though no attempts at 'selfies' as far as I could see.

At St George's the choir has continued to provide beautiful and thoughtful music for our services. Peter Hicks has had to be creative in making do with a rather depleted men's section but manages his resources with unfailing good humour and success. We had a 'choir recognition' Sunday for All Saints and used the opportunity to reflect on the role of music in our liturgy and spirituality and to thank our choir members for their skill and commitment: a generous donor gave champagne for a festive toast to them after mass. Surely the most ambitious choir tour will take place after Easter this year when they fly off to Argentina for various concerts and church services. They have been diligently fundraising to support the plane tickets of the student members: most notably with a great wine-tasting evening this past month.

Nicolas Razafindratsima is now just over halfway through his training with ERMIC for ordination: it is a challenging but satisfying course and we continue to meet once a month for supervisions. The Malagasy masses remain very well supported and scenes of great life and celebration. The congregation in Caen also continues faithfully with the help of Fr Varty and Fr Lloyd-Richards as well as St George's clergy. Yvonnice Bouche has now started his training for Reader ministry there.

There have been two major pieces of work at St George's in addition to those already mentioned. The first concerns responding to the new disabled access legislation in France. Dossiers about how every building that is open to

the public plans to fulfil its obligations under this legislation had to be sent in by the end of last year. Christopher Chantrey did an incredible amount of work in putting together our dossier: it weighed 1.8 kilos at the post office! As you can imagine, our building poses some particular problems. We have done some work but now have to wait on the official response before we can take matters further: this will include, we hope, putting a stair-lift on the back stairs and reconfiguring the toilet block. All this will come at considerable cost, so if members and friends of St George's can continue to support us, that would be much appreciated.

The other piece of work has been the total renewal of our website, master-minded by Michael Hawksley. Please take a look if you haven't been on the site recently. You can now also sign up to get e-mail shots and even follow us on Twitter: apparently details of our Ash Wednesday services were re-tweeted to all forty-six thousand Church of England Twitter followers. Some of these things I don't understand but the website is by far the most important way in which we advertise our presence to potential new members and visitors.

We are now looking forward to our keeping of Holy Week as Lent gathers speed. This year our preacher is the Rev'd Dr Barry Orford and, as ever, we commit ourselves to keeping it as a community of faith and the focus of our liturgical year.

A last reminder that the Friends of St George's mass in London takes place on Monday 29th June at 6.30pm. We are changing venue this year and holding it at the Grosvenor Chapel, 24 South Audley Street, Mayfair. Please come and see old friends if you are able to.

Fr Matthew

Obituaries

Gilbert Berg

Gilbert Berg's funeral mass was celebrated at St George's on 22nd September 2014. Since he was a professional musician, it was especially important to have the choir and to be able to pray the mass through the music of the service: they sang Fauré's Requiem beautifully to a full church. Although he was weakened by age and ill-health his death came suddenly, though peacefully, and Mary was with him the night before. Gilbert was a sort of 'honorary' member of St George's: helping out with the wine bar at the Bazaar lunches and with many of our social events, especially those that involved music. Occasionally we even got to hear him play at St George's in the hall at some 'do'. He was always enthusiastic and supportive of the life of our church, and known to very many in the congregation. He delighted in meeting people and conversation, chatting away in his distinctive Franco-Irish accent. He greeted all with a huge grin and, often unnoticed, was also a wise counsellor to many who turned to him for calm advice and encouragement. Gilbert was principal bassoonist for many years with the RTE Orchestra in Dublin and then, on his return to Paris, worked with the Orchestre National d'Ile de France. Many members of the congregation also experienced his wonderful hospitality at the home in Sèvres he shared with Mary. Our prayers continue to be with Mary and with Christian and Emeline and the family.

Ambassador Gordon Harry Bristol

It was a great shock to hear of Ambassador Bristol's sudden death; and in fact we only found out some time afterwards. It appears that he died on December 3rd 2014 during a visit to Lisbon, Portugal, where his wife Ijeoma serves as Nigerian Ambassador. During his time as Ambassador in Paris, he was a faithful member of St George's. One always knew when he was in the congregation because you could hear, even from the sacristy, his powerful voice joining in the entrance hymn: he was a life-long and staunch Anglican and one of the things he particularly treasured about our tradition was its hymnody. During the time that he and his family were with us he brought many visitors from Nigeria to church too, including several members of the Nigerian hierarchy. He asked us to host the opening celebration of the fiftieth anniversary of Nigerian independence in 2010 – and we had a full church for that Sunday with members of the Nigerian government and other ambassadors and a memorable sermon from Fr Richard Fermer. He was also hospitable with invitations to the annual Embassy celebrations and other Nigerian cultural events. We pray for him and for his family.

