



All Saints Parish Paper

MARGARET STREET, LONDON W.1

SEPTEMBER 2005

£1.00

VICAR'S LETTER

Here in London, we continue to live with the after-effects of July 7th which had just happened as I wrote last month's letter. There is the greatly increased security evident on the streets and transport system. There are the delays caused by bags left on the underground which cause false alarms. On the whole people seem to be responding to these with cheerful good humour or at least stoic resignation.

The events and their consequences for the life of nation and city, not least for relationships with our Muslim neighbours, often feature in conversation and prayer. One conversation which comes to mind was at the church gate on a Sunday morning. I had taken my usual station to speak to people as they left after High Mass. I found a taxi driver waiting to collect Sheila Titley and we fell to talking. He turned out to be an Algerian Muslim, presumably a refugee from the gruesome civil strife which racked that country recently. He had a wife and young son and was clearly worried about the future. He asked if we would pray for them and I was able to assure him that we were already praying for our Muslim neighbours and would continue to do so. Everyday during the month after the bombings a candle burned in All Saints for all those who had been affected by them.

It is one of the features of life at All Saints

that people's lives are often touched without even the clergy, let alone the congregation at large, knowing about it. I recently received a book of poems written by someone who had worshipped at All Saints quite anonymously for a few months after the death of a partner and had found solace in the worship and preaching. It is perhaps at times of personal and communal trial that the contribution we make simply by keeping All Saints open is demonstrated.

As I was sitting at my computer wondering what to write this month an e-mail arrived which got me started. (E-mail is beginning to rekindle the art of letter-writing amongst many who would not put pen to paper.) Again it came from someone I did not know. It was from Alan and Gillian Cormack who wrote:

"Dear Brothers and Sisters in Christ,

"We were caught up in the events of 7th July. Having spent a few days in London sightseeing, we were on our way to Kings Cross to come home to the North East when the news started filtering through. We had to pull our suitcases through London for around five hours and we eventually accepted that we would have to stay another night and, after much searching, we found a hotel bed for the night in Southampton Row.

“We are Catholics and we decided that we needed to find a church to visit to help deal with the terrible events of the day. We wandered around and stumbled upon All Saints just as evening prayers were taking place and, in true ecumenical spirit, we became the congregation (incidentally, we were the only congregation along with the celebrants!).”

“We have just discovered All Saints again — this time on the web — and felt we had to write to say thank you for being there when we needed you. We took a lot of solace at this disturbing time from your beautiful church. We did not have time to visit for long and enjoy the lovely architecture but next time we come down to London we will search you out again and take the opportunity to absorb the church and surroundings. Please pass on our best wishes and prayers and thank you once again.”

The clergy are not usually left on their own at Evening Prayer but on that day those who might normally come had the problem of getting here and home again.

In this month of September we will be preparing to celebrate our Dedication Festival on October 2nd. This is the occasion in the Church Calendar when we give thanks for our building and the blessings we receive here. The Bishop of London will be with us in the morning and the Bishop of Sodor and Man, who chairs the Council for the Care of Churches, in the evening. We will be launching our appeal for the restoration of the interior of All Saints. On Saturday September 17th we will be having one of our occasional “Clean-up Days” to make sure things are as spick and span as possible.

Part of the impact All Saints makes on

people springs undoubtedly from the genius of the architect William Butterfield. Our restoration programme sets out not only to clean and repair but to get back to Butterfield’s decorative scheme overlaid by the less happy efforts of a later architect. But there is more to it than bricks and tiles.

Butterfield did not work alone and he was concerned to produce something more than fine architecture. He and his collaborators in the building of All Saints had a spiritual vision of the building as a house of prayer and centre of mission in the midst of the city. So, as well as a day of physical preparation, I believe we need to have a day of spiritual preparation for the Feast of Dedication. This will begin on Friday September 30th and go through the night and the following day, concluding with Evening Prayer and Mass on Saturday October 1st. There will be meditations and prayers at regular intervals for the life and mission of the Church and of All Saints in particular. The Blessed Sacrament will be exposed. I hope as many members of the congregation as possible will be able to spend some time in church during this Vigil. There will be a rota in church during September for people to sign up for a particular slot. Groups of people could undertake to be in church for particular periods. I hope that those of our readers and friends from further afield who cannot be with us in the flesh might join us in spirit by praying in their local church or at home.

