



All Saints Parish Paper

MARGARET STREET, LONDON W.1

AUGUST 2004

£1.00

VICAR'S LETTER

“Location, Location”

I have spent the whole of my ministry working in churches which were among the finest buildings in the places in which they were set; in the case of All Saints undoubtedly the finest. At the same time, my calling has meant that I have always lived in a “tied house”. We have not owned a place. There has been both a deep attachment to places and a transience, a sense that one day we would be called to move on.

That seems to reflect the tension the Church feels about its buildings. For the whole of my ministry church buildings have been an object of controversy. They have been deeply unfashionable; seen as an expensive encumbrance, an obstacle to the mission of the Church. “The Church is not the steeple, the Church is the people” one hymn urged. We have had to spend enormous sums of money and effort on them which people argue should be spent on other things. Yet I have spent all my time ministering in churches which were usually the finest building in the place. That is certainly true here in Margaret Street!

When I was at theological college the

utilitarian view of church buildings was much to the fore. Church buildings were simply the meeting place for the people of God. They should be made multi-purpose. It was wrong to keep them simply as places of prayer and worship for a few hours a week. One of my fellow-students had to design a church for a seminar. He reproduced William Butterfield’s design for All Saints, Margaret Street. Needless to say this was not what our tutor was looking for!

There is undoubtedly a prophetic strand in scripture which is suspicious of buildings and places. Even Solomon as he consecrates the temple acknowledges that the heaven of heavens cannot contain God, much less temples made by human hands.

And yet place is important in scripture. When God appears to him in a vision, Jacob says: “**This is none other than the house of God, this is the gate of heaven.**” He calls the place Bethel; the house of God. God appears to Moses at Horeb and instructs him to take off his shoes because he stands on holy ground.

The Bible is about God’s relationship with us. Relationships do not happen in a vacuum, in infinity, they happen in particular places. Jesus is born in Bethlehem and grows up in Nazareth, he preaches and

heals in Galilee and Judea, he dies and rises in Jerusalem. You cannot have incarnation without place. Jesus does replace the temple in Jerusalem but the New Testament ends with the vision of the new Jerusalem.

In a recent book Bishop John Inge draws attention to the way in which western thought has moved away from the importance of place, of the local and the particular, in favour of space, the infinite and the universal. Much of this secular trend has its roots in a theology which stressed the infinity of God.

The Gospel of John speaks of Jesus abiding, dwelling, “tabernacling” among us; of mutual indwelling. The Old English and High German word for building “**bauen**” has its roots in to dwell, to remain, to stay in place. It is also related to the word “neighbour” which implies to cherish, and protect, to preserve and care for. It suggests that a proper understanding of building would involve a sense of continuity and community, and being “at home”. Christian places of pilgrimage, churches where the Christian story is proclaimed and the sacraments are celebrated, are not heaven but they are outposts of heaven, colonies of the kingdom. They are important signs that the “**dwelling of God is with men**”. If we neglect them, then we are likely to end up not worshipping a God who transcends them all, but one who is simply absent. It is only a short step from thinking of God only as absent to concluding that he does not exist at all. A God who is not willing to dwell among men in places is just as likely to be a God who does not dwell in the pages of a book either. The reformed protest against the human tendency to confine God within our buildings is a necessary one, but

if it is the only voice then it is likely to end not in reformed belief but in unbelief.

Yet at a popular level there is a constant resistance to this trend. Place is important to us. Think of all those TV programmes about homes or gardens. “Location” does matter. We want to make a place, a house or a garden, however small, which is somehow our own, special to us. This is in a world of globalisation which seems to erode the local; that which is peculiar to a place and its people. Every high street, if it is not replaced by an out of town shopping mall, must have the same shops and restaurants as every other. Not everything about the global is bad. As Catholic Christians we believe in a Church which is universal. But the Church has always understood that the Catholic Church is fully present in the local.

All this brings me to our present concern which is the future of All Saints House. One response to all this would be simply to say that we must move on, we are a pilgrim people, we must travel light. But if the people who live and work in this earthly city are to have a glimpse of that heavenly city which is our destiny as human beings, as the children of God, then we need places here on earth where that God dwells with people, where they can know that this is none other than the house of God and the gate of heaven, where we can celebrate the sacraments, and tell the story of our faith, where we can dwell together in communities which anticipate the life of the heavenly city.

