



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JULY 2006

£1.00

VICAR'S LETTER

On the feast of Pentecost the Epistle at mass had St Paul speaking of the gift of the Spirit as the *arabon*, the foretaste of what is to come. Members of the congregation were able to see a foretaste, the first fruits, of the restoration programme: the newly cleaned north wall pictorial panel with figures from the Old Testament. Everyone who has spoken to me about it has been very pleased with the result. I am sure it will be an encouragement to us in the restoration appeal.

I confess that I was a little nervous, wondering whether it would all be rather garish — which is of course how those used to the cool and rational décor of Georgian churches experienced All Saints when it first opened. However, the colours revealed by the cleaning are more subtle and textured than I had suspected.

At the beginning of July, at about the time this issue appears, we will be hearing from St Paul again: this time from 2 Corinthians (8: 7 - 15), about the apostle's appeal to the Church there for his collection for the Church in Jerusalem which was enduring hardship. Paul seems concerned that the Corinthians Christians' initial enthusiasm for this project had waned. He urges them to renew that commitment in the light not only of the needs of the Jerusalem

Church, and the value of the collection as a bond between the Jewish and Gentile Christians, but above all of the generosity of Christ who **“though he was rich, yet for your sakes became poor, so that by his poverty you might become rich.”**

I know that the project we have undertaken is a massive undertaking and one which will engage our efforts for a considerable time. It asks much of us in generosity and when the works begin we will have to maintain our life and work in the midst of a good deal of disruption too. Both fund-raising and the work of restoration will require a great deal of perseverance. We have managed that before and I am sure we will be able to do it again.

That glimpse of the **“glory to be revealed”** which the cleaning of the north wall panel gives us is one encouragement to persevere. As well as that we have good news on the financial front. After taking professional advice about exemption from VAT on the works, we have been able to revise the figure needed down to £2.15 million.

We have already raised **£525,000** from internal sources; the PCC, the All Saints Foundation and individual gifts. So far **79** out of **294** members of the Electoral

Roll and 29 members of the Friends of All Saints have responded.

Our campaign of approaches to Trusts and other grant-giving bodies is now getting under way. Only a week after applying to them, we have been promised a grant of £10,000 by the Manifold Trust.

It has been brought home to us that a number of people in the congregation still seem uncertain of what we are setting out to do. So we have asked our architect Colin Kerr to come to All Saints on the evening of July 5 to speak to us about the plans. I hope as many of you as possible will be able to come to this event. There is no restriction on attendance, so if you have friends who might be interested, please invite them.

In the last issue of the Parish Paper there was a mistake — one not spotted by the computer's spell checking programme because it was not a spelling mistake. It conveyed the exact opposite of the sense intended. What I had meant to write was that our Restoration Appeal did “**not**” mean that we were going to ignore other charitable needs. Unfortunately it came out as that we were “**now**” going to ignore them.

To counteract this false impression you can read something in this issue about the Church Army's **Marylebone Project** which we have been supporting for a number of years and which we will continue to support while we raise the money to restore the church.

We also publish an appreciative letter from a recent visitor to All Saints. This is not to allow us to feel proud of our achievements but to encourage us in even

greater commitment to the work God has called us to in this place.

Yours in Christ,

Alan Moses

A LETTER FROM AMERICA

It is good to hear from occasional worshippers to All Saints. Here is a letter which the Vicar received recently.

Dr John Nash of Tennessee writes

Dear Father Moses,

“On May 14, 2006 I had the delightful opportunity to attend High Mass at All Saints, Margaret Street.

“There were two reasons for my visit, besides the desire to participate in worship on that Sunday, when I happened to be in London. First, recordings of the church's music are often played on radio stations in the U.S. and I wanted to hear it first hand. Second, I am writing a book on the history (and future) of Christianity, and was interested in experiencing Anglo-Catholicism at one of its historically most significant churches. During three weeks in Europe I attended many churches in both the UK and France.

“Certainly I was not disappointed in those respects. What I did not anticipate was the spiritual experience I would have at the Mass. Words are inadequate in express everything I felt. But the sense of the sacred was higher than anything I have encountered in years. A worship service creates an environment in which the participants can experience the living presence of God. On that morning, God was present to a palpable degree.

