



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**AUGUST 2009**

**£1.00**

## VICAR'S LETTER

There is an eve of holiday atmosphere about. The season of ecclesiastical meetings is drawing to a close. I'm just back from the General Synod in York, so a great pile of paper can be filed in one place or another. The length of Synod had been cut by a day; this annoyed some but not me. I do wonder about the effectiveness of a meeting which goes on day after day, with business from early morning to late evening. I found, however, that I was cheered by unexpected encounters and experiences.

One pleasure was to hear one of our former organ scholars, David Pipe, now the Assistant Director of Music at York Minster, playing the Widor Mass sung there on Sunday morning and having a chance to talk with him afterwards. I mention elsewhere in this issue a few of the steady stream of ordinands All Saints has given to the wider Church over the years. It is good that the organ scholarship programme which we established a number of years ago is already providing musicians capable of serving the Church in such centres of excellence as York Minster. We can take a justifiable pride in this.

In the evening, back at the University where the Synod meets, we had a very different act of worship. It was led by a group called "Faith and Light". This had

begun life with a pilgrimage to Lourdes some years ago by a group of people with disabilities like Downs Syndrome. The experience had been so powerful that the pilgrims kept on meeting and so began a movement which came to be called "Faith and Light". The worship included an elderly gentleman singing a couple of verses of "What a friend we have in Jesus" which reminded us of the privilege of prayer; one we take too much for granted sometimes, and a number of songs accompanied by actions. Spectating from the sidelines was not on, so everyone in the congregation, from the Archbishop of Canterbury to the Vicar of All Saints, joined in. It was not the usual repertoire of liturgical gestures I operate with, but the principle is the same.

Canon Jeremy Fletcher, the Precentor of the Minster, had been telling me earlier in the day about the "Transcendence Mass", an act of "alternative worship" which takes place in the Minster on Sunday evenings. It draws together people from charismatic and evangelical backgrounds and introduces them to some of the elements of catholic worship. It may not do this in a manual of ceremonial way, but it seems to work. Having someone on screen making the threefold sign of the cross with a simple explanation of this as pointing to Gospel in our minds, on our lips and in our hearts, demystified this piece of "catholic" ceremony for many nervous of it. Like us,

they had a Corpus Christi procession. There is, I think, a lesson here about a gracious way of commending catholic worship and sacramental life.

Canon Joseph Cassidy, the Principal of St Chad's College in Durham, addressed a fringe meeting on the subject of radical graciousness as an Anglican quality; a graciousness which enables us to live and grow in communion with those we have major disagreements with. We have to admit that not all Anglicans seem to have received this gift at Baptism and Confirmation. General Synod, like many another ecclesiastical gathering, has its share of the ungracious. As I said in a recent sermon, whatever its benefits, such as enabling me to get this letter to the printers before it is too late, the internet has provided us with a new means of ungraciousness.

As so often when I go to such gatherings, I meet people for whom All Saints has been an important place at some stage on their pilgrimage. So I always return home with a renewed sense of our common calling to maintain and develop this place and the community which worships here, as a living centre of Christian faith and life, worship and prayer.

Yours in Christ,  
*Fr Alan Moses*

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## PARISH NOTES

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### **The Revd Matthew Duckett**

Matthew was one of 35 deacons ordained by the Bishop of London in St Paul's Cathedral on Saturday June 27th. The event was followed by a party in the hall at St Botolph's, Bishopsgate.

At the end of High Mass on the previous Sunday, Matthew's last as sub-deacon, Fr Alan presented him with an icon and book tokens as a token of the congregation's thanks for all that he has contributed to the life of All Saints and our best wishes and prayers for his future ministry.

Matthew writes:

*"Dear Father Alan,*

*"I am writing to thank you and everyone at All Saints for your most affectionate and moving send-off for me on Sunday. The beautiful image of Our Lady and Child is now hanging in my oratory where I say the daily office when I am not in church, so I shall be reminded of All Saints very frequently in my prayers. Thank you also for the prodigious quantity of book tokens: I shall have to think seriously about a suitably weighty purchase to do justice to this gift and to support my ministry during the years ahead.*

*"I hope in my unscripted remarks I managed to convey something of the sense of how All Saints, as a living Christian community, has formed me over the years, and my sense of profound gratitude for all that I have learned and become through being part of this community. The gifts of faithfulness, attentiveness, patience and love which are so much a part of All Saints are rooted in that abiding commitment to prayer and the worship of God which is the fundamental vocation of the Church."*

**Another Ordinand, Alun Ford,** has completed his first year at Westcott House

in Cambridge, and submitted his doctoral thesis to the University of London. He returns to Cambridge after the summer for two years of academic theology. In the meantime, he is helping Bishop Michael Marshall with a project to visit all the homes and businesses in the parish of The Annunciation with information about the church. He has also been assisting Fr Alan with the weekly Mass at Hampden Gurney School.