Our attempt to secure All Saints House for the work of the parish and the church in London is about much more than nostalgia for some past golden age. It is a measure of

the seriousness of our commitment to mission in this earthly city, as is our determination to maintain and restore our church as a place in which the people who live and work and shop around us here in W1 can encounter the living God. When church buildings are left abandoned, or are turned into something else, they serve as a negative sacrament; an outward and visible sign of inward and spiritual decay.

I have been deeply moved by the response to our appeal; that so many people share our vision. This generosity of response can only be a positive sign for the future of All Saints. We are not yet able to say what the future holds for All Saints House but we are bending every effort to the task.

Yours in Christ,

Alan Moses

RIP

Mary Tilley

Mary, who was known to many as a former resident of All Saints House, died in her home city of Toronto. Her funeral took place at her beloved Church of St Mary Magdalene. Canon Nahabadian's homily at her funeral will be found on page 9.

A requiem was celebrated at All Saints and we were glad to be able to welcome back Sister Jean Margaret and Sister Anne Frances, as well as Mary Snowden and some former residents of the house, as well as a niece of Mary now living in London. The Vicar's sermon is also printed in this issue. A party in Mary's honour was held in the Vicarage after the service.

Prebendary John Slater

John died on the afternoon of Sunday June 27th after a brave battle against cancer. His funeral Mass was celebrated at St George's, Hanover Square, on Monday July 5th. The church was packed with family, parishioners and friends. John began his ministry here in 1970, staying for seven years and playing a major rôle in the Institute of Christian Studies. Later he became our Area Dean. He retained a deep affection for All Saints and still had many friends here, so All Saints was well represented at the funeral. Bishop Michael Marshall, who was his vicar here, and Canon David Hutt were also present.

In an affectionate obituary in the *Church Times*, **Fr Mark Oakely**, one of his former curates, writes:

'John was very much a Catholic Anglican, nourished and excited by the tradition of Christian faith. He was also full of liberality and intellectual generosity, and was a natural explorer of ideas. He was fond of quoting John Henry Newman: "To live is to change, and to be perfect is to have changed often". He knew that the soil of tradition had to be turned over to be made fresh, and for growth to take place. He preached sermons as if his life depended on it. His rhetorical style was passionate and emphatic; the listeners felt that the Gospel was communicating to both head and heart.

'The worship of God was of primary importance to John, and he would often say that the Sunday liturgy was the highlight of his week. He loved music and the resonance of words.

‘The day John died was very special. He was anointed in the morning, and in the afternoon, surrounded by those he cared for, he died peacefully as the Lord’s Prayer was being said.’

Fr Alan writes:

‘I can remember hearing John preach at All Saints the first time I ever came here when I was an ordinand on a course. I did not meet him again until I came to be interviewed for the post I now hold. As the Area Dean he was one of the interviewing panel. John then took part in the service of collation and induction which inaugurated my ministry here. He showed unfailing kindness to this newcomer to his deanery and to his old parish. It was a great pleasure to come to know him and an honour to be asked to succeed him as Area Dean. Fr Oakely writes of his qualities, of his mind and spirit, of his friendship and hospitality. I have reason to be thankful for them all.

‘St George’s may be a lot closer to All Saints than St John’s Wood but it is in a different deanery, so John could not continue as Area Dean of St Marylebone. But our new geographical proximity meant that we had plans to co-operate on areas of mutual concern. In fact John spent much of his first Holy Week at St George’s preaching here at All Saints. Sadly, his illness manifested itself all too soon and the plans we had for co-operation had to be put on hold.

‘He was able to spend some of his last Holy Week with us too; being here for Palm Sunday and Maundy Thursday with his family and his friend Eileen who was caring for him. I had not known he was going to be there, so it was very moving to find him at the front of church when the procession arrived. By this time,

many of us knew that the cancer, for which he had undergone chemo-therapy, had returned and was taking its toll.

