

All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG
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JULY 2021

£1.00



THE VICAR WRITES:

Dear Friends,

As we enter the summer months, our minds turn increasingly to the point at which COVID restrictions will be relaxed and our parish's worshipping patterns can return to something which resembles the liturgical life we had before the outbreak of the Pandemic. It looks, however, as though that process will be characterised by considerable uncertainty at nearly every point and that we will need patience as the government and Church make delicate decisions about the pace at which restrictions can be lifted.

It is now clear that restrictions won't be relaxed until the end of July at the earliest. I think we can, however, start to plot out in broad terms when certain things might return, but with the caveat that government announcements could alter those plans at any point.

One key change is the return of the High Mass on a Sunday morning. The important thing here is the removal of the need for social distancing. It is not possible to have a High Mass with the sacred ministers required to keep a two metre distance from one another. If the final restrictions are

lifted in late July — and it is a big if — I would hope we might see the return of the High Mass in August or September. I pray this will be possible, and will do my best to ensure it is, but can't give any guarantees.

A next step is then the gradual re-introduction of a second evening Mass each day. This needs more thought than perhaps appears on the surface. Many of the people who used to attend the evening Mass before COVID will no longer be working in London in quite the same way as they did before; others have moved away; others have got used to attending the 12 noon Mass. We will need fresh people to undertake to support each evening Mass in the first few months so that we know there will be a congregation. I would hope a second daily Mass could be restored some time from September onwards.

A major event on our journey to the “new normal” will be our celebration of the Assumption on Sunday August 15th. We will celebrate the feast with an 11.00 am Mass in the morning, but in the evening we will have a go at our first outdoor procession since the pandemic began. There will be Evensong at 6.00 pm, followed by a

procession of Our Lady through the streets of our parish, finishing back at church with Benediction of the Blessed Sacrament. I hope you will all make a special effort to attend this evening celebration. It is a wonderful way of proclaiming our faith in Jesus Christ joyfully to the world around us, and makes an important statement about the vitality and confidence we have in our parish's rôle in this exciting part of London. There will then be a parish party after the procession in the courtyard. Many people have spoken of wanting to organise the sort of reception we would have had at my collation and induction if such a thing had been permitted, so I hope it will be an opportunity to celebrate the life of our parish together as we emerge into better times.

I hope the coming months will bring encouragement and signs of new life and growth as we emerge from COVID. God has been present with us through the darkest moment of the pandemic we are experiencing, and he will continue to be present as we emerge from that darkness and gradually restore our parish's liturgical, pastoral, and missional life.

Fr Peter Anthony

OPPORTUNITIES FOR THEOLOGICAL FORMATION THROUGH THE NEXT YEAR

I am pleased to have been able over the past few weeks to announce a number of events, talks and study days with guest speakers which will take place over the next year. As we emerge from COVID restrictions, these are an opportunity for us to grow in our understanding of the Christian faith and meet in person to learn together.

A theological study day will take place at All Saints' this Autumn on Friday October 29th entitled, “*Ravenna: the history of a city and the art of theology*”. It will be focused on the theological, historical and artistic treasures of the city of Ravenna. It is timed for the Friday before the All Saints' Festival, and I hope it will add an extra dimension to the keeping of

our patronal feast. My aspiration is that this could become a regular event each autumn.

I am very pleased indeed that Professor Judith Herrin has agreed to come to be our key note speaker at this event. She has in the past year published an excellent history of Ravenna (reviewed elsewhere in this edition of the Parish Paper) which has garnered outstanding accolades and prizes. She will take a historical view of the day's subject in her address to us. We will also welcome Fr Anders Bergquist, Vicar of St John's Wood, who will explore some of the Christological debates which characterised so much of the city's history. I also will be offering a lecture based on recent research I have undertaken (and which will form part of a book to be published next year) into the way in which biblical narratives were received and interpreted in some of the city's famous mosaics.