“What you are doing at All Saints is very special, and Christians everywhere can be grateful. I shall remember the experience for many years. A most humble thank you.”

CHURCH ARMY MARYLEBONE PROJECT

Janet Drake, who chairs our Mission Committee, and Fr Alan were guests of the Church Army’s Marylebone Project at the celebrations of its 10th anniversary.

The Marylebone Project is a partnership between Church Army and the Portman House Trust, focused on helping women in need to move on to independent living. It is the largest centre in the UK dedicated to meeting the needs of homeless women. Its unparalleled range of services provide practical support, educational opportunities, a shared community and foster a sense of belonging where women are enabled to make informed choices about their lives, while developing confidence and self-esteem.

In 1995 the property at 1 - 5 Cosway Street was upgraded to provide 54 individual rooms, a Mental Health Unit with 14 beds and 4 short stay emergency beds, along with shared kitchens, bathrooms and lounges.

The basement houses a separate Women’s Day Centre with shower and laundry facilities, social areas and a computer suite. There is also space for various classes and hobby groups, as well as separate rooms for one-to-one advice sessions.

Since 1996, around 6,900 women have

been assisted by the work of residential care teams and day centre staff.

The Emergency Bed Unit at Bradbury House has four individual emergency bedrooms. These have both a preventative purpose, and provide an escape route from rough sleeping or other forms of homelessness. This facility is dedicated to working with homeless, vulnerable women at risk of serious physical, mental or emotional abuse.

Those vulnerable to first time homelessness are able to use one of the bedrooms to provide a safe and secure environment, which can help prevent the descent into long-term homelessness or rough sleeping and the associated risks this brings. The project workers meet daily with emergency bed residents to provide support leading to longer term accommodation, as well as working with them to identify any underlying issues.

Many of the emergency bed residents have been affected by relationship breakdown, domestic violence and unemployment. Prevention of homelessness is a key aspect of the work of the Emergency Bed Unit.

As well as providing a secure environment, food, clothing and drinks are also made available for residents who, during their three night stay, are given every opportunity to secure a safer and improved future. They are put in touch with key agencies and support networks or, where appropriate, long-term beds within the Marylebone Project.

Emergency Beds are a well-used part of the Project’s service and make a significant difference in the lives of

women who need to use this facility. Often in immediate crisis, and at times affected by the trauma of fleeing from domestic violence, residents benefit from skilled and sensitive support provided by trained project workers. The safety and security offered in the unit scores highly in regular resident surveys.

- The Emergency Bed Unit is open and accessible 365 days a year. Any time, day or night.
- Up to 487 women annually are served by emergency beds.
- With interviews, resettlement work, emotional and practical support, project workers will spend an estimated 3,651 hours per annum working with residents.
- It costs £201 per day in rent, grant and food to run the Unit.
- Vulnerable residents are referred on for specialist help for difficulties such as alcohol or drug misuse, and mental or physical health needs.
- Residents are assisted to identify and claim any benefits to which they are entitled.
- Each emergency bed resident has their own individual room with a sink.
- Regular daily private meetings are held with a project worker to support the resident.

All Saints support of the Marylebone Project through our mission giving funds one of the emergency beds 365 days of the year.

PARISH NOTES

Ascension Day

We welcomed back to All Saints as our celebrant and preacher at High Mass a former Vicar, **Bishop Michael Marshall**, now the Rector of Holy Trinity, Sloane Street, and an assistant bishop in the diocese.

The Mass saw the Confirmation of **Paul Greenhalgh**, **Suzanne Sisako Ntow**, **Heide Maura Roni** and **Nicholas James Thomson**. And the reception into the Church of England of **Alun** and **Carol Ford**.

Ordinations

Tony Halton is to be ordained deacon at St Paul's Cathedral on Saturday July 1st at 5.00 p.m. He will serve his title at St John's, West Hendon.

Sarah Eynstone, who was a member of our congregation some years ago, is to be ordained priest in the Parish Church of St John-at-Hampstead on Sunday June 25th at 5.00 p.m. Her first Mass will be there at 7.30 p.m. on Tuesday June 27th.

