



# All Saints Parish Paper

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## THE ASSISTANT PRIEST WRITES:

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February takes us from Candlemas to Ash Wednesday, a few weeks' breather after the Christmas / Epiphany feasts of the New Year before we embark on our Lenten preparation for Holy Week and Easter. I always enjoy the gradual access of light in this month, the sense that, with the season, we are moving towards new life.

In what follows, in addition to Anna Matthews' excellent Epiphany sermon, and the first of a series of articles about the elements of our Liturgical worship, it is a particular delight to be able to offer news of an appointment which I am confident will significantly enhance our liturgical offering and which is a first element in the next stage of All Saints' corporate life. We are delighted that Dr Stephen Farr has accepted the PCC's invitation to take up the post of Director of Music at ASMS after Easter.

There were more than sixty expressions of interest and twenty-five applications for the post, which suggests that our musical life at ASMS is taken as seriously in the world of church music as it is by us in offering worship to God. Thanks are due to all those who joined me on the panel: Churchwarden John Forde, PCC members Judith Mather and Huw Pryce, and choir members James Sherwood and Ruth



*The Evening Mass at the Lady Altar on the Feast of the Baptism of Christ 2020.  
(See the article about the Lady Altar on page 2)  
Photograph: Anonymous*

McElvanney, with the splendid help of our external advisor, Professor Stephen Darlington of Christ Church, Oxford, who was incredibly generous with his time, attention to detail and wise counsel.

Stephen is currently Director of Music at St Paul's, Knightsbridge, a post he has held since 2007. Prior to that he held senior positions at Corpus Christi College, Cambridge; Worcester College,

Oxford, and Guildford Cathedral. In addition, Stephen regularly performs as a concert organist along with work accompanying and playing solos for both live performances and recordings. Stephen's wife Jennifer has been a valued member of our choir for a number of years, and it has been a delight to see their son Jonathan exploring the environs of All Saints as he grows up. You can read more about Stephen in his own words below. I very much look forward to welcoming him among us and working with him as he begins what is truly a ministry as well as a professional engagement.

*Fr Michael*

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## **DR STEPHEN FARR WRITES:**

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I'm quite delighted, and genuinely honoured, to be coming to All Saints; I have admired the distinguished tradition here for many years, and some of the most significant mentors of my early career were intimately connected with the church and its music. I can claim a more personal connection, too: my wife has been a soprano in the choir for some time, and I spent many happy hours in the choir room when our son (now five, and not tiny at all) was very tiny indeed, listening to rehearsals and services drifting

through open doors and windows as I did the babysitting duties.

In a more directly professional sense, my path here has taken in appointments in three cathedrals, two academic institutions, and most recently St Paul's Knightsbridge, where I have spent 12 very happy and fruitful years as Director of Music. I also try to keep my hand in as a solo player, whenever liturgical commitments permit.

All Saints is a unique and very special place. The profound symbiosis between music and liturgy, and the importance of that relationship in illuminating and deepening the faith of the congregation, occupies a central place in its identity, and the maintenance and care of that important tradition now falls to me as a very happy responsibility. I look forward greatly to working with colleagues both clerical and musical in nurturing and — I hope — enhancing it thoughtfully, and in due course to meeting the wider All Saints community.

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## **THE LADY ALTAR — NEW CHASUBLE**

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The Lady Altar was given by Mrs Frederica Frances Swinburne in 1911. The marble steps were extended in 1971 in memory of Fr Kenneth Ross, 8th Vicar. The reredos was conserved and the blue embroidered textiles remade in memory of Bishop Ambrose Weekes in 2017. In 2018 the gold frontal was given for use in the festal seasons in memory of Miss Myrtle Hughes. The matching chasuble in 'Stag' cloth of gold was given in memory of Dr Dilys Thomas who was PCC Secretary for 21 years until 2014 and who died in 2016. It was used for the first time at the Vigil Mass of Christmas 2019.

The Lady Altar and reredos were designed by Ninian Comper, made by J. McCulloch Architectural Sculptors and decorated by H.A. Bernard Smith in 1911. It was the gift of Mrs Frederica Frances Swinburne.

The original blue hangings for the Lady Altar designed by Ninian Comper were made in the embroidery workshop of the Sisters of Bethany in Lloyd Square in 1911; the damask pattern was Comper's Cathedral. The dorsal hanging was embroidered with emblems of Our Lady and the superfrontal with the scriptural text "*Ave gratia plena. Dominus tecum benedicta in mulieribus*".

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## LITURGICAL LIFE IN THE CHURCH I

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This is the first of a series of articles to refresh our memory about how we live as Christian people nurtured in a Catholic discipline and tradition of worship.

The opening paragraphs focus on sacramental life in general and the Mass in particular. The series then begins with the Introductory rites.

