



NEWSLETTER ❖ 1ST SUNDAY AFTER TRINITY

Dear friends

While we know that severe problems will remain for society for many months to come, perhaps bringing challenges unknown for generations, the Phase 1 gradual easing of the Scottish Government's lockdown restrictions has brought some welcome relief to many isolated from friends and loved ones. If the occurrences of viral infection appear to remain under control, further easing of Phase 2 will not be far in the future. Although the opening of churches for *corporate* worship is located in Phases 3 and 4 (talking with local ministers, none of us is not sure what the difference between official descriptors like 'extended groups' and 'mass gatherings' means numerically) Phase 2 will support the possibility of reopening the church for *private* prayer.

Vestries/Trustees of Scottish Episcopal churches like ours are being asked to submit their plans for reopening to diocesan bishops for approval. There are risks requiring management and certain conditions will need to be met to minimise those risks - for example:

- providing hand-sanitiser for use before entering and after leaving the church
- providing disposable face-masks for those who do not bring their own and wish to use one
- removing bibles, prayer and hymn books and other paper documents
- removing seating that is hard to cleanse and replacing with a small amount of cleanable furniture located to support social distancing inside the church
- providing signage and supervision of the church while it is open to maintain minimum risk and deploying a 'one in, one out' rule if necessary
- providing a specific cleaning regime after each opening.

Once Phase 2 has been announced, I will have permission to raise these issues with the Trustees and, with them, decide whether we can make a proposal to the Bishop at this stage. What would help in the meantime is an indication from local people who would be willing to supervise the church perhaps for an hour at a time and - we are told - volunteers should *not* contravene official guidance themselves. I do not wish to apply pressure of any kind but an indication of those who are willing to help would enable me to project how often we should propose opening the church each week. Sadly, the instructions are very clear that the church must remain locked during the daily Office and Mass, and any playing of the organ, so as not to provide a focus that could, in principle, overwhelm the basis of Phase 1 restrictions.

If you have questions about the process, I shall do my best to answer them, but would also be pleased to hear from any who are able to help open the church in this modest way, as the first part of our journey back towards gathering and worshipping together as the body of Christ.

Fr Alasdair

THE WEEK AHEAD

The Rector take his regular day off on Tuesday: Morning and Evening Prayer will be placed on the website by kind members of the congregation; Mass will kindly be celebrated at home by the Haselhursts on Tuesday.

Another Zoom meeting (bring your own coffee or tea) is scheduled for **1000 on Wednesday**.

To Join Zoom Meeting at 1000 on Wednesday:

<https://us02web.zoom.us/j/82546386442?pwd=Nklvc005SGINVldDSlJTZEFHalIkUT09>

Meeting ID: 825 4638 6442

Password: 4mkGii

To join Zoom Compline at **2100 on Wednesdays**:

<https://us02web.zoom.us/j/87820265205?pwd=V3dFMFZLRUk0SjBnMEtKRi9KSHdxZz09>

Meeting ID: 878 2026 5205

Password: 2CYC3z

A reminder that, wherever possible, audio recordings of services are being shared on the church website here:

<https://www.allsaints-standrews.org.uk/category/virtualservices/>

Thank you to those providing audio files for various parts of today's Sung Mass and especially to Fr Ian for providing the Homily.

HOMILY FOR TRINITY I

When Jesus saw the crowds, he had compassion for them.

In the name of God: Father, Son, and Holy Spirit, Amen.

'I believe one holy Catholic and Apostolic Church.' So we will be called to sing together in a few minutes' time. *Apostolic*. The word comes from a Greek word, meaning someone who is sent. The corresponding Latin word gives us the words 'mission' and 'missionary'. And we heard in today's Gospel how Jesus chose from his followers twelve apostles, sending them to proclaim the good news of the nearness of the kingdom of God, and to embody that proclamation in acts of mercy.

What does it mean, to be an apostolic Church, a missionary Church, in our day? A question for all times, including the times when things are apparently 'going well', and certainly a question for June 2020, during what the American Franciscan Richard Rohr has called 'The Great Pause', with capital letters. I am indebted to a friend who has been following Richard Rohr's reflections daily online, who told me how struck she was by that phrase. Richard Rohr is even bold enough to call this Great Pause 'God-given.'

