



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JULY 2005

£1.00

VICAR'S LETTER

The Corpus Christi People: Part II

Last month, in anticipation of our Corpus Christi celebration, I shared with you some thoughts about Eucharistic worship. This month, we publish Fr Edward Dowler's excellent sermon which continues that theme in very helpful ways and gives us much to reflect on as a congregation.

Tony Halton, who is training for the priesthood on the North Thames Ordination Course, has been doing a project on his home parish. He undertook some research on who comes to All Saints and why. A questionnaire was issued with the recent stewardship renewal pack. Tony presented the results of his survey to a group of parishioners and his tutor Canon Lucy Winkett, the Precentor of St Paul's Cathedral. He is preparing a report for the PCC.

Like Fr Dowler's sermon, the results of the questionnaire give us a good deal to ponder. At this stage, I want to pick up only one thing. People were asked about their hopes for the future of All Saints. One request was for more outdoor religion, more processions.

Since the questionnaires were filled in, we have had our Corpus Christi celebration. People are still talking about it. Our archdeacon reported that he had been told

what a wonderful occasion it was by people from St Paul's, Rossmore Road, who had joined us. We were also joined by people from the Annunciation, Marble Arch. They brought their own banner and loaned us processional torches. Their servers joined ours in the sanctuary and the procession.

This was the second year we have gone outside and processed along Oxford Street through the traffic and the crowds of Thursday night shoppers and those eating out in the restaurants of Market Place. Children scattered rose petals. Bells were rung. Hymns were sung. This was only the second time we have done this, so we are still learning. Paul Brough had organised trumpets which helped us cope with the background traffic noise. A leaflet had been produced so that we had something to hand to people explaining who we were and what we were doing. Some of our new neighbours from the Jesus Army stood on the steps of No 82 to watch and Yvonne Craig explained what we were doing. We encountered hardly any hostility and the police dealt tactfully but firmly with one motor cyclist who had disobeyed an instruction to stop.

Many people stopped to watch, take photographs, capture us on their mobile phones, record us on video. Jim Rosenthal, Director of Communications at the Anglican Communion Office and a member of the Friends of All Saints, risked life and limb to

take some excellent shots and these are on display in the church. He tells me that the *Church Times* declined to publish any of them. A group of joyful Christians stopping the traffic on Oxford Street must not be news.

Some who stopped to watch even joined in the procession and came back to church with us for Benediction. Then there was a happy party in the courtyard which went on so long that we had to rescue the preacher to give him supper and send him home to Oxford, tired but rejoicing. A delightful Egyptian Muslim couple who had been out shopping came to look, thinking it must be a wedding party.

A number of people have said to me that they were sceptical about the idea when they first heard of it, but had been won over completely after taking part. I must admit that when I first suggested it, I wondered if it was the right thing to do, in a culture where people are unused to it. However, I thought it was time that people on Oxford Street got to see some Christians who were not haranguing them about sin through a megaphone. We do recognise a need and responsibility to reach out to the people of our parish, including those who work and shop in it, to show them something of Jesus Christ. Could we do this in a way that is welcoming and not judgemental; that demonstrates to people that Christians enjoy their faith and worship; so they might do so too?

It is also, like our other weekday feasts, an opportunity for people from other parishes, which do not have our liturgical and musical resources, to join us. People have always come as individuals but now we are welcoming them as representatives of their parish communities. They share with us in a great communal act of witness.

Can we do more of this sort of thing? Well we have already introduced outdoor carol singing and the Palm Sunday procession begins in Market Place. "What about something on Good Friday?", I have been asked by more than one person. Something used to be done in Fr Sparrow's day. Perhaps we can revive it. It might be something we can do which people of less catholic tradition would be comfortable with. When we have digested Fr Dowler's sermon we must look again at how we organise non-eucharistic worship as a way into the life of the Church for some.

There was a huge amount of organisation involved, much of which was enthusiastically shouldered by our head server Cedric Stephens. Paul Brough marshalled not only the musicians but, at one stage, the congregation too. The catering committee refreshed us in body after our spiritual exertions. The Marylebone police served us extremely well and we are grateful to them.

If such events do attract people to All Saints, we must be ever more conscious of our responsibility to them in a number of ways:

- to be a place and people of welcome. I have been heartened as recently as my visit to St Barnabas in Pimlico to receive unsolicited testimonials to the friendliness of All Saints these days;
- to not relax our efforts to improve our programme of teaching, to which Fr Ivan has brought such an infusion of energy over the last year and a half;
- to maintain the spiritual vitality of our life through worship and prayer.