Yours in Christ,

Alan Moses

PARISH NOTES

The summer inevitably means that a good many regular faces, both Sunday and weekday, are away on holiday, but it is a

feature of life at all Saints that we do not go into holiday mode as many suburban parishes do. Absentees are replaced by visitors and the normal round goes on. The choir continues to sing at the usual services. There is even a good deal of parish socialising. The North London Links group had a happy gathering at Geoffrey Woodcock's house. We were able to enjoy good food and drink, and sunshine, in his garden. The West London group met for tea at Rosamund Clayton's flat. The weather was not so kind, but we were able to admire her roses through the window. So much home-baking had been produced for this occasion that the equivalent of biblical "twelve baskets left over" was available to accompany Sunday morning coffee the following day.

A Tenth Anniversary

July 22nd was the 10th anniversary of Fr Alan's Collation and Induction as Vicar of All Saints. On the previous Sunday, to mark this event, Theresa and he were entertained to lunch by the Servers, at the Berners Hotel. A long-time Friend of All Saints, Geoffrey Hughes from Holy Innocents, Fallowfield in Manchester was having lunch there too after worshipping with us, so was happily enrolled in the company.

On the following Sunday, July 24th, Fr Alan was presented with a beautiful bronze miniature from Verona of Jesus washing the feet of the disciples. The Cell of Our Lady of Walsingham presented him with a statue. Afterwards, wine and cake were to have been served in the courtyard but the rain intervened and there had to be a crowded, but none the less happy, gathering in the Parish Room.

The Vicar writes:

"A tenth anniversary is something of an occasion, one for thanksgiving, reflection and rededication. I had not planned a great celebration as the parish had been so kind in marking my silver jubilee only a couple of years ago. So it was a delightful surprise for us to be taken out to lunch by the servers one Sunday and then on the next to be instructed by the MC when I was taking off my vestments after High Mass that I was not to go to my usual station at the gate because my presence was required in church. When I got there it was a great surprise and delight to receive gifts which will serve as constant reminders of you all.

*"In her speech, Frances O'Neil, borrowing words from Our Lord in St Luke's Gospel, said that I had been **"faithful in a little"** over these past ten years and that you were expecting me to be **"faithful in much"** over the coming years. With God's grace, I will try to live up to that challenge.*

*"At Mass that morning I took my text from the Gospel of the day: **"Every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old."** (Matthew 13: 52)*

*"If I were asked to choose another to complement it, I would opt for **"We are unworthy servants; we have only done what was our duty"**. (Luke 17: 10)*

"But it has been no grim duty reluctantly borne. It has been both a duty and a joy to spend these ten years of my ministry here and I thank God and you all for that.

Yours in Christ,

Alan Moses"

A Retirement

Canon David Hutt, the 12th Vicar of All Saints, retires from his post at Westminster Abbey at the end of August. We wish him well in his retirement. He will be living in Westminster, so we hope to see something of him from time to time.

The Annunciation, Marble Arch

The Vicar preached at the parish school's end of term Mass in the church. The school had suffered the cruel blow of the death of its deputy head Cait Andrews. Fr Alan presented a number of achievement awards to children who had missed prize-giving day. He has also attended a meeting of the Annunciation's PCC and will be preaching there on Sunday September 18th as part of the parish's stewardship campaign.

Fr Alan also preached at the annual reunion of former missionaries and staff of USPG. He has been appointed Chairman-designate of the society and will shadow the present chairman until next June and then take over.

Fr John Gaskell has celebrated and preached at Emmanuel, West Hampstead, for Fr Peter Galloway.

Summer Holidays

Fr Gaskell had a restorative three weeks in southern France in June. The Aquilina Family, (all except Sebastian the canary who had a holiday in the Vicarage) went home to Malta for a holiday which included a family wedding. An early e-mail reported temperatures of 44 degrees Centigrade. When they have returned, Fr Alan and Theresa are also off to France to enjoy the sunshine, food and wine, family and books, at the home of one of Theresa's sisters in a tiny village near Poitiers.

Summer Visitors

In spite of the events of July 7th, the summer has seen a steady stream of visitors to All Saints.

Fr Craig Dalton is assistant priest at St Peter's, Eastern Hill in Melbourne. He has been staying at St Anne's, Soho, while on study leave — the rector of St Anne's was also on study leave — and came to compare notes on how to run city centre anglo-catholic parishes.

