



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

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## VICAR'S LETTER

**“Oh, yes, you’re the Corpus Christi People.”**

So responded an officer at Marylebone Police Station when Cedric Stephens our head server contacted them about the Corpus Christi procession.

That’s right, I thought. We are the Corpus Christi people. “We are the Body of Christ”. All Saints is a church which draws its spiritual identity and strength from the celebration of the Eucharist. On the feast of Corpus Christi we give thanks for the gift of Holy Communion. We will have a glorious High Mass and a splendid outdoor procession. Our thanksgiving is an occasion for us to think more deeply about the whole of our Eucharistic life.

Since the doors of All Saints opened, the Holy Eucharist has been celebrated here every day. It has been done with glorious music, splendid ceremony and packed church; it has been done with quiet simplicity and a few worshippers. To borrow an idea from Dom Gregory Dix’s “The Shape of the Liturgy”, it has been offered to celebrate the great mysteries of the Christian faith, to honour the saints, for great world events and for personal crises, for blessings received, for baptisms

and confirmations and marriages, for people starting new jobs, taking exams, going on a journey, getting married; for the sick, the needy and the dying, for departed parishioners, and for countless other intentions.

In last month’s issue we reproduced a letter from an occasional worshipper which said “*I appreciate the reliability — in all respects — of All Saints’ Eucharistic services.*” Some months ago I also received a letter from someone who worships with us on weekdays. He lamented the decline of daily Eucharistic worship in the part of London in which he lives. There were a number of reasons for this: fewer priests, changing traditions which no longer see the daily Eucharist as important; lack of support by lay people. How, he pleaded, could this be reversed? He looked to All Saints for help.

We do, I think, make a vital contribution by the “reliability” mentioned by our first correspondent. That reliability is seen in the way Mass is celebrated morning, noon and evening, day in and day out. It is part of the ministry of All Saints to ensure that there is always a Mass at the advertised times and that this continues without interruption, even for holiday periods. There are a good many people who have our timetable imprinted on their memories.

This means having priests available to celebrate. At the moment we have three Masses most days, and four on days when there is a service at St Luke's Hospital. That is why it is such a blessing to us to have that devoted group of clergy who are willing to help All Saints by assisting with weekday services.

This "reliability" is also seen, and this is just as important, in the care and reverence devoted to those celebrations. There is no sense that this is just something that has to be done but can be got through as quickly as possible. The clergy are very conscious that while this may be something we do as a matter of routine everyday, it is always special, often for reasons we only discover afterwards; as was the case for me only this morning when a stranger who had been at the 8.00 a.m. Mass told me that his wife was in hospital for surgery. He had come to pray for her. Of course he was not really a stranger because there is a welcome for all at our Lord's table.

But this "reliability" should not be seen as just a matter for the clergy. It is important too that we as the congregation of All Saints see the maintenance of the daily Eucharist as something which is both our collective and personal responsibility. Clearly there are those who do not live or work near enough to all Saints to be here often during the week. But given our central location and good public transport links, I wonder if far more of us could not commit ourselves to sharing in this as part of our rule of life. Could not more of us identify a time when we could be at Mass, perhaps a group of friends? Of course, if we live or work near churches which have

weekday worship, we should do our best to support them, as I know a good many already do.

We sometimes wonder how we can be more evangelistic, more effective in witness. Could I suggest that one way we can do this without embarrassment is to take part in the daily worshipping life of the Church. The sight of people going into church, of people praying together in church, is a witness in itself to people who might have thought that no one goes to church any more, and especially not during the week. They might begin to realise that Christianity is real, a serious business for serious people.

I have not even mentioned yet the spiritual benefits we might gain. It is right that we should put the needs of others first, but this does not mean that we should forget our own. People often say to me how difficult it is being a Christian in our time; how hard it is to develop a discipline and life of prayer. I acknowledge that is true, even for the clergy, but we can find encouragement by doing these things together. The presence of other people in church when you come to say your prayers, is a great source of strength. They help us to pray.

One of our parishioners often says to me after Mass on Sunday or weekday: "We don't know how lucky we are to have all this". When I hear of churches in parts of the world where clergy are thin on the ground and have to cover enormous distances, so that even a Eucharist every Sunday is not possible, I realise how fortunate we are here at all Saints. I know how blessed I have been during my

ministry to have always worked in churches where there were people who gathered for daily worship. So it is sad to hear people, who would be offended if anyone doubted their belief in the centrality of the Mass, saying that they would never go to such and such a service because it is 1662 or Common Worship (I've heard both). Then there are those who seem to think that any service without a choir is not worth attending. But the tradition and discipline of the quiet said Mass has a valuable part in the devotional life of Catholic Anglicanism. It is in many ways the bedrock on which places like all Saints were built. It is a great blessing to those of us whose Sunday duties, clergy, servers, sides-people, musicians, mean that we have to have our mind on what is happening next.

**“By their fruits shall you know them.”**

Critics of our kind of Christianity, and they are many and influential these days, say that we are not winning people to the faith, our services are not “seeker-friendly”, that the quality of your congregational life does not seem a very Holy Communion. We have to listen carefully to such criticisms, even when like those of the recent “mystery worshipper” they seem based in part on ignorance and misunderstanding. However, I am convinced that the answer to such questioning is not to abandon our Eucharistic worship but to deepen it. We celebrate the Eucharist in obedience to our Lord’s command. It is our thanksgiving for the living, dying and rising of Christ which is the ground of our faith. However we may be feeling, there is an objective reliability about the Sacrament because it is the gift of God. It has far more durability and staying power than many a “spontaneous” and “relevant” act of worship. The Eucharist is both unchanging and dynamic. The more

deeply we enter into this mystery, the more we discover that it is not just something we do, but something that is done to us. Through it Christ draws us ever deeper into his loving self-offering to the Father in the power of the Spirit. We find ourselves being transformed by the grace of God.

In St Thomas Aquinas’ collect for Corpus Christi which we use every Sunday at Benediction, we pray that we may so venerate the sacred mysteries of Christ’s Body and Blood that we may ever perceive within ourselves the fruits of his redemption. The Common Worship version of this prayer adds **“and show forth in our lives”**.

The liturgical renewal in the Church has not just been about words and ceremonies. It is based on the theological truth that as the Church makes the Eucharist, the Eucharist makes the Church; our Holy Communion makes us a Holy Communion. We are called to become what we are, the Body of Christ, so “Draw near with faith”.

Yours in Christ,

Alan Moses

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## PARISH NOTES

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### Fr Allen Shin

Sunday April 24th was Fr Allen’s first Sunday as Chaplain of Keble College Oxford. It also saw the inauguration in Rome of the new Pope. This meant a change of plan at Keble, as the Archbishop of Canterbury who was to have been there as the College’s Visitor, had to be in Rome. An Episcopal substitute was hastily found in the form of Bishop Ian Brackley, a former student of the college. The Vicar went straight from the Annual General Meeting

to Paddington to catch a train to Oxford. The vagaries of Sunday rail travel caused some anxiety but he managed to get to the college chapel with a few minutes to spare; enough to settle into the familiar architecture and iconography of a Butterfield building and say a prayer for Fr Allen. The wonders of e-mail mean that we are kept up to date with Fr Allen's activities through "Lux Mundi", the chapel bulletin. His duties so far have included blessing a new garden shed with the aid of hyssop provided by the gardener. Fr Allen is not abandoning All Saints just yet and will be with us off and on until the end of the summer vacation.

