



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

SEPTEMBER 2006

£1.00

## VICAR'S LETTER

**“Of making many books there is no end, and much study is a weariness of the flesh”** *Ecclesiastes 12: 12.*

Last month I wrote about the challenge facing Anglicans to explore the roots of our unity in the three-fold pattern of Scripture, Tradition and Reason. These three elements are all too often seen as the possessions and specialities of different traditions within the Church — evangelical, catholic and liberal. This is an artificial and damaging separation. Scripture is too important to be left to evangelicals, tradition to catholics, or reason to liberals.

This month, I want to recommend some reading which may contribute to holding them together more creatively. As it is still summer time, the first is a novel.

There are some writers who manage to churn out a book every year in time for the Christmas or summer market. I don't want to suggest that all prolific authors are necessarily bad. Both Dickens and Dostoevsky worked on a publishing treadmill which demanded a chapter a month from them without fail. They had to write to pay off their debts. However, in spreading piles of “3 for the price of 2” in our bookshops, I suspect not many will survive a century or more.

**Marilynne Robinson** is not one of those production-line writers, but she is certainly a good one. There has been a 24 year gap between her first novel, *“Housekeeping”*, and its successor: *“Gilead”*. This won the Pulitzer Prize for Fiction and the American National Book Critics Circle Award in 2005.

The book takes the form of a letter addressed by a man facing death to his young son. The man is the Revd John Ames, a Congregationalist Pastor in 1950s Iowa.

The combination of American and religion is, I know, likely to put many people off.

The public face of American religion often seems dominated by a strident, intolerant and even dangerous fundamentalism. There is a genre of apocalyptic novels which sell millions of copies but which prompt one to wonder whether we are talking about the same religion.

*“Gilead”* is not from that world. It represents what is known in the United States as “mainline religion”; represented by Congregationalists, Presbyterians, Methodists, and to a degree Episcopalians and Lutherans. This tendency has been overshadowed in recent decades by a resurgent fundamentalism which regards

“liberalism” simply as a form of Christianity with everything taken out. Robinson writes from within the mainstream tradition and elsewhere has appealed to people to be more enthusiastic and positive about its virtues. Its willingness to see God’s grace at work outside the narrow confines of particular religious groups is based not on an easy-going, anything goes, attitude but on a vision of God’s graciousness. I think she suspects that many of those who call themselves ‘liberals’ don’t actually realise this but they ought to. There is a graciousness about John Ames’ faith and her book which is far more persuasive than any amount of argument.

The other book I want to recommend is also by an American. Jaroslav Pelikan comes from an East European background which combines Slav roots and Lutheran religion.

He grew up in the very conservative Missouri Synod Lutheran Church. He was a historian of the Christian doctrine and tradition and spent many years as a distinguished professor at Yale. Some of you may recall me quoting one of his sayings on a number of occasions: **“Tradition is the living faith of the dead. Traditionalism is the dead faith of the living.”**

One of his last books, *“Whose Bible Is It?”* was written in response he says to three impulses. One was being asked to produce programme notes for a performance of Handel’s Messiah which would speak about the use of Scripture in that work. The second was the award of an honorary degree by the Jewish Theological Seminary of America. The third was a question by his aunt Vanda, refugee from

Soviet Russia, who said to him: **“Tall me, vot do you tink of Bible?”**

Several decades later he set out to answer her question. The book is now available in paperback from Penguin. I was reminded of it only today when reading a particularly blood-curdling passage from Ezekiel at Mass. I could sense that I was not the only one present who found themselves asking **“vot do you tink of Bible?”**. Professor Pelikan’s book may not answer all our questions, but it is a good way to get us started.

Yours in Christ,

Alan Moses

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## PARISH NOTES

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### Margery Duce

Margery first worshipped at All Saints in the time when Dom Bernard Clements was the Vicar. She celebrated her 90th birthday on Saturday August 5th. The congregation at High Mass on Sunday 6th was able to join in the congratulations. Given Margery’s customary elegance of dress, the Transfiguration seemed a particularly appropriate day. The Vicar presented a bouquet and recalled that until a couple of years ago she was still climbing the pulpit steps to read lessons at High Mass. She did this with clarity of diction and sense of meaning which was an example to us all.

### Weddings

Fr Alan has been feeling like a traditional vicar in July and August with weddings three Saturdays running. Two of them were at St Mark’s, Hamilton Terrace, while the Vicar, Fr John Barrie, was on

holiday. Fr Barrie helps us with weekday Masses, so it was a favour returned. The third was here at All Saints: Olivia Lacey and Adam Toms were married on Saturday August 12th. The sermon is published in this issue.