### **Prebendary David Paton: Silver Jubilee**

David was an ordinand from an earlier era at All Saints. Last month he celebrated 25 years as a priest with a Mass at the Royal Foundation of St Katherine in the East End where he is now the Master. All Saints was well-represented; not least by those assisting with music, serving and liturgical kit.

**Peter Jewkes** is a Friend of All Saints and organist of Christ Church, St Lawrence in Sydney, as well as an organ builder. He was passing through London recently and Fr Alan and Theresa were guests at a supper party for him hosted by Fr Graeme Napier, a minor canon at Westminster Abbey and former curate of Christ Church, St Lawrence.

**Rosemary Harris** would like to thank everyone at All Saints for their prayers, cards and kind messages during her recent spell in hospital.

### **Baptism:**

**Wenceslous Nicholas Mgina** was baptised at High Mass on Sunday June 21st. He behaved impeccably throughout the proceedings. As the font is invisible from all but a small proportion of the nave at the

moment, a temporary font was established in the chancel. The Mgina family provided cake and coffee in his honour after the service.

### **Denzil Freeth 85th Birthday**

Denzil has been unable to be with us at church for some time while recovering from a bad fall. He is still very much in touch with All Saints through his many friends who visit and the clergy who take him the Sacrament each week. Denzil celebrated his 85th birthday on Friday July 10th and received a large card with greetings from his many friends at All Saints.

**Fr Chad Gandiya** will be the Bishop of Harare in his native Zimbabwe by the time you read this. He is to be consecrated on July 26th. Fr Alan celebrated a valedictory Mass for him at the Church of St George the Martyr next to the headquarters of USPG on Wednesday July 15th. He took with him a gift of incense from All Saints to be used with the thurible which had been given by the London branch of the Zimbabwean Mothers' Union.

**Philip Bennet.** Philip was a chorister here as a boy, then when he returned to live and work in London, a parishioner. After he retired to Colchester, he remained a regular worshipper at All Saints on weekdays and occasional Sundays. In spite of undergoing a course of chemotherapy, Philip was determined to be at All Saints on Easter Day and came, with his friend Brian Johnson, who had often accompanied him on Sunday visits over the years. Philip died on the morning of Sunday June 21st. He had hoped that his funeral would take place at All Saints before burial in his

home village in Wales. This turned out to be too difficult, so his funeral Mass was celebrated in St James's, Colchester. All Saints was represented by Juliet Windham and Fr Alan, who preached. His sermon is printed in this issue. We are grateful to Fr Peter Walker, the Vicar of St James's, for his kind hospitality.

### **USPG Anglicans in World Mission**

The Vicar has come to the end of his term of office as Chairman of USPG. His final duty was to chair the meeting of the annual conference and Council of the Society at the High Leigh Conference Centre in June. At the moment, he is enjoying having one less set of papers to read and meetings to attend.

### **New Faces at the Altar**

We have welcomed two new occasional weekday evening Mass celebrants.

**Fr Stephen Ferns** is a Selection Secretary at the Ministry Division of the Archbishops' Council, so joins us on his way home from Church House. He came to High Mass some time ago with our good friends Canon Donald and Mrs Joyce Gray who live in his home town of Stamford. He has another connection with All Saints through Nicholas Gralka: they were classmates at school in Stamford.

He has now been joined on the rota by his boss, **Archdeacon Christopher Lowson**. Fr Lowson hails originally from County Durham and his parents live in Theresa Moses' home village.

We are grateful to them both, and to the other clergy who help out. All Saints has a heavy liturgical load and a small staff.

Priests are not supposed to celebrate more than once a day, although ours often have to. Although the Vicar and Fr Beauchamp are usually at the morning and evening offices each day and celebrate Mass daily, they have to have a day off and there are times when the demands of their ministry mean they have to be somewhere else at service times. Now that Bishop Ambrose and Fr Gaskell are no longer living here, we have to rely more on clergy from elsewhere.