## **Philip and Yvonne Harland**

Our ranks on Sunday May 8th were swollen by family and friends of Philip and Yvonne Harland who were celebrating their 45th Wedding Anniversary. Afterwards a large throng were their guests at the Berners Hotel for a splendid lunch. Bishop Ambrose said grace at the beginning of the meal. After a speech by Philip, the Vicar replied on behalf of the guests, thanking Philip and Yvonne for their kindness and generosity in inviting us to share in their celebration, congratulating them on the happy occasion, wishing them well in the years to come and expressing our confident hope that in 5 years' time we would be celebrating their golden wedding.

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## **TWO FORMER VICARS**

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### **Canon David Hutt**

Our congratulations to Canon Hutt who has been awarded the degree of Master of Arts by the Archbishop of Canterbury "in recognition of his extensive ministry to

clergy and laity over many years, and his wider contribution to the public face of the Church, offered in parishes, and as a Canon of Westminster".

### **"Why I gave it all up to be plain Fat"**

One of the valuable services which St Matthew's, Westminster, provides to the wider Church is an internet news clippings service. This means that I receive regular updates on articles about the Church without having to spend too much time or money on newspapers. One recent article had the above title. What could this be about, I wondered. Was someone giving up dieting and exercise, fasting and abstinence? It turned out to be an abbreviation of "*Why I gave it all up to be plain Father David*".

**Dr David Hope's** translation from Archbishop of York to Priest-in-Charge of St Margaret's, Ilkley, continues to fascinate the press. Plain "Father David" has also been made a Peer as Lord Hope of Thornes and we congratulate him on that well-deserved honour.

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## **PREACHERS**

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Our preacher on Ascension Day was **Bishop Stephen Platten** of Wakefield. Bishop Stephen is the Chairman-designate of the Liturgical Commission. His son Gregory is assistant priest at St John's Wood Parish Church. He last preached here in Fr Hutt's time. In welcoming him, Fr Alan recalled that he had also been here to preach that Sunday; he in the evening and Bishop Stephen who then worked at Lambeth Palace in the morning. As Fr Alan

had to come from Edinburgh, he had travelled down overnight on the sleeper and so was here for High Mass. On that Sunday photographs were being taken for the Pitkin Guide. If you look carefully at the courtyard scene in the Guide, you can identify both Bishop Stephen and the Vicar: neither having aged too much.

The Bishop's sermon appears in this issue.

Our preacher on Sunday May 8th was **Tony Halton**, a member of the All Saints congregation who is training for the priesthood on the North Thames Ministerial Training Course. The Principal of the Course, **Prebendary David Sceats**, was with us to hear Tony. Preaching your first sermon in a pulpit which has been occupied by so many great preachers over the years can be something of the "fiery ordeal" mentioned in the Epistle that Sunday, but the general opinion was that Tony had acquitted himself extremely well.

**Fr John Gaskell** combined a brief (and rather wet) holiday to celebrate his birthday in Cornwall with a preaching engagement at Truro Cathedral.

The Vicar celebrated and preached for the first time at Hampden Gurney School, in the Parish of the Annunciation.

He is to preach at St Barnabas, Pimlico, on the Feast of St Barnabas, Saturday June 11th at 11.00 a.m. The church is in St Barnabas' Street, not far from Sloane Square Station. St Barnabas is a church with an important place in the history of the Oxford Movement in London.

Fr Aquilina is to preach at St Peter's, Rickmansworth, on Sunday June 26th.

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## WALSINGHAM PILGRIMAGE

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Fr Ivan led a group from the parish on a weekend pilgrimage to Walsingham over the week of 29 April to May 1. Our pilgrims were joined by a group led by one of our American Friends, Fr Charles Cannon.

The Vicar's sermon at the Mass for the departing pilgrims appears on page 7.

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## SCANDINAVIAN EXCHANGES

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One of the churches in our Deanery of St Marylebone is the Swedish Church in Harcourt Street. The Very Revd Lennart Sjostrom, who is the Parish Priest, a good friend of All Saints, brought a group of theologians from Sweden on a recent Sunday morning. Another group of Scandinavian clergy came to All Saints on Friday April 22nd as part of an "introduction to the Church of England" tour organised by Fr Philip Chester of St Matthew's, Westminster.

On Ascension Day this year, St Paul's, Rossmore Road, which is a community church and is used as a polling station, could not have services on Ascension Day. So they transferred to the Swedish Church in Harcourt Street. People from a number of churches in the Deanery took part in a celebration of the Swedish liturgy, mostly in English but with Swedish hymns.

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## THE RESTORATION PROJECT

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**"Warning — Contractors Working Overhead"**

Preparatory work for the Restoration project continues apace. We have had

scaffolding at the back of church to allow investigative work to be carried out on the decorative scheme and the condition of the great west window.

The view from the scaffolding was stunning, though perhaps not for the faint-hearted. The opportunity was taken to have some photographs taken from this temporary vantage point. As the photographer was able to be with us on Sunday May 8th, we were able to have some photographs taken during the liturgy. The church had a more than usually “dim religious light” that day because we had to switch off the nave lights which do not have shades on them to prevent glare ruining the photographs.

The contractors working overhead turned out to be the least of our worries. Scaffolding polls had been positioned sticking out through the ventilation flaps at the bottom of the window. One unintended consequence was that two pigeons decided to move in. Fr Alan heard them billing and cooing before the 8.00 a.m. Mass; they were noisy but not too disruptive during the 11.00 a.m. Mass but the afternoon’s organ practice seemed to have got them over-excited. They spent most of Evensong flying from one end of

the church to the other, landing on ledges which had not been swept for decades and dislodging large amounts of filthy black dust. Theresa Moses and John Forde placed netting over the window flaps to stop any more birds moving in and we hoped that lack of food and water would drive them out through the main door left open. On the Bank Holiday Monday, they showed no desire to move out of their cosy new billet and Chris Ellis had a more than usually hard day cleaning the church. On Tuesday afternoon the birds seemed finally to have flown. Some more cleaning by Chris, and Roger Clark who was on church watch that day, got the church back to a decent state for Ascension Day.

Looking forward to October 2nd when we will be launching the Restoration Appeal, we are delighted that the new **Lord Mayor of Westminster, Cllr Tim Joiner** will be joining us at High Mass. The Bishop of London will be celebrant and preacher.

Our preacher at Evensong will be the **Rt Revd Graham Knowles**, Bishop of Sodor and Man and Chairman of the Council for the Care of Churches.