### “A Relic”

**Mhairi Ellis** went on pilgrimage to the Holy Land earlier this year and brought back an unusual gift for the Vicar. She had remembered that the Vicar (5ft 6in) had more than once expressed his sympathy for the vertically challenged tax collector Zacchaeus. So she returned home with a piece of the sycamore tree which it is claimed Zacchaeus climbed in order to see Jesus.

### In Memoriam

**David Welch** and his twin brother **John** were known to countless customers at Mowbrays in Margaret Street before their retirement. They were much loved members of our family here at All Saints. David was also a server at St George’s, Hanover Square. After a period of illness they had to give up their home near Fitzroy Square and move to St John’s Home at the convent of the All Saints’ Sisters in Oxford. David suffered a stroke some weeks ago and died in the John Radcliffe Infirmary on Thursday August 10th. His funeral Mass was celebrated at All Saints on August 22nd. We extend our deepest sympathy to John. A fuller tribute will appear in the next issue of the Parish Paper.

**Valerie Hargreaves-Smith** and her husband Paul have been regular worshippers at All Saints for a number of years now when they have been visiting their son Aiden. We are sad to record her death on Saturday August 12th. Her funeral took place in Yorkshire.

There will be a memorial service for her here at All Saints in the autumn. Again, we extend our sympathy to Paul, Aiden and the family.

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## THE RESTORATION APPEAL

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Those involved in various aspects of the appeal have not been idle over the holiday period with a good deal of work going on behind the scenes in preparation for the next phase of the appeal which follows on that which was addressed specifically to members of the congregation and the Friends.

This will be a two-fold widening of the appeal:

to trusts and other grant-giving bodies  
and  
to the local business community.

In addition to this, the Events Committee is coordinating a series of fund-raising events. The most recent was the evening of excerpts from well-known and loved operas presented by the Ad Hoc Opera Group. This group of graduates of the Birkbeck Diploma in Opera Performance Studies includes our own **Rachael Leggett**. The very enjoyable evening raised £514.80.

Our thanks to Rachael and all the members of the group.

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## “THIS IS OUR FAITH”

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We will begin a new course for those wishing to be prepared for adult baptism and/or confirmation this autumn. If you would like to take part, please give your name to the Vicar. The course is also open to those who would like a refresher course.

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## DIARY DATES

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### Thursday 7 September

**7.05 p.m. Holy Hour** led by Fr Neil Bunker

### Friday 8 September — The Nativity of the Blessed Virgin Mary

*The Cell of Our Lady of Walsingham and All Saints*

**6.30 p.m. Low Mass with hymns, Procession and Sprinkling,**  
presentation of the annual report.

*Preacher:* Fr Wealands Bell, Chaplain of Aldenham School, Hertfordshire

### Wednesday 13 September

**6.30 p.m. Requiem for Henry Ewer** (Churchwarden here during the time of Fr Ross and Fr Marshall) *Preacher:* Bishop Michael Marshall

### Saturday 16 and Sunday 17 September — London Open House Weekend

*All Saints will be participating again in this annual event.*

### Tuesday 26 September

**7.00 p.m. School of Worship** — First session of the 2006 - 07 series.

*St Wulfstan and the Anglo-Saxon Liturgy*

Helen Foxhall Forbes, PhD student at Trinity College, Cambridge

### Sunday 1 October — Feast of Dedication and Friends' Day

**11.00 a.m. High Mass**

*Preacher:* The Rt Revd John Inge, Bishop of Huntingdon

**6.00 p.m. Solemn Evensong and Solemn Benediction**

*Preacher:* Fr George Bush, Rector St Mary Le Bow.

### Thursday 19 October

**2.30 p.m. Memorial Service for Philip Cranmer** a former Chorister here and a Patron of the All Saints Choir and Music Trust Fund.

## IN AID OF THE RESTORATION APPEAL

### *Gaudia et Amicitia* Quiz Night

Thursday November 16th at 7.30 p.m.  
in St Botolph, Bishopgate's Hall  
(near Liverpool Street Station)

Further information from Jean Castledine, John McWinney, Cedric Stephens or Paul Weston

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## SING TO THE LORD...

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“Sing unto the Lord” is a series of four talks spanning the month of October 2006. This is All Saints’ way of celebrating the centenary of our hymn book: The English Hymnal.