Yours in Christ,

Alan Moses

PARISH NOTES

Norman Caplin

Norman, our honorary assistant organist, celebrated his 80th birthday on Sunday June 5th. The choir sang Vierne's "*Messe Solennelle*" and Norman's own setting of the Venerable Bede's "*Christ is the Morning Star*", as well as a number of his descants on hymn tunes. There was a happy drinks party in the courtyard afterwards and the Vicar spoke of the special place Norman and Lily enjoy in the life of All Saints.

Norman has enriched our worship with his musicianship, both as organist and as composer. He is working to complete the Credo for his "*Missa Omnium Sanctorum*" and the whole setting will be sung at the All Saints Festival this year. More than that, both he and Lily have contributed far more than can be said to the life of so many at All Saints by their gifts of friendship and hospitality.

Norman Caplin writes:

Norman wishes to thank all concerned for the overwhelming weight of good wishes heaped upon him on his 80th on 5th June — not only those who individually sent him birthday greetings, but also all who signed the gigantic card given to him on the day.

A Baptism

At the other end of the age range, we welcomed into the fellowship of the Church **Barnaby David Munro Crawford** who was baptised at High Mass on Sunday June 12. Barnaby and his mother Kirsty had managed to get themselves locked in their flat after his father James had left for

church. They were rescued in time to get to church just before 11.00 a.m. Kirsty had time to calm down before the baptism and Barnaby showed himself to be entirely unflappable, demonstrating a keen interest in everyone and everything around him; including the Vicar's beard. He is such a good-natured young chap that he continued to smile at Fr Alan even after having water poured over his head.

Ordinations

Petertide is the principal season of ordinations and this year two people with All Saints connections are being ordained.

Sarah Eynstone was a member of the congregation here in her student days and while she was recovering from a major road accident. After pastoral placements at the King's College Chaplaincy and St Mary's, Primrose Hill, she went to Westcott House in Cambridge. She will be one of the 34 deacons to be ordained for the diocese in St Paul's Cathedral on Saturday June 25th and is to serve at Hampstead Parish Church.

Christopher Woods, a member of the Friends of All Saints, is the curate of St Mark's, Dundela in Belfast. St Mark's was designed by William Butterfield. Christopher is to be ordained priest on June 19th.

St Barnabas', Pimlico

Fr Alan preached at St Barnabas for the church's Patronal Festival Mass on June 11th. On the previous day he had been walking along Marylebone Road on his way to visit Wendy Roberts in hospital when he noticed a traffic warning about a "ceremonial event" in central London the next day. This was not Mass at St Barnabas

but the Trooping of the Colour. With this in mind he set off in good time, only to find that there were no underground trains stopping at Sloane Square. Escaping from Embankment Station he hailed a cab which then had to negotiate its way through the traffic jams caused by the “ceremonial event”.

The cab pulled up outside the church a few minutes before 11.00 am. Our own Chris Ellis was standing outside having just discovered that the service was not at 11.00 but 12.00. Fr Alasdair Coles, the parish priest, kindly took Fr Alan home for coffee and left him with a book about the foundation of St Barnabas. This brought the happy discovery that the first Vicar of All Saints, William Upton Richards, had been one of the preachers during a week of services to mark the consecration of the church. The others included Dr Pusey, John Keble, and John Mason Neale. It was recorded that the shortest of the sermons was thirty minutes but the rest were at least 50 minutes!

Californian Visitors

There is a network of churches around the world from which we receive a steady flow of visitors. One of them is the Church of the Advent of Christ the King in San Francisco. Its Rector, **Fr Paul Burroughs**, and **Fr Michael Barlowe**, who is responsible for mission and evangelism in the diocese of California, visited All Saints in June while on holiday in London. Fr Paul will be back with us in December when he will be our preacher at Evensong on the Fourth Sunday in Advent.

Another Californian connection is of course with St Thomas’s, West Hollywood,

where our former curate Fr Ian Davies is Rector. Fr Ian has been in touch to say that a group from St Thomas’s is coming over in 2006 and will be with us on Ascension Day.