From closer at hand, **Fr John Francis Friendship**, a former All Saints resident from the days of Fr Marshall, who is now the Vicar of St Andrew's, Romford, paid a return visit, and booked Fr Alan to preach there on St Andrew's Day, 2006.

Dom Patrice Mahieu is a monk of the Abbey of St Pierre at Solesmes. He is a friend of one of our parishioners, John Martell. He was en route to Quarr Abbey on the Isle of Wight, a foundation from Solesmes when all religious communities were expelled from France by an anti-clerical government. He came to the Friday lunchtime Mass and stayed for lunch in the Vicarage.

The Victorian Society. Two groups from the society, one from the summer school, the other of London members, have visited All Saints recently. The intention had been that our architect Colin Kerr would speak to the latter about our restoration plans. In the event, Colin had to be away, so Vicar and Churchwardens stepped into the breach. In return appreciative remarks were made about the work which has been done so far, particularly on the floor and the replacement of the chairs.

ALMA — The Angola-London-Mozambique Association links our diocese with the Church in those two countries — both former Portuguese colonies in Southern Africa. All Saints hosted a meeting for parish representatives from across the diocese to meet and hear the Rt Revd Andre Soares, the Bishop of Angola, on July 28th.

The Sick

Canon Lennart Sjostrom, of the Swedish Church in Harcourt Street, is a good friend of the Church of England, our diocese, and of All Saints. We were saddened to hear that he had suffered a stroke while on holiday in Sweden. He had kindly undertaken to give a lecture on the Swedish Liturgy for our School of Worship next year. Prayers are being offered daily at All Saints for his complete recovery and for his family and the people of the Swedish Church at this anxious time.

Ian Lyon, one of the longest serving members of the choir, was laid low by a bout of pneumonia. We hope to see him back in his usual place in the stalls when he is fully recovered.

The Departed

Walter Carrington was born in 1905 and was a chorister at All Saints in the 1920s. After war service in the RAF as a Pathfinder which involved being shot down over Hungary, being badly wounded, and escaping from captivity, he became a leading practitioner of the Alexander technique. This promotes well-being through awareness of balance, posture and physical coordination. He wrote and lectured on the subject and continued working into his 80s. Walter paid a visit to All Saints only a few weeks before his death.

His funeral was conducted by Fr William Taylor of St John's, Notting Hill, and sometime of this parish. All Saints was represented by Patrick Spencer. There is to be a Memorial Service at St John's this month in which the choir of All Saints will sing and the Vicar will take part. May he rest in peace.

Chairs for St Mary Magdalene's, Paddington

The old chairs from the main body of the church had gone to St Augustine's, Kilburn. The chairs from north aisle had come to All Saints from Southwark Cathedral. They were designed by Ninian Comper, so it was apt to have them at his Lady Altar.

St Mary Magdalene's, Paddington was a "church-plant" from All Saints in the 19th century. The massive and soaring church, designed by G.E. Street, a churchwarden at All Saints, stands by the canal on the edge of a very poor housing estate. In the crypt there is a Lady Chapel designed by Comper. With the approval of the diocese, the PCC has given the Comper chairs to St Mary Magdalene's for this chapel.

MUSIC NOTES

Andrew Arthur has returned from his annual summer trip to California where he takes part in the Music Festival at Carmel. No sooner had he returned than Paul Brough took himself off to Spain for a well-deserved break. The summer period has not been one in which the music has consisted of old favourites. We have had a lot of new and exciting music thanks to the efforts and imagination of Paul and his colleagues.

We will have said farewell to one organ scholar and welcomed another. **Joseph Fort**

is off to Cambridge to take up his organ scholarship there. Joe has been a great delight to have with us for the past year, both as a musician and as a person. He has made a great impression by his diligence and devotion, musicianship and maturity. We wish him well in his studies and future career.

In his place we welcome **Simon Jacobs**. Simon is no stranger to All Saints as he has been an occasional worshipper here from

time to time in recent years.

This is our Faith

I am aware that there may be a number of people around who wish to be prepared for Baptism and/or Confirmation. If you do, or you would like to explore the Christian faith and life with a group of others, we will be running a “**This is our Faith**” course in the autumn. Please contact the Vicar.

DIARY DATES

Sunday 28 August

6.00 p.m. Solemn Evensong and Benediction

Our visiting preacher is **Canon Ronald Coppin**.