Each Wednesday in October will see a member of our congregation sharing with us reflections about their favourite hymn. We will then end the evening by singing the hymn together.

Come and join in celebrating the hymn book that inspired so many for such a long time.

### Wednesday 4th October

7.00 p.m. “Lead, kindly Light” — *by Denis Moriarty*

*Words:* John Henry Newman (1801 - 90) *Music:* *Lux Benigna* — J.B. Dykes (1823 - 76)

### Wednesday 11th October

7.00 p.m. “Come down O Love Divine” — *by Dr Harry Bramma*

*Words:* Italian, Bianco di Siena (+ 1434) translated by R.F. Litterdale (1833 - 90)

*Music:* R. Vaughan Williams (1872 - 1958)

### Wednesday 18th October

7.00 p.m. “Jerusalem the Golden” — *Ross Buchanan*

*Words:* vv 1 - 3 Bernard of Cluny (12th cent) translated by J.M. Neale (1818 - 66);  
v4 Hymns A & M 1861.

*Music:* From S Bede’s, a tune by Alexander Ewing 1853, in triple metre.  
Present form from Hymns A & M 1861.

### Wednesday 25th October

7.00 p.m. “Lord of our life, and God of our salvation” — *by Frances O’Neil*

*Words:* Philip Pusey (1799 - 1855) based on the German of M. von Lowenstern (1594 - 1648)

*Music:* Poitiers Antiphoner (1746)

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## ASSUMPTION 2006

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Our preacher this year was an old friend, Fr Kevin Morris of St Michael’s Bedford Park. His sermon will appear in the October issue of the Parish Paper. It was good to see, once again, a large and enthusiastic congregation on a week-night in the midst of the Holiday season.

Fr John Gaskell, with whom Fr Kevin served at St Alban’s, Holborn, was himself preaching for the feast at St Mary at Elms in Ipswich.

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# THE TRANSFIGURATION 2006

## THE SERMON PREACHED BY THE VICAR AT EVENSONG AND BENEDICTION

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**“When Moses came down from Mount Sinai, with the two tables of the testimony in his hand as he came down from the mountain, he did not know that the skin of his face shone because he had been talking with God.”** *Exodus 34: 29.*

This morning Fr Neil was amusing us with the story of his relegation to the remedial New Testament Greek class at King’s College years ago. At a similar stage in my ministerial education at New College in Edinburgh one of the courses I had to take was on the great 19th century opponents of the Christian Faith: Feuerbach and Marx, Freud and Nietzsche.

I won’t bore you with a rehash of the Revd Dr Bill Shaw’s lectures on these characters. But I do remember one saying of Nietzsche:

**“The trouble with Christians is that they don’t look redeemed.”**

Nietzsche was the son of a Lutheran manse and this might explain his somewhat jaundiced view of the Christian Church and faith. He saw Christianity as a creed fit only for slaves; unsuited to the free spirits he saw himself as one of. Before he died Nietzsche was to descend into insanity, and so in turn was the Germany which took his ideas of a superman too seriously.

Years later Nietzsche was to be the inspiration behind what was known as

the “Death of God” school of theology. This was a fashion I also had to study but which I never really bought into. Fad it may have been, but that does not mean that there is no truth in Nietzsche’s critique of Christianity; that it is a religion for the servile and unadventurous; a faith which might help people cope by giving them hope of something later, but does not transform people now.

Evensong and Benediction on an August Sunday evening might not be Mount Sinai. You do not get the Patriarch clutching the tablets of the testimony, face glowing with spiritual ardour. Only a sermon from the vicar. But it is an encounter with God, an occasion when we talk with God, when we enter the sacramental presence of the risen and glorified Christ.

Will it show? Will our lives be any different? Do we want them to be?

Those Israelites in the wilderness were in two minds about getting too close to God. They rather preferred Moses to go up the mountain on their behalf. Getting close to God could be a transforming thing, but it could also be a dangerous one: **“It is a terrible thing to fall into the hands of the living God.”** They guessed that the contents of those two tablets of the testimony would make demands on their lives which it might be much more comfortable to avoid.

Paul, speaking of his fellow-Jews in

tonight's reading, says of them that they read the scriptures with **"a veil over their minds"**. All very comforting for us, we might think, in an "I'm all right Jack mood". But should we not rather be asking ourselves whether we do not read the scriptures with a veil over our minds; a veil we deliberately put on. We can use religion as a means of keeping God safely at arm's length, lest he actually get into our lives and start to change them. Religious people tend to be a conservative lot. Something of this is right. We seek to conserve and to hand on things which have meant much to us. We do not want them to be swept away on the tide of fashion. But our conservatism can also be a way in which we avoid the challenges of God to be transformed, renewed, glorified.