‘The funeral was a moving occasion, a celebration not simply of his life but of the Christian faith in which he had lived and so clearly died. It was a fine example of the Catholic liturgy which John loved, rich but unfussy, a profound celebration of the faith which had sustained him. Bishop Richard preached the funeral sermon and we reproduce it below. He had paid tribute to John at the Diocesan Synod meeting the previous week concluding his remarks by speaking of John preaching his last sermon at St George’s, the Sunday before he died, seated on a chair at the chancel step; **“a dying man preaching to dying men”**.

‘John’s love of music was represented by Faure’s Requiem and Bainton’s “And I saw a new heaven”, a setting of the passage from Revelation 21 which was read as the Epistle. His friendship with the Liberal Jewish synagogue in St John’s Wood was reflected by the singing of Kaddish, the Jewish mourner’s prayer. His link with All Saints by the pall which covered his coffin and the vestments worn by the bishop and sacred ministers. A trumpeter from the King’s troop of the Royal Horse Artillery, of which he had been chaplain, saluted him as he was carried from the church. There were many moments when people were moved to tears. One of mine was during the final hymn, “Jerusalem the golden”, as his former curates carried his coffin from the church, escorted by his family and his fellow priests.

‘His death is a great loss to the diocese he had served so faithfully — to the parishioners whom he served, to family

and friends who loved him, and to us here at All Saints. But at the same time we can be immensely thankful for his life and ministry and his courageous faith during his illness and the manner of his dying.'

There will be a memorial service for John Slater at St John's Wood Parish Church at 11.00 a.m. on Saturday September 11th.

AM

MUSIC NOTES

Festivals

This month **Paul Brough** is conducting the principal services at the Edington Music Festival. Edington is a small village on the edge of Salisbury Plain in Wiltshire. For one week in August every year since 1956, Edington has hosted a festival of music and liturgy in its magnificent fourteenth-century priory church. Singers from many of the great cathedral and collegiate choirs come together to take part in the week's daily services. The principal services this year will be sung by a choir conducted by our own director of music, Paul Brough.

Choral Evensong will be broadcast live on BBC Radio 3 from the Festival on Wednesday 25th August at 4.00 p.m.

The priest and poet George Herbert who is commemorated in the calendar of the Church of England, was married at Edington and the church has a statue of him. Herbert, who loved both the liturgy and music, is portrayed holding a Prayer Book in one hand and a lute in the other.

Our assistant organist Andrew Arthur is going further afield to play once again at

the annual music festival in Carmel, California.

Recording

The distinguished organist Jennifer Bate is recording the organ works of Mendelssohn and for part of this project she will be using the organ at All Saints.

CHAIRS

As I write we are awaiting the delivery of the new chairs. We have had a few days when the church floor as a whole has been exposed to view. You will find photographs of it on the website.

The bulk of the old chairs have gone to St Augustine's, Kilburn. They will sort out those which can be used. St Augustine's is a magnificent church in a very poor area. It faces a major restoration programme. We are looking at possible homes for the Comper chairs from the north aisle. One possibility is Comper's crypt chapel at St Mary Magdalene's in Paddington; another magnificent church in a poor area which faces huge restoration costs.

THE ASSUMPTION

Visiting Preacher

The feast falls on a Sunday this year. Our preacher at High Mass on the Feast of the Assumption is **The Rt Revd Christopher Hill, Bishop of Stafford**. Well he was the Bishop of Stafford when the date was arranged, but he has just been appointed Bishop of Guildford. Congratulations to him. He served as Secretary for Ecumenical Affairs at Lambeth Palace and as a Canon of St Paul's before going to Lichfield diocese.

DIARY DATES

Sunday 25 July

11.00 a.m. High Mass with Baptism and Confirmation

by Bishop Ambrose Weekes

Celebrant and Preacher: Fr Ivan Aquilina

Music: Missa 'Dum Complerentur' — *Victoria*
Panis angelicus — *Franck*

Sunday 15 August — Assumption of the Blessed Virgin Mary

11.00 a.m. Procession and High Mass

Preacher: The Rt Revd Christopher Hill, Bishop of Stafford

Music: Missa Brevis in B flat — *Mozart*
Tota pulchr es, Maria — *Bruckner*

6.00 p.m. Solemn Evensong and Solemn Benediction

Preacher: The Vicar

Music includes: Service in E — *Watson*
Ave Maria — *Mendelssohn*

THE SERMON PREACHED BY THE BISHOP OF LONDON AT ST GEORGE'S, HANOVER SQUARE, FOR THE FUNERAL OF JOHN SLATER, 5 JULY 2004

This was a day I never thought to see. Jesus wept over the death of his friend Lazarus and he blesses our tears. There is tragedy here. After years of great achievement at St John's Wood, John moved here with proper spiritual ambitions for St George's. The community quickly came to love him and like all those touched by John's spirit, this is a day of mourning here and in all the places and among all the persons whom John has served.