### **Sacraments**

At the heart of the life of the Church are the sacraments which constantly renew and reconcile the Church to God. The celebration of every sacrament follows the original pattern experienced by the very first community of believers following the resurrection:

*Christ's followers gather together as a community.*

*This community listens to the word of God.*

*The community shares the experience of God's action.*

*They depart to serve others and bring them the Good News.*

It is clear from this pattern that being

a follower of Christ is not simply a private arrangement between God and the individual: on the contrary it means being part of a community, and the lifeblood and currency of that community is the sacramental life. The sacrament of baptism integrates us into this new family. The Eucharist is our 'daily bread' within it, our necessary nourishment with the Lord's life. The other five sacraments of the church (Confirmation, Confession, Matrimony, Anointing and Ordination) all feed that fullness of life which Jesus promised us, his brothers and sisters. A sacrament, the Prayer Book catechism taught, is an outward and visible sign of an inward and spiritual grace. But more than that the sacraments are *effectual* signs: they *make real* what they signify.

### **The Mass: Sacrifice**

At the heart of traditional teaching about the Eucharist is a Christian understanding of sacrifice. We have come to think of sacrifice as loss, giving something up, or even death. But the orthodox understanding of the Mass as a sacrifice is not only about uniting us to the once-for-all offering of Christ on the cross — though it does that, sacramentally. Jesus gave us the Eucharist as a sacrament of his body and blood, a 'thanksgiving sacrifice' the night before he died on the cross. There were three types of sacrifice in Old Testament religion and only one required the death of a victim, separating its body and blood. Anglican theologians have long drawn parallels with the third type, the *communion* or *thanksgiving* sacrifice, which is related to the offering of bread and wine by Melchizedek in blessing Abraham (Genesis 14: 18; also Psalm 110 and Hebrews 5 – 7, with reference to the priesthood of Christ), and the passage at Exodus 24,

where the elders went to the holy mountain with Moses ‘and beheld God and ate and drank’ (24: 11). The communion sacrifice consisted of offertory, mediation by the priest (compare the Eucharistic Prayer) and communion. This ‘sacrifice of thanksgiving’ best illuminates the biblical lineage of the Blessed Sacrament.

## **High Mass**

High Mass, sometimes called Solemn Mass, is the fullest liturgical form of the Eucharist, augmented by a variety of music and ceremonial, including the use of incense and requiring three principal ministers of the liturgy — priest (or bishop), deacon, and subdeacon — as well as a number of servers and singers. For many years this was often a non-communicating Mass: those who wished to make their communion would attend an earlier celebration, share fellowship over breakfast, and then attend High Mass purely to worship.

The Liturgical Movement of the twentieth century led to the normative reception of communion at all Masses. In Anglicanism the Parish Communion movement, which restored the Eucharist as the principal act of Sunday worship, also led to a proliferation of simpler forms of Sung Mass, in parallel with the new more participatory Roman Catholic parish liturgies. These developments, and the resources required to celebrate this liturgy, encouraged a decline of High Mass as the main service in many Anglo-Catholic parishes. It has survived and flourished in churches (including some cathedrals) which value and can resource the necessary musical repertoire and have sufficient clergy and servers to offer this significant form of traditional worship.

## **High Mass: The Introductory Rites**

### ***In Nomine***

At the beginning of Mass the priest traditionally sets the context for what follows with the words, ‘In the Name of the Father and of the Son and of the Holy Spirit’.

We make the sign of the cross while invoking the name of God the Holy Trinity as a self-defining statement that we are gathering as *Christians*, in communion with the one true God whom we worship.

We were marked with the cross at our baptism as a sign of our first allegiance to Christ, and we recall that allegiance whenever we make the sign on our bodies: with holy water when we enter or leave the church, as a sign that we gather or act in the Lord’s name, whenever we receive a blessing, especially the blessing of absolution, and when we commend the dead to God.

### **The Greeting**

The classic Christian greeting is ‘The Lord be with you’. It is a greeting in the form of a blessing. In responding with an answering blessing we establish a community of prayer and activity in the liturgy.

It comes to us from St Paul, and in more than one version. In Western rites, the classic answer is ‘and with your Spirit’, a form adopted in the most recent Roman Catholic English texts. This literally translated answer is familiar to us from the Book of Common Prayer: ‘and with thy spirit’. Modern-language Anglican rites have preferred ‘and also with you’.

Having set the context by proclaiming that we meet ‘in the name’ of the God

the Holy Trinity, we greet each other as we embark on the liturgy *together*. The greeting establishes the context for everything that follows as a shared and enacted dialogue.

### **The Confession and Absolution**

The confession and absolution form part of our preparation to welcome the Lord in Holy Communion, acknowledging that we receive the gifts of God not by our own efforts but out of his generosity (grace). Although they belong traditionally to the introductory rites, from 1552 the BCP placed the confession and absolution later, linked more closely to the receiving of Holy Communion. Both positions are found in modern Anglican liturgies.