Thursday 1 September

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

Thursday 8 September — The Nativity of the Blessed Virgin Mary

6.30 p.m. Low Mass with hymns, Admission of new members to the Cell of OLW and All Saints, Procession and Sprinkling.

Preacher: The Vicar

Monday 12 September

7.00 p.m. Meeting of the Parochial Church Council

Saturday 17 September

Clean-up Day from 10.00 a.m. — volunteers needed to help with cleaning etc in the Church and our other properties. Lunch will be provided.

Names please to John Forde, Frances O’Neil or the Parish Office.

Sunday 2 October — Dedication Festival, Friends’ Day and

Launch of the All Saints Restoration Appeal

11.00 a.m. High Mass

Celebrant and Preacher: The Rt Revd Richard Chartres, Bishop of London (the new Lord Mayor of Westminster, Cllr Tim Joiner, will be in attendance).

6.00 p.m. Solemn Evensong and Solemn Benediction

Preacher: The

School of Worship

THINKING LITURGICALLY

All Saints, Margaret Street, London

Tuesday 25 October 2005, 7.00 p.m.

The Anglican Missals

The 6.30 p.m Mass will be celebrated according to the English Missal.

Fr Nicholas Davis, Parish Priest of Holy Trinity,
Tarleton, Diocese of Blackburn.

Tuesday 22 November 2005, 7.00 p.m.

The New Ordination Rites

Dr Colin Podmore, Secretary of the Liturgical
Commission of the Church of England.

Tuesday 24 January 2006, 7.00 p.m.

“Celestial concerts?” Music in the Liturgy

Mr Paul Brough, Director of Music, All Saints, Margaret Street.

Tuesday 28 February 2006, 7.00 p.m.

The Swedish Liturgy

The 6.30 p.m. Mass will be celebrated in the Swedish rite.

Revd Lennart Sjostrom, Dean of the Swedish Church in London.

Tuesday 21 March 2006, 7.00 p.m.

Change without end?

Fr John Gaskell, Hon Assistant Priest at All Saints, Margaret Street.

Tuesday 16 May 2006, 7.00 p.m.

Bp John Cosin: A Liturgist

Fr Ivan D. Aquilina, Assistant Priest at All Saints, Margaret Street.

A SERMON PREACHED BY THE VICAR AT HIGH MASS ON TRINITY 10, 2005

Readings: Isaiah 55: 1 - 5
Romans 9: 1 - 5
Matthew 14: 13 - 21

When he hears of the death of John the Baptist Jesus goes off in a boat to an isolated place. At one level, this might just have been the sensible thing to do — to get out of town, keep his head below the parapet, until things have calmed down.

But while Matthew does not spell it out, from all that we know of Jesus, we can guess that there is more to it. John's death casts a shadow over Jesus. He needs time alone with God to absorb its spiritual import, to prepare himself for what is to come.

But such is his reputation that he cannot escape from the demands of the people, who follow him on foot. Another teacher might well have got back in the boat and gone off somewhere else; jealously guarding this time of retreat. But Matthew tells us that, seeing the crowds, **“he had compassion for them and cured their sick”**. The word used for compassion speaks not of a superficial fleeting sympathy but of being moved in the depths of his being — literally in his guts.

The crowds are so great, and the healing work goes on so long, that the disciples become alarmed, concerned for the people's well-being. They advise Jesus to send them off to the local villages to buy food. He is the only one they will listen to.

Jesus' reply to them must have been the last thing they expected: **“They need not go away; you give them something to eat.”**

Their response is one of common sense

realism: **“We have nothing here but five loaves and two fish.”** As good as nothing given the size of the gathering.

“Bring them here to me”, says Jesus to the disciples. Then he instructs the crowds to sit down on the grass. What follows is something out of the ordinary, something supernatural; something more than an encouragement to others who have brought picnics to share them with those who have not.

This is the only miracle which appears in all four Gospels. The evangelists clearly see it as saying something vital to the Church about Jesus. It is not just an isolated story. It is one full of echoes of the past and hints of the future.

- The **“lonely place”** recalls the wilderness in which God feeds the people of Israel with manna, bread from heaven.
- The people are instructed to **“sit down on the grass”**. It is spring-time in Palestine — the season of Passover, the sacred meal in which Israel remembers its liberation from slavery in Egypt.
- It recalls other miraculous feedings in the Old Testament by the prophets Elijah and Elisha.