Give to St George's and save tax!

French taxpayers can save tax when they give to St George's by cheque or standing order – 66% of what you give each year is subtracted from your income tax bill. (Up to a ceiling of 20% of your income for all charitable donations.) So every 15 euros you give to St George's by identifiable means actually costs you 5 euros. UK taxpayers can also give tax-efficiently to St George's through the Diocese in Europe, after signing a Gift Aid declaration. Fr Matthew and the Office have all the details and more information.

On retreat in Trier

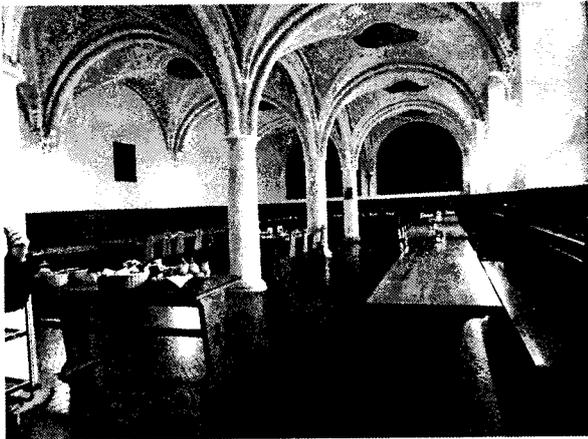
During the middle weekend of February, a 19-strong group of St. George's parishioners travelled to Trier, Germany's oldest city and the former northern capital of the Roman Empire under Emperor Constantine, for a three-day retreat with Fr. Andrew as our retreat conductor. We were joined there by Francis Carpenter of the Anglican Church in Luxembourg, an occasional and most welcome visitor to St. George's.

Trier was an easy TGV ride from the Gare de l'Est, which connected in Saarbrücken with a very comfortable Deutsche Bahn local train along the Saar and Mosel valleys. The rusting industrial landscapes of the Saar soon gave way to verdant vineyards precariously poised on steep slopes above the gently meandering Mosel.

Our home for the two days was the guest house of the Barmherzige Brüder (Brothers of Mercy), a Roman Catholic order founded in 1850 in Trier by Peter Friedhofen, and now active in several countries. Fr Andrew's programme gave us ample time to get to know this fascinating city, with its many Roman remains and medieval buildings, as well as to concentrate on Bible study.

Our two study sessions focussed on the theme of "Temple and Creation". In the first, Fr Andrew talked about the Old Testament, and noted how later scribes had a tendency to order earlier fragments of text according to their own ideologies, in order to make them "fit". The new emphasis on biblical criticism which emerged in the 20th century has led scholars to study which of the generally acknowledged four sources or voices composed which part of the narrative, and why.

Then it was time for *us* to do some work! Fr Andrew invited us to identify, in small groups, the parallels between the creation story in Genesis chapter 1, and the detailed account of the building of the tabernacle in Exodus chapter 40. Each group reported on its findings. Fr Andrew pointed out that the form of the Exodus narratives that we know now are probably largely a product of the Babylonian exile experience, at a time when the Jews were trying to nail down for the exiled community what it meant to be a Israelite.



So the writer of Exodus chapter 40 consciously sought to reflect the order and magnitude of the happenings recounted in the opening chapters of Genesis. In the beginning of Genesis, God created. In the beginning of Exodus 40, God spoke to Moses, His voice being the emanation of all His power, as light was the emanation of all His power in Genesis. As in Genesis God's word creates Heaven and Earth, in Exodus God's word instructs Moses how to create the Ark of the Covenant, the meeting place of Heaven and Earth, where voice and light together form the power at the core of the Holy of Holies. As in Genesis, on subsequent days, God created a firmament (or vault or dome), vegetation, and lights in the sky, so in Exodus Moses installs the curtain or veil shielding the Holy of Holies, a table for grain offerings, and the lamp-stand.

But between the Genesis and Exodus stories, there was a change of emphasis: Genesis presents an above-below distinction, whereas Exodus presents more of a within-without distinction. Certainly, it is tempting to see the Genesis creation story as inspired by Temple traditions.