Ravenna is a place of such extraordinary cultural and theological riches that I am hoping this study day will act as a spring board for a parish pilgrimage to Ravenna next spring or summer (i.e. 2022). Details are a little hazy at the moment, but I will sort out dates and costings over the coming weeks and aim to have a pilgrimage package to offer people by the end of the summer. I hope this study day will pique your interest in visiting one of Europe's most fascinating cities.

We then look forward in November to hearing Professor John Behr address an Advent study day at All Saints' on Saturday November 27th 2021. He is the Regius Professor of Humanity at the

University of Aberdeen and a world-renowned patristics scholar who has written extensively over a wide range of fascinating theological subjects, frequently focusing on Irenaeus and the Christian writers of the second and third centuries. We are very lucky that he has agreed to speak to us on the Saturday, and then to stay to preach at our High Mass the following morning for the First Sunday of Advent on November 28th. It promises to be a weekend of rich theological insight as we turn our hearts to welcoming the Christ child into our hearts once more.

As we look to next year, a Lent lecture will be given by the Revd Dr Dominic Keech, vicar of St Nicholas', Brighton, entitled "*The Infinite Vision: St Augustine and the formation of the Western Mind*". This will take place on Friday April 8th 2022 at 7.30 pm. I am hoping a substantial lecture given on an evening in Lent by a well-known speaker can become a regular part of our keeping of that season of preparation and renewal. Fr Dominic is an excellent preacher and speaker and recently published a superb monograph on St Augustine entitled, "*The Anti-Pelagian Christology of Augustine of Hippo*". I look forward to hearing what he has to say and to him helping us to explore one of the most intriguing and interesting thinkers of the Western Christian tradition.

I hope that the range of events we are putting together for the next year's programme of study and formation will offer the opportunity for us to deepen our relationship with the living God through theological reflection. Do put these dates in your diaries.

Fr Peter

SERMON PREACHED by FR MICHAEL BOWIE for TRINITY SUNDAY

One of the things we often hear in times of crisis, such as the one from which we hope we're now emerging, is that everyone 'pulled together': I assume that's a rowing analogy, about which I know less than nothing. But if so, it is a good one: from looking at recreated ancient triremes to the modern Boat Race it is immediately evident that rowing requires an unusual level of teamwork which transcends the mechanical and becomes instinctive, so that the rowers make a uniquely unified force.

All that talk about us pulling together can lead to silly and exaggerated comparisons (lately with the spirit of the Blitz) and it is only partly true, but we are rightly encouraged and even amazed whenever people can set aside supposed differences, or at least work together for the common good. I've certainly seen evidence of that around me here in W1 and in this community. Sometimes this experience of working together has a long-lasting benefit in breaking down boundaries; at other times, sadly, old divisions, prejudices and suspicions return when the crisis is past. Clearly the first outcome is our aspiration.

Trinity Sunday celebrates that, whether we are in crisis or not, in season or out of season, the Father, Son and Holy Spirit *always* pull together to love and save us: they can't help themselves; their unity is as constitutive of who God is as their persons are distinct. What we glimpse as the best attribute of our family, nation or church community defines who God is

for Christians: how the persons who are the one eternal God see, judge and act towards the world.

You'll know Rublev's famous icon of the Trinity, depicting the story from Genesis 18 of three angelic visitors to Abraham and Sarah in Mamre, seated and receiving hospitality from their hosts. It is taken to be a foreshowing of the Trinity because the description of the three visitors alternates between plural and singular pronouns and the event is clearly understood as a visit from God. And, as is often noted, there's a fourth, empty, place at the table, closest to the viewer, inviting us to join them. It is a profound theological image, but we shouldn't misunderstand that fourth place.

This is not a post-enlightenment protestant invitation to me, an individual. That seat at the table is reserved for all of humanity, a catholic invitation to all to join in the very life of God, to pull together with the three persons in their relationship of perfect love, to love and save the world. The icon proclaims the openness of the invitation rather than the singularity of it.