I don't intend to tackle the big questions today, but rather the more immediate question: How is Christ calling each of us – you and me – in these days? I am sure I am not alone during this time of lockdown in having rediscovered how much we depend on the Holy Spirit; whose outpouring was so eloquently described by St Paul in that rich and dense passage from this letter to the Romans,

which gave us our second reading today. I've spoken before about a friend who is a part time chaplain to a men's prison. From time to time he leads Bible studies there, and on one occasion, rather boldly, they were looking at the passage in the Acts of the Apostles, which describes St Peter being freed of his chains and led out of prison by an angel. My friend asked the members of the group what they thought about the passage, emphasising that there was no such thing as a 'right answer'. One prisoner said 'Well, the officers certainly have had egg on their faces,' while another said, 'You can't imprison the Spirit.' Indeed not!

During lockdown most of us have been physically cut off from the sacraments, but not from the Holy Spirit. And how are we to be alert to the Holy Spirit day to day? I wish to commend to you one devotion which some of you may well know about already, but to which I was introduced only a few months ago. The devotion to the sleeping St Joseph, which has an important part in the prayer life of Pope Francis. Behind the devotion are the three revelations, made to St Joseph through dreams as described in St Matthew's Gospel. The first was the revelation that the baby in Mary's womb was conceived of the Holy Spirit. The second was the warning to St Joseph to flee to Egypt with the Virgin Mary and her infant son, to escape from Herod, who was seeking to kill the infant Jesus. And then, after the death of Herod, came the prompting of St Joseph to let him know it was safe for the Holy Family to return home.

Pope Francis has a statue of the sleeping St Joseph beside his bed, and sometimes when he has a weighty problem on his mind, he delivers it to the sleeping St Joseph, to the prayers of St Joseph, before he himself goes to sleep; and very often when he awakes in the morning he knows what the way ahead should be. Of course, secular wisdom too knows well that it often makes sense to sleep on a problem, whether an abstract mathematical problem, or something more personal. But there is, I believe, more to it than that, as I learned from experience. Soon after being made aware of the devotion to the Sleeping St Joseph I was thinking about it vaguely one night before I went to sleep. When I awoke the next morning, I had a vivid awareness of something of a pastoral nature which I should do that day, which hadn't crossed my mind before. I followed the prompting and it turned out to mean a great deal to the person to whom I was sent, and indeed to myself as well. Of course to those who still say, 'But that's how the brain works!', I have no answer except those haunting words



set to music by Gustav Holst in his work *The Hymn of Jesus*: 'Those who dance not know not what we are knowing'; and I myself now have a tiny statue of the sleeping St Joseph beside my bed.

And behind it all lies always the compassion of God, revealed in Christ. Compassion. It's a word that echoes through the Scriptures. 'The Lord is full of compassion and mercy' (Psalm 103), and so on. And as we heard in today's Gospel, it was Jesus's compassion for the crowds which led him to send out those twelve first apostles. This coming Friday, eight days after Corpus Christi is kept in many churches, and in particular in the Roman Catholic church, as the feast of the Sacred Heart of Jesus. To Anglican Franciscans, and no doubt to others as well, the observance is known as that of the Divine Compassion of Christ. And so I end with the prayer for that day in the Franciscan Office Book:

Loving God, whose Son Jesus Christ our Lord was moved with compassion for all who had gone astray and with indignation for all who suffer wrong, inflame our hearts with the burning fire of your

love that we may seek out those who have fallen and stand fast for truth and righteousness through Jesus Christ our Saviour.

In the name of the Father and of the Son and of the Holy Spirit, Amen.

Fr Ian Michael

A LOCAL WALK

Our church community combines a wonderful mixture of people from far and wide as well as those who have spent most of their lives in St Andrews. As this article shows, there is a significance of different kinds all around us and it is wonderful to have a little of our communal memory described so lucidly as a route for a short walk starting at All Saints' by a quiet, wise and observant member of the congregation.

From the **All Saints' Church** gate turn north along *North Castle Street* toward the **Castle**. The houses on your right date from the 18th century. The house on the corner of *North Castle Street* and *East Scores* is **Castlegate**, built in 1879. In the centre of the road, at the junction, are the entwined initials GW in stone. These indicate the spot where George Wishart was put to death by burning on 1st March 1546. Wishart was a Greek scholar, thought to be a danger by the Church since the Greek New Testament was in places at variance with the Latin Vulgate. Studies in Germany and Switzerland had led Wishart to adopt some Lutheran beliefs. Wishart was brought before Cardinal Beaton and tried in the cathedral.