As I look around the church this morning I see friends from every stage of John's life. Members of his family and those who remember him at All Saints and St Saviour's when he was known as "the dishiest clergyman in London".

There are so many priests here and it is one of the hardest tasks to be credible for one's professional colleagues. At the conclusion of this service in a graceful tribute John's coffin will be carried out of the church by some of his recent curates.

Then there are representatives of life outside the parish. John's chaplaincy to the Kings Troop meant a lot to him and he treasured their parting gift of a shell case fired on the anniversary of the Queen's coronation, for he was also a great monarchist.

He was devoted to Sion College and we served together on the court. The President and many fellows are here.

He was committed to Jewish Christian dialogue and a friend to the synagogue in St John's Wood. Part of the Kaddish will be sung in the intercessions.

We all share a proper sadness at the passing of our friend but the deeper story is one of tragedy redeemed, a foretaste of that day glimpsed in Revelation when "mourning and crying and pain will be no more". In John's way of dying we can see the deeper truths about his way of living.

It was courage and determination which brought him into this church the Sunday before he died to preach from his chair about the place of renunciation in the Christian life. After the initial stage of growth into maturity is passed, we come to God more by subtraction than by addition or aggrandisement. John often said that the Sunday liturgy was the highlight of his week and he was determined to be present in St George's. [How he would have loved today's superbly worshipful service.] He sat at the door and greeted the congregation. He went home and on Monday wrote two more sermons for delivery on ensuing Sundays. He died on the following Sunday, the festival of the Resurrection, having received the final anointing and while a friend was praying the Lord's Prayer.

Here was the passing of a believer. In life John was fond of quoting Cardinal Newman, "In a higher world it is otherwise, but here below to live is to change and to be perfect is to have changed often". He was rooted in the catholic tradition of the Church of England but refreshed those roots by being hospitable to fresh interpretations and expressions of the faith in worship and

music. He was always a fine preacher with an eager questing style based on strenuous reflection and research. At the conclusion of his earthy pilgrimage, however, he showed the simplicity and the bedrock conviction which is the preparation for Newman's "higher world".

But it was not in the realm of ideas that the essential John shone through. We all remember his conviviality and recall the parties and his relish for the good things of life. As he used to say "there are only two things in life we regret, the things we say and the things we don't buy". But we also know how good he was as a pastor and how faithful he was to friends and families down the years. Right up to the end he was determined not to let people down over their family weddings or bereavements.

He had declared his intention of being present at the Ordination of Deacons in St Paul's on the day before he died, particularly since the vocation of one of the deacons had been fostered at St John's Wood. Ordination day this year was the day when the Olympic flame was passed from hand to hand in its journey through London. John was too ill to attend but with the ordination of Deiniol Heywood, deacon of this Mass, John had once again, as he had so many times before, played his part in passing the torch on to the next generation.

Like many complex people, he did not always believe that he was such a good priest and sometimes found it hard to credit that he was as beloved as he was. Here again his way of dying opened the door to a richer truth. It was so good that as a result

of the devoted care of Eileen, Keith and Jean and the family, John was able to be at home and not removed to some institution. He was able to speak and show the deepest love to those who surrounded him and he was able to receive that love in a transforming way. Love was offered and love was received. So many wounds were healed and so many doors stood opened as he died on the feast of Resurrection.

And the one who was seated upon the throne said, “See I am making all things new”. Then he said to me, “It is done, I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. Those who conquer will inherit these things and I will be their God and they will be my children.”

NEWS FROM ST CYPRIAN’S

Brother James Anthony is back at St Cyprian’s (the theological College in Tanzania we have been supporting for the last two years) and has sent us a copy of the *Rondo News* and a handwritten letter. The following extracts describe their more recent developments and most pressing needs. A copy of the *Rondo News* in full is on display in the Baptistry.