That means one cannot profess faith in the Trinity and also conspire with things that pull the human family apart. It is scandalous to hold to the Father, Son and Holy Spirit and also to be known as a bigot, a racist, sexist; or not to care about refugees or those who die each day of starvation or on death row. We can't solve

all those things, we mustn't pointlessly virtue-signal our guilt about them (which is worse than not caring); but we may neither ignore them nor be complacent about them. We cannot keep signing our bodies in the name of the triune God and then collude with the exploitation of others' bodies. You get the point.

Trinity Sunday is not about theological mathematics, working out how three goes into one. That leads to a logical incoherence that always ends badly for faith. But neither is it a bolt-on doctrine that we subscribe to without further thought. It is a celebration of the life of God — what could be more wonderful than that — and about gaining strength and maturity, here at the Eucharist, so that we all pull together to try and ensure that all God's children have the opportunity to hear the Good News of how much God loves them, us, as Father, Son and Holy Spirit. Most people learn about the saving love of God through the way they observe *us* seeing, judging and acting. Our participation in the Mass and our devotional life bear fruit if they form us into relationships of love grounded in the Trinity.

As often, for me, this is best expressed by Austin Farrer:

“The disciples who were present at the Supper saw and heard Jesus making eucharist to the Father over the bread and the cup. They were faithful witnesses of the intercourse between the Eternal Son and his Eternal Father. Mortal ears and eyes at that moment perceived the

movement of speech and love which passes in the heart of the Godhead; human minds entered into that converse of the Divine Persons which is the life and happiness of the Blessed Trinity. Belief in the Trinity is not a distant speculation; the Trinity is that blessed family into which we are adopted. God has asked us into his house, he has spread his table before us, he has set out bread and wine. We are made one body with the Son of God, and in him converse with the eternal Father, through the indwelling of the Holy Ghost.”

With his usual clarity and concision Farrer illustrates how Eucharistic theology and Trinitarian theology meet, to make a crucial connection in Christian life. That connection is made for us first in our baptism, just as the Trinity is revealed in the Gospel accounts of the baptism of the Lord; it is then nourished at Mass and in the other sacraments of the Church.

It is not by accident that in Catholic tradition we most often invoke the Trinity as we sign our bodies with the cross. Every time we do that, we re-commit ourselves to die to self, so that God's saving love may be realised for everyone, everywhere.

Let us profess that belief now as we enact our proclamation on our very selves, our souls and bodies, offered in the chalice at this altar:

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

**UNIVERSITY SERMON PREACHED at
MAGDALEN COLLEGE, OXFORD,
on SUNDAY JUNE 20th for ST JOHN the BAPTIST'S DAY
by FR PETER ANTHONY**

We celebrate this week the Nativity of St John the Baptist. If you remember, when Luke recounts the story of that birth, he tells us that John's Father, Zechariah, was struck dumb in the temple.

He was a priest going about his duties offering the sacrifice of incense when the Angel Gabriel appeared to him telling him that his aged wife would give birth to a child. But because Zechariah had been slow to believe, the Angel Gabriel took away Zechariah's power of speech.

When he comes to name the child, he calls for a writing tablet to make his decision clear — he writes that the boy will be called John, a name which means "God has shown his favour".

In preparation for this sermon today I was reading a portion of commentary written on John's birth by a fifth century saint called Maximus of Turin. Rather boring, dusty stuff you might think. Well, to some degree yes, except that something struck me as not quite right, and I couldn't quite put my finger on it. Maximus says the following of Zechariah:

"Then in a wonderful manner, when



he had taken the tablets in order to begin writing, his tongue was loosened, the written word gave way to speech, and he did not write 'John', but spoke it."

I went back to the passage in my Bible and thought, that's wrong. Zechariah **writes** the name. That's the whole point of the writing tablet. He doesn't **speak** it.

So I puzzled a bit more and went to the Greek text and to the Vulgate where I discovered that Maximus actually has a point. The Greek says literally, "He

called for a writing tablet, and he wrote, **saying**, 'His name is John.'" Maximus clearly thinks Zechariah doesn't just *write* the name, he also *says* it out loud as his speech is restored.