Walsingham Way — The National Pilgrimage

Once again, we shared a coach with St Matthew’s, Westminster. The weather was not promising, so Fr Alan had opened the church even earlier than usual so that people could take shelter. After a brief act of blessing for pilgrims in Church we set off, complete with parish banner, for Norfolk at 7.30 a.m. This year we had a driver who knew the way, so we arrived in good time and were able to rendezvous with the Aquilina family who had gone ahead to prepare a place for us. The weather was very English, that is changeable, but the showers never became a downpour and the sun shone for the procession.

The deacon who read the Gospel at Mass turned out to be **Paul Burch** from the diocese of Blackburn, who had a placement with us a couple of summers ago from St Stephen’s House. We also met **Fr James Woods** who had been with us in a previous year and is now a priest in Bristol Diocese and **Michael McGarvie** who now lives in Norwich. Then it was back on the coach at 5.00 p.m. for the journey home after farewells to the Aquilinas who were spending the half-term holiday in Walsingham.

Our thanks again go to **Ross Buchanan** who managed the travel arrangements with his customary efficiency.

DIARY DATES

Wednesday 29 June — Sts Peter and Paul, Apostles

6.30 p.m. Low Mass with hymns and Confirmation by Bishop Edward Holland

Thursday 7 July

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

Monday 18 July

7.00 p.m. Meeting of the Parochial Church Council.

Thursday 28 July

7.30 - 9.00 p.m. ALMA Meeting (*Angola, London and Mozambique Association*)

For Parish Representatives and anyone interested in its work.

Bishop Andre Soares will share news from Angola and answer questions.

Monday 15 August — The Assumption of the Blessed Virgin Mary

6.30 p.m. Procession and High Mass

Preacher: Fr Peter Groves, Priest in Charge, St Mary Magdalene, Oxford

Music: Mass in B flat — *Schubert*; Ave Maria — *Josquin*

**All Saints
Margaret Street, W1**

YOUNG ORGANISTS' RECITALS

*7. 45 p.m. on the Sunday evenings in July
(duration 1 hour)*

3 July Greg Drott, *London*

10 July Joseph Fort, *Organ Scholar, All Saints, Margaret Street*

17 July Ourania Gassiou, *London*

24 July Karl Dorman, *Organist, St Philip and All Saints, Kew*

31 July Riccardo Bonci, *Organ Scholar, St Barnabas, Dulwich*

Free admission (collection)

PENTECOST 2005

HIGH MASS AND BAPTISMS

“Amazed and astonished, they asked, ‘Are not all these men Galileans? And how is it that we hear, each of us in our own native language?’”

On Wednesday evening we were in the far reaches of northern Essex, right up on the Suffolk border, for the licensing of a priest friend from Scotland to a parish there. On such occasions the new priest has to lead the congregation in prayer. As Margaret did so in the rich tones of Angus, I wondered what her new flock made of it. They will have to tune their ears to her voice and she to theirs. Those who become missionaries across cultures have to immerse themselves in not just another language but another culture. But having driven through the cultural kaleidoscope of north London, I reflected that someone from rural Scotland might have more in common with rural East Anglia than city-dwellers — whatever the accent.

I have been made to think about cultural divisions by reading a book by **John O’Malley**, a Jesuit historian from Boston, called *“The Four Cultures of the West”*. In it he identifies four cultures which have dominated the history of the western world. These often overlap but also make people who think they are communicating misunderstand each other.

1. The first, he calls **PROPHETIC CULTURE**.

The early Christian theologian Tertullian asked, *“What has Athens to do with Jerusalem?”*. By this he meant, “What has

classical culture got to do with Christianity?”. The Prophetic culture of Judaism and Christianity insists on the incomprehensibility, the otherness of God. *“For my thoughts are not your thoughts, neither are my ways your ways”*, said Israel’s God through Isaiah. *“Has not God made foolish the wisdom of this world?”*, said St Paul. The reasonings of the philosophers are senseless babble for this Jerusalem.

This is a culture that must speak out. It is a culture of protest, of standing apart because one can do no other. Here we find the Puritans and all those given to crusades. Fundamentalists, both religious and secular, are comfortable here. This is the culture of the martyr — but also of the fanatic. It is the culture of the reformer decrying injustice and corruption in high places. It wants to transform a corrupt and unfaithful status quo into the real thing. Throughout history justice has been its watchword, along with variants like righteousness and justification. Freedom is also one of its favourite words. This is a culture that unmasks as abomination what others welcome as the normal give-and-take of life. Rallies and protests, yes. The negotiating table, never!