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## DIARY DATES

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### Thursday 2 June

7.05 p.m. **Holy Hour** led by the Vicar

### Friday 17 June

6.30 p.m. **Low Mass, Rosary and Shrine Prayers**

### Saturday 18 June

1.10 p.m. Lunchtime Concert by the Danish Choir  
**Treenighedskirkens Drengekor, Esbjerg**

### Wednesday 29 June — Sts Peter and Paul, Apostles

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

# ANNUAL PILGRIMAGE TO ST ALBANS

**Saturday 25 June 2005**

Procession from the Roman Basilica  
(site of St Alban's trial)  
to the Cathedral and Abbey Church.

## **11.30 a.m. Solemn Concelebrated Mass of St Alban**

*President:* The Rt Revd Christopher Herbert, Bishop of St Albans

*Preacher:* The Very Revd Jeffrey John, Dean of St Albans

## **4.00 p.m. Solemn Evensong and Procession to the Shrine**

*Preacher:* The Rt Revd Richard Harries, Bishop of Oxford.

All are encouraged to process from the Basilica but, for those who can't make the 10.30 a.m. start, it will be possible to join the procession at the cathedral.

If you would like to join the All Saints party, please sign the list in church.

# MASS FOR WALSINGHAM PILGRIMS

**Friday April 29th 2005 — Feast of St Catherine of Siena**

Pilgrimage is something deeply embedded in the history and literature of both our countries. On this side of the Atlantic, pilgrimage was a major part of mediæval Christianity. In England people went on pilgrimage to Glastonbury, Canterbury and Walsingham. Beyond our shores they went to Compostela and Rome and Jerusalem; as an act of devotion, often of penitence, but also as a change from the humdrum of daily life.

In the "Canterbury Tales", Geoffrey Chaucer gives us a warts and all portrait of a group of pilgrims on their way to the shrine of the martyred Thomas à Becket at

Canterbury. Later, after the Reformation, when pilgrimage sites had been suppressed, John Bunyan's "Pilgrim's Progress" would internalise pilgrimage in what became one of the classics of both English Literature and Puritan spirituality.

A few years ago, when we were staying at Fr Rick's home in Boston, Theresa and I went to Plymouth Rock in New England, the place where the Pilgrim Fathers landed; where, if you like, the national myth of the United States began. Those pilgrims were, of course, English Puritans fleeing the repressive Anglicanism of the old world; seeking in the New World to build



a “**city set upon a hill**”. (They were, of course, no more given to religious pluralism than their Anglican persecutors!)

Pilgrimage, journeying, was to remain deeply significant in the life first of the British colonies in North America, and then of the United States. There was the great trek westwards to California and the Pacific; all those images familiar to us from so many Western movies of wagon trains crossing the Great Plains and the Rocky Mountains. Then there was the great migration of oppressed peoples, the huddled masses “**longing to be free**” landing at Ellis Island. And still they come. There was of course, and we must not forget it because both our nations were to their shame deeply and sinfully involved in it, and the consequences of it are with us still, the enforced migration of enslaved people from Africa.

The Pilgrim Fathers saw themselves as a new Israel, a new People of God. This idea of pilgrimage, of spiritual journey, is something we encounter very quickly in the Old Testament with Abram, called to leave Ur of the Chaldees in search of a promised land. The deceitful Jacob will flee back there, will have a vision of the ladder between heaven and earth, will wrestle with the angel, before he can return home. His son Joseph will be sold into slavery in Egypt and then his family will flee there from famine.

Years later will come the Exodus which our Jewish neighbours are celebrating at Passover this very week. Escape from Egypt is followed by the 40 long years of testing and formation in the wilderness; a people is to be forged in that desert crucible; led by the pillar of cloud and fire, given water from

the rock, fed with manna, receiving the Law at Sinai, before they can enter the Promised Land. But settlement, even the building of city and temple, will bring unfaithfulness, and they will be uprooted and driven into exile for another period of purification.

In the Gospels, we find the Holy Family fleeing to Egypt, Jesus setting his face to go to Jerusalem. In the Acts and the Letters, we see the first Christians then launching themselves along the trade routes of empire, with an extraordinary Spirit-given energy to evangelise the Roman world.

It is important to remember that Scripture sees none of these things as they might be understood in our world: as a spiritual quest, a search for personal fulfilment, a kind of holy tourism. It is God who calls, God who sends.

A weekend journey to Walsingham is not quite on this epic scale, even for those who have travelled across the Atlantic and are lodged in that pilgrim hostel known as the Strand Palace Hotel. But even a short pilgrimage can serve to remind us of some things which lie at the heart of the Christian life.

First, that we are called by God. We may think that we have made the choice, in the spiritual shopping mall of the 21st century. But God has chosen us for a purpose. Our duty and joy is to find that purpose, however uprooting and dislocating it might be.

Second, that we are called to be a pilgrim people, following in the way of Jesus Christ as the first disciples did. Pilgrimage should serve to remind us, especially perhaps those who enjoy the spiritual



benefits of being settled in a “**fair ground**” such as this one, who might persuade ourselves that we have arrived, that “**here we have no abiding city**”.

We are resident aliens as the early Christians described themselves.

Pilgrimage, being away from home, from the settled, from our familiar routines, like being on a retreat, can give us a different perspective, allow us to see things afresh, to hear more clearly, grasp what is essential, abandon what is not.

Your pilgrimage will, I hope, have something of the fun and companionship of Chaucer’s Canterbury pilgrims. I don’t want you coming home with long faces, but I hope too that it will have something of the spiritual seriousness of those God-directed journeys.

You go to England’s Nazareth, to the Holy House of Walsingham, to a shrine of the Incarnation, to a place which exists to remind us that “**God is with us**”. But our pilgrimage should remind us that “**Emmanuel**” is present with us on our journeys as well as in our resting places; that even when our calling seems to be in one place, we are summoned onwards to a journey of the Spirit which will not leave us where we once stood but will keep us closer to Jesus Christ, whom I pray will accompany you on your journey as he walked with the disciples to Emmaus, will listen to your story and show you its true meaning and purpose in his story; who will make himself known to you in the breaking of the bread; so that you will be able to look back upon the experience of the weekend and say “**Did not our hearts burn within us as he talked to us on the road?**”.

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## ANNUAL REPORT OF THE PAROCHIAL CHURCH COUNCIL FOR THE YEAR 2004 - 2005 *(Part II)*

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### Visiting clergy

The life of All Saints is based on the set pattern of daily services, and these have continued throughout the year. As with the preaching, most of the daily services are taken by the Vicar, Fr Ivan Aquilina, and our two Honorary Assistant Priests, Prebendary John Gaskell and Fr Allen Shin. There are, however, a group of clergy who help on a regular basis, and we would like to express our thanks to them: Bishop Ambrose Weekes, Fr John Rick, Prebendary Donald Barnes, Fr David Allan, Fr Ian J. Rogers, Fr David Cherry, Fr Nicholas Roberts, Canon Geoffrey White, Fr David Humphreys, Fr John Barrie, and Fr Colin Dickson.

### Major services and events

There are always those special occasions which enhance each year, and this year has been no exception.