To Christians in Matthew's time, and ever since, the actions of Jesus are familiar to us from every celebration of the Eucharist.

- As Jesus takes the bread which the disciples bring, so the priest takes the bread and wine brought to the altar, the Lord's table, at the offertory.

- Jesus looks up to heaven and blesses God, that is he gives thanks to God as the priest will give thanks on behalf of the congregation in the Eucharistic Prayer — the prayer of thanksgiving.
- Jesus breaks the bread so that the disciples might distribute it among the people, as the priest will break the host so that Holy Communion might be administered; the bread which has become the food of eternal life, the wine which has become the cup of salvation.

All this points to Jesus as the Messiah, the one in whom God’s kingdom is present. The banquet in which all eat and are satisfied, and yet there is still food left over, is one of the great biblical symbols of heaven: **“Blessed are those who are called to the marriage supper of the Lamb.”**

At another time it might have been possible to preach a pious sermon on the importance of Holy Communion in the life of the Christian; on how Jesus takes our daily bread and makes of it the bread of eternal life. Nothing I say should be taken as denying that. But on this Sunday we hear this Gospel of the Feeding of the Five Thousand not just against the backcloth of Scripture and the Church’s tradition of worship, but in the context of the daily news.

TV cameras have taken us to another lonely place, a desert place, to Niger, a country on the edge of the Sahara of which most of us were only just aware from half-forgotten geography lessons. We have seen people crowded together at makeshift hospitals and feeding stations. There is no grass for them to sit down on; locusts and drought have destroyed both grass and crops and cattle. There is no food to be bought in the villages.

Which of us watching some suffering

starving child and its distraught mother has not felt in the depths of our being something of that compassion which Jesus felt for the crowds? If we do not feel something of that gut-wrenching, heart-rending, tear-starting, compassion, how can we call ourselves Christians?

Like the disciples, we want something to be done; we want God to do something. Just as then, Jesus says to us: **“You give them something to eat.”**

And we say with the disciples, **“We have only five loaves and two fish. What are they among so many?”** What can we do? Sometimes we ask this question in a spirit of weary resignation; “compassion fatigue” as it is known. Sometimes we ask it in genuine bafflement and frustration. What difference can we make?

Jesus took the tiny amount of food, the hopelessly inadequate resources the disciples had, and did something extraordinary with it. God continues to take what seem inadequate resources and works with them.

He takes the compassionate response of those who respond to emergency appeals by Christian Aid and the other agencies; the seemingly small amounts of money which add up to a great deal and are able to buy life-saving food and medicine.

Perhaps, too, he is able to take the small things of these occasional responses, and build them into something more; a deep-seated and sustained commitment to make things different. The small beginnings of the Jubilee Debt and the End Poverty Now campaigns which got onto the agenda of the G8 meeting amidst the opulent splendour of the Gleneagles Hotel. The idea of Jubilee, the cancelling of debts, comes not from so secular ideology, but straight from the pages

of the Bible. In an age when we are deeply cynical about politicians and their motives, perhaps we should give thanks that at least some of them are not totally motivated by self-interest. We should certainly not use that cynicism as an excuse for doing nothing ourselves.

We know that these issues are complicated; that there are no easy answers, no quick fixes. We know perhaps, in our heart of hearts, that it is not just a matter of changing things in Africa but of changing things here. We know that we are part of a society which wastes food and resources on a profligate scale. The Common Agricultural Policy or farm subsidies in the United States are wrong not just because they waste our hard-earned taxes on President Chirac's farmers or US agribusiness, but because, much worse, they drive people in the developing world ever deeper into poverty. We can see the corruption of a Mugabe and preach the need for the rooting out of a culture that connives at it, but we forget the Enrons and WorldComs of our supposedly honest and law-abiding society.

Matthew places this story in which no one goes hungry, just after Herod's banquet with its debauchery and drunken boasting,

which ends in murder on the whim of a drunken monarch and the wiles of his scheming and vindictive wife. It is a deliberate study in contrasts. Long ago, St Paul upbraided the Corinthian Christians because the wealthy among them are not sharing their food with the poor at the common meal in which the Eucharist was set. They thought they were receiving the body of Christ, but they are only eating condemnation on themselves, because they failed to recognise the body of Christ, his presence, in their neighbours. That moral dimension of the Sacrament has not gone away, even if it is sometimes concealed by an excessive concern for the ritual of High Mass, or the superficially jolly bonhomie of the suburban Parish Communion, or the me and my God devotion of the early service.