Please remember them and all being ordained this Pentecost.

Memorial to Helen Clayton

The Diocesan Advisory Committee, which examines all proposals for alterations in church buildings, has approved our proposals to replace the wooden screen at the south choir aisle with gates in the style of the wrought iron work in the chancel. Colin Kerr has produced a design which is

much more in sympathy with Butterfield's work.

The PCC has now applied for a faculty (the ecclesiastical equivalent of planning permission) to carry out this work. This will be funded from Helen's bequest to All Saints and as a memorial to her and all that she contributed to All Saints in so many ways; not least in the renewal of the roof.

The Parish Retreat

This took place at Hemingford Grey and was conducted by Fr Peter McGearry. An account will appear in the next issue of the Parish Paper. Our thanks to Martin Wooley who was in charge of the arrangements.

USPG

In June, the Vicar will be attending the meeting of the Council of USPG at the Hayes Conference Centre at Swanwick in Derbyshire. At this meeting he will take office as the Chair of the Society's Trustees.

Sitting in Choir

If you have noticed that the clergy and choir are sitting higher in their stalls these days, it is because they have been equipped with new cushions to replace the strips of carpeting which previously provided a modicum of comfort. The new pads in a suitably ecclesiastical deep red are firm and supportive rather than soft and soporific. We are very grateful to the parishioner whose generous gift they are.

“Hearing Confessions”

Was the title of a training session for clergy in the Diocese of Southwark led by

the Vicar last month. One of those taking part was the Revd Anne Clarke of St John's, East Dulwich, who is a magistrate at the Family Court in Wells Street. Anne pops into All Saints when she can. When she is unable to, because she is stuck in court, she appreciates the reassuring sound of our bells.

Walsingham: The National Pilgrimage

There were three elements to our participation this year:

- On the Friday morning of the pilgrimage weekend, an intrepid team set out to cycle to Walsingham. Four of our people, **Richard Hislop, Venetia Jackson, Janet Williams** and **Nicola Iles**, were joined by one cyclist from All Saints, Notting Hill, and another from St John's, Sevenoaks. They were being sponsored to raise money for the Shrine's 75th Anniversary Appeal to improve facilities there. After the 8.00 a.m. Mass and under a leaden sky, they were blessed by Fr Alan and cheered on their way by a large group of worshippers. The first stage of their journey took them to Saffron Walden, the second to Bury St Edmonds, and the final one to Walsingham on the Sunday. The Aquilina family, who had preceded them to Walsingham by car, acted as the support team. The ride raised over £4,000. A fuller account of their epic journey by one of the participants will appear next month.
- On Sunday afternoon a team of our servers travelled to Norfolk because we had been asked to provide the servers for the Pilgrimage Mass at which the

principal celebrant was to be our former vicar, **Bishop David Hope**. A 'phone call on Sunday evening asked Fr Alan to bring extra supplies of charcoal and incense. Could it be possible that Walsingham of all places had run out of these, he wondered.

- On Monday morning, a larger group of us set off by coach with friends from St Matthew's, Westminster, and other parishes. We had a trouble-free journey and found the cyclists not looking too saddle sore. Although it was a bank holiday and the weather forecast was not promising, the rain held off until we were on our way home. Indeed, some even managed to acquire something of a tan. The servers, joined by **Dominic Aquilina** as boat boy, acquitted themselves with the skill we would expect. The only disappointment of the day was that Bishop David was prevented by illness from taking his

expected rôle. We wish him a speedy recovery. Our thanks to **Ross Buchanan** who handled the travel arrangements with his customary efficiency.

Elgar Society Concert

The society held its AGM at All Saints on Monday June 12th. The meeting was followed by a concert given by the choir of All Saints. The programme included items of Elgar's liturgical music. The choir was in excellent form and much appreciated. Patrick Spencer recalled that when Fr Kenneth Ross announced to the PCC that the choir school was to close, his confident statement that this was not the end of the world and that four sopranos would do just as well as the choirboys was greeted with shouts of horrified disbelief from some members of the council. In this, as in other things, Fr Ross has been proved to be a prophet ahead of his time.