This absolution is of a general character. As the Prayer Book says, if we cannot ‘quiet our conscience’ about something we have done, we are encouraged to make a private confession of sin and receive God’s absolution from a priest. A preoccupation with sin and failure can become crippling and destructive as we all fall short of God’s grace every day: reconciliation with God is generally achieved by the regular reception of Holy Communion. The confession and absolution at Mass prepare us for that and remind us that we should not come lightly or unprepared.

### **The Kyries**

The phrase *Kyrie eleison* (‘Lord have mercy’) is one of the most often repeated phrases in Eastern Orthodox liturgy, where it is also the origin of the popular ‘Jesus Prayer’ (‘Lord Jesus Christ, Son of God, have mercy on me, a sinner’).

In Rome, the sacred liturgy was first celebrated in Greek. The Roman Mass was later translated into Latin, but this familiar ancient form of litany prayer was retained

in the original Greek and an additional petition, *Christe eleison*, ‘Christ have mercy’, was added.

Cranmer at first retained the *Kyries* (in English) and later used them in the responses to the recitation of the commandments. They were restored to English Eucharistic liturgy in the Anglo-Catholic renewal of worship (having remained in use in the *preces* at the offices of Matins and Evensong).

The *Kyries* are not necessarily penitential: there should be a continuity in praise of God with the *Gloria* when it is used. The purpose of the introductory rites at Mass is to form us as a community and prepare us to listen to scripture and worthily to celebrate the Eucharist.

### **The Gloria**

The *Gloria in excelsis Deo*, usually known simply as the *Gloria*, is a hymn of praise and thanksgiving beginning with the words spoken by the angels to the shepherds announcing the birth of Christ. It thus appropriately announces the presence of Christ who comes to us in the Blessed Sacrament. An early hymn of the Greek church, it is found in Latin from the fourth century. It is used at Mass on Sundays (outside Advent and Lent) and feasts. Cranmer retained it in his first Book of Common Prayer (1549) after the *Kyries*, but in his second prayer book (1552) he placed it as a hymn of praise after communion, where it remained in Anglican prayerbooks until Anglo-Catholic usage and twentieth-century liturgical revisions returned it to the traditional position.

It forms the second part of what is called the Ordinary of the Mass, the unvarying liturgical texts which may be set for choral singing, but may also be sung or said by

the congregation. The texts of the Ordinary are the *Kyries*, the *Gloria*, the Creed, the *Sanctus / Benedictus*, the *Agnus Dei*, and the Dismissal.

### The Collect

The Collect, or Opening Prayer, concludes the introductory rite of Mass. It is also used at Morning and Evening Prayer.

The Latin word *collecta* means a ‘gathering together’: the prayer is thought of as ‘collecting’ into one the prayers of the

individual members of the congregation and is part of the ‘Proper’ or varying texts of the Mass, which often relate specifically to a feast or season. It has a distinctive structure, usually comprising an address to God, the ascription of a quality to God, a brief petition, (sometimes) a further aspiration, and a conclusion indicating the mediation of Jesus Christ, which may be lengthened by a Trinitarian statement. One of the Christmas collects illustrates this structure:

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Almighty God	<i>address</i>
who gave your only-begotten Son	<i>ascription</i>
to take our nature upon him	
and as at this time to be born of the Virgin Mary:	
grant that we being born again	<i>petition</i>
and made your children by adoption and grace,	
may daily be renewed by your Holy Spirit	<i>aspiration</i>
through the same our Lord Jesus Christ	<i>Trinitarian conclusion</i>
who lives and reigns with you and the same Spirit,	
ever one God, now and for ever.	

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## SERMON PREACHED on THE EPIPHANY OF THE LORD, JANUARY 6<sup>th</sup> by THE REVD ANNA MATTHEWS, VICAR of ST BENE'T'S, CAMBRIDGE

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Twelfth Night, and already a shadow is cast over the crib. Visitors from the East arrive, trailing spices and the cold night air, having already caused consternation in Jerusalem. Diplomatic niceties ignored, they arrive seeking a king. In Jerusalem, Herod is afraid — and all the city with him.

Herod’s grasp on power is precarious. The unsettled populace of the occupied corner of empire over which he rules as vassal king regularly seethes with discontent. The last thing Herod needs is a figurehead, one who can rally the people in a challenge to his power. So he is immediately alert to the

news of the arrival of the wise men, and their search for a king. Herod reacts to the news of Jesus’ birth with a plot to murder that he deems expedient.

Jesus has yet to learn language, and already he is a threat to Herod’s power. For in Jesus a kingdom of an entirely different order breaks decisively into the world. But he is not a king as the world has come to understand kingship, of which Herod is simply the latest and local manifestation.