There was an innovation on Palm Sunday 2004. In order for the procession to include the whole congregation, something which is not possible within the church, the Liturgy of Palms was held in Market Place, followed by the procession back to the Church. It was deemed such a success, that the Corpus Christi procession was also held outdoors. On this occasion, there was a slight hiatus, as we waited for police reinforcements, as there were more people to escort than they had anticipated. The organisation of these two events involved

a great number of people and the Council is grateful to them all. Like the carol singing at Christmas, it is good to be able to take our faith out to the world at large.

From April 30th to May 1st, Fr Ivan led a group on pilgrimage to the Shrine of Our Lady of Walsingham, which was enjoyed by all who went, despite the lack of navigation skills displayed by the coach driver. It is planned that there will be another pilgrimage in 2005. At the end of May, members of All Saints joined with St Matthew's, Westminster, to attend the National Pilgrimage. Many good friends and former members of All Saints were met, and a good day was had by all.

On September 8th, the Cell of Our Lady of Walsingham and All Saints was formally established at the Evening Mass. The cell meets on a monthly basis.

Foundation Sunday was celebrated on July 18th. This is the day when we welcome to All Saints those of the Friends who are able to attend. The musical interlude in the afternoon was reinstated this year and was provided by our Organ Scholar Peter Dutton. Although we do not see our Friends very often we are fully aware of the part they play in the life of All Saints, and we thank them, and Mrs Juliet Windham, the Secretary, for their continuing support and prayers.

All Saints Festival 2004 was as always a very busy time for all concerned.

Fr Simon Pothén had the unenviable task of being the first of the visiting preachers, on the Eve of All Saints, followed by the Bishop of London on All Saints Day, and the Rt Revd David Hamid on All Souls' Day. The Venerable Stephen Conway, Archdeacon of Durham, was to have been the

preacher on Festival Sunday, but unfortunately he was unwell, so the Vicar stepped into the breach. For the final sermon, we welcomed back Fr Kevin Scully. For his first Festival, the Director of Music introduced some new works to the repertoire.

The Appeal, divided between our Mission Projects and the All Saints Foundation raised £6,393.93. The Festival is an enjoyable time for all, but it involves a great deal of additional work for many people. Our thanks to all those who always make the Festival such a special time.

The weekend of December 18th/19th saw two special days. On the Saturday Canon Geoffrey White celebrated his Golden Jubilee with a High Mass here, and on Sunday, Fr Gerald Reddington celebrated his Silver Jubilee. Although not well known to the Sunday congregation, Canon White is a very regular helper with weekday Masses. Fr Reddington needs little introduction, having been a member of the congregation for many years before he was ordained. He had hoped for a rather simple day, but we thought otherwise, and after Mass he was presented with a card, a book on St Paul's Cathedral, together with a cheque, and cake and mulled wine were available for all. Both Canon White and Fr Reddington have written to thank All Saints for helping to make their special days more special.

In common with many central London parishes, All Saints experiences something of an exodus at Christmas, but there are always sufficient of our regulars to ensure that the season is celebrated in All Saints' customary manner. Carol Services for the University of Westminster and the Wells Street Family Court, as well as the

lunchtime parish service, are now well established, as is the custom of having Christmas cake, provided by the Vicar's mother, after the High Mass on Christmas morning. There was no lie-in for anyone on Boxing Day, being Sunday, but there were no complaints. In the secular world, Christmas is over by Boxing Day, with the beginning of the sales (this year it seemed to have been over before it began!), but here we celebrate the Incarnation until Candle-mas, as is right and proper.

There have certainly been other occasions during the year which would warrant a mention, but it is only possible to make a selection, otherwise there would be no end to the report.

## **People**

The church building and what goes on in it are only part of the story. What completes the picture are the people who make up the family of All Saints, and a rather remarkable group of people they are.

Firstly, congratulations to those who this year have had 'significant' birthdays.

## **From the Registers**

The Council notes that since the last Annual Meeting, Talulah Rose Hewitt, Evangeline Grace Hewitt, Mallika Devi Paiva, Edward Charles Thorley, Lara Poppy Parsons, Jacob Phillips and Mathilda Harriet James have been baptised.

Mallika Devi Paiva and Titus Forbes Adam were confirmed.

Plang Olowasheyi Jacob Lot and Claire Appleby, Nick Wright and Karen Wilkinson, David Marden and Jane Harper, and Terry Fitch and Victoria Curtis were married.

The marriage of Andrew Ferriter and Renata Danobietia-Swenloff was blessed.

We record with sadness the deaths of Irene Vile, Mary Tilley, Enid Ingle, Betty Yorke Barber, Nora Sweeny, Lilian Ditcham, Mary Peake, Evelyn Vandy, Alan Yates, Marjorie Gaskell, The Revd Trevor Stevens, John Rick Jnr, John Shilcock, and Robin Powis.

## **The Music Department**

Paul Brough is now well settled in as the Director of Music and during the year has introduced new pieces to the repertoire. He is ably assisted by Andrew Arthur, and the Organ Scholar, Peter Dutton initially and now Joseph (Joe) Fort.

In addition to his work here, Paul was guest conductor at the Edington Festival, and continues to conduct the Hanover Band. Andrew made his annual visit to California to play in the Bach festival at Carmel. All Saints was the venue for two concerts by the Chandos Chamber Choir, conducted by Andrew.

We bade farewell to three members of the choir during the year, Kirsten Blase, Lilla Grindlay and Richard Poyser. We thank them all for their considerable contributions not only to the music, but to the whole life of All Saints. Their places in the ranks of singers have been taken by Kate Ashby, Jennifer Snapes and Alex Pridgeon, whom we welcome and hope that they will enjoy being with us.

It was good to see Dr Bramma emerge from his self-imposed exile and once more taking part in the life of this place.

Congratulations to former members of the choir, Lianne and Richard Poyser, on the birth of their second daughter, Emily Madeleine, Anna and Tim Boucher on the

birth of their daughter Harriet Cecilia and Adey Grummet and Fr Kevin Scully on the 20th anniversary of their marriage.

## **The servers and ‘backstage’ volunteers**

In addition to all the normal services, our loyal band of servers often have to respond to calls on their time at very short notice. Led by Cedric Stephens they continue to give of their best to ensure that here at All Saints the Worship offered to God is of the highest standard. Many of the tasks carried out by the servers are ‘backstage’, unseen by members of the congregation, tasks which are carried out with dedication and good humour.

Kate Burling, our sacristan, also works mainly behind the scenes, washing, ironing, and caring for the Vestments and Vessels to ensure that all goes smoothly. In addition she continues to carry out the duties of Electoral Roll Officer with care and efficiency. We thank her for her work in both areas.

Many other tasks are carried out away from the spotlight, cleaning, polishing, sweeping; the list is endless. To all those involved in these essential but unglamorous tasks we say thank you. In particular we mention, Christine Auton, Mary Bishop, Elizabeth Coles, Yvonne Craig, Chris Ellis, Deidre Laing (who left us during the year for pastures new), Guy Pritchard, Juliet Windham, Secretary to the Friends of All Saints, Doris Sanders, Parish Paper Secretary, and Martin Cullingford and Nicola Iles who assist with keeping the website up to date.