Facing you is the **Castle**, originally built around 1200, then rebuilt in 1386 after being sacked in 1337. It was sacked again in 1547 and rebuilt between 1549 and 1555. In the **Fore Tower** facing you is the cinquefoil of Archbishop Hamilton (1555). It was in the **Castle** on 29 May 1546 that Wishart's death was avenged by supporters who murdered Cardinal Beaton.

Below the **Castle** you will see the **Bathing Pool** built in 1904 on a site which had been used for bathing since 1875. Turn right along the *East Scores*. Just past the Scout Hut, at the corner of *East Scores* and *Gregory Lane*, is the site of **St Peter's Chapel**. Nothing remains today, but stones which had been part of the chapel were found there in 1887.

Continuing past *Gregory Lane* you come to **Saint Gregory's** built by Mrs Younger in 1925 to house the fisher people displaced by the building of **All Saints' Rectory** in *North Street*. **Saint Gregory's** was built on the site of a foundry, and ingots and slag from the foundry can still be found on the beach below you on your left. Much of the building beyond **Saint Gregory's**, up to the point where *Gregory Place* joins the *East Scores*, is now sheltered housing built in 1974. It was the site of the **East Infants**, one of the primary schools in the town when I was growing up. The **East Infants' School**, originally called the **Fisher's School**, was built around 1840 for the children of the fishing community. From 1872 it was known as **East End School**, later as the **East Infants**, then after it closed as a school in 1957 it was used as a **Boys Club** throughout the 1960s.

The path bends a little to the right and descends and now the railing on the left is replaced by a wall. At the point where the wall begins, take look over and see the **Protection Walls** built into the cliff. The large stones seen there are part of protective walls dating from 1507, while the wall at the base was built in 1857 and strengthened a number of times since. The **Priory Walls**, now seen on the right as we continue along the path, incorporate material from earlier walls, but were rebuilt in their present form by Prior John Hepburn, who became Prior in 1482. His arms are displayed at various points along the walls. Just before reaching the point where there is a gate through the wall, look at the top of the wall on your left. Two arrows will be seen there set into stones. These date from around 1800 (although they are reset into a much more modern wall). The first arrow points

at the **Bell Rock** lighthouse while the second is part of a mark which showed the direction of the rising sun at midsummer and at midwinter.

Just beyond the gateway through the wall one sees the **Turret Light** tower. This is where Henry Forrest was burnt in October 1533. His crime seems to have been that of possessing a New Testament in English, but it is thought that he confessed being in agreement Patrick Hamilton, and the secrets of the confessional were betrayed to Archbishop Betoun. This point was chosen for the burning so that the people of Angus would see the flames across the water and realise what happened to those who did not conform. Further along the wall we see **The Hunted Tower**, marked by Prior John Hepburn's arms. When this tower was opened in 1849 it was found to be full of human bones and coffins.

We continue along the path until we reach the **Culdee Church - St Mary's on the Rock**. The Culdees began work around 1145, building on the site of an earlier (probably 9th century) church. **The Nave**, nearest to the cathedral wall, dates from this period. The turret in the priory wall at this point is thought to be built on the foundations of the tower of **St Mary's on the Rock**. The part of the church nearer to the cliff edge is **The Choir**, probably originally built around 1145 but then rebuilt in 1240. The base of the high altar is at the east end and evidence remains of a tiled floor. The buildings were destroyed around the time of the Reformation and were only rediscovered in 1860 when a coastal battery was being constructed.

Kirk Hill overlooks **The Harbour**. The building at the top of the slope is the **Signal Station** where the Coast Guard used to be stationed looking out across the bay. My grandfather was the coastguard and used this **Signal Station**. I remember being taken there by him when I was a young boy. He let me look at the moon through the telescopes there - I have been fascinated by astronomy since that time. To the right of the **Signal Station** is a wall through which there is the 15th century **Provost's Doorway** which belonged to the Provost's manse.