He is a king who will reign over a kingdom far more extensive than the

political entity that is Israel. The coming of the wise men confirms this: kings from far off lands bow down before Jesus and render him tribute, as the Psalmist had promised. Gentiles will come to his light and belong in his kingdom.

And the gifts of the wise men help us understand more about who this child is, this long-awaited one whose coming both meets and confounds expectations. The people of Israel looked for the coming of a Messiah, a king who would rule over them. This hope had sustained them through long years of exile and persecution and through the indignity and humiliation of occupation. It was a hope cherished for its promise of deliverance and justice — which is why Herod knew it was a dangerous hope.

And in the first gift, it seems that this hope is fulfilled. Gold, in the Bible, is often associated with monarchy. The offering of gold is a recognition of Jesus' royal status. Born in royal David's city, through Joseph's genealogy born of David's line, the gift of gold confirms that this is the one on whom Israel's hope rests. The child is born to be king of the Jews.

But the frankincense indicates that one even greater than David is here. Frankincense was burnt before the Ark of the Covenant in the sanctuary. It symbolised the presence of God in the midst of his people, and burned as a symbol of holiness and divinity. Its offering to Jesus is a recognition of the presence of God no longer veiled in the tabernacle but made manifest in human flesh. The child before whom the wise men bow down is not just royalty, but God.

Myrrh is a bitter spice. It had two main uses in the Old Testament: firstly, mixed with oil, it was used to anoint the high priest, the one who would mediate between God

and Israel. Messiah means 'anointed one' — the myrrh shows that Israel's hopes are being fulfilled. But the second use of myrrh tells us that this hope will not be fulfilled as they expect it to be. Myrrh was also used in burials. It will be among the spices taken to the tomb when Jesus' dead body is anointed. This child, who is king, and God, and anointed one, is born to die.

For this is how God brings the redemption for which Israel and the world long. His promised kingdom of justice and peace is an alternative to the world's politics of fear and brutality. In response to the violent who would seek to take his kingdom by force he comes in vulnerability and gentleness. Against the nationalists who think redemption is only for them he draws Gentiles to him in worship. For those who feel far away and cut off from God, and from hope and promise and deliverance, he comes as one of us, willing to die our death to bring us back to God.

This is what endures, once the decorations are packed away for another year; once the wise men have made their long trek home, their eyes full of starlight and strangers now in their own lands: the kingdom of this child, its door open wide to us.

And to receive this kingdom asks us simply to follow in the path trodden before us by shepherds and wise men, to the stable where heaven comes down to earth. With the wise men we offer our gifts: our gold or our riches; our frankincense or our worship; our myrrh for our griefs and bitterness. And like the wise men we journey back different because of this encounter. Their bags are empty of the gifts they've offered as they return to their own country, but this emptiness creates space for them to receive the unexpected gifts

this child has given them. For their riches he gives them poverty; for their worship, humility; for their offering of myrrh he gives them vulnerability. And they return to their home country by another way, but they are different too, having crowded into the kingdom of heaven and been sent out as emissaries of it into a cold and harsh world.

For the gifts they leave with, the Christ child's gifts of poverty, humility and vulnerability, had seemed natural, easy even, in his company. Now they must return, bearing these gifts in a world that often doesn't know how to receive them. What use is vulnerability in a world ruled by Herods? What place have poverty and humility in a world that tramples on the lowly and despises the poor?

Yet these are the gifts of Christ to his people; they are the gifts by which the light that illuminates the crib extends into the whole world, and by which his kingdom grows. In poverty we are made sharers in his riches and so learn to judge wealth by a very different standard. In humility we learn that he is God and we are not, and nor are any of those who clamour for our loyalty and allegiance in the world. In vulnerability we learn that we are loved, and so are given grace to attend to our own and others' vulnerabilities with gentleness not judgement.

These are the Epiphany gifts Christ offers us. To worship this king who became a servant; the God who became man; the author of life who goes to death for us is to be drawn into his kingdom and to be changed. The wise men could not go from the stable to Herod. Their loyalties had shifted; the habits and rules and priorities of their former lives made different. Poverty, humility and vulnerability, it turns

out, make space also for courage to defy tyrants, because they remind us who our true king is. When we come to the crib, as when we come to the altar, this is what Christ makes possible for us, too: we return by another way, because we are no longer our own, but his.

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## KATE BURLING

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Many of you may know that Kate Burling who was for many years our Sacristan relinquished the keys of the Sacristy towards the end of last year.

Kate came to All Saints about the time of the arrival of Fr Michael Marshall as ninth Vicar in 1969 with a group of others who had been associated with the London University Church of Christ the King in Gordon Square. Amongst the group was also Dilys Thomas (PCC Secretary 1993 – 2014); before long Dilys was undertaking running repairs to vestments and Kate was taking on the massive amount of washing and ironing of linen in the Sacristy. They were also active in the Trinity Press which functioned in the crypt under the south aisle printing the service and other papers before the days of the modern photocopier.