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## **RESTORATION PROJECT UPDATE**

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As those who have been able to see from the regularly updated photographs in church or on the All Saints Website, the restoration work is progressing at a good pace. The work is on schedule and there has been good news in that the plasterwork of the roof has proved to be in very good condition after 150 years; only one square foot of it needs to be replaced. A testimony to the excellence of Butterfield and his craftsmen.

This means that we should be able to include in the work, areas like the east side of the chancel arch and the spandrels in the north and south aisles where there is already scaffolding.

If all continues to go according to plan, the scaffolding should start coming down in mid-September. After that the floor will need to be cleaned and waxed, a process likely to take two weeks.

That means we should be in good time for the broadcast of Choral Evensong on Radio 3 on October 28th (to be repeated on Sunday November 1st) and for All Saintside with the visit of the Archbishop

of Canterbury to preach at Evensong and Benediction on All Saints Day — a date for everyone's diary.

We are planning to invite those who have been involved in the work and its funding to be with us that evening as a mark of our appreciation.

Those who have been involved in the Restoration Appeal have been having a well-earned breather since the work on Phase 1 began. They are now preparing

for action again as that work comes to completion and people see the results. There is much more to do and the Appeal Committee will be working through the summer and on into the autumn. While the Vicar is away it will be chaired by Fr Gerald who has considerable experience of restoring churches.

In the meantime, to maintain interest over the summer period, the Vicar is doing his sponsored pilgrimage to Compostela.

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## DIARY DATES

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**Saturday 15 August — ASSUMPTION OF THE BLESSED VIRGIN MARY**

**11.00 a.m. HIGH MASS**

*Preacher:* Canon Martin Warner, St Paul's Cathedral.

**Saturday 19 September**

***Cell of OLW/All Saints Pilgrimage Chichester***

**9.45 a.m.** Assemble at London Victoria

*(please buy your own ticket to Chichester beforehand)*

**12.00 p.m.** Mass

**2.00 p.m.** Guided tour of the Cathedral. *(Suggested donation £3 per head.)*

**4.00 p.m.** Devotions

**5.30 p.m.** Evensong

**8.00 p.m. (approx)** Expected time back at London Victoria

*Please speak to Ross Buchanan (Tel: 020 7221 1312) if you would like to come or to find out more.*

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## FUNERAL MASS FOR PHILIP BENNET ST JAMES'S, COLCHESTER, 2 JULY 2009

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Last week, my wife and I were staying with my mother because it was the first anniversary of my father's death. Across the road from the house was the building that used to be my village church school before it was moved to new premises. While out visiting a friend, we passed the

house which had once been the home of my primary school teacher, Mrs Parkin. She was a devout Methodist who laid the foundation of biblical knowledge and hymns which have stood at least one of her pupils in good stead ever since. She was one of those teachers who spotted bright

children from humble backgrounds and encouraged them to fulfil their potential. She encouraged me and has had a place in my communion of saints ever since.

I thought of her when Brian told me about the schoolmistress in a remote Welsh village who spotted the potential in Philip; a boy with a good brain and a fine voice. On the advice of her brother who was a priest, he applied for a place at the choir school at All Saints, Margaret Street, and was accepted. So he came to live in that eccentric institution where 16 boys lived alongside the school staff, the parish clergy, matron and cook. There they learned to sing Mozart and Palestrina and plainsong. They sang Evensong every day and High Mass on Sundays and Feasts. Each morning they would assemble in the oratory for their prayers. They were renowned for their strict discipline as well as for their musical skills. At the coronation, the choirs of Westminster Abbey and the Chapel Royal were boosted by boys from Margaret Street.

At the age of 13, Philip went back to Wales having won a scholarship to Llandovery. From there he went to Durham, but that did not work out and he ended up in Colchester. And it was here that he was spotted by another redoubtable lady, Muriel, the night sister in a geriatric hospital, who found Philip working night shifts there while living in digs in a Vicarage. She gave him a home and there began a friendship with Muriel and George and Brian which would become one of the constants in his life. He got a more suitable job in the Essex county archivist's office for a while but then an itch to return to London led him

to get a job with Barclays. He worked for them until he had a heart attack. Then, after a break, went to work at the Royal Free until he retired, left London and returned to Colchester.