A few days ago, I was coming up the escalator at Oxford Circus when I noticed that the girl standing in front of me was wearing a t-shirt which bore the words: **"Jesus died for his own sins, not for mine"**.

That slogan has stuck in my mind ever since. It seems to me to illustrate a gap in comprehension which we who proclaim the Gospel need to keep at the forefront of our mind. A lot of traditional religious language fails to **"touch down"**, as the late Bishop Ian Ramsey of Durham used to say, in people's experience and understanding.

One approach to the young lady in the tee-shirt would be to engage in an intellectual explanation of the atonement. But somehow, I suspect, starting there would not get very far in penetrating her cynicism. The sort of juridical arguments about what difference Jesus makes to us, don't seem to "touch down" with people

like her. Many people think that they are fundamentally "in the right" anyway, and so do not need redeeming. Others they do not understand how someone's death on a cross two thousand years ago can help with the manifold evils of human life.

Intellectual argument without life-changing and enhancing faith simply becomes judgemental legalism or an arid and sterile rationalism. The Church dominated by such does not generally **"look redeemed"**. It does not appear to the outside observer to be the place to look for that transformation of the whole personality, of community, of the world, of creation, which the Transfiguration stands for in the life of the Church. It seems only a refuge for the fearful.

In the Second Letter to the Corinthians, Paul is having to defend himself against rivals who seek to undermine his authority as an apostle by casting doubts on his gifts. Paul was quite aware that his critics did not think he cut the right sort of a figure for a successful Church leader. Nowadays we would say "he does not look good on the television". And those of us who have to listen to his letters being read in church Sunday after Sunday know that he was no master of the snappy sound-bite.

Paul is not arguing for that slick and superficial grinning Christianity encountered in some circles. In this epistle we hear him forced into boasting of his apostolic gifts and achievements, but in the end he returns to what really counts, his bond with Christ crucified. Glory for him is real but it is not superficial.

He speaks of the Corinthian Christians as his letter of recommendation, **"written**



**on your hearts, to be known and read by all men... a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts”.**

How might we look more like a letter written on human hearts to the girl on the Oxford Circus escalator? How might we show that sin is real, that it means separation from God and our neighbours, that it does need forgiveness, a reconciliation found in Christ, that while it speaks of our shame, it also speaks of the glory for which we have been made. Well, I suspect, most effectively by the difference it makes to our lives.

At perhaps the most superficial level, it is perhaps about our faces as we leave church tonight. Do people see us in the light of faith and hope or that anglo-catholic **“I’ve just sucked on a lemon”** look.

Now, I don’t want to finish with a negative “I’ve just sucked a lemon” look but on a positive note. This mornng, on duty at the gate after Mass, I spoke to several people who were new to All Saints. They testified in different ways to the powerful impression that being here, the worshipping with us, encountering liturgy and music, preaching and prayer, speaking to friendly people in the courtyard, people who clearly did look redeemed, being there for something unexpected like the 90th birthday of a remarkable lady, had made on them.

We can take heart from our experiences of the Mount of Transfiguration and realize that they are occasions when we are truly with God; means by which God makes something of us and does something through us. Then we become a letter written by God on human hearts. A letter addressed to people like that girl on the escalator.

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## **A HOLIDAY ON THE ISLE OF IONA**

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Eight of us, mainly from All Saints, spent the second week of July on Iona. We stayed at Bishop’s House which is the Diocesan “House of Retreat and Quiet Holidays”. It has its own chapel in which daily services of Eucharist and Compline are held. The garden has its own beach so we enjoyed clear views across the sea to the Isle of Mull. It was well worth the 16-hour journey.

Iona is only three miles long by one and a half miles wide. It has a tradition to pilgrimage and mission going back to 563 AD when St Columba landed from Ireland with a few monks and founded the monastery from where Christianity

spread throughout Scotland and beyond. Despite repeated attacks by the Vikings, the monastery and the sanctity of the island survived. Benedictine monks and Augustinian nuns arrived in about 1200. An abbey replaced the monastery and a nunnery was built. The Scottish Reformation put an end to the monastic life and the abbey and nunnery fell into ruins. However, the Abbey was restored in 1902 and then in 1938 when the Iona Community was founded by the Revd George MacLeod, then a Parish Minister in Govan, and later Lord MacLeod of Fuinary. The ecumenical community is based at the Abbey, holding services there and leading pilgrimages around the island



in which we took part.