“We said goodbye to the ordinands last November. In place of the usual ordinand’s course of three years, we will be developing a series of short theological education courses at St Cyprian’s over the next two years before we admit ordinands again. These will be partly refresher courses for clergy and partly education for the laity, in particular for the youth and for Mothers’ Union members.”

“The Rondo Junior Seminary is expanding. The school is naturally getting bigger every year. In the middle of April we had an intake of 33 new students — they seem to get younger and smaller every year! We have a Mass in English once a

week and last night I went over to teach them some English hymns. We had 3 storm lanterns and 11 sheets of paper for the 33 lads, but we managed amazingly well.

“A new development at the college is the Pre-school playgroup. At the moment there are eleven children with three others asking to join. The children play games together and begin to learn to read and write. They also have a maize porridge provided for them out of the monthly fee of two pounds.

“It is hard to say what the priorities are. We have to do some maintenance on all the houses of the College and to provide new tanks for collecting rain water, and gutters as well. We need to finish the classrooms and dormitory where work stopped for lack of money. We need to buy diesel to run the generator to provide electricity at least 3 nights a week so the students don’t have to strain over storm lanterns every night...

*God Bless you all,
very best wishes,*

Br James Anthony”

Janet Drake

MARY TILLEY

Canon Harold Nahabadian, the Rector of St Mary Magdalene's, preached this homily at Mary's funeral

Today we have come together to thank God for the life of Mary Margaret Bartle Tilley. We give thanks to God for her life as daughter, sister, wife, aunt, fellow-Christian and friend. We give thanks for her service to King and country during the war, and for her ministry among us serving the All Saints Sisters of the Poor for many years in England; for her love of animals and her love of the beauty of flowers and her skill and art in arranging them for use in the church; we give thanks for her skills in embroidery and cooking which the sisters rated highly; we give thanks for her quiet and yet persistent commitment to faith in God as revealed in Christ and her love of the Anglican Church. We pray for her in her eternal life in Christ and for the forgiveness of her sins.

Mary was quite upset with the Church in the last 25 years because of all the changes with which she disagreed and yet, unlike some, she grumbled, but she continued to worship and to serve faithfully.

Mary was a committed Christian with her own ministries and we at St Mary Magdalene's benefited from her love of flowers which she shared with us.

Mary had a short and difficult marriage with Bruce and after his death she had to face a rancorous court battle in order to gain a share of her late husband's estate. It was almost like an exile from Canada as

she took up residence in London, England, and served the All Saints Community. She came so to love England that I think she preferred it to Canada.

In the community she deepened her commitment to the Catholic understanding of the Christian faith, as well as her life of prayer and her membership of the Anglican Communion.

Mary's demeanour and presence are going to be missed. Today we the Church are offering our prayers to God for Mary in her new life in God.

Her spiritual pilgrimage, like ours, began with her baptism when she entered eternal life. The Christian faith proclaims that we who are baptised have opportunities for spiritual growth and development throughout our life if only we accept them. God created us to live life to the full; to grow in such a way that we become like God in the way that we love and serve. Jesus Christ showed us that God's way is costly love. Real love is willing to give of self in order to love others and not to count the cost, for it is the way to life — the life that God wants us to live now and forever.

God did not create us just for this passing and material world. The Church believes that we human beings find our fulfilment in the relationship with our Creator in the eternal "Now".

The Church's faith is that we believe in the resurrection of the body and that does not mean that we are going to be raised with bodies of flesh and blood. Such a body has no place in heaven. The body of which the Christian faith teaches is a body suited for heaven and which ensures that Mary will continue to be Mary even in union with God.

The Gospel accounts of Jesus' resurrection from death combine paradoxical events — Jesus appears and disappears in rooms with the doors locked and yet he also eats some food. I believe that these paradoxical accounts are to show that Jesus was real and that Jesus was also changed — raised with a body fit for heaven.