In the earlier days the work of the sacristy was undertaken by the All Saints Sisters of the Poor under the Sister Sacristan as part of their charitable work in the Parish when the convent at No 82 was a major part of the Church's mission in Margaret Street. In due course Mary Baddeley who was the last Matron of the Choir School assumed responsibility for the Sacristy. After Mary there was a succession of sacristans living on the premises for a concessionary rent in exchange for laying out vestments and the other requisites each weekday evening for the Masses on the



following day. Throughout these years Kate came in virtually every weekday evening after work to maintain the supply of immaculately washed and perfectly ironed cottas, albs, amices and other linen. When our last resident sacristan moved to Scotland in 1992 it was decided that the clergy would undertake the day to day sacristy duties. However; this was not to last for long as Kate assumed all the duties of the sacristan in addition to laundering and ironing, although in recent years the servers have helped with laying out the vestments for Sunday High Mass. Kate ensured that the sacristy was fully stocked with necessary consumables and relieved the churchwardens of one of their duties in Canon Law (B17.1) to “provide a sufficient quantity of bread and wine for the number of communicants that shall from time to time receive the same”. Kate would look after the visiting priests who celebrated the evening Mass and she would tactfully but firmly see out any men sleeping at the back of church before locking up.

Kate’s other great passion in life are cats and following two named Jerome

and Ambrose after Doctors of the Western Church as depicted on the north wall of the Sanctuary her present cat is simply called Georgie. Kate has more than willingly looked after the feline friends of Margaret Street residents when they have been away. On occasion the Aquilina family cat, Augustine, was rather more welcomed into the Sacristy than one of the churchwardens considered appropriate! At least no cat has fallen down from the ceiling of the Church as happened immediately in front of S John Henry Newman in the Margaret Chapel on a Sunday in July 1840!

Unfortunately in October 2018 Kate was knocked down late one evening in an accident on the way from All Saints to Oxford Circus after which she took some time to recover and decided her days as Sacristan should come to an end. We are pleased that we now see Kate at the Sunday Evening Mass most weeks.

We are extremely grateful to Kate for the many decades of voluntary service to the mission of the church in this parish, which should be an example for us all to follow.

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## **SERMON PREACHED on THE BAPTISM OF THE LORD, JANUARY 12<sup>th</sup>, by FR MICHAEL BOWIE**

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It is easy to forget that today’s feast is where the celebration of Christmas began. The celebration of Jesus’ baptism was almost lost to Western Christianity in our popularizing of the crib and the wise men. The first Christians would have found this very puzzling. For it is at the baptism of Christ that Jesus is *seen* to take on his Sonship of God; it’s a showing, an Epiphany. And only as Jesus comes to his baptism do all four Gospels meet on common ground for the first time.

How the Gospel writers each relate the story tells us a lot. The earliest version, from S Mark, reports the baptism of Jesus by John in a matter-of-fact narrative, as a very private moment of personal vocation: Jesus alone sees the dove, representing the gift of the Spirit; Jesus alone hears the voice of God, acknowledging him as his favoured child. This is a moment of personal self-understanding, a flash of insight about what is to come.

The other Gospel writers elaborate. Luke introduces a group of onlookers and the listener may *infer* from his version that the ‘other people’ have also seen the dove and heard the voice. Matthew, from whom we heard this morning, feels the need carefully to explain *why* Jesus submits to baptism (‘to fulfil all righteousness’ — terminology from the Jewish Law in which Matthew is expert). Now the voice from heaven is clearly addressed to the onlookers in the third person: ‘*This is my beloved Son*’, not ‘*You are my beloved Son*’. John’s Gospel, a theological commentary on what happened, looks back at the event and tells the whole story from John the Baptist’s viewpoint, as an onlooker, explaining everything.

These different versions represent the four Gospel writers’ points-of-view more generally. Their common ground *and* their differences, taken together, make this event secure as historical and pivotal to the Gospel; their interpretations display their humanity and shed light on many things about church life and worship.

And what we see in these four accounts is a commonly observed phenomenon in the liturgy of the church, *accretion*. They add and explain, sometimes with pleonasm or reduplication. Christian Liturgy develops in exactly this way, going through cycles which tend to gather clutter and then provoke de-cluttering. One commentator describes the mediæval Mass as a cluttered room that needed clearing to see the shape afresh.

The protestant reformers, Cranmer among them, approached that task without much knowledge of liturgical history. They also held the erroneous belief that the purest form of worship was to be found in scripture. As the Anglican liturgist Dom

Gregory Dix in his magisterial work *The Shape of the Liturgy*, reminds us:

It is important ...to grasp that eucharistic worship from the outset was not based on scripture at all, ...but solely on *tradition*.