There is a small village population of about 100 but most of Iona remains as it was in St Columba's time. Hence, we enjoyed a number of walks to beautiful beaches of silver sand, rugged cliffs and caves. One of the highlights was a boat trip to the island of Staffa with Fingal's Cave

and a friendly colony of puffins.

We were most grateful to Christine Brown who made all the arrangements. As a frequent visitor in the past, we benefited enormously from her knowledge of the area and expertise. We also thank the Almighty for much good weather.

*James Shrimpton*

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## SERMON PREACHED BY THE VICAR AT THE MARRIAGE OF ADAM CHRISTIAN TOMS AND OLIVIA KATHERINE LACEY

**All Saints, Margaret Street, Saturday August 12th at 2.00 p.m.**

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When you fill in the application form for a marriage the Registrar General wants to know certain things about you: your name, your age, your address; and for some reason — what you do for a living.

Our bride and groom put down the same thing: “**Communications Manager**” and it is communication I want to think about for a few minutes.

We live in what has been called “**The Information Age**”. Communication is in part the transmission of information. In our electronic age we do it by ever faster means and in ever larger quantities, so that we speak of “**information overload**”. When that stage is reached, communication is no longer really happening. Which is why, I suppose, we need communications managers.

The word **Communication** is related to the word **Communion** being one with someone else. The purpose of communication is communion — bringing people together. The Church has the sacrament of Holy Communion in which

we are made one with God and with other people. The sacrament of marriage too is a “holy communion”.

Communication is not just about the transmission of information. Good communication is not just about the quantity of information sent; but about its quality and its reception. So it's interesting that Adam and Olivia have chosen as their readings two pieces of poetry — one from the Song of Solomon and the other, “**The Good Morrow**”, by the great preacher-poet John Donne. Good poetry is not something you can read once and then say that you have understood it. You can't just tick the box. There is always more. It always repays reading again.

The Song of Solomon began life as a love poem. It was taken over to speak of the relationship between God and his people. Its romantic, even sexual language, meant that puritanical clerics were not very keen on having it in the Bible at all, but wiser heads prevailed. They prevailed because perceptive minds knew that knowledge of God, communion with God, is about

something more than the accumulation of information; facts about God. Knowledge is relationship; it is love, it is communion.

We human beings are made in the image of God, so what is true of God is also true in some degree of us. One of the words the Church uses about marriage is that it is a **Mystery**. We tend to think of a mystery as a problem to be solved. We can do it if only we have enough information, the right clues. But the Church uses mystery in a different way: to mean something to be explored.

- God is infinite mystery, so the exploration of God, the knowing of God, is the business of eternity.
- Husband and wife are mysteries and the business of exploring the mystery of each other, knowing each other, communicating with each other, is the labour of a lifetime.

None of us can ever say that we understand the other person fully: “I can read him like a book”; “You can’t tell me anything new about her.” None of us should ever say that, for it would mean that we had ceased to explore the mystery of the other person; that world in the other of which Donne’s poem speaks. It would mean that we had ceased to be open to the gift of life which they share with us.

In a few minutes, Adam and Olivia will make their vows to each other. One will speak and the other will listen: they will communicate. They will give and receive rings as symbols of their love. During the rest of their life together they will have to go on practising the business of communicating with each other. That communication requires both speaking

and listening, giving and receiving. Just as in prayer — which is our communication with God — the listening and receiving is at least as important as the speaking and giving.

**“Be still and know that I am God.”** Be still and know, be attentive, not only to words spoken, with all their layers of meaning, but to things unspoken, the language of symbol and sign; what we call these days **‘body language’** — **“with my body I worship you”**, so that you may know the person you love ever more deeply.

Let me draw to a close by adding another piece of poetry — one which my son and new daughter-in-law chose for their wedding a few weeks ago. It is that Shakespeare sonnet which goes **“love is not love which alters when it alteration finds”**. The vows we make to each other, the spoken expression of our love and fidelity, are to be pledges on which we can rely; **“an ever-fixed mark”** in Shakespeare’s words.

But when our love is real, when it is attentive to the other, when it reaches out to be one with the beloved, then we must expect to be changed by it. We must expect to be changed so that we are able to see things as they see them, love what they love, experience the deepest realities of their life as if they were our own; share their sorrows as well as their joys. **“My face in thine eye, thine in mine appears”** says Donne. We learn what we should be by seeing ourselves through the eye of the other.