Lots of Canadians live in the faith that

there is no life after death, that life ends in the grave, and yet all the major religions of the world have some idea that life goes beyond the grave and Christian faith is the most emphatic on this. This faith is based ultimately on the experience of Christians through the ages who have experienced the risen Christ in their own lives. This belief is not meant just to be something we say, but it should affect the way we live. As I have said before, the only things we can take out of this world is who we are and what we have done to help or hinder other people in their growth and development.

We believe that Mary now shares this eternal life in company with those who have gone before and we pray that God will grant her eternal growth and rest until we come to join her in our eternal home.

REQUIEM MASS FOR MARY TILLEY

July 7th 2004

All Saints, Margaret Street

Given her transatlantic lifestyle — Mary would spend half the year in Toronto and half the year here — it was inevitable, I suppose, that when she died, there would be one group of her friends who would not be able to attend her funeral — whether here or in Canada. She was rather like those migratory Canadian geese, except that she moved west to east rather than north to south — and that she wasn't at all noisy or aggressive.

In the end, after the withdrawal of the Sisters from All Saints House, her last days were spent in Toronto and her funeral

took place at her beloved Church of St Mary Magdalene.

I have chosen the Gospel passage about the women going to the tomb, that group of women, including Mary Magdalene, who are sometimes called the “faithful companions of Jesus”, who accompanied him on his mission, who supported him out of their means, who watched at the cross and who then came to honour the beloved dead. That is what we are doing now; bringing the spices of our love and prayers to honour our beloved Mary.

Mary was typical of a particular kind of lady that you find in churches like this one and St Mary Magdalene's. They are not always highly regarded by the world, even by their families sometimes, they are often seen as being a bit dotty in a religious way. They are sometimes thought to be naturally religious in a way that other people are not, so we think it all comes easily to them.

Yet if one penetrates behind their reticence, they often turn out to be people whose faith has been severely tested and has stood that test. Not long after I came here Mary came to see me and, without betraying any confidences, I know that life had not always been easy for her; she had gone through a long and difficult ordeal. Such experiences are often enough to put you off God for life. Yet Mary's faith was not destroyed. It was not destroyed in part I suspect because she found both here and in Canada communities of fellow believers who strengthened and sustained her, who affirmed her worth and who found in her too comfort and support. Jesus calls us his friends and friendship is a means of grace.

We give thanks in this Mass for the gift from God Mary was to us; for the joy of having known her as our friend and companion on our earthly pilgrimage. She was indeed our faithful companion. We give thanks for her life of quiet faithfulness, to her God and to her friends. We give thanks for her faith in the communion of saints, the forgiveness of sins, and the resurrection to eternal life; knowing that as we pray for her, she too prays for us.

It is ironic, coincidental or providential perhaps, that the trustees who now own All Saints House are meeting tonight to discuss our bid to buy the place back for the mission which was the joint work of parish and Sisters for all those years. It would be a fitting memorial to Mary, would it not, if that bid was to be successful?

ONE HUNDRED YEARS AGO

The Parish Paper for August 1904 included some comments on the resignation of the Vicar of the neighbouring parish of St Andrew's, Wells Street:

“WE condole with our neighbours at St Andrew's on the resignation of their vicar. Mr Houldsworth has carried on a successful work for eighteen years: the reputation of the church for its musical services has been fully sustained: large day schools have been kept up, and the work with young men in guilds and otherwise has been a special feature in the parish.

“THE *Diocesan Magazine* gives the reason of Mr Houldsworth's resignation as the overstrain arising from the manifold work of the benefice, and adds: “The congregation, whose affection he has won, begged him to remain, and offered to undertake the financial responsibility of the parish until his complete restoration to health. But to their deep regret he has decided not to withdraw his resignation.”

“ **A**T St Andrew’s everything is on a much larger scale than at All Saints’. The parish is twice as large, the church holds twice as many people, the subscription list is twice as long, and (we think we must add) twice as much work appears to be done.

“ **C**ERTAINLY Mr Houldsworth is to be congratulated on the hearty co-operation of his large congregation. We have before us the Report of St Andrew’s for 1902. We see that the offerings in church amounted to £1940 6s 1d, and in support of the work of the church and parish 183 subscribers contributed £2445 2s 11d. We notice, however, that amongst these Mr Houldsworth himself is included as a subscriber of £300.