There are all sorts of arguments one could make one way or another about how to translate that verb and why so many modern versions leave it out. But one of the points Maximus seems to be making is this. In the story of John we see the written word spoken into existence. Maximus puts it this way: "When John is born, the father becomes a prophet... speech attains its use."

All the many portions of the Hebrew scriptures that foretold John, written words of prophecy, were coming alive, were being fulfilled in John as written words were spoken into life.

What does that mean for us? All Christians are called upon to make the story of salvation we read in the scriptures a living reality in the here and now. We are called to speak Jesus, the Living Word into existence through our actions and our words and our deeds. People should see the story of Jesus alive in us.

We have all experienced what it feels like over the past eighteen months to see our contacts with others and our worship of God reduced to mere words: liturgies by Zoom; meetings online; tutorials and lectures delivered through a computer screen. Words divorced from human interaction and physical touch, and real personal presence. So much of it has felt like a shadow of what it should and could be: dead words devoid of life.

So what is the antidote to that problem? One thing the feast of St John calls us to is a renewed trust and faith in the incarnation — the fact that the Word became flesh in Jesus Christ. For the story of John's birth is, in fact, the beginning of the story of Jesus' own birth. In Christ we experience God in a person, not in a message. In the same way, our faith is to be lived out, incarnated if you like, through the human contact we have one with another. Through helping others, through charitable action, through reaching out to those on the margins, and those experiencing problems in this life.

I noticed a church was encouraging people to return to “in person” worship

and action the other day with a great strap line: “you can't serve from your sofa”. It's true. To serve our neighbour is to interact with them. The life of Jesus Christ shows us God rejoices to be found in the very stuff of human relationship and personal interaction.

But the incarnation also tells us something about how we worship. For there too, we see Christ the Word spoken into existence in the sacraments. For the sacraments remind us of how God makes himself known in specific places and specific times through specific signs: in bread and wine; in water and oil; in the laying on of hands, and the gift of human touch.

Meeting together for worship is a crucial part of Christian discipleship — something I think we all value far more now than we did two years ago. The sacraments speak God's word into existence — not into the abstract, not online, but into the real context of our lives.

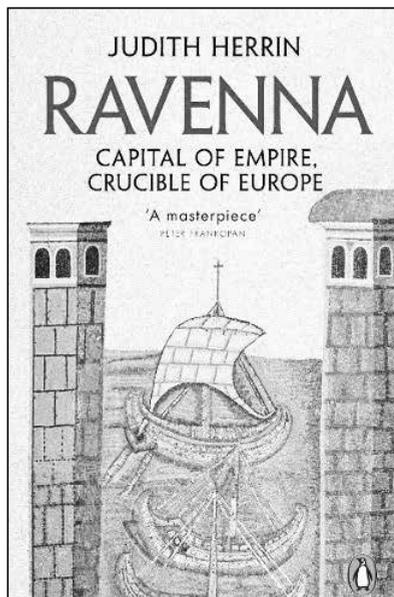
So there is much to learn from the story of John's birth and from that wonderful moment in which Zechariah's tongue is loosened. For we see there God's written prophetic word spoken into existence in the life of a human being, John. It is, if you like, a foreshadowing of the greater mystery of the incarnation itself when God's Word takes flesh in the womb of the Virgin Mary: God present in the muddles and complexities of human history, rejoicing in the stuff of human relationship, and in the sacramental signs through which he makes himself known to you and me.

**FR PETER REVIEWS JUDITH HERRIN'S NEW BOOK
ON THE CITY OF RAVENNA,
"RAVENNA: CAPITAL OF EMPIRE,
CRUCIBLE OF EUROPE"**

Judith Herrin's excellent new history of Ravenna accomplishes a useful and important task that nobody else has managed to do so far for the English-speaking world. She brings together in one fascinating narrative all the historical, theological, and artistic threads that make up the story of that great city, and presents them to us in a magnificent historical sweep.