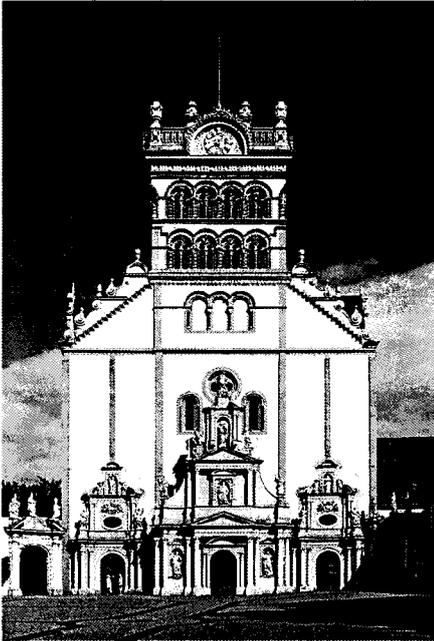
Before the second teamwork exercise, Fr Andrew spoke of the disagreements among the Jews following the destruction of the first Temple as to which direction the project of rebuilding should take, with tension between those communities who were exiled and those who actually remained in the land all along.

He also mentioned the way in which the early Christians tried to reinterpret the whole: Christ as the Temple rebuilt on the "seventh" day, but as a living body, a new creation. The opening words of the Gospel of St. John explicitly refer back to Genesis and Exodus. Many Old Testament ideas were made valid through ancestry and tradition, but in

Christ the new Covenant was established for ever, without reference to ancestry, but by the primacy of faith, as explained in the Epistle to the Hebrews.

Then it was time for group work again, which had us all looking at how Hebrews relates to the rest of the New Testament, and its relevance both to the early Christians and to ourselves. Any differences between "voices" within the New Testament texts are small compared to differences in the Old Testament. We found ourselves reflecting on the difference between faith, a singular, over-reaching concept, a gift from God, versus beliefs – a rather messier means of shaping ideas. Faith is a kind of receptacle in which beliefs can be contained, and indeed some beliefs may leak out and other beliefs may be added.

The rest of the programme allowed participants a degree of personal choice, so Sunday morning saw some of us sharing in the brothers' Mass in the guest house chapel, while others made their way to Mass at the Roman Catholic Cathedral, the oldest in Germany. Either way, we had to get to grips with the liturgy with German - the Latin translation may or may not have been helpful, but at least some of the hymn tunes were recognizable, so we responded in full voice!



Another high point was the visit to the Benedictine Abbey of St. Matthias in the south of the city, further south even than the walls of the 4th century Roman city (twice the size of the medieval city, the line of whose walls is still evident in the line of grassy boulevards surrounding the modern city centre). Behind the vast façade of this 17th-century basilica, reminiscent of Portuguese colonial architecture, there is a thriving Benedictine community which was first founded in about 977. Our excellent guide, Brother Thomas, explained how the community had suffered various setbacks over the centuries, and at times had disappeared completely. It was refounded in 1922 and again after the second World War. In the basilica are the relics of St. Matthias and the tombs of the first two Bishops of Trier, Eucharius and Valerius. Simply being in the calm of the monastery and the beautiful basilica was a deeply moving and memorable experience for many of us.

Christopher Chantrey

LONDON FESTIVAL FOR THE FRIENDS OF ST GEORGE'S

****CHANGE OF VENUE****

SUNG EUCHARIST

Monday, June 29th 2015 at The Grosvenor Chapel 24, South Audley Street, Mayfair at 6.30pm

followed by drinks reception.

If you would like to stay for the buffet reception afterwards, please contact Emma Biaggi who will

have more details nearer the time: biaggiemma@yahoo.co.uk

More details also from St George's Parish Office

Tel: 01 47 20 22 51. e-mail: office@stgeorgesparis.com

Come and see old friends and support our work

Over to you, Emma! After 38 years in the job, former parishioner David Powell is handing over as Secretary of the London Friends of St. George's Paris, to former churchwarden Emma Biaggi.

The London Friends of St. George's Paris was set up in 1972 by Rodney Bennett-England when Canon Greenacre was Chaplain of St. George's, and since then has organized an annual service in London, usually followed by drinks and a dinner. This enables former parishioners now living in England to keep in touch with St. George's, and with old friends from Paris.

David Powell is Parish Clerk and a churchwarden of St. Dunstan in the West, Fleet Street, London, which has very kindly hosted the London Mass for many years. This year, the Mass and dinner will be held on Monday 29th June at the Grosvenor Chapel, South Audley Street, London W1, by kind invitation of Fr. Richard Fermer.

Our thanks to David for his many years of loyal service to the LFSG, and to Emma for taking it on!