DIARY DATES

Wednesday 5 July

7.15 p.m. "ALL GLORIOUS WITHIN"

All Saints Restoration Project and Appeal

You are invited to a presentation in the church on the planned restoration work by **Colin Kerr RIBA** of Molyneux Kerr Architects.

Thursday 6 July

7.05 p.m. Holy Hour led by Fr Ivan Aquilina

Tuesday 15 August — THE ASSUMPTION OF THE BLESSED VIRGIN MARY

6.30 p.m. High Mass

Preacher: Fr Kevin Morris, Vicar of St Michael and All Angels, Bedford Park

THE SERMON PREACHED BY THE VICAR AT HIGH MASS ON THE 6th SUNDAY OF EASTER, 2006

Readings: Acts 10: 44 - 48; 1 John 5: 1 - 6; John 15: 9 - 17

Cornelius the Centurion is, I suspect, someone most Christians are no more than vaguely aware of. He appears in the Acts of the Apostles and then disappears again. But Luke clearly regards this incident as of great significance because he devotes no less than 66 verses to recounting it. What happens has been overshadowed by the conversion of Saul which led to the mission of the man we know as St Paul, a ministry which continues to reverberate because of his writings which came to be included in the canon of Scripture. Cornelius left no writings behind, although there is a tradition that he became the Bishop of Caesarea.

He was the first Gentile converted to the Christian faith, along with his household. He was a centurion in the Roman army, an officer in the cohort based at Caesarea, a Roman citizen. He is described as a **“devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God”** (Acts 10: 2). He was probably a pious Roman who like others in the ancient world, disillusioned by pagan religion and philosophy, had gravitated spiritually towards Judaism, becoming one of those called the “God-fearers”.

At three o’clock one afternoon, one of the Jewish hours of daily prayer, he saw a vision in which an angel told him that his prayers and alms had been accepted by God and that he was to send to Joppa to fetch Simon, called Peter, who was staying with Simon the Tanner whose house was

beside the sea. Cornelius sent messengers to Joppa.

Just before they arrived, Peter fell into a trance, in which he too had a vision. A great sheet was let down from heaven, full of strange animals and birds; a voice called to him, saying, **“Rise, Peter, kill and eat,”** to which Peter, thinking of himself as a good Jew and forgetting for the moment what his Lord had said about food regulations, answered, **“No, Lord; for I have never eaten anything that is common or unclean”**. The voice replied, **“What God has cleansed, you must not call common”**. This sequence was repeated three times.

While Peter was puzzling out the meaning of this vision, the messengers from Cornelius arrived on the doorstep. It was then that the Spirit told him, **“Behold, three men are looking for you. Rise and go down, and accompany them without hesitation; for I have sent them.”** So Peter welcomes them and the next day, sets out to Caesarea with them.

On Peter’s arrival, Cornelius, his family and friends are assembled and waiting. Cornelius prostrated himself at Peter’s feet, then each explained their visions and Peter added, **“Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him”**. (Acts 10: 34 - 35)

Peter then spoke to them of the

good news of Jesus, his life, death and resurrection, and proclaimed the eternal purpose of God in sending Jesus to be the Saviour.

This brings us to the section of the story we have just heard. While Peter was speaking, the Spirit came to all who were listening, to the astonishment of Peter and his Jewish companions, because these Gentiles had not yet been baptised. This wasn't what they were expecting. It broke the rules in two ways. First of all, because the normal pattern in Acts is for believers to receive the Holy Spirit after they have heard the word proclaimed and in conjunction with their baptism. But far more importantly, these people are not Jews.

For Luke, the important question is not when the Holy Spirit engulfed them, but why. This is the question that the text makes central. What is significant is that the 6 Jewish Christians, **“the circumcised believers”**, who had accompanied Peter to Caesarea, witnessed this spiritual outpouring; **“they heard them speaking in tongues and extolling God.”** This probably means ecstatic utterances rather than foreign languages.

As the story unfolds, we hear echoes of the account of Pentecost in Acts 2: the coming of the Spirit and the speaking in tongues. This incident has often been referred to as **“The Pentecost of the Gentiles”** and it is clear that Luke wants his readers to understand it this way.