Those who write about Ravenna tend to look at the city through the lens of the period or focus that interests them. Art historians concentrate on the mosaics, but sometimes fail to understand the intricacies of the theology prompting their creation, for example. Historians focus on specific incidents, personalities or events, but all too often ignore the power of the city's artistic riches. Theologians discuss schisms and councils, but underestimate the realpolitik behind them of secular political power. Many histories of Ravenna also focus on the magnificent accomplishments of the Sixth Century, which saw the creation of its greatest treasures and most beautiful churches, but are less interested in later centuries.

Herrin's considerable accomplishment is to avoid any of these traps, and to bring together a synopsis of Ravenna's extraordinary history, influence and cultural significance in the late antique and early mediæval period. It perhaps lacks the detail and focus one might expect from an in-depth analysis of a particular individual



or single event, but I think that's the point. The intention is to give us a broad sense of Ravenna's significance over several centuries and to show where the city fits into the wider contours of European and Middle Eastern history in a period often overlooked or undervalued in our cultural consciousness.

Indeed, the title one uses to describe this period of history is, in fact, part of Herrin's general argument. All too often Ravenna's glory days are seen as taking place in the tail end of "Antiquity". This inevitably brings the value judgement of it being a time of decline or a retreat from a greater cultural peak. Others see in Ravenna an early glimmering of mediæval society,

but inevitably not as well developed or sophisticated as the High Middle Ages to which it is unfavourably compared. Herrin argues we should see the period in which Ravenna flowers as an entity in itself, and uses the phrase “early Christendom” rather than “late antiquity”. She convincingly proposes that what we witness in Ravenna is the emergence of something new and individual, a sophisticated and vibrant culture at a time of complex change and swift development, which should be seen in its own right.

The city comes to significance in the early fifth Century, when the capital of the Western Empire in Italy is moved from Rome to Milan, and then to Ravenna on the eastern coast of the Italian peninsula in the wake of Visigothic invasion. Surrounded by marshes, it was an easily defendable city with good access to the sea and connections to the rest of the Mediterranean world.

Through the study of this one city, however, we see a number of bigger and broader questions arise: the character and emergence of the European city; shifts of influence between East and West; the coming together of Christian culture with secular power; the migrations that still influence the ethnic make up of modern Western Europe; and the patterns of Mediterranean trade and exchange which continue to characterise our economies to this day.

Herrin presents Ravenna to us as a crucible, a place where power struggles and theological arguments from the wider Mediterranean world are played out. Ravenna is first the capital of the Western Empire, then the centre of the Ostrogothic Kingdom of Italy, then the fulcrum of power for the Byzantine Exarchate of

Italy, and finally the seat of Lombard control. The period she describes sees many of the great ecumenical councils, involves Christianity’s most famous saints and personalities, and its most formative theological arguments. However, it is fascinating that the golden age of church and mosaic building in the Sixth Century is merely one century out of the five that Herrin presents to us. Some of the most enlightening portions of her history are in the later centuries leading up to Charlemagne, which I knew far less about than the earlier period of Galla Placidia, Theodoric and Justinian.

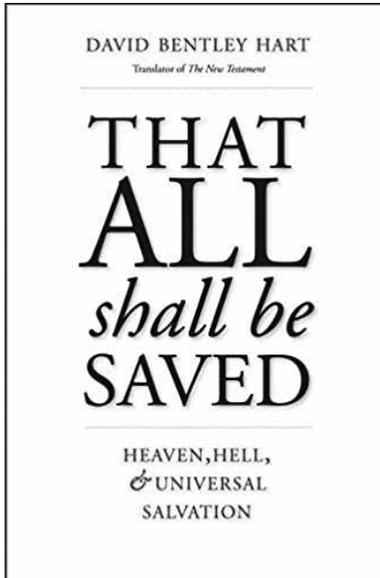
Herrin also succeeds in frustrating many of our presuppositions and prejudices about “Dark” Age culture. The reign of the Arian Ostrogoth King Theodoric, far from being a benighted period of brutal barbarianism, is revealed to be a sophisticated age of cultural toleration as Arians and Orthodox Catholics lived side by side in Ravenna under relatively functional Byzantine suzerainty.