Because Cranmer and his pals didn’t understand that, the Book of Common Prayer merely rearranged the clutter, admittedly in beautiful language, but this is not about aesthetics. The Liturgy is primary *theology*; it is where we meet God. And the Gospels are written *for* the Liturgy; they do not contain a manual on how to do it.

Fast forward to last century. The liturgical reforms of the 20<sup>th</sup> century led to a radical de-cluttering and in some cases a complete loss of recognisable tradition in Western Catholic worship. But robust Anglo-Catholicism has sought to retain a distinctive showing of the Liturgy, especially in churches like this one which were purpose-built for it.

Our first difficulty now is that *Common Worship*, the current Prayer Book of the Church of England, is a wordy beast, full of unprioritised alternatives and freshly composed clutter. We have to use it as the core text for what we do. But *Common Worship* is a grab-bag of alternatives and lacks a coherent eucharistic theology. It aims to please all traditions (and therefore serves a middle-of-the-road parish worship tradition very well).

Our Liturgy, adjusting to that and similar revised worship texts over the last fifty years, has been subject to accretion, clutter and idiosyncratic rearrangement, in such a way as to undermine the fundamental Catholic shape of the Liturgy which this church was founded to exemplify and encourage.

I'll offer a few obvious examples. Routinely saying two prayers where one was sufficient; introducing extra prayers so that everyone had something to say; using responsorial psalms written for parishes without an adequate choir; the replacement of the Alleluia, one of the oldest texts in Christian liturgy, with a hymn (hymns being a late, originally Protestant addition to the Mass); and especially the downgrading of the *Agnus Dei* into a communion motet, after the Eucharistic action was complete.

The function of the *Agnus* in the Mass is to accompany the Fraction of the consecrated Host, directly after the Lord's Prayer: the words and the action show us something without woodenly explaining it. *Saying* 'we break this bread', with a congregational response, is like reading a rubric. In eucharistic worship we do things to *show* God's action. Constantly explaining them weakens the force of the Liturgy. It is also characteristic of a Protestant obsession with word-based worship, which reveals a mistaken view of the relationship between scripture and tradition.

Mark, as I said earlier, simply *shows* us what happened; he lets it speak for itself. John, who writes a commentary, repeatedly circles around events, sometimes even leaving them undescribed (he doesn't report the institution of the Eucharist at the Last Supper). In a choice between Mark showing me something and John ruminating on it, give me Mark every time. The Mass, like the Baptism of the Lord, is a *showing*, an Epiphany.

A sermon at High Mass isn't the right place for too much information and I've probably offered too much already. I shall write some more extended pieces in the Parish Paper about the liturgy and look

forward to further conversations with you all. But I would like to leave you with a thought about what we do here.

In recent decades the pendulum-swing has pushed our Liturgy towards a parish-church style of worship which is ideal for places like my former parish in Berkhamsted, but at odds with a city-centre Anglo-Catholic church (and with our continuing development of a rich musical offering). Like many other clergy and laity I had easy access to good parish church worship in Berkhamsted. But if I wanted something richer I, and some of my laity, made an extra journey here.

That is the distinctive showing we offer. When it is good, it is, like every epiphany, the gate of heaven.

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## SUNDAYS & SOLEMNITIES MUSIC & READINGS

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### ✠ SUNDAY 2 FEBRUARY PRESENTATION OF THE LORD

#### **HIGH MASS at 11am**

*Nunc Dimittis*: Holst

*Processional Hymn*: 157 Hail to the Lord  
who comes

*Setting*: Missa Brevis in D K194  
— Mozart

*Readings*: Malachi 3: 1 – 5  
Hebrews 2: 14 – 18

*Psalm*: 24

*Gospel*: Luke 2: 22 – 40

*Preacher*: Fr Bill Scott

*Offertory Motet*: When to the temple Mary  
went — Eccard

*Communion Hymn:* 187 Virgin born,  
we bow before thee  
*Final Hymn:* 3 (ii) Come thou long-expected  
Jesus  
*Voluntary:* Sonata No 16 in G# minor  
Op 175, I Allegro moderato  
— Rheinberger

## **EVENSONG & BENEDICTION at 6pm**

*Psalms:* 122, 123  
*Lessons:* Haggai 2: 1 – 9  
John 2: 18 – 22  
*Office Hymn:* 156 Sing how the age-long  
promise of a Saviour  
*Canticles:* Setting in G — Stanford  
*Anthem:* Senex puerum portabat  
— Byrd  
*Preacher:* Fr Julian Browning  
*Hymn:* 33 Of the Father's heart  
begotten

*O Salutaris:* Elgar  
*Tantum ergo:* Mendelssohn, arr Arnold  
*Voluntary:* Prelude sur le nom Alain,  
Op 7 — Duruflé