This culture appeals to a higher standard, revealed to the few, hidden from the many. God wills it. Because the standard is beyond argument, this culture must state boldly, even shout its claims. Its mode of discourse is the imperative: Repent! It writes manifestos.

Prophets proclaim their message through

stark distinctions: God/Satan, Christ/Anti-Christ, spirit/flesh, good/bad, politically correct/incorrect. We must choose, because between these extremes there is no common ground. This culture looks to a Jesus who said he *“came not to bring peace but a sword”*.

But under its wings has also gathered the gentle. People who looked to the Jesus who said his kingdom was *“not of this world”*, and so abstained from this world as far as they could: the Monastics and Mennonites. Their proclamation took the form of withdrawal into a specially constructed other-worldly world. They were prophets through their witness. Their very silence and passivity proclaimed their truth as loudly as words.

2. ACADEMIC CULTURE

This is the culture of the Philosophers, of Plato and Aristotle, of Athens. It has infiltrated the thought patterns of the West from ancient times to modern to such an extent that they are almost indistinguishable. Even the Fathers of the Church reveal their influence. This is the culture of reasoning, of questioning, of dispassionate analysis. It relies on solid evidence and careful reasoning.

If the style of the prophetic culture is the shout, the proclamation, lament and command, then the style of this culture is logical, rigorous, “left-brain” discourse that moves to a solution. Whereas the prophetic glories in difference and paradox, this culture questions in order to reach a synthesis, a whole system of explanation.

The greatest and most lasting institutional achievement of this culture in the Middle

Ages was the university.

3. HUMANISTIC CULTURE

This is the story of great literature and the ways it has been studied and interpreted. In the ancient world, the philosophers lost the battle to educate youth. It was won by people whose names we have largely forgotten whose education was steeped in poetry, drama, history, and rhetoric (oratory, persuasion).

This literary culture persisted, for example, in the monastic culture of the Middle Ages. It was then given an enormous boost by the Renaissance with its rediscovery of ancient literature. If the watchword for the culture of the university was *‘good argument’*, for this it was *‘good literature’*. By that the humanists meant the literary masterpieces of Greece and Rome. Then they and their contemporaries, Dante, Shakespeare and the like, began to produce that great body we call “classics”.

The ideals held high in this culture were embodied in literature, which begins with poetry. Homer was the schoolmaster of Greece. In poetry the reasons of the heart prevail, in a form of discourse that is more circular than linear. If Culture 2 seeks clear-cut definition, this glories in ambiguity, in rich layers of meaning. For Christians the Scriptures read in this way become a book in which each verse is happily laden with multiple sense, one as valid as the other.

Literature reflects the complexities of life and the murky darkness in which our choices must sometimes be made. It is a mirror held up to life that helps us make sense of our experience and sparks our moral imagination. Novels and plays have

become the new wisdom literature. They give aesthetic pleasure, but at the same time act as gentle and persuasive invitations to see ourselves and our dilemmas through other eyes.

This culture produced its own powerful machine of indoctrination and propagation; the humanistic secondary school, variously known as the Grammar School, the Gymnasium, the Lycee.

In the educational programme of this culture, poetry was accompanied by rhetoric, the art of public speaking. This is not just political or pulpit wind-baggery. Think of Churchill mobilising the English language and sending it to war when a beleaguered Britain had little else to fight with. Like the prophet of culture one, the statesman of Culture 3 wants to change society for the better, but to do so he seeks common ground and knows that to attain his end he must be astute in compromise. He does not shun the negotiating table. If the prophet looks to the Jesus who came to bring a sword, the statesman looks to Jesus, the Prince of Peace.

If the culture of the Academy pursues the True, this seeks to cultivate the Good. It is not so much after original thought but wisdom.

4. ARTISTIC CULTURE

This is the culture that expresses itself in ritual performance. It is the culture of dance, painting, sculpture, music and architecture — activities or products without which ritual performance cannot happen.

The Roman Empire into which Christianity was born was a world of public

ritual and spectacle — chariot races, gladiatorial games, street performers, religious rites. With the great majority illiterate, not even speaking Greek and Latin, the languages of the cultural elite, the cohesion of the empire rested on the power of images. It was through material culture that the inhabitants of the empire absorbed the myth of Rome's greatness and destiny.