From what Peter says later, it was also a moment of illumination for him. He noticed, too, that the Holy Spirit fell on the Gentiles assembled, but this triggered

his memory. He recalled **“the word of the Lord, how he had said ‘John baptised with water, but you will be baptised with the Holy Spirit’.**” He could only conclude that what he and the apostles had experienced at Pentecost, the Gentiles were now experiencing too. They were both witnessing and experiencing the breaking in of the kingdom marked by the coming of the Holy Spirit. To have excluded them from the formal initiation into that kingdom, from baptism, would have been to resist God.

Peter's conversion has a number of important ingredients:

- 1 he witnesses again the coming of the Holy Spirit, which reminded him of Pentecost;
- 2 he recalled **“the word of the Lord”** and interpreted his experience in light of it.
- 3 he drew the inevitable conclusion: God has been at work among the Gentiles; and
- 4 he conformed his practice to this newly informed perspective; he instructed that the Gentiles be baptised with water.
- 5 he then stayed with them for a few days, accepting their hospitality, sharing their table — something no observant Jew could do.

Luke considers Cornelius' conversion to be momentous for the future of Christianity. He shows it happening as a result of divine intervention and revelation, and as a response to the preaching of Peter the chief apostle. He sees the experience of Cornelius' household as comparable to a new Pentecost. It was a primary precedent

for the momentous decision of the apostolic council, held in Jerusalem a few years later, to admit Gentiles to full and equal partnership with Jewish converts in the household of faith.

The experience of Peter, and later of Paul and Barnabas at Antioch, demonstrate to Luke and to us, that the mission of the Church is the mission of God. The Holy Spirit is at work ahead of the Church preparing people to hear the message of Christ. Mission is often thought of as something we organise, a carefully orchestrated programme. Now there is nothing wrong with organisation and planning in themselves.

But time and again in Acts we find the apostles not so much sitting in the department of missions in Jerusalem planning where the next evangelistic campaign should be but responding to promptings of the Holy Spirit, often delivered to people in visions. This is not the kind of language which ecclesiastical committees respond to with natural ease.

What Luke shows us again and again in Acts is what those words of Jesus from John, **“You did not choose me but I chose you”** also point out: the initiative, the driving force, is God’s. Often what happens is not that Church councils, great or small, then or ever since, initiate things, but that they respond to the workings of the Spirit.

You and I are the descendants of Cornelius, Gentile Christians, yet we all have within us the tendency to react like the circumcised believers; to see the Holy

Spirit working on our terms, within the boundaries we set. When we see things that are different, new, unsettling, we react defensively. That cannot be of God, we say. We know that God does not work like that. But what happened to Peter is not simply a piece of ancient history but a pattern for all of us, for all time. He witnesses something which is both familiar and strange; it is like what he has experienced, but it has not come through the official channels. He could have rejected it outright but he did not.

He reflected on this experience in the light of scripture. In fact the experience brought to mind something Jesus had said which he had forgotten. The Church often finds that new events and experiences bring passages of scripture, aspects of revelation previously neglected, to mind. Our continuing reflection involves bringing new experience together with scripture and tradition, the apostolic witness to the purposes of God revealed in the life, death and resurrection of Jesus, in that process in which Christ makes known to us everything he has heard from the Father.

That reflection takes place in the context of our abiding in Christ, in the sacramental fellowship of the Church, represented by the water and the blood, the community of those he has called to be his **‘friends’**, in the mutual love without which
we cannot love God,
will not be able to bear the fruit that will last,
will not know the life of faith as the source of joy but merely as some wearisome and fearful burden.

THE SERMON PREACHED BY FR IVAN AQUILINA AT EVENSONG ON MAY 21st 2006

Ave Maria

A prayer that comes to us through angels. A prayer that is at the heart of the Mystery of our Salvation. A prayer recited in churches, in wayside shrines, on the roads and on all means of travel, a prayer set to most beautiful music. A prayer that brings joy, comfort and security: Ave Maria. A prayer that tonight we have enjoyed in Mendelssohn's rendition, the prayer about which I would like to share some thoughts with you tonight during this wonderful month of May: **The Hail Mary.**

The Hail Mary is divided into three parts. The first part was given to Mary by the Archangel Gabriel. The second part was also given to Mary, this time by St Elizabeth, the mother of St John the Baptist. Both are recorded in Sacred Scripture. Inspired by the Holy Ghost these two parts encouraged the Church Militant to add a further bit to it and so came the third part.