The bread which we bring to the altar is the symbol of God's bountiful provision for his children. It is also the symbol of the inequalities and divisions we have made in the production and distribution of that bounty. The wine we offer is the symbol of joy and celebration, but it is also the sign of suffering and degradation; our abuse of the gifts which God has given us.

A SERMON PREACHED ON THE EVE OF ASSUMPTION, AUGUST 14 IN ALL SAINTS CHURCH BY FR ALLEN SHIN

According to historical records the Assumption of Mary was first celebrated in Jerusalem in the late fifth century and soon spread to Egypt and on to the West. In Palestine it was kept in August, while the monks in Egypt and Arabia celebrated it in January. The Coptic Church keeps a double feast of Mary — her death on 16 January and her resurrection on 9 August. It was the Emperor Maurice in the late sixth century,

who decreed that the Assumption be kept on 15 August throughout the Byzantine Empire.

It doesn't take much imagination to see why Mary became an important figure in the early Christian tradition. Popular devotional practices eventually need the formal theologizing. The Church Fathers already in the third century began to debate on the theological significance of Mary.

Right away two aspects about Mary became the points of controversy: her perpetual virginity and her rôle and place in the Christian salvation history.

In the latter part of the fourth century, Epiphanius, who was the Bishop of Salamis in Cyprus, wrote an odd treatise called, *Panarion*, literally meaning ‘Medicine Chest’. In it he listed a catalogue of eighty heresies of his time. Concerning Mary in this work Epiphanius lists two heretical groups: the Antidicomarianites who denied the perpetual virginity of Mary, and the Collyridians, a female sect active in Arabia in the fourth century, who venerated Mary as a goddess and communicated once a year with twice-baked bread offered to her at an altar. Having listed these two heresies, however, Epiphanius simply acknowledged that he knew nothing definite of what happened to Mary at her death.

But, by the middle of the fifth century we have a good indication of what people believed happened to Mary. During the fourth ecumenical council in Chalcedon in 451, the Emperor Marcion and the Empress Pulcheria expressed their desire to possess the body of Mary the Mother of God. Juvenal, Bishop of Jerusalem, responded that Mary died in the presence of all the Apostles, but, later when her tomb was opened at the request of St Thomas, it was empty, whereupon the Apostles concluded that her body had been taken up to heaven.

The significance of this statement is not in the fact that a bishop declared it. Bishops in those days said all kinds of silly things and were often in dispute with each other over one issue or another. I suppose it’s comforting to know that little has changed in the Church since then.

But, one critical standard adopted early on to measure the orthodoxy of a faith statement was the Apostolic tradition. The fact that the Assumption of Mary was handed down from the Apostles made this doctrine now orthodox. Juvenal’s statement lays out two fundamental aspects of the belief in Mary’s Assumption: that she physically died and that she was taken up body and soul into heaven.

Even before the Council of Chalcedon, however, the theological foundation of the Assumption had already been laid out in the Council of Ephesus in 431. This council had to deal with ascribing to Mary the title *Theotokos*, Mother of God or Bearer of God. Nestorius, Bishop of Constantinople, insisted that Mary should not be called Mother of God because it implied that she was divine. She should rather be called Mother of Christ. This had an important ramification on the unity of the human and the divine in Jesus Christ. If the person Mary bore was simply a human being and not a God, then this had the danger of implying two persons or two Christs as he was accused of teaching by his nemesis Cyril, Bishop of Alexandria. In the end, Nestorius failed to defend himself and to come up with an adequate theory. He was defrocked at Ephesus and later exiled and condemned.

It was Cyril’s theory which won the day and has come down to us as the orthodox doctrine. He worked out a salvation paradigm which he called *divinisation* and used the very notion of the assumption. In the Incarnation, the Word of God took to himself or *assumed* the human flesh of Mary in her womb. The flesh of Mary now became *divinised* to give birth to the Son of God. She gave birth to Christ our God and so, she is the Mother of God. In the similar

manner, Cyril suggested that we who partake of the Body of Christ in the Eucharist now are made divine; we are assumed into the Body of Christ.