The all-enveloping almost claustrophobic experience of being a choirboy in a place like All Saints might lead you never to want to darken its doors again. Even the clergy feel like that sometimes. But Philip did not react in this way. He returned not just to London but to All Saints and there I met him when I became Vicar 14 years ago. Although he has been retired here in Colchester for much of the intervening period, he never lost his deep connection with the place. Unless he was on holiday, or in recent months, ill, he would appear for Evening Prayer and Mass once a week when he was up in town and he, Brian and George would make occasional Sunday expeditions to All Saints. The last time we saw him was on Easter Day. I had spoken to him on the phone to check how he was coping with the rigours of chemotherapy. I could tell that he was putting a brave face on things. He said that he was determined to be at All Saints on Easter Day, and so he was. He looked thinner even than usual and rather drawn but was obviously pleased to be in the midst of a great congregation.

Philip was a quiet man, shy and retiring we might say. His devotion was understated, un-showy, but no less real. He thought deeply about things he heard in sermons or read in the Parish Paper and would sometimes write to me about them. He could be surprisingly radical, not because he had a flimsy grasp of the faith but because he had a firm one.

He was not one of those people who have hundreds of acquaintances, but he did have a tight and enduring group of dear and close friends who had played a significant part in his life and he was grateful to them for that part.

The Communion of Saints, that Christian mystery, that article of the creed, which his beloved church celebrates, is not just about great figures remembered in the Church's Calendar, it is about our fellowship with all God's holy people, and in particular with those whom he has given to us to be our companions on the way; to guide and support us. Philip was

blessed to have those and as we mark the ending of his journey through this earthly life, we give thanks for them, for they were the means God used to make him the person, the Christian he was.

We celebrate Philip's funeral Mass as those who **"believe in the communion of saints, the forgiveness of sins and the resurrection to eternal life"**. We commend him to God in the sure and certain hope of the resurrection to eternal life, that life in which he still shares with us in the communion of saints. We pray for him and he prays for us.

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## THE SERMON BY THE RT REVD STEPHEN CONWAY, BISHOP OF RAMSBURY, ON THE FEAST OF CORPUS CHRISTI, 11 JUNE 2009

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Do you believe that an archdeacon can be saved? Mediæval Schoolmen argued that it was impossible. As a former archdeacon myself, I am glad that this cannot be true, because the Feast of Corpus Christi was instituted by an archdeacon, albeit one who became pope (Urban IV) after the vision of the Blessed Juliana of Liège. It was, therefore, entirely appropriate that in 2003 I was involved in the first full celebration of the Feast in Durham Cathedral since 1549. The celebrant announced that the Feast was inaugurated in 1264. He said: "The first preacher was St Thomas Aquinas. Tonight it is the Archdeacon of Durham." Bathos is cheap, don't you think?

The first celebration of the feast in 464 years — with the first offering of

Benediction in that period, too — was very moving. No one went away either offended or unchanged. This was all the more fascinating given that the last celebration was at the time of the fiercest Reformation debates about the nature of the presence of Christ. Cranmer was already leaning to the view that there was a true spiritual presence and a real physical absence. Luther was storming out of carefully arranged meetings with Zwinglians after writing *This is my Body* on the table. The Romans were busy re-promulgating transubstantiation. And, sadly, Calvinists were not listening to Calvin's profound teaching about the mystery of the Eucharist.

Some of my clergy friends regard me as being odd. Sorry, what I meant to say

was odd for so liking to go to church on holiday. Some clergy find it hard enough when they are working. There is the story of the priest lying in bed under the covers on Sunday morning refusing to get up. His wife rips back the duvet and tells him he must get up and go to church. "They don't like me and I have nothing to say. Why should I go?" "For two reasons: you're the bishop and it's a confirmation." Whatever else may be upsetting me, I cannot stay away from the Eucharist and the adoration of the Blessed Sacrament. Or, rather, the generosity of God will not let go of me. However it is celebrated, we are fed by God's own life for no reason or virtue of our own. God is in pursuit of us with his relentless and his unspeakable love manifested in the life of the Crucified and Glorified Christ.