The ministry of welcome continues to be of the greatest importance. Those involved in Churchwatch continue to be in

Church to answer questions, welcome visitors and perhaps deter those intent on mischief.

Our Sidesmen, under the leadership of Keith Postance, are on hand on Sundays and other days to extend a welcome to those who enter the Church.

Martin Woolley continues to maintain the roster for readers at High Mass, and Tony Halton the roster of participants in the Offertory Procession.

The Parish Shop, where Christine Auton and her helpers sell a wide range of merchandise, is held in the Parish Room on Sunday mornings. Although a very useful generator of needed finance, the Shop plays a very important rôle in the ongoing social side of the life of All Saints.

The bar and the courtyard continue to be the focus of most social gatherings at All Saints. The courtyard is a place of peace and quiet visited by many of the local workforce, and Guy Pritchard continues to look after it with great care and attention. His efforts were rewarded this year with the winning of first prize in the Public Buildings section of Westminster in Bloom.

Guy was also responsible for decorating the Christmas Tree. Thank you, please keep up the very good work.

The bar plays a very special place in the social life of All Saints, and we would like to thank the Club Management Committee, Kate Hodgetts, the Bar Steward, and all those who serve behind the bar. This is a very valuable and hopefully enjoyable ministry.

All these facets of the life at All Saints would be severely curtailed if it were not for the fact that so many people are willing to give so generously of their time and

talents. There is always 'room' for more, and so please think carefully as to whether you could join in this vital ministry, tedious and unseen sometimes, but vital to the life of this place.

Our Reader and Archivist, Dr Christopher Rawll, is one person who gives most generously of his time to All Saints. The range of tasks which he undertakes is too great to relate in detail, but we are all aware of his very special contribution to the life of All Saints. Unfortunately ill health has recently forced Christopher to give up most of these tasks. The Council wishes to place on record its thanks and appreciation for everything he has done here over many years.

Although the Churchwardens have a very visible, public rôle to play in the life of any church, they carry out a great deal of work behind the scenes. This is especially the case here at All Saints, with the complexities of the whole site to manage. In John and Frances we have two very competent caring people, whose individual talents complement each other. The Council wishes to place on record their appreciation and thanks for all John and Frances have achieved this last year.

## **The Office**

The work undertaken by the Parish Office is both extensive and diverse. In particular, we would like to mention the work done by Dennis Davis, the Parish Administrator, especially in connection with the preparation of the Tax Reclaims from the Inland Revenue. We hope that the installation of a new computer has made his life and that of Anne Merritt, the Parish Secretary, a little easier. Dennis and Anne are assisted by Jill Horley and several members of the Church Watch team.

## **The Clergy**

It does not seem possible that it is only just over a year since Fr Aquilina and his family moved into Number 6 Margaret Street. They have become very quickly part of the 'scene'. We are very lucky to have as our Assistant Priest someone who is as versatile as Fr Ivan, and take this opportunity to thank him for the contribution he has already made to our life here, and hope that he will continue to do so for a long time to come.

Prebendary John Gaskell is a priest of wisdom, experience and understanding, which he readily shares with us. He could be enjoying a quiet retirement, but we are privileged that he has chosen to stay with us here.

Fr Allen Shin continues to combine his work in Oxford with full participation in life here. He not only takes his 'turn' in the weekly roster, but has organised both a Thanksgiving supper and a pancake party, not normally thought of as part of a priest's duty. Will he be expected to continue these activities when he takes up his new rôle as Chaplain of Keble College, Oxford, we wonder?

Our congratulations to Fr Shin. Oxford's gain will be our loss. We will be able later in the year to say our formal farewell to Fr Shin but for now our thanks for all he contributes to the life of All Saints.

Although perhaps not as well known as the rest of the 'home team', Fr John Rick continues to say Mass often and preach occasionally, when he is here. Our thanks to him, and also our condolences on the sudden death of his father in February.

There do not seem to be any appropriate words to express our thanks to Bishop Ambrose Weekes, who continues to 'commute' from Charterhouse on a regular

basis to say Mass for us. Like Fr Gaskell, Bishop Ambrose does not know the meaning of the word retirement, but we know that All Saints is very much part of his life and are very grateful for it.

And finally, the Vicar. There are times when one wonders if, somehow, Fr Alan has more hours in the day than the rest of us, for he manages to fit in so much. Not only is he the Vicar of All Saints, with all that entails, but he is Area Dean, a member of General Synod and is deeply involved in the work of USPG. However, as he demonstrates every year, his first priority is his responsibility to his flock here at All Saints. We are privileged that we have as our Parish Priest a person who is so dedicated to the well-being of his flock and we thank him for all his care and hard work during the last year.

## **The Vicar's conclusion**

'I am grateful to Dr Thomas for her kind words, and would echo as strongly as I can all she has written about the many people, lay and cleric, who make All Saints what it is. The Bishop of London pointed out at a meeting a few months ago that while there is much emphasis on lay ministry today, in fact the Victorian era, when All Saints was founded, was the golden age of lay ministry. It is good to know that our Victorian architecture is still matched by something of that Victorian energy. Parishes of our tradition sometimes have a tendency to leave everything to Father. It will be clear from this report that such is not the case here. I thank God for that. It means that as well as looking back in gratitude, we can also look forward in hope.'

*Alan Moses, April 2005*

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## **THE SERMON PREACHED ON ASCENSION DAY, MAY 5TH 2005, BY THE RT REVD STEPHEN PLATTEN, BISHOP OF WAKEFIELD**

### ***At the Right Hand on High***

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*Acts 1: 1 - 11; Ephesians 1: 15 - 23;  
Luke 24: 44 - 53*

When I arrived in the Diocese of Wakefield I made it a priority to make a two-day visit to every deanery. I could hardly wait for my time in Kirkburton Deanery; I had been promised the treat of a trip to the top of Emley Mast. It is, I think, the tallest concrete structure in England with magnificent views over the hills. In the event I missed the thrill. For fear that I might be in the pay of Al Quaida my trip was forbidden.

It reminded me of my first years at work in London. I worked at Shell Centre, that great tower on the South Bank. The line was that from the Shell building you got the very best view of London because, apart from anything else, the view wasn't spoiled by Shell Centre!

I cannot imagine I am unique in being magnetised by height. Those of you who have been to New York, Paris, Toronto or Rome, will doubtless have been to the top of the Empire State Building, the Eiffel Tower, the CN Tower or St Peter's Basilica.

There is something that fascinates in being high up. And it is terrifying and fragile as well as exhilarating.

Will the parapet fail, will vertigo overcome you — is the building stable? For those who ascended the twin towers of the World Trade Centre in New York, in years gone by, September 11th 2001 seems all the more apocalyptic.