We reach the **Harbour** and see in front of us the **Pier**, 290 yards long. The original pier was built of wood but this was destroyed by a storm in December 1655. In the following year a half-length pier was built using stones from the **Castle** - there was a lighthouse built at the end. The pier was repeatedly damaged, and in 1849 the lighthouse was removed. Then, in 1898, a long concrete extension of the pier was built. It was restored only a few years ago. The **Harbour Walls** were built in 1654 with stones from the **Castle**. It was widened and deepened in 1845-46. Try to imagine the time when the harbour was a hive of activity. Fishing boats would be entering and leaving. I knew Harry Stevenson, the last man to make his living as a St Andrews fisherman. Potatoes and grain were exported from here, with the boats returning with coal, iron, paving, and timber. A packet boat ran between the harbour and Leith from 1830 until 1914. The houses and flats were built in 1965-66 replacing flats which had been condemned in 1935. These in turn were on the site of **The Royal George**, which contained two taverns, a malthouse and fishermen's stores.

Walking along *The Shore* away from the harbour, the grass area on the right was the site of the **Gasworks** built in 1835. When I was young my grandfather used to take me there when he went with an old can to get creosote to preserve his wooden hut. The **Gasworks** was demolished in 1964.

At the corner of *The Shore* and *Pends Road* is the **Shore Mill** originally built in 1518, reconstructed in the 17th century, then again in 1964 after the demolition of the **Gasworks**. The exit of the old **Mill Lade**, the Cloacina Maxima, was into the harbour opposite the **Shore Mill**. Passing through the **Sea Yett** or Gate, walk up the *Pends Road*. We see the flagstones which were covering the mill lade still visible to the right of the road. As we continue to walk up the *Pends Road* we see a building on the left which touches the wall. This is **The Hospice** built in 1894. Further up *Pends*

Road, set in the wall on our left, is the **Gateway** of the **New Inn**. The building beyond the gate is **St Rule's** built in 1895-96. The gateway itself was built in 1537 and restored in 1845, then again in 1894. The Royal Arms of Scotland can be seen in the central panel, with the arms of Prior Hepburn in the right panel. Continuing up the road we reach a fork, the main road ahead passing through the **Pends Gatehouse** which was built around 1350. The central arch of the gatehouse, the supports for which can still be seen at either side, was removed in 1837-38. We choose, however, not to pass through the **Pends Gatehouse** but rather take the left fork along the *Nun's Walk*. This walk is named after a ghost.

Walking along the *Nun's Walk*, we are approaching **St Leonard's College** quadrangle. Founded in 1512 by Archbishop Alexander and Prior John Hepburn, the College was an annex to the priory until 1545. **St Leonard's Chapel**, on the north side of the quadrangle, was originally built as the **Church of St Leonard** in the 12th century, but was rebuilt by John Hepburn for the new College. A square bell tower, sited at the west end of the chapel in what is now *St Leonard's Lane*, was built in 1545. Various restorations to the **Chapel** have been carried out, principally in 1910 and 1951. As we stand in the quadrangle with the **Chapel** on our right, the **St Leonard's College** building to our left is the **Bruce Building**, built around 1615 but re-fronted in 1853. Further along the same side is the **Guild Building** of 1655. The University sold the buildings of **St Leonard's College** in 1772 to Professor Robert Watson for £200 and he made it his private home, demolishing the square bell tower of the chapel and he tried (unsuccessfully) to use the chapel itself as a greenhouse. All the buildings, except the chapel (which was retained by the University), were sold to **St Leonard's School** in 1882.

The walk ends in *South Street*, after walking through *St Leonard's Lane*.

Edmund Robertson

HOMILY FOR CORPUS CHRISTI

At the Mass on New Year's Day this year and at breakfast afterwards, we were pleased to meet the Revd Roxanne Campbell, a deacon serving her title in Brechin Diocese. Roxanne joined us on advice from Oliver and Rebecca Langworthy, as she was wanting to receive Communion on the first day of the year. Roxanne subsequently agreed to deacon and preach here on the Feast of Corpus Christi and, with circumstances changed, she kindly fulfilled the second part of that agreement. It's to be hoped that she will be able to come and deacon (and preach) on another future occasion so that we might encourage her at an early stage in her ordained ministry, as she has encouraged us with her perceptive words.



Exodus 16:9-35 Psalm 116:12-19 I Corinthians 11:23-26 John 6:53-58

May I speak in the name of God: Father, Son and Holy Spirit. Amen +

Thin places. So often we hear of physical locations - places of worship, places of great natural beauty and other such - described as 'thin places'. Places where the veil between the natural and supernatural world is said to be almost translucent, the distance between heaven and earth collapses and the heavenly dimension seems nearer than usual.