Into this intensely visual culture Christians were born, and of it they breathed all the days of their life. In this situation, Christianity would eventually be defined most strikingly through material culture. It was this culture that would touch most Christians most directly, for it was inseparable from public Christian worship.

Of the four cultures, the first three are cultures of words. Except for music, this culture is mute. It communicates, but not in words. Jesus prescribed that his followers perform certain actions such as baptising and doing in memory of him what he did at the Last Supper. Christian teachers named these sacraments, signs and symbols. Even though words are integral to their proper administration, the words are void if not accompanied by the actions. Sacraments are performed.

The Mass belongs pre-eminently to this culture, for it is essentially a drama, a mime. The action follows the pattern of the Last Supper: *“Do this in memory of me”*. The Mass is a performance, a sacred action in which the props and techniques the performers use convey much of the meaning — vessels, vestments, incense, flowers, music, gestures, processions and movements (a subdued dance), and of course words. The Mass is play, for like play it takes us into another world, but it is

play of the most serious kind, “**deep play**”.

This culture is often neglected or ignored, yet it is central to the story of Christianity. It is this culture that Christians directly experienced every week of their lives, or even more often, as they gathered in worship. The other cultures may have touched them in various ways. This one was constantly before them. In our intensely visual culture, I would suggest that it is vital for Christian mission today.

All these cultures overlap and inform and influence each other. They are both partners

and rivals. Hardly anybody only lives in one of them. Although sometimes we think we do. Inevitably people major in one or the other, and we need people to do that. But we all need to listen to each other.

All of them are to be found in the Church. They are all part of the “**variety of gifts**” of which Paul speaks. If the Church is to continue its mission in our world, then it needs to recognise both the complexity of the culture to which it must relate and the need to draw on these gifts of the Spirit with which we are endowed.

THE SERMON PREACHED ON THE FEAST OF CORPUS CHRISTI BY THE REVD EDWARD DOWLER, VICE-PRINCIPAL OF ST STEPHEN’S HOUSE

First of all, I would like to thank you very much for the invitation to preach here this evening. I bring greetings from the students and staff of St Stephen’s House. There have been many links between All Saints and the House over many years. This parish has sent us many students, helped to form many ordinands on placement and, of course, one of our former Principals, Archbishop David Hope, left us to become Vicar here. Now he’s decided that Ilkley Moor is better than either of us and, who knows, maybe he is right, though I can’t see it myself. It is a relationship that we value and one that I hope we can nurture for the future.

Many of us will recall the events of last summer which brought us such rancorous disputes in our Church and wider communion over the subject of gay bishops. They were certainly, for me, a depressing experience on many levels. One issue in the debate was about whether there are certain

questions on which the witness of the Bible is so firm and clear that the Church is simply called to be faithful to it: no ‘ifs’, no ‘buts’; that’s what it says and that’s what we must follow.

One of the things I found myself reflecting on was that if we’re talking about this sort of scriptural sticking point, here’s one for me. I cannot see any warrant in the New Testament or in the clear and undivided tradition of the early centuries of the Christian Church for the main act of Christian worship on Sundays being anything other than the celebration of the Eucharist. The witness of the New Testament to the life of the earliest Christians, the imagery with which it is saturated and the direct instructions of Jesus Christ in all four Gospels seem to me unquestionably to point to the Eucharist as the centre of the Christian community. This is not strange or very high church teaching.

Jesus says nothing about those who go to choral matins or family praise but he does say that *‘those who eat my flesh and drink my blood have eternal life and I will raise them up on the last day’*. Luke in his account of the first Christians in the Acts of the Apostles says nothing about going to the Harvest Festival or, heaven help us, the pet service (well, I suppose he does *say, ‘rise, Peter, kill and eat’*). But he does say that the earliest Christians *‘devoted themselves to the apostles’ teaching and fellowship, to the breaking of the bread and the prayers’*.

As one Roman Catholic theologian succinctly puts it, *‘the Eucharist makes the Church’*. Here as we gather together, in continuity with the early Christian communities. Here, as we gather to listen to the word of God in scripture, to break bread and to pray, we experience who we truly are. Each time we celebrate the Eucharist, the Church is once again reconstituted. On this feast of Corpus Christi, we celebrate and witness to the absolute centrality of the Eucharist from the time of the New Testament onwards to all that Christians believe and do in Jesus’ name.