Somehow all these images of height and vision are easily lost in our celebration of the Ascension. Neither of Luke's two accounts — and we've heard them both this evening — is very convincing cinema, so to speak. Indeed, at one point, in the Acts account we almost encounter the comic. 'While he was going and they were gazing up to heaven...' it runs. For all the world it sounds like Apollo 11 or a Harrier jet showing off its agility.

And so the images have been both equally foolish and ghoulish. The two feet sticking through the ceiling at the shrine at Walsingham and the one footmark in the mortar at the Church of the Ascension in Jerusalem are two extreme examples!

My hunch is that it is the Orthodox who have captured it most stunningly and tellingly. Go into almost any Orthodox church and there at the centre is a high dome. Almost invariably looking down upon us, there is, to quote from this evening's reading from Ephesians, 'Christ seated in the heavenly places... the head over all things for the Church'.

He is, like Graham Sutherland's great tapestry in Coventry, or Epstein's hovering

saviour at Llandaff, *Christ in Majesty*. The Orthodox call him Christ the Pantokrator. He is the ruler and creator of all things.

Christ has become the overseer, the redeemer, and the preserver of all creation. Now, as the ancients were wont to put it, in the eyes of Christ Jesus, the whole of creation is seen *sub specie aeternitatis* — the universe is placed in the context of eternity. Salvador Dali's *Christ of St John of the Cross* captures it perfectly in a more modern idiom:

The exalted Christ reigning from the tree, is suspended over all creation. And this should be the image evoked by this great feast of the Ascension. This description of Christ in Ephesians eclipses Luke's rather mechanical imagery.

And yet magnificent and majestic as all this is, can it really be captured by the *human* mind — or better still by the human heart? Less than a week ago I spent just forty-eight hours in Venice. I had forgotten just how supremely and uniquely beautiful a place it is. Part of its uniqueness lies in the geometry of the landscape.

To the untrained eye it seems to rest almost entirely in the horizontal. You can see why Canaletto painted these long Venetian landscapes as he did. The vast expanse of water, the perfectly controlled line of the palazzos and more modest houses, and then the shimmering, shining water of the canals.

But if one takes time to stop and stare the vertical is there just as strongly — the two columns and the great campanile of St



Mark's. Countless towers, domes and spirelets, the complex vertical pattern of the Doge's Palace — and so I could go on.

But this geometrical appreciation of the vertical is also reflected in a figurative way in Venice. The sheer array of renaissance art is overwhelming. Church after church is packed with paintings by Titian, Tiepolo and Tintoretto. Almost all of it was *offered* by the artists, almost all of it picks up the story of creation and redemption in Christ, almost every day and hour of their lives was fashioned by their belief and their godly devotion.

It was as if they had sat up there on the right hand in high, for a moment, with Christ the Pantokrator. They too had for a moment glimpsed creation *sub specie aeternitatis*, as if from high above the earth. All was seen in the context of eternity. The vertical part of our existence, our dependence upon God, shaped every aspect of their lives. Venice is a city of the ascension and their lives were so too.

How can we redeem that life from on high? How can we reclaim for others a world charged with the glory of God, with God's grandeur shining like shook foil. Climbing to the top of Emley Mast, the Empire State building or even the campanile of San Marco in Venice recaptures the *image*.

But what of the reality? For God's grandeur is no less than it was when the Renaissance transfigured Europe, five hundred years ago. Can we begin to regain the confidence, the boldness and the faith to peel the scales from our eyes and see that grandeur shine forth again. When we do,

our eyes will turn outwards from ourselves and fasten eternally on the Vision of God, a vision seen supremely in Christ our ascended Redeemer. Amen.

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## O HAPPY BAND OF PILGRIMS

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This year members of the Cell of Our Lady of Walsingham and All Saints were able to enjoy a full weekend pilgrimage to "England's Nazareth", from Friday 29 April to Sunday 1 May.

We gathered on Friday morning for Mass at All Saints and a reflection from the Vicar on the many meanings of pilgrimage and our journey to God. It was a great delight this year to join with a group of pilgrims from South Carolina, led by Fr Charles Cannon, an old friend of All Saints, as well as our own Fr John Rick III, and we hope that we will be able to join together again in the future.

After lunch in the courtyard and the blessing of pilgrims we departed, alas not quite as quickly as we would have liked: although we had left earlier than last year we still encountered the bank holiday exodus from London and, later, joined the queue to see the famously temperamental traffic lights of Brandon, something we will bear in mind when planning for next year. This did, however, give us an extended opportunity to meditate on the meaning of our journey, with further reflections from Fr Ivan, and it was with great joy that we all joined in the pilgrim hymn as we finally approached our destination.

It proved to be the busiest pilgrimage weekend in Walsingham for many years; with the Shrine accommodation at capacity a number of us shared rooms or were put up in B & Bs in the village, but this was all taken in good spirit as part of the pilgrimage experience.

After supper we made our first visit to the Holy House, followed by Rosary meditations, and many of us felt it natural to continue our fellowship at the various places of refreshment in the village afterwards.

On Saturday morning we gathered for Mass, concelebrated by the three priests in our pilgrimage party, and later followed the Stations of the Cross through the newly redesigned Shrine grounds. Happily the rain which was gently falling when we set out soon gave over, so the servers' cassocks didn't get too wet!

After lunch, to continue our theme of journeying, we walked an extended "holy mile", stopping at the Roman Catholic Shrine and at the Russian Orthodox Church for reflections and prayers on the theme of unity. This day was also Holy Saturday in the Orthodox calendar, and those of us who were up early had heard Matins being sung in the upstairs Orthodox chapel in the Shrine Church.

In the evening we joined in the candlelit procession of Our Lady through the Shrine grounds. The purpose of the new winding path, which looks rather inconvenient during the day, soon became clear as hundreds of twinkling lights snaked around the garden like glow-worms in the

dusk — a moving image of the Church "from glory to glory advancing". This was followed by Benediction and silent prayer before the Blessed Sacrament, and it was striking how many people stayed to pray long into the night, many waiting patiently for their confessions to be heard.

Sunday Mass was at the Parish Church of St Mary, where there was literally standing room only. The vicar, Fr Norman Banks, preached with energy and vigour, and few would have guessed it to be his fourth successive Mass that morning — sadly a common experience of country parsons these days.

All too soon the time of departure drew near. In the afternoon all pilgrims took part in the procession of the Blessed Sacrament and Benediction, followed by the last visit to the Holy House, and soon our coach appeared to speed us back to our daily lives. Although we had left Walsingham behind, something of what that holy place means had grown within us, as it always does. We had grown closer to Jesus in the "School of Mary", and He stayed with us as evening fell and we returned to the world of duty and care. Pictures of the pilgrimage and the texts of the various reflections and meditations will be posted on the web site in due course.

Warm thanks go to Fr Ivan for all his work organising the weekend and providing much food for thought as we journeyed; to the Vicar for his support and thoughts at the beginning of our pilgrimage, which set the theme for the whole weekend; to Fr John and Fr Charles for their fellowship and support; to the three Philips

at Walsingham (the two Priests Administrator and the Sacristan) and the Shrine staff who work tirelessly all the year through to make it all possible; and to our two excellent coach drivers.