I have always experienced the Mass to be one such 'thin place'. In our celebration of Mass among our communities of people, I've always had the strong sense that two worlds become one, and heaven and earth touch as we join our prayers and praises with those of the Saints in heaven.

Usually on this Feast of Corpus Christi I know All Saints, and many other communities across the Scottish Episcopal Church would be gathering for Mass. In some places we would process with the Blessed Sacrament.

Perhaps even spend time in adoration and devotion before the Sacrament. Perhaps basking in that thin place as our sense experiencing the presence of Christ.

But, as an act of loving sacrifice, to keep others safe and well, we are not doing this today and indeed many of us will not have physically received the sacrament for many weeks now.

We are holding back. Observing a discipline. Making a sacrifice so that others may flourish.

People are not always particularly good at being sacrificial. Let's rewind our minds back just a few weeks and imagine ourselves in the supermarket.

Most, if not all of us will, no doubt, have been familiar with signage displayed in our supermarkets over recent months. *"To help give everyone access to essential items, this item is limited to two per household"*. The attempt of the retailers to curb the effects of the pre-lockdown panic-buying that seemed to take hold almost overnight. Panic buying that was born from human fear and uncertainty about what might come next.

And it seems this story, the story of human fear leading to selfish greed, is a story repeated over and over.

In our Exodus reading this evening the whole community of Israel has been complaining against Moses and Aaron - the people have been brought out of Egypt, through the Red Sea, and they find themselves with nothing to eat!

So God hears their complaints and He sends Quail and Manna. But this provision comes with limitations - not two items per household, but one omer or two 'quarts' per person. Each individual is to only take what they need.

But, of course we know what happens. The people do not listen to the instruction given, and so some have gathered too much, and some too little.

When given the chance we humans have quite a track record of taking far more than we need, with little regard for others.

Of course, the heart of all of this is fear. The complaints of the community of Israel to Moses and Aaron were no petty grumbings. They were born from a very real fear that they would starve to death. And the panic-buying of a few months ago was born from a very real fear - fear of what was going to happen once COVID-19 took hold.

Fear of scarcity, a fear that leads to a greedy and grabbing mentality where those who can will take more than their fare-share, leaving others without.

In the Exodus story, God intervenes and equalises the portions taken by individuals in the community. But humanity does not learn! Fast forward good few hundreds of years or so to the Christian Community at Corinth!

Once again people have been taking too much. Paul, in today's passage, is responding to some of the behaviour of the people of Corinth, instructing them on how they should conduct public worship. Paul's words are an admonishment - they are a response to the reports that when the people of Corinth have come together as a Church some have overindulged, leaving others to go hungry.

But the apostolic Christian community was and is one in which a spirit of generosity should radically reduce the divide between the 'haves' and the 'have nots'. Paul reminds the community at Corinth that the Lord's Supper is a time when radical equality is realised.

At the altar of the Lord we all receive the same portion and the same grace. We carefully prepare just enough to nourish those present, and to keep a little aside to take and nourish those who cannot be present - those who are sick or housebound or vulnerable. Nothing is wasted and nothing is thrown away. We make provision for those who are unable to be there.

At an online conference I attended recently one of the speakers expounded a theology of care for the environment and for those who are poor which is rooted in this careful Eucharistic practice. She argued that if we treated the rest of the bounty God's creation with the reverence with which we treat the elements of bread and wine that we set aside, then Episcopalians could be among some of the best environmentalists and exemplifiers of social justice. Taking from God's bounty only what we need, ensuring proper and dignified provision is made for those who cannot provide for themselves.