And this Solemnity of Corpus Christi is unlike all other solemnities of the Lord. The others are commemorations of salvation events and mysteries set in the past. At this feast, the mystery is enacted under our very eyes. The subject and object of our feast is the Lord's own person, his living presence in our midst, the most real encounter we can ever know in this life. On expensive Oxford Street, this is the give-away God, the Incarnate Jesus of Nazareth, now Ascended and Glorified but cosmically and intimately available to us in the power of the Holy Spirit. This is the crucified flesh which heals us; this is the evidence of suffering love which restores the world; this is the real transubstantiation that everything we know about God in Christ we can touch, taste and see. "Taste and see that the Lord is good." There is the lovely if unnerving

story of the elderly priest whose habit was to talk to Our Lord in the Blessed Sacrament. As he placed the lunette back in the tabernacle he was unaware of his fellow priest who had entered the church from behind the altar. Imagine the old man's shock when he said, "Goodnight, Jesus" and the reply came, "Sleep well, Father". This is the kind of intimacy of relationship with God which is available to everyone who seeks it or is bowled over by it. In a part of London where love is for sale, our witness is to the intimate love which is free.

Austin Farrer wrote about the Upper Room, that Jesus was determined that his Incarnation in the world would defy the limitations of the body given by Our Lady. So he took the bread of the disciples, procured by Judas. He took the bread of their lives and hopes and blessed it all. He made this bread his body and the cup of wine his blood, as our meeting place with the fruits of his eternal sacrifice for ever. And he still takes and blesses our lives as members of his body. He is quick-eyed love inviting us to sit and eat.

This makes us beggars at the feast. Those who know the culture of vicarages may know that travelling people and wayfarers have special marks and signs which they attach to clergy houses where they have found a generous welcome so that those who know the signs can also find comfort on their journey. We are just the same as we see the signs of God's pattern of love. We are never called to be destroyed by God; but we are called to be broken that as those who are blessed, we can be handed out and be of service as



signs to those who come behind us.

My richest experience of trust in brokenness was in Lesotho, the mountain kingdom surrounded by South Africa. I was preaching up-country in a small church with a huge congregation leaning through the windows. The Mothers' Union had just won a song and dance competition with a composition of their own about the scourge of HIV/AIDS and their abiding trust in God through all the sickness and loss. They had spent all their winnings on wine for the Eucharist. Many traditionally-built African women danced the Offertory, holding aloft bottles of sherry and turning the floor around the altar into a bottle store. The fruit of bitter sadness was to become the Precious Blood of Christ. As we carry Our Lord into the streets, we proclaim that He is with all whom we encounter and wishes to transform their lives, whether they experience famine or plenty, whether in the midst of various kinds of crunch or enjoying soft landings.

In a fortnight, I shall be joining my diocesan bishop in ordaining more than twenty priests in Salisbury Cathedral. In my meetings with them individually we have been talking about their becoming servants of the redemption of God, gathering people to the altar in the freedom and unity of the Resurrection. Between Father Aquinas and Father Conway there has been a commitment to look afresh at the language of division. People are more ready to celebrate together Aquinas's poetry in honour of the Sacrament than to

be divided by his Aristotlean definitions. We celebrate the language uncovered in the ARCIC documents. The RC Church and the Methodist Church also have an agreed text on the real presence of Christ in the Mass, which would have delighted John Wesley and infuriated the Countess of Huntingdon. But it is about more than the language of doctrinal definition. It is to discover the language which gives voice to a pattern of reconciliation among human beings about how we live embodied lives, sinewed by peace and love and trust.

My favourite film is *Babette's Feast* in which a famous Parisian cook loses all and has to flee to be the servant of two pious old ladies in an obscure and deprived community. These old women have themselves been deprived of the fulfilment of love and talent. Yet they beautifully serve a mutually-loathing group of so-called Christian people who have set their faces against any joy. Babette wins the lottery. She spends every centime and all her skill to give these old fogies a Parisian banquet. They expect to be scandalised and agree on a plan not to smile. But in spite of themselves, the feast changes them, allows them to smile, and foments an outbreak of forgiveness and blessing. They have been restored and dance together into the night. This is the road map away from every altar of gladness for every Christian community so that mutual renewal may take place and so that beggars like us can change the substance of the world because we have become what we eat, the Body of Christ.

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## 150 YEARS AGO

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The Magazine *The Athenaeum* was published weekly and to fill its pages was able to call upon the talent of many of the leaders of London society. It styled itself a "Journal of English and Foreign Literature, Science, and the Fine Arts". As well as focusing upon publications, public meetings and exhibitions, it carried a weekly gossip column and a section headed "Fine Art Gossip". At least there is some comfort in the knowledge that this review of All Saints' was carried in the June 25th 1859 issue's "Fine Art Gossip" section.