Let us look at this prayer according to its threefold division.

Hail Mary, full of grace, the Lord is with thee!

The angel is a messenger from God, the words he delivers are not his, they come directly from God. This sentence comes from God as He enters human history to bring about the awaited salvation of all. As these words come from God then they are weighted words, fruitful,

bearing a lot of meaning. The first word **'hail'** is a translation from the Greek *Xaire* — *rejoice*. It is a common form of greeting: God speaks to humanity in forms that humanity can understand; by using what is ordinary the extraordinary is introduced. The moments when God directly intervenes in human history are called the fullness of time, in theology known as: *Xairos*. *Xairos* and *Xaire* mean: *Rejoice*. The fact that God enters human history in such a direct way brings joy to Mary and brings joy to all humanity. The Incarnation therefore happens in a moment of joy. Whenever we start praying the Hail Mary we need to think that the mystery of our salvation starts in sharing the divine joy.

Mary is acclaimed as full of grace. The grace of God is holiness. Mary is full of this grace and holiness, she is sinless, and this affirmation is given while she still can accept or reject God's proposal.

No wonder then that the Lord is with her, through her he will be Immanu' El God with all of us, through her who is full of joy and grace.

Blessed art thou among women and blessed is the fruit of thy womb.

The second part of the Hail Mary comes from St Elizabeth; the context is the visitation of Mary. Mary learns from the angel that Elizabeth is with child and so

she goes to lend a hand.

The sinner often seeks for something which he does not find; but to the just it is given to find what he seeks: Thus, Eve sought the fruit of the tree but she did not find in it that which she sought. Everything Eve desired, however, was given to the Blessed Virgin. Eve sought that which the devil falsely promised her, namely, that she and Adam would be as gods, knowing good and evil. Eve was not made like God after having eaten of the fruit, but rather she was unlike God in that by her sin she withdrew from God and was driven out of paradise. The Blessed Virgin and we with her, find in the Fruit of her womb all that we need to be like Him. In the Fruit of the Blessed Virgin we find sweetness and salvation. The fruit which Eve desired was beautiful to look upon, but that Fruit of the Blessed Virgin is far more beautiful, for even the Angels desire to look upon Him. He is the splendour of the glory of the Father. The Blessed Virgin is indeed blessed and far more blessed is the Fruit of her womb.

Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.

That Mary is Holy is given in the revealed salutations that we have just considered. The Church bursts forth in praising Mary as holy, as Theotokos: Mother of God. How can God have a mother since he is from everlasting? All the doctrinal truths about the Blessed Virgin Mary happened as a result of theological reflection upon Christ. When the Church proclaimed that Jesus is both human and divine it came to the natural conclusion that if Mary is the mother of Jesus she is his mother

not only in his humanity but also in his divinity as we cannot split Christ in either human or divine, in him both are together: the hypostatic union. So Mary is also the Mother of God. The Church asks for her intercession, we are united in love, a love of a mother never dies and so she continues to love us and intercedes for us both now and especially at that glorious moment of our death where we hope she will be by our side, smiling at us and holding our hand as we step across to enter the gates of Jerusalem the Golden.

As we think of the joy of the angels and the saints that gave us this prayer let us turn our eyes to the Immaculate Mother and say to her: *Yes Mary, mother of God and ours, sinless and blessed, pray for us now and at the hour of our death. Amen.*

100 YEARS AGO

The Vicar wrote:

“In September next, I hope, Mr Lancelet Andrewes B.A., of University College Oxford and Ely Theological College, will be ordained deacon to this parish. Mr Andrewes hopes to be married this month. The congregation will, I am sure, extend to him and his wife a very hearty welcome. We are in sore need of additional clerical help on the staff. I sometimes hear it said, What can all those clergy find to do at All Saints? We know it is not a large parish, and they can't be at services all the day. I wish such critics would come and spend a day with any one of the clerical staff. They would find the work here simply incessant. We are all turned out soon after 6am, and it is not exaggeration

to say that practically the work goes on until we get to bed. I can assure the congregation that Sunday is the easiest day in the week to all of us, and Sunday is pretty full.”