“ **T**HE magnitude of these offerings will be appreciated when it is noted that the corresponding total at All Saints’ (excluding offerings for the Vicar) was only five-eighths of this. But it must be remembered that the congregation of All Saints’ provide an ample income for the Vicar, while Mr Houldsworth has generously given back to the work of St Andrew’s much more than he has received.”

In succeeding years St Andrew’s declined until in the early 1930s it was pulled down and rebuilt at Kingsbury in Middlesex — where it continues as the parish church.

C.C.G.R.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

• SUNDAY 1 AUGUST TRINITY 8

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 103 (v4 Descant

— Caplin)

Introit: Suscepimus

Mass: Missa Brevis Sancti Joannis
de Deo — Haydn

Lessons: Ecclesiastes 1: 2, 12 - 14;
2: 18 - 23

Psalm 49

Colossians 3: 1 - 11

Hymn: 254 (T 458)

Gospel: Luke 12: 13 - 21

Preacher: Fr Allen Shin

Creed: Credo III

Anthem: O how amiable are thy
dwellings — Weelkes

Hymns: 472 (ii), 413, 364 (T 408 (i))

Voluntary: Toccata and Fugue in D
minor, BWV 565 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 107: 1 - 32

Lessons: Genesis 50: 4 - 26
1 Corinthians 14: 1 - 19

Office Hymn: 150 (R)

Canticles: The Second Service — Byrd

Anthem: Almighty and Everlasting
God — Gibbons

Preacher: Fr Ivan Aquilina

Hymn: 453

BENEDICTION

O Salutaris: Brough
Hymn: 421
Tantum Ergo: Brough
Voluntary: Voluntary VIII — Stanley

• SUNDAY 8 AUGUST TRINITY 9

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 148 (omit *)
Introit: Ecce Deus
Mass: Mass for four voices — Byrd
Lessons: Genesis 15: 1 - 6
Psalm 33
Hebrews 11: 1 - 3, 8 - 16
Hymn: 381 (v 4 Descant — Caplin)
Gospel: Luke 12: 32 - 40
Preacher: Prebendary John Gaskell
Anthem: O sacrum convivium
— Tallis
Hymns: 412, 432 (omit *), 339
Voluntary: March from the Occasional
Oratorio — Handel

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 108, 116
Lessons: Isaiah 11: 10 - 12: 6, 2
Corinthians 1: 1 - 22
Office Hymn: 150 (S)
Canticles: The Fourth Service — Batten
Anthem: Thou wilt keep him in perfect
peace — S.S. Wesley
Preacher: Fr Ivan Aquilina
Hymn: 437

BENEDICTION

O Salutaris: Franck
Hymn: 452
Tantum Ergo: Franck
Voluntary: Berceuse — Vierne

• SUNDAY 15 AUGUST THE ASSUMPTION OF THE BLESSED VIRGIN MARY

HIGH MASS AT 11.00 a.m.

Processional Hymn: 188 (ii)
Introit: Signum magnum
Mass: Missa Brevis in B flat
— Mozart
Lessons: Revelation 11: 19 - 12: 6, 10
Psalm 34
Galatians 4: 4 - 7
Hymn: Sing of Mary, pure and lowly
Gospel: Luke 1: 46 - 55
Preacher: The Rt Revd Christopher Hill,
Bishop of Stafford
Creed: Credo II
Anthem: Tota pulchr es, Maria
— Bruckner
Hymns: 182, 183, 186
Voluntary: Improvisation on 'Ave maris
stella' — Brough

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 132
Lessons: Song of Solomon 2: 1 - 7
Acts 1: 6 - 14
Office Hymn: 180
Canticles: Service in E — Watson
Anthem: Ave Maria — Mendelssohn
Preacher: The Vicar
Hymn: 185 (v 4 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: Lloyd Webber
Hymn: 187
Tantum Ergo: Lloyd Webber
Voluntary: Andante tranquillo from
Sonata No 3
— Mendelssohn

• **SUNDAY 22 AUGUST**
TRINITY 11

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 436

Introit: Deus in loco sancto

Mass: Missa 'Simile est regnum
cælorum' — Lobo

Lessons: Isaiah 58: 9b - 14
Psalm 103
Hebrews 12: 18 - 29

Hymn: 324

Gospel: Luke 13: 10 - 17

Preacher: The Vicar

Creed: Credo III

Anthem: Alleluia — Randall Thompson

Hymns: 83, 328, 391

Voluntary: Fugue on the Magnificat,
BWV 733 — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 49 - 72