## **✠ SUNDAY 9 FEBRUARY 3RD SUNDAY BEFORE LENT**

### **HIGH MASS at 11am**

*Entrance Hymn:* 343 Bright the vision  
that delighted  
*Setting:* Missa Brevis — Ives  
*Readings:* Isaiah 58: 1 – 9a  
1 Corinthians 2: 1 – 12  
*Psalm:* 112  
*Gospel:* Matthew 5: 13 – 16  
*Preacher:* Fr Michael Bowie  
*Offertory Motet:* Steal Away  
— trad, arr Tippett  
*Communion Hymn:* 272 All for Jesus

*Final Hymn:* 377 Immortal, invisible,  
God only wise  
*Voluntary:* Hymne au Soleil — Vierne

## **EVENSONG & BENEDICTION at 6pm**

*Psalms:* 1, 3, 4  
*Lessons:* Amos 2: 4 – 16  
Ephesians 4: 17 – 32  
*Office Hymn:* 54 O Trinity of blessed light  
*Canticles:* Service for Trebles  
— Weelkes  
*Anthem:* My shepherd is the living  
Lord — Tomkins  
*Preacher:* Fr Jack Noble  
*Hymn:* 295 Let all mortal flesh keep  
silence  
*O Salutaris:* Byrd (no 2)  
*Tantum ergo:* Byrd (no 2)  
*Voluntary:* Moderato, from 13 Prieres,  
Op 64 — Alkan arr Franck

## **✠ SUNDAY 16 FEBRUARY 2nd SUNDAY BEFORE LENT**

### **HIGH MASS at 11am**

*Entrance Hymn:* 401 Light's abode,  
celestial Salem  
*Setting:* Missa O Quam Gloriosum  
— Victoria  
*Readings:* Genesis 1: 1 – 2: 3  
Romans 8: 18 – 25  
*Psalm:* 138  
*Gospel:* Matthew 6: 25 – 34  
*Preacher:* Fr Julian Browning  
*Offertory Motet:* O sacrum convivium  
— Tallis  
*Communion Hymn:* 305 Soul of my Saviour  
*Final Hymn:* 408 (i) Love divine, all loves  
excelling  
*Voluntary:* Fugue sur le nom Alain, Op.7  
— Duruflé

## EVENSONG & BENEDICTION

### at 6pm

*Psalm:* 148

*Lessons:* Proverbs 8: 1, 22 – 31  
Revelation 4

*Office Hymn:* 54 O Trinity of blessed light

*Canticles:* Dyson in F

*Anthem:* O for a closer walk with God  
— Stanford

*Preacher:* Fr Michael Bowie

*Hymn:* 466 Thou whose almighty  
word

*O Salutaris:* Bortniansky, arr Caplin

*Tantum ergo:* Harwood, arr Caplin

*Voluntary:* Ach bleib bei uns,  
Herr Jesu Christ BWV 649  
— Bach

## ✠ SUNDAY 23 FEBRUARY SUNDAY NEXT BEFORE LENT

### HIGH MASS at 11am

*Entrance Hymn:* 332 All hail the power of  
Jesu's name

*Setting:* Mass in C major K 259  
— Mozart

*Readings:* Exodus 24: 12 – 18  
2 Peter 1: 16 – 21

*Psalm:* 2

*Gospel:* Matthew 17: 1 – 9

*Preacher:* Fr Michael Bowie

*Offertory Motet:* Laudate Dominum  
— Mozart

*Communion Hymn:* 178 'Tis good, Lord,  
to be here!

*Final Hymn:* 494 (T 413) Christ is the  
world's true light

*Voluntary:* Hymne d'Actions de grâces  
"Te Deum" — Langlais

## EVENSONG & BENEDICTION

### at 6pm

*Psalm:* 84

*Lessons:* Ecclesiasticus 48: 1 – 10  
Matthew 17: 9 – 23

*Office Hymn:* 54 O Trinity of blessed light

*Canticles:* Murrill in E

*Anthem:* Thou wilt keep him — Wesley

*Preacher:* Fr Simon Cuff

*Hymn:* 433 O worship the King

*O Salutaris:* Sumsion

*Tantum ergo:* Sumsion

*Voluntary:* Allegretto from 4 Skizzen,  
Op 58 No 4 — Schumann

## WEDNESDAY 26 FEBRUARY ASH WEDNESDAY

### HIGH MASS at 6.30 p.m.

*Entrance Hymn:* 507 Hear us, O Lord,  
have mercy upon us

*Setting:* Missa Emendemus in melius  
— Palestrina

*Readings:* Joel 2: 1 – 2, 12 – 17  
2 Corinthians 5: 20 – 6: 10

*Psalm:* 51

*Gradual:* 59 (ii) Now is the healing time  
decreed

*Gospel:* Matthew 6: 1 – 6, 16 – 21

*Preacher:* Fr Michael Bowie

*During Imposition of Ashes:* Remember not,  
Lord, our offences — Purcell  
Psalm 103

*Offertory Motet:* Emendemus in melius  
— Byrd

*Communion Hymn:* 70 (i) Lord Jesus, think  
on me

*Information correct at the time  
of going to press*

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

**Parish Legacy Policy**

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish. Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

**All Saints Choir & Music Trust** (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

**All Saints Foundation** (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings. The capital of the All Saints Foundation can be spent.