Our modern historical and ecclesial minds perceive Christendom to be divided between Greek East and Latin West. What we witness in this history of Ravenna is a period in which that division doesn’t make sense. Ravenna is deeply connected to a Mediterranean world in which many shared religious assumptions, cultural norms, and economic ties linked the peoples who inhabited it. It was a swiftly changing age, threatened from the outside by Persian and Islamic forces in the East and “barbarian” invasion from the North. But in that change and development, we see emerge in Ravenna an extraordinary prototype for what Herrin describes as the first truly European City.

BOOK REVIEW: DAVID BENTLEY HART “*THAT ALL SHALL BE SAVED*”

Every once in a while you read a book in which it becomes clear that the writer is affected by a number of concerns that just don't chime with your cultural milieu. An English person, for example, might easily be bamboozled by the complexities and subtleties with which, say, an Italian might write about spaghetti, or an Eskimo about snow. We would find it difficult to understand why certain sorts of spaghetti or snow annoy or please such a writer, the fine distinctions between the myriad different sorts of snow or spaghetti that exist, which are considered beyond the pale, and which are the focus of strong argument — and all because we don't share their cultural background, history, and experience.

One can't help feeling this is also the case in this work. David Hart proposes the idea that hell doesn't really exist and that all people in the end shall be saved in Christ. But beneath that question seem to lurk a number of hoary old questions which have characterised American Protestant culture for a very long time, particularly in relation to the influential rôle that Calvinist thinking has played in forming the American theological psyche. As important as questions of eternal



salvation might be, they just don't form part of the culture of English, Anglican theological debate in quite the way that they do in the culture wars of North America. This book could only have been written by an American former Protestant.

Hart makes a number of interesting assertions on different fronts in his argument that all will be saved. A chapter argues, for example, that belief in God as loving creator

means we cannot imagine the very human beings he created in love being condemned to eternal damnation. Just as God cannot will evil, he cannot will hell, according to Hart. A further chapter is spent presenting the New Testament as replete with evidence of the universal salvation of all being a key part of the earliest Christian kerygma, and carefully questioning portions of the scriptures usually seen as presenting a belief in hell as part of Jesus' teaching. He argues in a further section of the book that seeing humankind created in the image of God means that God's restoration of all things in Christ cannot be complete without all whom he has created in that Christ's image being united with God. He also advances arguments to do with human free will, asserting that human beings can

never really will to separate themselves from God, and so are not truly free in the way that many people understand the idea to condemn themselves to eternal separation from God.

A definite layer of neurosis, however, can be detected in Hart's own frequently mentioned ecclesial journey. He is a convert from North American Episcopalianism to Eastern Orthodoxy. He clearly sees his own position, which he argues has patristic warrant, as a way of distancing himself from Augustine, Thomas, and the Western Latin tradition. And yet, many elements of his fundamental assumptions about the development of Christian doctrine remain thoroughly Protestant. The Protestant historical meta-narrative sees a pristine early kerygma corrupted by tradition and history, which is miraculously rediscovered and revealed in the sixteenth century in the words of scripture. Hart similarly understands his thesis through this basic Protestant lens — universalism is, according to him, an early and widespread patristic belief which can be rediscovered after centuries of suppression through attentive study of the scriptures and careful thought. There is little sign of a catholic (or orthodox) understanding of the Holy Spirit at work in the Church shaping and revealing the truth of Christian doctrine through the centuries. Hart may have converted to Eastern Orthodoxy, but he retains a very Protestant heart in his understanding of

the development of doctrine, the rôle of scripture, and how theological consensus emerges in the Christian Tradition.

One of the principal shortcomings of the work is the way in which Hart's mode of argument relies on straw men. He takes the argument of his opponents and frequently subjects it to *reductio ad absurdum*. He asserts, for example, that the only truly logical way of believing in hell is in the form of full-throttle Calvinist double predestination, which many will obviously not want to. He latches onto an assertion by Thomas Aquinas that the beatitude of those who are saved is made more intense by watching and taking delight in the punishment in eternity of the damned, an idea many will find odd or unpalatable. This leads to a sense of two theological positions talking past each other, with little attention being paid to what non-universalists actually believe or why they believe it.