The preface to the marriage service speaks of the presence of Jesus at a wedding, the one at Cana in Galilee, where the catering arrangements went disastrously wrong and the wine ran out.

I'm sure things have been much better managed for today. But on that occasion, after Jesus intervened, the steward of the feast said to the bridegroom: **“You have kept the best wine until now.”**

Our hope and prayer for Adam and Olivia, today and in the days to come, is that when, years from now, they come to an occasion like this, perhaps the marriage of a child or a grandchild, they will be able to say to each other, in some quiet moment, that the best wine has been kept till last because their communication with each other has made communion.

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## **“THANK GOD FOR FOOTBALL!”**

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This may not be a sentiment that comes to everyone's mind after England's inglorious World Cup campaign. It is the title of a book drawn to my attention by Hugo Deadman, a regular worshipper at Sunday Evensong. Nowadays “Muscular Christianity” tends to be the prerogative of evangelical members of “Christians in Sport”, but in the nineteenth century it had a wider reach and many High Church clergy were keen to sponsor sporting activities as a means of moral improvement and influence. All Saints Parish Papers of a hundred years ago record the activities of the Harley Cricket Club which was based here.

*“Thank God for Football!”* traces the church origins of a number of major football clubs. A chapter is devoted to **The Revd Tiverton Preedy** and Barnsley Football Club.

In 1885 Preedy, who had been born in Norfolk, entered Lincoln Theological College to prepare for ordination. The college had been founded by Edward

Benson who had taught at Rugby School — the cathedral of Victorian muscular Christianity. Benson believed that sport could be a force for moral good in the education of young people and Preedy came to share this vision.

He was ordained to serve at St Peter's Church in a squalid part of central Barnsley. Not long after he arrived he became involved with a group of young working class men in the formation of a football team. For him this was a way of establishing contact with the men of his district and having a common language. The team he founded would go on to become Barnsley FC.

This all seems a long way from All Saints, in more ways than one, but Preedy left Barnsley to work in London. He came to work in Islington, not then the fashionable home of the chattering classes. It was even poorer than the St Peter's district of Barnsley. After 4 years at St Clement's, King's Square, he moved to the All Saints Mission in 1897. This had been newly founded in White Lion Street — ‘one of the most unlovely spots in London’ — “by members of the wealthy West End congregation of All Saints, Margaret Street”. So there we have the connection with All Saints. The mission buildings at first were nothing more than the cowsheds of a local dairyman. He slept on the floor of the unfurnished house using his coat as a blanket. Did all those wealthy Margaret Street parishioners know this?

The priest's new neighbours were mostly costermongers (fruit sellers) or flower sellers. Again it was through sport that Preedy reached out to them. He set up a boxing ring and billiard tables in the crypt of the mission hall and founded the

Ashdown Athletic Club which went on to produced a world flyweight champion.

Preedy too acquired a reputation as a boxer. “Although only 5 feet 5 inches tall, his stocky build and steely eyes gave him a formidable appearance and none of the neighbourhood toughs would dare raise a finger to him.” He used his boxing skills, not only for recreation, but to combat the drinking excesses of some of the men of the district. His study window was so constructed that he could see the two pubs at either end of White Lion Street. If a wife reported that her husband had gone into one of them, Preedy was there after him. He had no hesitation in putting up his fists to ensure that the wage packet was not squandered on drink.

Father Preedy did not forget the girls and women who sold flowers on the streets, organising recreation for them at which he accompanied dances on the piano, biretta pushed back on his head. In 1926 the Bishop of London made him a prebendary of St Pauls in recognition of his years of unstinting labour in one of the most difficult parts of the diocese. Then as now, most ordinary people had no idea what a prebendary is and assumed that he must be leaving them for higher things. There was general relief when it was discovered that it was an honorary post and he was not moving.

In the last year of his life he suffered from severe heart trouble, but he worked on regardless until he died in his sleep in 1928 at the age of 65. His funeral was conducted by the Bishop of Stepney and thousands lined the route of the cortege from the mission to Islington cemetery. Not a single costermonger’s stall was set up in the district that day.

He sounds like the kind of curate I could have done with at the Ark, Old St Paul’s centre for the homeless in Edinburgh, or even here on a particularly rowdy night when the clubs are coming out. Do they make them like that anymore? I can’t imagine him spending much time worrying about the cut of his cotta.

A.M.