Next year's pilgrimage will run from Friday 28 to Sunday 30 April and Fr Ivan will publicise details when it is time to book. Nearer at hand, the next meeting of the Cell will be after the 6.30 p.m. Mass on Friday June 17. Please remember that everyone is welcome to take part in all activities organised by the Cell — you don't have to be a member!

*Matthew Duckett, Secretary*

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## REMEMBRANCE IN DRESDEN

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In this the 60th anniversary year of the end of World War II and of the bombing of Dresden, remembrance and reconciliation were allowed to proceed unhindered during the annual ceremonies in February. Especially at the services I attended it was fully recognised that 'we are all sinners' and at an international colloquium held in a church community hall, both the Mayor of Dresden and a professor from Berlin expressed the hope that a culture of commemoration would develop that went beyond purely local concerns, projecting reconciliation into the future, wherever necessary. History should be a 'learning place' for human rights and succeeding generations free to form their own judgments, independently of the old categories of 'victim' and 'perpetrator'. (The 'neo-Nazis', who resist these categories but also mention of the

Holocaust, were kept efficiently and firmly under control.) I am sure that the late Pope John Paul II was of similar mind.

I was able to witness something of how the city is engaged in a continuing process of reconciliation while gathering material for my MSc dissertation on the rebuilding of the area adjacent to the Frauenkirche, the Baroque church left as a ruin by the Communists and now splendidly reconstructed with substantial contributions from the UK.

Through contacts I had made in Coventry (twinned with Dresden since 1959), I was able to attend a lecture by the Co-ordinator of the Community of the Cross of Nails, set up by the Cathedral after the war to promote reconciliation (initially in Germany but now also in other parts of the world) and the annual service in which the Dean of Coventry Cathedral presents a symbolic 'Cross of Nails' to the Lutheran Bishop of Saxony.

The city centre was thronged more and more as the day wore on leading to the lighting of candles on the riverside, and also outside the Kreuzkirche, which seats 3,000 and was the first major building to be reconstructed, opening again only ten years after the war. It is here that the final ecumenical service takes place every year on 13 February, followed by the ringing of all the city's church bells at 10pm in remembrance of the start of the bombing. The service is attended by both state and city VIPs and was a most impressive and prayerful occasion. It gave hope for the future.

*Charles Thomson*

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## ONE HUNDRED YEARS AGO THIS MONTH

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The June issue of the Parish Paper 100 years ago was largely concerned with the Induction of the new Vicar, the Revd G.F. Holden, which had taken place on Ascension Day.

There was a description of the service reproduced from “*The Guardian*” (a Church paper — not the Manchester newspaper).

The Bishop of London preached on Ephesians 4: 8 - 12

The Bishop spoke of the consecration of Bishops which he had taken part in that morning at Southwark Cathedral as part of our Lord’s loving care for his church. And now at All Saints that same loving care was being shown in the provision of a new pastor.

*“He gave in the old days some prophets, some evangelists, some pastors and teachers; but in our day the parish priest has to be all four things to the Church and the world. These four words describe very accurately what a parish priest has to try, with God’s help, to be to his people today. First, a prophet. He has to stand in a place like this, looking into the problems which are puzzling and distressing his people, having the eyes of a prophet to see into the Word of God, and then to flash the message out of the Word of God to meet the necessities of his people. A prophet, a forth-teller, that is what it means. He has to be an evangelist—a true-hearted parish priest*

*is never content with a little body of people who happen to be round his church at any particular moment. His soul longs for the thousands outside his church, and he is always thinking what new means he can find to preach the Gospel to them. He is an evangelist, a missionary-hearted man. He is a pastor, “Feed with the Word, feed with the life.” He is to feed with both. He is to feed his people with the Word which he preaches, and feed them with the Word of life at the altar. He is to feed them by the example of a self-denying, earnest, devoted life, which preaches far more effectively than his sermons. He is then to be a pastor of souls, who looks after and knows the people, and that they will only be saved one by one and helped one by one, and who grudges no trouble or care for one single individual soul. That is a pastor. A man who does that has a pastoral heart. Fourthly, he has to be a teacher; his sermons are not to be mere appeals to the emotions, but he has to teach line upon line, here a little, there a little, the whole Catholic faith committed to his trust.*

The Bishop paid tribute to The Revd Alan Whitworth to whom he had ministered on his deathbed and spoke of his widow. Then he spoke of the new Vicar:

*“We are here today to send him forth with full authority, as we have done; we are assembled here to pray for him, for a blessing upon his work; and you of All Saints are assembled here to receive him as a gift from Jesus Christ... It is nothing less than this, you are assembled here on Ascension Day to receive from*

*the ascended Christ a gift which he has given...*

*“If these things are true, then what a responsibility lies on you for the way in which you receive this gift of the ascended Christ! Surely you must give him that loyal-hearted welcome which you are bound to give to one who comes to you in the name of the Lord. You will give him from the start, if you are wise, that spiritual confidence which is the best help to a parish priest in his work. Let him feel that he comes among a body and band of friends. Go forth then, dear brethren to the beautiful work — and what happier and more beautiful work can there be in this world than the glorious work for souls which lies before you? — and may you and he never tire in your work together, so that every soul that comes under the power and ministry of this church may grow more and more ‘unto the measure of the stature of the fullness of Christ’.”*

The Parish paper also included:

**“Some First Impressions of All Saints”**  
by the Vicar.

He spoke of the service of Institution on Ascension Day, of the staff and their hard work; the need for more if they were to have proper rest. Of the beauty of the liturgy and music — although he thought the morning service rather too long (in those days it was Mattins and Sermon at 10.30 followed immediately by a Choral Celebration of Holy Communion at 11.45

(although some of the faint-hearted seem to have slipped out or in at the midway point).

*“Then next there came upon me the realisation of the beautiful church with all its wealth of tender memories, and its noble tradition of all that is best and most permanent in the great Oxford Movement. We are indeed a most fortunate people to have inherited so noble and perfect a building, and we must see to it that so great a treasure is properly cared for. If the beauty of form and material, and the harmony of colouring was the first impression, I am afraid I must add that the second impression, less markedly, was that the dust and dirt of dusty and dirty London had obscured some of the beauties...”*

So some problems have a way of coming round again.