This work is unlikely to convince someone who believes in hell that it does not exist. Neither is it likely to give a universalist a deeper understanding of why so many people tend to hold a conviction that God will justly judge with reward and punishment at the end of time. It does, however, give us an intriguing and fascinating account of Hart's own opinions, his idiosyncratic philosophical outlook, and why he believes what he believes.

Fr Peter

MUSIC LIST JULY 2021

✠ SUNDAY 4 JULY — 5th AFTER TRINITY

SUNG MASS at 11am

<i>Setting:</i>	Missa Brevis in C K259 — Mozart
<i>Preacher:</i>	The Vicar, Fr Peter Anthony
<i>Offertory Motet:</i>	Cantique de Jean Racine — Fauré
<i>Communion Hymn:</i>	275 Blessed Jesu, Mary's Son
<i>Final Hymn:</i>	357 Father, hear the prayer we offer
<i>Voluntary:</i>	Voluntary for double organ — Purcell

EVENSONG & BENEDICTION at 6pm

<i>Office Hymn:</i>	150 O blest Creator of the light
<i>Canticles:</i>	Bairstow in G
<i>Anthem:</i>	Abendlied — Rheinberger
<i>O Salutaris</i>	Rachmaninov
<i>Tantum ergo:</i>	Rachmaninov
<i>Voluntary:</i>	Nun Danket Alle Gott, Op 65 No 59 — Karg-Elert

✠ SUNDAY 11 JULY — 6th AFTER TRINITY

SUNG MASS at 11am

<i>Setting:</i>	Missa Aeterna Christi Munera — Palestrina
<i>Preacher:</i>	Fr Julian Browning
<i>Offertory Motet:</i>	O for a closer walk — Stanford
<i>Communion Hymn:</i>	384 Jesu, my Lord, my God, my All
<i>Final Hymn:</i>	360 Firmly I believe and truly
<i>Voluntary:</i>	Adagio/Vivace from Trio Sonata no 4 in E minor BWV 528

— Bach

EVENSONG & BENEDICTION at 6pm

<i>Office Hymn:</i>	150 O blest Creator of the light
<i>Canticles:</i>	Short Service — Byrd
<i>Anthem:</i>	Hail, Gladdening Light — Wood
<i>O Salutaris:</i>	Bortniansky, arr Caplin
<i>Tantum ergo:</i>	Harwood, arr Caplin
<i>Voluntary:</i>	Plaint from Seven Psalm Sketches — Whitlock

✠ SUNDAY 18 JULY — 7th AFTER TRINITY

SUNG MASS at 11am

<i>Setting:</i>	Missa Brevis — Grayston Ives
<i>Preacher:</i>	The Vicar, Fr Peter Anthony
<i>Offertory Motet:</i>	Locus iste — Bruckner
<i>Communion Hymn:</i>	292 Jesu, thou joy of loving hearts
<i>Final Hymn:</i>	206 Christ is our corner-stone
<i>Voluntary:</i>	Toccata from 24 Pièces de Fantaisie — Vierne

EVENSONG & BENEDICTION at 6pm

<i>Office Hymn:</i>	150 O blest Creator of the light
<i>Canticles:</i>	Harwood in A flat
<i>Anthem:</i>	O Lorde, the maker of al thing — Joubert
<i>O Salutaris:</i>	Bruckner
<i>Tantum ergo:</i>	Elgar
<i>Voluntary:</i>	Romance — Nigel de Gaunt Allcoat