It is this doctrine of *Theotokos* which became the foundation of all the Marian doctrines. Having ascribed to Mary the title Mother of God now, it is not surprising to see the sudden flowering of the Marian devotion and iconography from the sixth century onwards.

A theologian in the latter half of the sixth century, Theoteknos of Livias in Palestine, was the first to develop the doctrine of the Assumption. He drew a parallel between the notion of Mary's title *Theotokos* and Mary's Assumption. If Mary's flesh was assumed by the Word of God to give birth to Christ, then it is fitting that she at her death should be assumed into heaven to be united with her son Jesus Christ. This is also precisely what John Henry Newman would argue in his sermon on the Assumption of Mary. Theoteknos even worked out a rich and elegant Trinitarian formula in his Marian doctrine: "For she, the only one, pleased God the Father. She, the Virgin, pleased the subsistent Word born of the Father from all eternity. She, the Virgin, pleased the life-giving Spirit, the enlightener of all, who fashions all the citizens of heaven."

The recent ecumenical document on Mary by the Anglican and Roman Catholic International Commission is entitled *Mary: Hope and Grace in Christ*. The title captures two important aspects of Mary's place and rôle in the Christian paradigm of salvation. In fact, Mary's life reveals the paradigm of God's act of salvation in human history. The history of Mary's life is a revelation of God. The mystery of her life affects the salvation of all mankind.

Mary was greeted by an angel with the words, "The Lord is with you". God was with Mary and she was filled with God's grace, his presence. Every bit of her body and soul was completely assumed by God's grace. She belonged entirely to God.

When Mary declared that she was the handmaid of the Lord, she was indeed acknowledging her belonging to God. The word *handmaid* here implies a servant or a slave in those days. Slaves in those days were property of their master. It affirms her complete dependence upon God's pleasure and her readiness to place herself entirely at God's disposal. Having given herself over to God's pleasure as his handmaid, she was completely open to the mystery of God. In confessing that she was God's handmaid, Mary also exposed the depth of her soul to God.

God was with Mary and this was her grace. But, God's grace always calls his servant into an action. For Mary the grace which filled her called her to be with the Lord. In flesh and blood she became one with the triune God in the Incarnation. And she fulfilled this commission in a sublime manner. Thus, in Mary the Incarnation took the form of a living encounter between God the Redeemer and mankind waiting for the Messiah.

Mary willingly received what God was about to do through her; she actively cooperated in the most profound way in the work of her own redemption, paving the way for the redemption of all mankind. She is the first to receive God's redemption. In this way she possesses a universal significance for all of us within God's plan of salvation. She is the prototype, so to speak, of the redeemed life, the full realisation of every Christian life. If Christ is the firstfruits of the new creation, Mary,

BENEDICTION

O Salutaris: Elgar (No. 1)
Hymn: 299 (i)
Tantum Ergo: Arnold
Voluntary: Schmücke dich — Bach

● SUNDAY 11 SEPTEMBER TRINITY 16

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 436
Introit: Miserere mihi
Mass: Orgelsolomesse — Mozart
Lessons: Genesis 50: 15 - 21
Psalm 103: 1 - 14
Romans 14: 1 - 12
Hymn: 461
Gospel: Matthew 18: 21 - 35
Preacher: Fr Allen Shin, Chaplain,
Keble College, Oxford and
Honorary Assistant Priest
Creed: Credo III
Anthem: Ave maris stella — Grieg
Hymns: Amazing Grace, 376, 364
Voluntary: Prelude and Fugue in D
— Bach

SOLEMNEVENSONG at 6.00 p.m.

Psalm: 119: 41 - 64
Lessons: Ezekiel 20: 1 - 8, 33 - 44
Acts 20: 17 - 38
Office Hymn: 150 (S)
Canticles: Service in B minor — Blair
Anthem: Ave Maria — Rachmaninov
Preacher: The Vicar
Hymn: 484 (T 167)

BENEDICTION

O Salutaris: Norman Caplin
Hymn: 499

Tantum Ergo: Norman Caplin
Voluntary: Vater unser — Böhm

● SUNDAY 18 SEPTEMBER TRINITY 17

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 439 (i)
Introit: Justus es, Domine
Mass: Missa 'Crux fidelis'
— Vivanco
Lessons: Jonah 3: 10 - 4: 11
Psalm 145: 1 - 8
Philippians 1: 21 - 30
Hymn: 112
Gospel: Matthew 20: 1 - 16
Preacher: Fr Ivan Aquilina
Anthem: Crux fidelis — Vivanco
Hymns: 385, 467, 235
Voluntary: Praeludium in G minor
— Buxtehude

SOLEMNEVENSONG at 6.00 p.m.