“He then went on to write about an accident which had befallen one of the curates:

“Speaking of the staff reminds me that I must say one word of sincere thanks to Almighty God for the preservation of my dear friend and colleague, Mr Arundell, from what might have been a very serious accident indeed.

“The Bishop of Nassau very kindly gave the Choir boys a treat to Hadley Wood. While playing cricket with them, Mr Arundell received a very ugly blow from a cricket ball. Had he been struck a little nearer the temple, the consequences might have been most grave. As it is, he received a very nasty blow, and has not been available for duty for two Sundays. We shall hope to welcome him back on Sunday, July 1, and the following day he will go away for his holidays, to come back to us in August thoroughly restored to health again I trust.”

Fr Aquilina is not, as far as I know, a cricketer but the clergy’s life here is not entirely risk-free. He was clearing books from David and John Welch’s flat a few weeks ago and injured his back. I am glad to report that he is almost completely recovered from a painful and incapacitating injury.

AM

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 2 JULY TRINITY 3

HIGH MASS AT 11.00 a.m.

- Entrance Hymn:* 415
Introit: Respite in me
Mass: Spatenmesse — Mozart
Lessons: Wisdom 1: 13 - 15, 2: 23 - 24
Psalm 30
2 Corinthians 8: 27 - end
Hymn: 335
Gospel: Mark 5: 21 - end
Preacher: Fr Ivan Aquilina
Creed: Credo II
Anthem: Os justi — Bruckner
Hymns: 323, 465, 378
Voluntary: Tu es petra — Mulet

SOLEMN EVENSONG at 6.00 p.m.

- Psalms:* 52, 53
Lessons: Jeremiah 11: 1 - 14
Romans 13: 1 - 10
Office Hymn: 150
Canticles: The Second Service — Gibbons
Anthem: Geistliches leid — Brahms
Preacher: Fr Neil Bunker
Hymn: 252

BENEDICTION

O Salutaris: French Chant
Hymn: 303
Tantum Ergo: Bruckner
Voluntary: Nun freut euch, lieben
Christen gmein,
BWV 734 — Bach

● **SUNDAY 9 JULY** **TRINITY 4**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 438
Introit: Dominus illuminatio mea
Mass: Cantus Missae — Rheinberger
Lessons: Ezekiel 2: 1 - 5
Psalm 123
2 Corinthians 12: 2 - 10
Hymn: 369
Gospel: Mark 6: 1 - 13
Preacher: The Vicar
Creed: Credo III
Anthem: Beati quorum via — Stanford
Hymns: 298 , 374, 485
Voluntary: Allegro Risoluto (Plymouth
Suite) — Whitlock

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 63, 64
Lessons: Jeremiah 20: 1 - 11a
Romans 14: 1 - 17
Office Hymn: 150
Canticles: The Fourth Service — Batten
Anthem: In exitu Israel — S. Wesley
Preacher: Fr Ivan Aquilina
Hymn: 244

BENEDICTION

O Salutaris: Lloyd Webber
Hymn: 255
Tantum Ergo: Lloyd Webber
Voluntary: Prelude — Harris

● **SUNDAY 16 JULY** **TRINITY 5**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 351
Introit: Exaudi, Domine
Mass: Mass for five voices — Byrd
Lessons: Amos 7: 7 - 15
Psalm 85
Ephesians 1: 3 - 14
Hymn: 227
Gospel: Mark 6: 14 - 29
Preacher: Fr Ivan Aquilina
Anthem: Laudibus in sanctis — Byrd
Hymns: 384, 416, 484
Voluntary: Prelude in C minor — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 66
Lessons: Job 4: 1, 5: 6 - end
Romans 15: 14 - 29
Office Hymn: 150
Canticles: Service in B minor — Noble
Anthem: Oculi omnium — Wood
Preacher: The Vicar
Hymn: 466

BENEDICTION

O Salutaris: Elgar (No 3)
Hymn: 387
Tantum Ergo: Elgar
Voluntary: Elegy — Thalben-Ball