Lessons: Isaiah 30: 8 - 21
2 Corinthians Ch. 9

Office Hymn: 150 (R)

Canticles: Service in G — Sumsion

Anthem: O love, I give myself to thee
— Lloyd Webber

Preacher: The Vicar

Hymn: 420

BENEDICTION

O Salutaris: Fauré

Hymn: 384 (v 4 Descant
— Caplin)

Tantum Ergo: Fauré

Voluntary: Pastoral — Sumsion

• **SUNDAY 29 AUGUST**
TRINITY 12

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 333 (v 5 Descant

— Caplin)

Introit: Deus in adiutorium

Mass: Messe Basse — Fauré

Lessons: Ecclesiasticus 10: 12 - 18
Psalm 112
Hebrews 13: 1 - 8, 15 - 16

Hymn: 335

Gospel: Luke 14: 1, 7 - 14

Preacher: Fr Allen Shin

Creed: Credo II

Anthem: Ave verum corpus — Fauré

Hymns: 308, 137, 258

Voluntary: Prelude and Fugue in A
minor, BWV 543 — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 81 - 96

Lessons: Isaiah 33: 13 - 22
John 3: 22 - 36

Office Hymn: 150 (S)

Canticles: The Gloucester Service

— Howells

Anthem: Laudibus in sanctis — Byrd

Preacher: The Vicar

Hymn: 362

BENEDICTION

O Salutaris: Tallis

Hymn: 389

Tantum Ergo: Victoria (no 2)

Voluntary: Litanies — Alain

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FRIENDS OF ALL SAINTS

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

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

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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m. and 5.15 p.m. Morning Prayer 10.20 a.m. HIGH MASS and SERMON at 11.00 a.m. SOLEMN EVENSONG, SERMON and BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m. Low Mass at 8.00 a.m., 1.10 p.m. & 6.30 p.m. Confessions from 12.30 - 1.00 p.m. & 5.30 p.m. Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m. Low Mass at 8.00 a.m. and 6.30 p.m.* (* First Mass of Sunday) Confessions 5.30 p.m., Evening Prayer 6.00 p.m. Confessions are also heard by appointment 020 7636 1788

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

PARISH OFFICIALS

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CALENDAR AND INTENTIONS FOR AUGUST 2004

1	✕ THE 8TH SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
2		The homeless
3	r Requiem (6.30 p.m.)	The departed
4	<i>Jean-Baptiste Vianney, Cure d'Ars</i>	Diocesan Clergy
5	St Oswald, King of Northumbria	Christian Unity
6	THE TRANSFIGURATION OF OUR LORD	Those in need
7	<i>John Mason Neale</i>	Our Organists and Choir
8	✕ THE 9TH SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
9	Mary Sumner, Founder of the Mothers' Union	Mothers' Union
10	St Laurence	Persecuted Christians
11	St Clare of Assisi	Friends of All Saints
12	v for Unity	Christian Unity
13	Jeremy Taylor	Those in need
14	<i>St Maximilian Kolbe</i>	Asylum Seekers and Refugees
15	✕ THE ASSUMPTION OF THE BVM	OUR PARISH AND PEOPLE
16		The unemployed
17	v for Peace	Peace of the World
18		Local businesses
19		Christian Unity
20	St Bernard of Clairvaux	Those in need
21	v of Our Lady	Walsingham
22	✕ THE 11TH SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
23		Holidaymakers
24	ST BARTHOLOMEW THE APOSTLE	Renewal in witness
25		Hospitals
26		Christian Unity
27	St Monica	Those in need
28	St Augustine of Hippo	Theologians
29	✕ THE 12TH SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
30	John Bunyan	Christian writers
31	St Aidan of Lindisfarne	Iona Community

Please note:-

All Friday Masses are for 'Those in need' — intercessions from the board inside Church are used on these days.

r The monthly Requiem (6.30 p.m. only this month) — there is a purple book in Church in which we invite you to PRINT the names of those you would like commemorated at this Mass.

v A Votive Mass



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