*“...I am startled to discover the enormous distances from which people come to services, and I am a little puzzled at present to know how I am to find time and opportunity for visiting members of the congregation at a distance.”*

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# SUNDAYS AND SOLEMNITIES

## MUSIC AND READINGS

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### • SUNDAY 5 JUNE TRINITY 2

#### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 333 (v 5 Descant  
— Caplin)

*Introit:* Factus est

*Mass:* Messe Solennelle — Vierne

*Lessons:* Hosea 5: 15 - 6: 6

Psalm 50: 7 - 15

Romans 4: 13 - 25

*Hymn:* 438

*Gospel:* Matthew 9: 9 - 13, 18 - 26

*Preacher:* Fr Ivan Aquilina

*Creed:* Credo II

*Anthem:* Christ is the morning star  
— Norman Caplin

*Hymns:* 294, 52, 420

*Voluntary:* Crown Imperial  
— Walton (arr. Murrill)

#### SOLEMNEVENSONG at 6.00 p.m.

*Psalms:* 39, 41

*Lessons:* 1 Samuel 18: 1 - 16

Luke 8: 41 - 56

*Office Hymn:* 150 (R)

*Canticles:* Collegium Regale — Wood

*Anthem:* O thou, the central orb  
— Wood

*Preacher:* The Vicar

*Hymn:* 243

#### BENEDICTION

*O Salutaris:* Paul Brough

*Hymn:* 323 (T 210)

*Tantum Ergo:* Paul Brough  
*Voluntary:* Herzlich tut mich  
erfreuen — Brahms

### • SUNDAY 12 JUNE TRINITY 3

#### HIGH MASS AND BAPTISM AT 11.00 a.m.

*Entrance Hymn:* 451

*Introit:* Respite in me

*Mass:* Cantus Missæ  
— Rheinberger

*Lessons:* Exodus 19: 2 - 8a

Psalm 100

Romans 5: 1 - 8

*Hymn:* 137

*Gospel:* Matthew 9: 35 - 10: 8

*Preacher:* The Vicar

*At the Procession to the Font:*  
Litany of the Resurrection  
(arr Kitchen)

*Anthem:* Laudate Dominum  
— Rheinberger

*Hymns:* 281 (T 250), 431, 361 (T 322)

*Voluntary:* Chanson de Matin  
— Elgar (arr Brewer)

#### SOLEMNEVENSONG at 6.00 p.m.

*Psalms:* 42, 43

*Lessons:* 1 Samuel 21: 1 - 15

Luke 11: 14 - 28

*Office Hymn:* 150 (S)

*Canticles:* Collegium Magdalenæ  
— Leighton

*Anthem:* Laudate Dominum  
— Sweelinck

*Preacher:* Fr Ivan Aquilina

*Hymn:* 324

## BENEDICTION

*O Salutaris:* Laloux  
*Hymn:* 287  
*Tantum Ergo:* Laloux  
*Voluntary:* Ave Maria: Ave Maris  
Stella — Langlais

## • SUNDAY 19 JUNE TRINITY 4

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 351  
*Introit:* Dominus, illuminatio mea  
*Mass:* Missa Brevis in B flat  
— Mozart  
*Lessons:* Jeremiah 20: 7 - 13  
Psalm 69  
Romans 6: 1b - 11  
*Hymn:* 114  
*Gospel:* Matthew 10: 24 - 39  
*Preacher:* Fr Ivan Aquilina  
*Creed:* Credo III  
*Anthem:* Exsultate Deo — Palestrina  
*Hymns:* 277, 392, 210  
*Voluntary:* Allegro (Concerto in A  
minor), BWV 593  
— Bach (after Vivaldi)

### SOLEMNEVENSONG at 6.00 p.m.

*Psalms:* 46, 48  
*Lessons:* 1 Samuel 24: 1 - 17  
Luke 14: 12 - 24  
*Office Hymn:* 150 (R)  
*Canticles:* Service in A flat — Rubbra  
*Anthem:* Exsultate Justi — Viadana  
*Preacher:* The Vicar  
*Hymn:* 250

## BENEDICTION

*O Salutaris:* Harry Bramma (No 1)  
*Hymn:* 274  
*Tantum Ergo:* Harry Bramma  
*Voluntary:* Berceuse — Vierne

## • SUNDAY 26 JUNE TRINITY 5

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 494 (T 413)  
*Introit:* Exaudi, Domine  
*Mass:* Mass for five voices — Byrd  
*Lessons:* Jeremiah 28: 5 - 9  
Psalm 89  
Romans 6: 12 - 23  
*Hymn:* 365  
*Gospel:* Matthew 10: 40 - 42  
*Preacher:* Fr Allen Shin  
*Anthem:* Sing joyfully — Byrd  
*Hymns:* 273 (T 302), 74, 476  
*Voluntary:* Trumpet Voluntary  
— Bennett

### SOLEMNEVENSONG at 6.00 p.m.

*Psalms:* 50  
*Lessons:* 1 Samuel 28: 3 - 19  
Luke 17: 20 - 37  
*Office Hymn:* 150 (S)  
*Canticles:* Service in B flat — Purcell  
*Anthem:* I was glad — Purcell  
*Preacher:* The Vicar  
*Hymn:* 252

## BENEDICTION

*O Salutaris:* Byrd  
*Hymn:* 278  
*Tantum Ergo:* Byrd (No 1)  
*Voluntary:* A verse of three parts  
— Tomkins



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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.

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Please write c/o  
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London W1W 8JG  
[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

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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

### Churchwardens:

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Miss Frances O'Neil 020 7387 3465

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Dr Dilys Thomas 020 7794 3626

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Mr Andrew Arthur 020 7884 1677

### Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

### Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

## CALENDAR AND INTENTIONS FOR JUNE 2005

1	<b>St Justin, Martyr at Rome</b>	Philosophical Theologians
2	v for Unity	Christian Unity
3	<i>The Martyrs of Uganda</i>	Those in need
4	<i>Petroc, Abbot of Padstow</i>	Truro Diocese
5	✕ <b>THE 2nd SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
6	<i>Ini Kopuria, Founder of the Melanesian Brotherhood, 1945</i>	
7	r Requiem (1.10 p.m.)	The departed
8	<b>Thomas Ken, Bishop of Bath and Wells, Non-Juror, Hymn Writer</b>	Friends of All Saints
9	<b>St Columba, Abbot of Iona, Missionary</b>	Unity
10		Those in need
11	<b>ST BARNABAS THE APOSTLE</b>	Renewal in witness
12	✕ <b>THE 3rd SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
13	v for Peace	Peace of the world
14	<i>Richard Baxter; Puritan Divine</i>	Chronically sick and disabled
15	<i>Evelyn Underhill, Spiritual Writer</i>	Writers
16	<b>St Richard of Chichester</b>	Unity
17	<i>Samuel and Henrietta Barnett, Social Reformers</i>	Those in need
18	<i>Bernard Mizeki, Apostle of the MaShona, Martyr</i>	The homeless
19	✕ <b>THE 4th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
20		The unemployed
21		Sidesmen
22	<b>St Alban, first Martyr of Britain</b>	Diocese of St Albans
23	<b>St Etheldreda, Abbess of Ely</b>	Religious
24	<b>THE BIRTH OF JOHN THE BAPTIST</b> (Ember Day)	Those in need
25	Ember Day	Those to be Ordained
26	✕ <b>THE 5th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
27	<i>Cyril, Bishop of Alexandria, Teacher</i>	Church Schools
28	<b>St Irenaeus, Bishop of Lyons, Teacher</b>	Persecuted Christians
29	<b>STS PETER AND PAUL, APOSTLES</b>	Those to be Confirmed
30	v for Unity	Christian Unity

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**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 (1.10 p.m. only this month)

v — a votive Mass



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