Psalm: 119: 113 - 136
Lessons: Ezekiel 33: 23, 30 - 34: 10
Acts 26: 1, 9 - 25
Office Hymn: 150 (R)
Canticles: The Second Service — Byrd
Anthem: Laudibus in sanctis — Byrd
Preacher: The Vicar
Hymn: 215 (T 434)

BENEDICTION

O Salutaris: Byrd
Hymn: 339
Tantum Ergo: Byrd (No 2)
Voluntary: Concerto in A minor (ii)
— Vivaldi/Bach

● **SUNDAY**
25 SEPTEMBER
TRINITY 18

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 437

Introit: Da pacem

Mass: Mass in C and F — Stanford

Lessons: Ezekiel 18: 1 - 4, 25 - 32

Psalm 25: 3 - 9

Philippians 2: 1 - 13

Hymn: 335

Gospel: Matthew 21: 23 - 32

Preacher: The Vicar

Creed: Credo II

Anthem: O for a closer walk with God
 — Stanford

Hymns: 74, 420, 338

Voluntary: Prelude and Fugue in C,
 BWV 547 — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 120, 123, 124

Lessons: Ezekiel 37: 15 - 28

1 John 2: 22 - 29

Office Hymn: 150 (S)

Canticles: Service in G — Sumsion

Anthem: By the waters of Babylon —
 Sumsion

Preacher: Fr Ivan Aquilina

Hymn: 253

BENEDICTION

O Salutaris: Sumsion

Hymn: 298

Tantum Ergo: Sumsion

Voluntary: Vesper Voluntary
 — Sumsion

ALL SAINTS, MARGARET STREET

STAFF

Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd Ivan Aquilina 020 7636 1788

Honorary Assistant Priests:

The Revd Preb John Gaskell 020 7436 3287

The Revd Allen Shin 020 7436 8406

Reader: Dr Christopher Rawll

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: AStsMgtSt@aol.com

Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.
 and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and
 BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. & 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. & 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m., Evening Prayer 6.00 p.m.

Confessions are also heard by appointment
 020 7636 1788

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

PARISH OFFICIALS

Churchwardens:

Mr John Forde 020 7735 6799

Miss Frances O'Neil 020 7387 3465

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music and Organist:

Mr Paul Brough 01273 686021

Associate Director of Music & Assistant Organist:

Mr Andrew Arthur 020 8279 0909

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR SEPTEMBER 2005

1	<i>St Giles of Provence</i>	Vocations to the Religious Life
2	<i>The Martyrs of Papua New Guinea</i>	Those in need
3	St Gregory the Great	Teachers
4	✠ THE 15th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
5		The unemployed
6	<i>Allen Gardiner, Missionary</i>	USPG
7		The homeless
8	The Birth of the Blessed Virgin Mary	Walsingham
9	<i>Charles Fuge Lowder, Priest</i>	Those in need
10		Society of All Saints Sisters of the Poor
11	✠ THE 16th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
12	r Requiem (1.10 p.m.)	The departed
13	St John Chrysostom	Unity
14	HOLY CROSS DAY	Friends of All Saints
15	St Cyprian	Asylum Seekers and Refugees
16	St Ninian	Those in need
17	St Hildegard of Bingen	Musicians
18	✠ THE 17th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
19	<i>Theodore of Tarsus</i>	Archbishop of Canterbury
20	John Coleridge Patteson & his Companions	Media and broadcasters
21	ST MATTHEW, APOSTLE AND EVANGELIST (Ember Day)	Christian Discipleship
22	v for Unity	Christian Unity
23	Ember Day	Those in need
24	Ember Day	Those to be Ordained
25	✠ THE 18th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
26	<i>Wilson Carlile</i>	Church Army
27	St Vincent de Paul	Religious
28	v for Peace	Peace of the world
29	ST MICHAEL AND ALL ANGELS	Healing Ministry
30	<i>St Jerome, Translator of the Scriptures</i>	Those in need

Please note:

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

v — a Votive Mass

r — a Requiem Mass (1.10 p.m. only this month)



Set and Printed by
S Alban's Church Litho Unit
Birmingham B12 0XB