However, there is a problem here and I think it needs to be squarely faced. In the situation in which the Church now finds herself in post-Christian Europe, mission is becoming an ever more pressing priority. And so the question that is inevitably asked is this: is the Eucharist a mission service? I would like to say an unreserved ‘yes’ to this. The very words ‘Mass’ and ‘mission’ are after all etymologically related and, moreover, surely if the Eucharist is about anything at all, it’s about ordinary things and ordinary people being offered on the altar to the glory of God and being

transformed there by his healing grace. And presumably that is what mission is also about: the need to bring all things and all people to God for transformation and renewal.

However, I also have to say that perhaps it’s not quite so simple. Historically, in the early Church, the Eucharist was not seen as a mission service. Indeed, the accounts we have of early celebrations of the Eucharist indicate that even the catechumens, those being prepared for the Church’s sacraments, let alone anyone else, would be asked to leave before the Eucharistic Prayer began. In other words, that the Eucharist was there for those who were already evangelised, baptised and initiated and not for those who the Church hoped one day might be.

On a more contemporary level, it’s not clear that the Eucharist does in fact function very well as a mission service in modern Britain. Anecdotally, many people who are coming new into the Christian faith seem to find it alienating and exclusive.

So, if we believe, as the Bible encourages us to, that the Eucharist is and must be the central service of the Church but if we also want to ensure that it serves the task of mission that is so crucial in our society, then where do these convictions lead us? I would like to suggest that three things need to happen.

1. The first may seem a slightly perverse suggestion but it is that I think that serious attention needs to be given to the *frequency* with which the Eucharist is celebrated. The Mass is the central Christian service; it is, in the words of the Catechism of the Catholic Church, the ‘source and summit

of ecclesial life': it is the fountain head from which that life springs and the culmination in this world of all that it means. But being the source and summit of ecclesial life is not the same thing as being the entirety of that life. In many parishes of the catholic tradition (including, I must admit, the one in which I used to serve, not many miles from here) it seems to have become quite literally the only service you can go to. If the Eucharist is at the centre of the life of a Christian community it needs to permeate all its activities at a very deep level. But that does not mean that it need be the sum total of these activities and, if it is the sum total, there's almost a sense that it becomes mundane, ordinary, devalued and, by the same token, less likely to draw people in. So my first suggestion is that many communities need to find ways in which, as it were, to spread out the Eucharist throughout the week without feeling the need to celebrate it on every conceivable occasion. This might take a variety of forms. A personal hope of mine is that ways might be found to develop imaginatively the on-going prayer of the daily offices of Morning and Evening Prayer. The daily offices, so neglected or else so often kept as a clerical preserve, are fundamental to Anglican spirituality. A greater attention to them could, I believe, truly complement and draw out what we receive in the Eucharist without, as has happened in the past in Anglicanism, in any way supplanting or undermining it.

2. A second suggestion: serious attention needs to be given to the *manner* of celebrating the Eucharist. Over the last few years we have seen many words coming out of Church House Publishing. Yes, we've seen a deluge, a plethora, a veritable tsunami of liturgical words. Common

Worship and its add-ons has, I think we can safely say, given us all the words we need for celebrating Mass, as well as quite a few that we didn't need and certainly didn't ask for. But what its authors have been very coy about, presumably to avoid offending sensibilities of different shades of churchmanship, is the all-important subject not of the words that are said but of the manner of celebration; the way in which the rites are used, the liturgical culture that is created and fostered. It hasn't always been this way. Whatever you think about the Prayer Book order for Holy Communion (and I try hard not to) it did contain precise instructions about this sort of thing. For example, it says that the altar should stand in the body of the Church and that the sacraments shouldn't be gazed upon or carried about. Well, perhaps it's not quite the time to mention those... Whatever the case, the manner of celebration and not just the words are crucial. Sadly, today, the great feast of God's people is often a singularly depressing affair. Celebrated in cluttered and confined spaces, turgid and verbose; creaking with superfluous announcements of hymns and pages in books; lacking in direction, momentum, or energy, paradoxically managing often to be both casual and pompous at the same time. Most obviously, and I think most tellingly, it seems often to fail to be in any discernible sense centred on God; failing to point beyond itself in the way sacraments must always do. If the Eucharist is to do its missionary work, the Church now urgently needs to look to the *manner* of celebration and not just the words in order to rectify these most serious problems.