● **SUNDAY 23 JULY**
TRINITY 6

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 205

Introit: Dominus fortitudo

Mass: Mass in C and F — Stanford

Lessons: Jeremiah 23: 1 - 6

Psalm 23

Ephesians 2: 11 - end

Hymn: 480

Gospel: Mark 6: 30 - 34, 53 - end

Preacher: The Vicar

Anthem: I saw a new heaven
— Bainton

Hymns: 282, 371, 353

Voluntary: Postlude in D minor
— Stanford

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 73

Lessons: Job 13: 13 - 14: 6

Hebrews 2: 5 - end

Office Hymn: 150

Canticles: Service in A — Arnold

Anthem: Jesu, the very thought
— Bairstow

Preacher: Fr Ivan Aquilina

Hymn: 417

BENEDICTION

O Salutaris: Bach

Hymn: 406

Tantum Ergo: Bach

Voluntary: Improvisation on 'Gloria
in Excelsis' — Paul Brough

● **SUNDAY 30 JULY**
TRINITY 7

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 354

Introit: Omnes gentes

Mass: Missa Brevis in D — Mozart

Lessons: 2 Kings 4: 42 - end

Psalm 145

Ephesians 3: 14 - end

Hymn: 424

Gospel: John 6: 1 - 21

Preacher: Prebendary John Gaskell

Creed: Credo II

Anthem: Sicut cervus — Palestrina

Hymns: 513, 300, 368

Voluntary: Fantasia à 5 — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 74

Lessons: Job 19: 1 - 27a

Hebrews 8

Office Hymn: 150

Canticles: Service in A flat — Harwood

Anthem: Ach, arme welt — Brahms

Preacher: The Vicar

Hymn: 296

BENEDICTION

O Salutaris: Nicholson

Hymn: 403

Tantum Ergo: Nicholson

Voluntary: Prelude — Harris

ALL SAINTS PARISH PAPER

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STEWARDSHIP AT ALL SAINTS

All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

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.

PARISH ORGANISATIONS

Please write c/o

The Vicarage, 7, Margaret Street,
London W1W 8JG

www.allsaintsmargaretstreet.org.uk

All Saints Church Marylebone Choir and Music Trust Fund

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All Saints Foundation

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Assistant Priest:

The Revd Ivan Aquilina 020 7636 1788

Honorary Assistant Priests:

The Revd Neil Bunker

The Revd Preb John Gaskell 020 7436 3287

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: office@allsaintsmargaretstreet.org.uk

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

Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music and Organist:

Mr Paul Brough 01273 686021

Associate Director of Music & Assistant

Organist:

Mr Andrew Arthur 020 8279 0909

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR JULY 2006

1	Ember Day <i>Henry, John and Henry Venn the Younger</i>	Vocations
2	✕ THE 3rd SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
3	ST THOMAS THE APOSTLE	Christians in India
4		The Church in America
5		Our Restoration Project and Appeal
6	<i>Thomas More and John Fisher</i>	Unity
7		Those in need
8	v of Our Lady	Walsingham
9	✕ THE 4th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
10	r Requiem (1.10 p.m.)	The departed
11	St Benedict of Nursia	Religious
12		Friends of All Saints
13	v for Unity	Christian Unity
14	John Keble	Those in need
15	St Swithun	Diocese of Winchester
16	✕ THE 5th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
17		Musicians
18	<i>Elizabeth Ferard</i>	Homeless
19	St Gregory and his sister Macrina	Teachers of the Faith
20	<i>Margaret of Antioch; Bartolome de las Casas</i>	Unity
21		Those in need
22	ST MARY MAGDALENE	Growth in penitence
23	✕ THE 6th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
24		The unemployed
25	ST JAMES THE APOSTLE	Persecuted Christians
26	St Anne and Joachim	Parents and families
27	<i>Brooke Foss Westcott</i>	Unity
28		Those in need
29	St Mary, Martha and Lazarus	Companionship
30	✕ THE 7th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
31	<i>St Ignatius of Loyola</i>	Spiritual Directors

Please note:

All Friday Masses are for ‘those in need’ — intercessions from the board inside church are used on these days.

r — Requiem — the monthly Requiem, 1.10 p.m. this month.

v — a Votive Mass.



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