✠ SUNDAY 25 JULY — ST JAMES

<i>Setting:</i>	Missa Bel' amfitrit — Lassus
<i>Preacher:</i>	Fr Michael Bowie
<i>Offertory Motet:</i>	Beati mundo corde — Byrd
<i>Communion Hymn:</i>	175 Lord, who shall sit beside thee
<i>Final Hymn:</i>	198 (T 378) The Church triumphant in thy love
<i>Voluntary:</i>	A Voluntary for my Ladye Nevill — Byrd

EVENSONG & BENEDICTION at 6pm

<i>Office Hymn:</i>	213 The eternal gifts of Christ the King
<i>Canticles:</i>	Second Service — Byrd
<i>Anthem:</i>	Exsultate Deo — Palestrina
<i>O Salutaris:</i>	Monteverdi
<i>Tantum ergo:</i>	Victoria
<i>Voluntary:</i>	Dialogue sur les Grands Jeux (2 nd ton) — Guilain

*For a full MusicList, including readings and psalms, go to asms.uk/music.
All Masses are live streamed on asms.uk/youtube.*

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.
Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.
The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long—lasting effect rather than being used to pay day—to—day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator

c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Office can put you in touch with these individuals by email.

Please email in confidence: office@asms.uk

or telephone 020 7636 1788.

Mission Projects

All Saints year—round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone (**The Marylebone Project**)

The USPG—led UMOJA, HIV Project in Zimbabwe,

enabling people living with HIV and Aids to live positive lives, and

The Soup Kitchen (American International Church, Tottenham Court Road) feeding up to 80 vulnerable people daily

KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

The All Saints Website asms.uk

The Weekly Email

This gives weekly news of events, people to pray for, and a short letter from the Assistant Priest. You can subscribe for free at asms.uk/email — all subscription enquiries to the office: **office@asms.uk**

Vicar:

The Revd Dr Peter Anthony 020 7636 1788
Email: Vicar@asms.uk

Assistant Priest:

The Revd Dr Michael Bowie 07581 180963
Email: Assistantpriest@asms.uk

Honorary Assistant Priest:

The Revd Julian Browning 020 7286 6034

Parish Office:

020 7636 1788
Email: office@asms.uk

Parish Officials

Churchwardens:

John Forde 020 7592 9855
Chris Self 020 7723 2938

Hon PCC Secretary:

John McWhinney asms.pccsecretary@outlook.com.

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Stephen Farr c/o 020 7636 1788

Assistant Director of Music:

Jeremiah Stephenson c/o 020 7636 1788

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

CALENDAR and INTENTIONS for JULY 2021

1	<i>Feria</i>	Medical Missionaries
2	<i>Feria</i>	Confessors
3	S THOMAS	Mar-Thoma Christians in India
4	✠ TRINITY 5	Parish and People
5	S Antony Mary Zaccaria	Barnabites
6	Ss John Fisher and Thomas More	Christian Unity
7	<i>Feria</i>	Bishops
8	<i>Feria</i>	The Mission of our parish
9	S Augustine Zhao Rong and comp	Chinese Christians
10	<i>of BVM (Walsingham Devotion)</i>	Shrine of OLW
11	✠ TRINITY 6	Parish and People
12	<i>Feria</i>	Homeless people in W1
13	<i>Feria</i>	Penitents
14	<i>Feria</i>	Safeguarding in our churches
15	S Bonaventure	Franciscans
16	Our Lady of Mount Carmel	Carmelites
17	<i>Feria (Monthly Requiem)</i>	The Faithful Departed
18	✠ TRINITY 7	Parish and People
19	Ss Gregory and Macrina	Theologians
20	<i>Feria</i>	Persecuted Christians
21	<i>Feria</i>	Church growth
22	S MARY MAGDALENE	Evangelists
23	S Bridget	Church of Sweden
24	<i>of BVM</i>	Notre Dame de France parish
25	✠ S JAMES [TRINITY 8]	Parish and People
26	Ss Joachim and Anne	Grandparents
27	<i>Feria</i>	Catechists
28	<i>Feria</i>	Trust in God
29	Ss Martha, Mary and Lazarus	Retreat houses
30	S Peter Chrysologus	Preachers
31	S Ignatius of Loyola	Jesuits