3. So, the frequency with which the Eucharist is celebrated, the manner of its celebration and finally and, I think most

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 3 JULY TRINITY 6

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 271 (v 4 Descant
— Caplin)

Introit: Dominus fortitudo

Mass: Mass in C minor
— Schumann

Lessons: Zechariah 9: 9 - 12
Psalm 145: 8 - 13
Romans 7: 15 - 25a

Hymn: 119

Gospel: Matthew 11: 16 - 19, 25 - end

Preacher: The Vicar

Creed: Credo II

Anthem: Os justi — Bruckner

Hymns: 294, 376, 235

Voluntary: Toccata and Fugue in D
minor — Bach

SOLEMNEVENSONG at 6.00 p.m.

Psalms: 56, 57

Lessons: 2 Samuel 2: 1 - 11, 3: 1
Luke 18: 31 - 19: 10

Office Hymn: 150 (R)

Canticles: The Second Service
— Gibbons

Anthem: Geistliches Lied — Brahms

Preacher: The Vicar

Hymn: 250

BENEDICTION

O Salutaris: Sheppard

Hymn: 246 (ii)

crucially for mission, the way in which the Eucharist is taken to heart, lived out in the lives of ordinary Christians, such as you and me. I'm interested by the fact that a number of recent books have started to draw attention to the much-neglected connections between *ethics and liturgy*. Those two subjects which might appear to be unrelated are or ought to be deeply connected. A group of people who meet regularly to celebrate the Eucharist ought surely to find that what they do at this all-important time informs the way they live the rest of their lives. So, for example:

- listening to God's word in scripture will make us able to be good listeners, attentive to other people and what they are saying at a deep level.
- Exchanging the peace will enable us to be reconcilers in our workplaces, our social circles, our families.
- Offering the gifts of God's creation, the bread and the wine, at the altar will lead us to value the earth and treat it with honour and respect.

And so on. The Eucharist will, I think, only really be able to do its missionary work when those connections between liturgy and life become far more explicit, far more obvious in the lives of most of us than, let's face it, they generally are. When people can see that our participation in this sacrament is something that has permeated our lives, shaped them at the deepest level and in a variety of interesting and challenging ways then they will be attracted by it and the Mass will indeed be able to do its missionary work. Then it will truly be seen that the words of the Lord Jesus in today's Gospel are true: **'my flesh is food indeed and my blood is drink indeed'**.

Tantum Ergo: de Séverac
Voluntary: Allein Gott, in der Höh
sei Ehr, BWV 711 — Bach

● SUNDAY 10 JULY TRINITY 7

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 285 (i)
Introit: Omnes gentes
Mass: Missa Brevis in F — Mozart
Lessons: Isaiah 55: 10 - 13
Psalm 65: 9 - 14
Romans 8: 1 - 11
Hymn: 482
Gospel: Matthew 13: 1 - 9, 18 - 23
Preacher: Prebendary John Gaskell
Creed: Credo III
Anthem: Ave verum corpus — Elgar
Hymns: 358 (ii), 370, 354
Voluntary: Allegro maestoso
(Sonata in G) — Elgar

SOLEMNEVENSONG at 6.00 p.m.

Psalms: 60, 63
Lessons: Deuteronomy 28: 1 - 14
Acts 28: 17 - end
Office Hymn: 150 (S)
Canticles: Collegium Regale — Tavener
Anthem: Call to remembrance
— Farrant
Preacher: Fr Ivan Aquilina
Hymn: 84

BENEDICTION

O Salutaris: Howells
Hymn: Amazing Grace
Tantum Ergo: Howells
Voluntary: Siciliano for a High
Cermony — Howells

● SUNDAY 17 JULY TRINITY 8

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 232
Introit: Suscepimus
Mass: Missa 'Bell' Amfitrit' altera'
— Lassus
Lessons: Wisdom 12: 13, 16 - 19
Psalm 86: 11 - 17
Romans 8: 12 - 25
Hymn: 140
Gospel: Matthew 13: 24 - 30, 36 - 43
Preacher: Fr Ivan Aquilina
Anthem: Morgenlied — Rheinberger
Hymns: 369, 416 (ii), 418 (v 8)
Descant — Caplin
Voluntary: Cherry Tree Fantasia
— Paul Brough

SOLEMNEVENSONG at 6.00 p.m.