**Non Designated Bequests**

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

***You can be confident that your gift will have a long—lasting effect rather than being used to pay day—to—day expenses.***

**Remembering Donors**

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

**Contacting Us about Bequests**

If you would like to discuss making a bequest to All Saints, please contact:  
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/  
The All Saints Foundation Administrator  
c/o The Vicarage, 7 Margaret Street, London W1W 8JG.  
The Parish Office can put you in touch with these individuals by email. Please email  
in confidence: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk)  
or telephone 020 7636 1788.

**Mission Projects**

All Saints year—round fundraising efforts support:

**The Church Army** hostels and programmes empowering homeless women into independent living in Marylebone (**The Marylebone Project**)

**The USPG—led UMOJA, HIV Project in Zimbabwe,**

enabling people living with HIV and Aids to live positive lives, and

**The Soup Kitchen** (American International Church, Tottenham Court Road)  
feeding up to 80 vulnerable people daily

## KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

### **The All Saints Website**

[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

### **The Weekly Parish E—mail**

This gives weekly news of events, people to pray for, and a short letter from the Assistant Priest.

You can subscribe by sending the Parish Office an email titled News and Events/ Weekly Newsletter to:

[office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk).

**The Weekly Notices** — available as a small booklet to pick up from the Church table and which worshippers are encouraged to take away with them.

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### **Vicar:**

### **Assistant Priest:**

The Revd Dr Michael Bowie  
07581 180963

Email: [assistantpriest@allsaintsmargaretstreet.org.uk](mailto:assistantpriest@allsaintsmargaretstreet.org.uk)

### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp  
020 7258 0724

The Revd Julian Browning  
020 7286 6034

**Parish Office:** 020 7636 1788

Email: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk)

## **Parish Officials**

### **Churchwardens:**

John Forde 020 7592 9855

Chris Self 020 7723 2938

### **Hon PCC Secretary:**

John McWhinney

[asms.pccsecretary@outlook.com](mailto:asms.pccsecretary@outlook.com).

Phone messages to the Parish Office

### **Hon Treasurer:**

Patrick Hartley 020 7607 0060

### **Acting Director of Music:**

Jeremiah Stephenson c/o 020 7636 1788

### **Electoral Roll Officer:**

Catherine Burling c/o 020 7636 1788

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## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

### **Monday to Friday:**

Church open 7am

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 – 1pm and 5.30pm

Evening Prayer at 6pm

**(Except bank holidays**

— 12 noon Mass only)

### **Saturdays:**

Church open 11am

Low Mass at **12 noon** and 6.30pm\*

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

**On major weekday feasts, High Mass is sung at 6.30pm**

## CALENDAR and INTENTIONS for FEBRUARY 2020

1	<i>Feria</i>	Peace
2	<b>✘ THE PRESENTATION OF THE LORD</b>	Parish and people
3	S Anskar	The Swedish Church
4	<i>Feria</i>	Healing ministries
5	S Agatha	Persecuted Christians
6	Ss Paul Miki & companions	Unity
7	<i>Feria</i>	Those in need
8	<i>Feria (of BVM)</i>	Shrine of OLW & pilgrims
9	<b>✘ 3<sup>rd</sup> SUNDAY before LENT</b>	Parish and people
10	S Scholastica	Women religious
11	Our Lady of Lourdes	Pilgrims
12	<i>Feria</i>	Refugees and Asylum seekers
13	<i>Feria</i>	Unity
14	Ss Cyril & Methodius	European Christians
15	<i>Feria (Monthly Requiem)</i>	The faithful departed
16	<b>✘ 2<sup>nd</sup> SUNDAY before LENT</b>	Parish and people
17	<i>Feria</i>	Theologians
18	<i>Feria</i>	The hungry & homeless
19	<i>Feria</i>	Blindness charities
20	<i>Feria</i>	Unity
21	S Peter Damian	Those in need
22	Chair of S Peter	Pope Francis
23	<b>✘ SUNDAY Next before LENT</b>	Parish and people
24	<i>Feria</i>	Those living with epilepsy
25	<i>Feria</i>	The Children's Society
26	<b>ASH WEDNESDAY</b>	Local ecumenism
27	<i>Feria</i>	Unity
28	<i>Feria</i>	Those in need
29	<i>Feria (of BVM)</i>	Society of Mary



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