Perhaps the sacrifices that we have made during this time of lockdown, both the sacrifices of not being able to practise our faith as we usually would, not receiving the sacrament, and the sacrifices of less travel and consumerism that have been enforced by lockdown can teach us something in the longer term. When we return to being physically present at our Eucharistic services perhaps we can do so with a renewed appreciation for the radical equality of the Eucharistic table. As heaven meets earth on the altar of the Lord where all are offered the same portion and the same grace, can heaven meet earth also through the loving witness of our actions to protect the whole bounty of God's creation, taking only what we need and setting aside enough for the vulnerable to live with dignity? **Amen.**

The Revd Roxanne Campbell

LECTIONS FOR SERVICES THIS WEEK

<i>Trinity 1 14 June</i>	Mass Exodus 19.2-8a Psalm 100 Romans 5.1-8 Matthew 9.35-10.23	MP Psalms 3, 5 Deuteronomy 10.12-11.1 Acts 23.12-end	EP Psalms 1, 4 1 Samuel 21.1-15 Luke 11.14-28
<i>Mon 15</i>	1 Kings 21.1-16 Psalm 5.1-5 Matthew 5.38-42	Psalms 75-77 Joshua 14 Luke 12.1-12	Psalms 78 Job 13 Romans 7.1-6
<i>Tues 16</i>	1 Kings 21.17-end Psalm 51.1-9 Matthew 5.43-end	Psalms 79-81 Joshua 21.43-22.8 Luke 12.12-21	Psalms 82-85 Job 14 Romans 7.7-end
<i>Weds 17</i>	2 Kings 2.1,6-14 Psalm 31.21-end Matthew 6.1-6, 16-18	Psalms 86-88 Joshua 22.9-end Luke 12.22-31	Psalms 89 Job 15 Romans 8.1-11
<i>Thurs 18</i>	<i>Bernard Mizeki</i> Ecclesiasticus 48.1-14 Psalm 97.1-9 Matthew 6.7-15	Psalms 90-92 Joshua 23 Luke 12.32-40	Psalms 93-94 Job 16.1-17.2 Romans 8.12-17
<i>Fri 19</i>	2 Kings 11.1-4, 9-18, 20 Psalm 132.1-5, 11-13 Matthew 6.19-23	Psalms 95-97 Joshua 24.1-28 Luke 12.41-48	Psalms 98-101 Job 17.3-end Romans 8.18-30
<i>Sat 20</i>	<i>St Fillan</i> 2 Chronicles 24.17-25 Psalm 89.25-33 Matthew 6.24-end	Psalms 102-103 Joshua 24.29-end Luke 12.49-end	Psalms 104 Job 18 Romans 8.31-end

If you don't have your own Prayer Book, the Offices of Morning & Evening Prayer are in the same section as recorded services on the church website. If you'd like to borrow a Prayer Book or any other resources from church, let the Rector know.

GIVING TO ALL SAINTS'

A reminder for any who would like to support All Saints' financially our bank details are:

Bank: Royal Bank of Scotland
Branch: 113 – 115 South Street, St Andrews, Fife, KY16 9QB
Sort Code: 83-26-28
Account name: All Saints Episcopal Church – St Andrews
Account number: 00104363

Treasurer's contact details: Mr Ian Palfrey, 8a Howard Place, St Andrews, Fife, KY16 9HL
01334 472358 treasurer@allsaints-standrews.org.uk

INTERCESSIONS

1st Sunday after Trinity

The Schepps family are grateful for prayer for Megan and her child, both of whom are now out of danger.

IN PARTICULAR NEED

Debbie & Priscilla White, Eleanor Ross, David McLean, Anne Zweers, *Priest*, Amy Cox, Robyn Seenan, Bill Scott, *Priest*, Averil Taylor, *Priest*, Anne Clayton, Judy Cummins, Ian Sadler, Andrew Mate, Graham Kennedy, Robin White, Linda Gallagher

CONTINUING NEED

Lenora Mahoney, Effie Keracher, Jonah & Chris Andrews, Gareth, Jenni & Rosalie Saunders, Ashley & Kathleen Cummins, Charles & Thomas Ware, Ann Noltie, Lawrence Reynolds, Sally-Marie Gardner, Edie, Alice Bullough, Joan Day, Janet Reid, Catherine Rowe, Bill Hyland, Samantha, Steve Scott, Angela Allaway, Cherry Jackson, Lori-Mark Quate

RESIDENTIAL CARE

Catriona, Fiona Ingham, John Shillaker, *Priest*, Marie-Louise Moffatt, *Priest*, Charlie Mather

YEAR'S MIND

14/6 Catherine Stewart Aitken, 1937
15 David Mackie Hutton, 1983, Nancy Gourlay Douglas, 2011
16 Katherine Kennedy, 1941, James Matthew Black, 1996, Nigel Peter Botting, 2011
19 Eileen Phyllis Ryan, 1998

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