Psalms: 67, 70
Lessons: 1 Kings 2: 10 - 12, 3: 16 - end
Acts 4: 1 - 22
Office Hymn: 150 (R)
Canticles: Service in A — Stanford
Anthem: Expectans, expectavi
— Wood
Preacher: The Vicar
Hymn: 470

BENEDICTION

O Salutaris: Martin Bruce
Hymn: 278
Tantum Ergo: Martin Bruce
Voluntary: Chanson de Nuit
— Elgar (arr Brewer)

● **SUNDAY 24 JULY**
TRINITY 9

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 148 (omit *)

Introit: Ecce Deus

Mass: Missa 'Princeps pacis'
— Lloyd Webber

Lessons: 1 Kings 3: 5 - 12
Psalm 119: 129 - 136
Romans 8: 26 - end

Hymn: 339

Gospel: Matthew 13: 31 - 33, 44 - 52

Preacher: The Vicar

Creed: Credo II

Anthem: Glorious and powerful God
— Stanford

Hymns: 406, 464, 364 (T 408 (i))

Voluntary: Postlude in D minor
— Stanford

SOLEMNEVENSONG at 6.00 p.m.

Psalms: 75, 76

Lessons: 1 Kings 6: 11 - 14, 23 - end
Acts 12: 1 - 17

Office Hymn: 150 (S)

Canticles: The Second Service
— Tomkins

Anthem: Salve regina — Poulenc

Preacher: Fr Ivan Aqualina

Hymn: 204 (T 205)

BENEDICTION

O Salutaris: Nicholson

Hymn: 209

Tantum Ergo: Nicholson

Voluntary: Te lucis ante terminum
from 'Le Tombeau de
Titelouze' — Dupré

● **SUNDAY 31 JULY**
TRINITY 10

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 440 (v 6 Descant

— Brent-Smith)

Introit: Dum clamarem

Mass: Missa Brevis Sancti Joannis
de Deo — Haydn

Lessons: Isaiah 55: 1 - 5
Psalm 78: 14 - 25
Romans 9: 1 - 5

Hymn: 362 (T 185; v 3 Descant
— Caplin)

Gospel: Matthew 14: 13 - 21

Preacher: The Vicar

Anthem: If God be for us — Handel

Hymns: 276 (ii), 300, 368

Voluntary: Allegro (Concerto in B flat)
— Handel

SOLEMNEVENSONG at 6.00 p.m.

Psalms: 80

Lessons: 1 Kings 10: 1 - 13
Acts 13: 1 - 13

Office Hymn: 150 (R)

Canticles: Service in A flat
— Harwood

Anthem: Holy is the true light
— Harris

Preacher: Fr John W. Rick III

Hymn: Christians, lift up your hearts

BENEDICTION

O Salutaris: Rossini

Hymn: 305

Tantum Ergo: Henschel in G

Voluntary: Improvisation on 'Salve
Regina' — Paul Brough

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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.

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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 JULY 2005

1	<i>Henry, John and Henry Venn the Younger</i>	Those in need
2	v of Our Lady	Walsingham
3	✠ THE 6th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
4	ST THOMAS THE APOSTLE	Christians in India
5		West London Day Centre
6	<i>Thomas More and John Fisher</i>	Renewal in witness
7		Christian Unity
8		Those in need
9		General Synod in York
10	✠ THE 7th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
11	St Benedict of Nursia	Religious
12	r Requiem (6.30 p.m.)	The departed
13		St Cyprian's Theological College
14	John Keble	Vocations to the Sacred Ministry
15	St Swithun	Those in need
16	<i>St Osmund</i>	Salisbury Diocese
17	✠ THE 8th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
18	<i>Elizabeth Ferard</i>	Parochial Church Council
19	St Gregory of Nyssa and his sister Macrina	Teachers of the Faith
20	<i>St Margaret of Antioch</i>	Society of All Saints Sisters of the Poor
21	v for Unity	Christian Unity
22	ST MARY MAGDALENE	Those in need
23	<i>St Bridget of Sweden</i>	Swedish Church in London
24	✠ THE 9th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
25	ST JAMES THE APOSTLE	Persecuted Christians
26	St Anne and Joachim	Parents and families
27	<i>Brook Foss Westcott</i>	Theologians
28		Unity
29	St Mary, Martha and Lazarus	Those in need
30	William Wilberforce	Social Reform
31	✠ THE 10th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE

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)

v — a votive Mass



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