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## 100 YEARS AGO

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The September issue of the Parish Paper in 1906 was a pretty thin one. The Vicar sent his contribution from Liverpool where he was about to board ship for his holiday in Canada. He reported on a choir school outing to the country where they had been the guests of Lady Louisa Fielding at Broome Park in Surrey. The visit had included bathing, boating, fishing and a cricket match in which the boys had been severely trounced by a local eleven, stiffened — it was said in mitigation — by several public school players.

The Vicar had been ordained in Liverpool Cathedral — not the present one whose construction had only just begun — and made a pilgrimage there.

*“I was able to get an hour to be alone with God in the old building. It is always well for a priest to read through the ordination service again, if only to discover how greatly he needs the Divine pardon for failure to fulfil the solemn vows he then made. Nothing binds us together like the bond of prayer. It was a great privilege, one by one, to lay before God in the place hallowed by one’s ordination All Saints’ Church, the Clergy, the Choir and Organist, the Churchwardens and Communicants, and the Sisterhood.”*

He also attempted to visit the community of All Saints Sisters working in the parish of St Margaret's, Princes Road, but they were all away for the summer.

A.M.

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## SUNDAYS AND SOLEMNITIES

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### MUSIC AND READINGS

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#### • SUNDAY 3 SEPTEMBER TRINITY 12

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

*Entrance Hymn:* 285

*Introit:* Deus in adiutorium

*Mass:* Orgelsolomesse — Mozart

*Lessons:* Deuteronomy 4: 1 - 2, 6 - 9

Psalm 15

James 1: 17 - end

*Hymn:* 456

*Gospel:* Mark 7: 1 - 8, 14 - 15, 21 - 23

*Preacher:* Prebendary John Gaskell

*Creed:* Credo III

*Anthem:* Dixit Dominus — Mozart

*Hymns:* 369, 306, 318

*Voluntary:* Final (Symphonie No 1)  
— Vierne

#### SOLEMN EVENSONG

#### at 6.00 p.m.

*Psalm:* 119: 1 - 16

*Lessons:* Exodus 12: 21 - 27

Matthew 4: 23 - 5: 20

*Office Hymn:* 150 (S)

*Canticles:* Service in D — Brewer

*Anthem:* Evening Hymn  
— Balfour Gardiner

*Preacher:* Fr Ivan Aquilina

*Hymn:* 104

#### BENEDICTION

*O Salutaris:* Paul Brough

*Hymn:* 341

*Tantum Ergo:* Paul Brough

*Voluntary:* Crown Imperial

— Walton

#### • SUNDAY 10 SEPTEMBER TRINITY 13

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

*Entrance Hymn:* 334

*Introit:* Respice, Domine

*Mass:* Missa Brevis in F — Mozart

*Lessons:* Isaiah 35: 4 - 7a

Psalm 146

James 2: 1 - 10, 14 - 17

*Hymn:* 415 (T 346; v 6 Descant

— Gray)

*Gospel:* Mark 7: 24 - 37

*Preacher:* Fr Ivan Aquilina

*Anthem:* Beatus vir — Mozart

*Hymns:* 376, 275, 466

*Voluntary:* Adagio und Allegro, K 594  
— Mozart

#### SOLEMN EVENSONG

#### at 6.00 p.m.

*Psalm:* 119: 41 - 56

*Lessons:* Exodus 14: 5 - end

Matthew 6: 1 - 18

*Office Hymn:* 150 (R)

*Canticles:* The First Service — Morley

*Anthem:* Ave Virgo sanctissima  
— Guerrero

*Preacher:* Fr Neil Bunker

*Hymn:* 406

#### BENEDICTION

*O Salutaris:* Byrd (No 1)

*Hymn:* 302

Tantum Ergo: Byrd  
*Voluntary:* Ach bleib bei uns, Herr  
Jesu Christ — Bach

• **SUNDAY**  
**17 SEPTEMBER**  
**TRINITY 14**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 338  
*Introit:* Protector noster  
*Mass:* Missa Brevis  
— Malcolm Archer  
*Lessons:* Isaiah 50: 4 - 9a  
Psalm 116: 1 - 8  
James 3: 1 - 12  
*Hymn:* 172 (T 443)  
*Gospel:* Mark 7: 1 - 14  
*Preacher:* The Vicar  
*Creed:* Credo II  
*Anthem:* Glorious and powerful God  
— Stanford  
*Hymns:* 294, 378, 420  
*Voluntary:* Præambulum in F — Lübeck

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 119: 73 - 88  
*Lessons:* Exodus 18: 13 - 26  
Matthew 7: 1 - 14  
*Office Hymn:* 150 (S)  
*Canticles:* Service in F — Dyson  
*Anthem:* I sat down under his shadow  
— Bairstow  
*Preacher:* Fr Ivan Aquilina  
*Hymn:* 244

**BENEDICTION**

*O Salutaris:* Harry Brama (No. 2)  
*Hymn:* 292 (ii)  
*Tantum Ergo:* Harry Brama (No. 2)  
*Voluntary:* Sarabande and Interlude  
— Sumsion

• **SUNDAY**  
**24 SEPTEMBER**  
**TRINITY 15**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 439 (i)  
*Introit:* Inclina, Domine  
*Mass:* Missa Papae Marcelli  
— Palestrina  
*Lessons:* Wisdom of Solomon  
1: 16 - 2: 1, 11 - 22  
Psalm 54  
James 3: 13 - 4: 3, 7 - 8a  
*Hymn:* 407  
*Gospel:* Mark 9: 30 - 37  
*Preacher:* Fr Ivan Aquilina  
*Anthem:* O sacrum convivium  
— Messiaen  
*Hymns:* 273 (T 302), 64, 468  
*Voluntary:* Prelude and Fugue in G,  
BWV 541 — Bach

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 119: 137 - 152  
*Lessons:* Exodus 19: 10 - end  
Matthew 8: 23 - end  
*Office Hymn:* 150 (R)  
*Canticles:* The Second Service  
— Leighton  
*Anthem:* Holy is the true light — Harris  
*Preacher:* The Vicar  
*Hymn:* Be still, my soul

**BENEDICTION**

*O Salutaris:* French Chant  
*Hymn:* 307  
*Tantum Ergo:* Duruflé  
*Voluntary:* Variations sur un thème  
de Clément Jannequin  
— Alain

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## STEWARDSHIP AT ALL SAINTS

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

## FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

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The Revd Ivan Aquilina 020 7636 1788

### Honorary Assistant Priests:

The Revd Neil Bunker

The Revd Preb John Gaskell 020 7436 3287

### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

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

**Sundays** Low Mass at 6.30 p.m. (Sat), 8.00 a.m. and 5.15 p.m. Morning Prayer 10.20 a.m. HIGH MASS and SERMON at 11.00 a.m. SOLEMN EVENSONG, SERMON and BENEDICTION at 6.00 p.m.

**Monday to Friday** Morning Prayer at 7.30 a.m.

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

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

Evening Prayer at 6.00 p.m.

**Saturday** Morning Prayer at 7.30 a.m.

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

(\* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

## PARISH OFFICIALS

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Mr Norman Caplin 020 8989 3295

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## CALENDAR AND INTENTIONS FOR SEPTEMBER 2006

1	<i>Giles of Provence, Hermit</i>	Those in need
2	<i>The Martyrs of Papua New Guinea</i>	The Church in that land
3	✠ <b>THE 12th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
4	<i>Birinus, Bishop of Dorchester</i>	Diocese of Oxford
5		The homeless
6	<i>Allen Gardiner, Missionary</i>	USPG
7	v for Unity	Christian Unity
8	<b>The Birth of the Blessed Virgin Mary</b>	Those in need
9	<i>Charles Fuge Lowder</i>	Vocation to the Priesthood
10	✠ <b>THE 13th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
11		Parochial Church Council
12	r Requiem (8.00 a.m.)	The departed
13	<b>St John Chrysostom</b>	Friends of All Saints
14	<b>HOLY CROSS DAY</b>	Unity
15	<b>St Cyprian</b>	Those in need
16	<b>St Ninian</b>	London Open House Weekend
17	✠ <b>THE 14th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
18		The unemployed
19	<i>Theodore of Tarsus</i>	Archbishop of Canterbury
20	<b>John Coleridge Patteson and his Companions</b>	Media and broadcasters
21	<b>ST MATTHEW, APOSTLE AND EVANGELIST</b>	Unity
22		Those in need
23		Society of All Saints Sisters of the Poor
24	✠ <b>THE 15th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
25	<b>Lancelot Andrewes</b>	Diocese of Winchester
26	<i>Wilson Carlile</i>	Church Army
27	<b>S Vincent de Paul</b> Ember Day	Those to be ordained
28		Unity
29	<b>ST MICHAEL AND ALL ANGELS</b> Ember Day	Those in need
30	Ember Day	Theological Colleges

### Please note:

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

r — Requiem — the monthly Requiem, 8.00 a.m. this month.

v — a Votive Mass.

\* ALMA — the Angola, London,



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