The new church in Margaret Street, now completed, and a show place for the ecclesiologist, is a type of the extreme in ecclesiastical dandyism. Externally, it is like a cramped-up orphan asylum; inside, it resembles, with its stripes and dottings, a box of dominoes. If souls are to be won by slabs of granite and streaks of serpentine, this church will be the scene of many a conversion. If angels are peculiarly attracted to a place by the shine of gilding and the mottle of colours, then this will be a favoured shrine indeed. If it does not embody all the glories of the Holy Chapel in Paris and the new splendours of the Munich and Berlin churches, it is not from want of the lavish money of noblemen and laymen. It has already cost £60,000. For organ, bells, and furniture, £3,000 are still wanted — though it is expected that a week's offertory will supply that. This splendid exhibition has been nine years building; and what with the baptistery that the Marquis of Sligo gave, and the stained glass that the Ladies Howard presented, is a sort of casket tabernacle, where no poor person dare enter, and where the bearded pew-opener would be sure to turn away the Twelve Apostles if they presented themselves with anything so vulgar as nets on their shoulders. Poor men's prayers would never rise through a roof so thick in gilding as that of Margaret Street. As for the exterior, we like the banded spire, 220 feet high; but we must say that the church of striped red and black brick and stone looks sadly jammed-in, sitting as a bodkin between the obtrusive houses of the clergy that hem it on either side, chained together by an iron screen.

Within, the work is rich, but heavy and ineffective. There is a want of simplicity and harmony. It is like a vulgar man's house, where you see much wealth, but no taste. The architect has treated the church like a vulgar woman dressing herself, who loads herself with chains and rings to produce the effect that one string of pearls or one brilliant might with taste have produced. He has hidden the place with red granite piers and black marble plinths, alabaster capitals, and Cornish serpentine. If this alone is pleasing to Heaven, how hateful must be the poor man's white-washed chapel! Mr Butterfield has used well and lavishly his pattern-book of English marbles; but the result is a show-room, that distracts the heart by teasing and beguiling the eye. Nave 63 feet long, alabaster screen, pointed reredos, diamond tiles, and prie-dieu chairs, are all very well; but still, you see, we may lump all these together, and yet have a church only fit for the Kilmanseggs to look at the faces in their prayer-book clasps. As for the decoration, it is ponderous, undecided, and experimental, as anything Mr

Owen Jones has done. There are geometric figures enough for Euclid gone mad — tags of mosaic, zigzags, and roundels of variegated marbles; whites, blues and chocolates abound; and on the baptistery ceiling there is that rarely-seen emblem, the pelican feeding her young in the way she never does. The chancel ceiling is in a light and floral upholstery manner; the ribs and mouldings are of vulgar gilding, and jar with all the rest of the church. There is just the same jangle in the glass. Half of it is blue and white, half red and yellow; half too light, half muddy. The English clerestory windows are bearable; but the west windows (French) are bad, and not to be borne. The east end of the chancel is adorned with cold frescoes by Mr Dyce, painted without retouching in tempers and comprising forty-eight figures. Eight niches on the side walls still remain for him to fill. With all our admiration for Mr Dyce's good drawing, and pure, though rather cold-blooded style, we must confess that it requires rather a strong ecclesiastical stomach to relish the severity and chilliness of these frescoes. Whether it be the Nativity on the ground floor, the dislocated Crucifixion on the first storey, or the Triumph in the garrets, the flat, dull saints, the gilded halos, the whole treatment is unpleasant in our eyes, and we cannot away with it, in spite of the austere gravity and quiet religious feeling. The frescoes are badly lit; cannot be approached near enough for the purposes of keen criticism; and are besides sunk in a sort of narrow defile, between two rows of dark windows. The Crucifixion looks feeble and strained; the Triumph, perhaps because lighter and easier seen, seems the gem of a not very successful work.

What is noteworthy is how some of the shots fired against the church were wide of the mark. Was there any London church which would have provided a warm welcome for fishermen with their nets resting upon their shoulders? Especially interesting is the mention of pew-openers. These officials were receiving a rather bad press at about that time, many will know of the references to them by Dickens in *Dombey and Son* but of course this church was purposely built without pews and without the need for this particular office holder. In other places it is sometimes noted that the congregation here was more mixed than that of some London churches. We might also bear in mind that in 1851 All Saints' Home "took charge of three old women and two orphan girls out of the district of All Saints'," partly to prevent them being a charge upon the poor rates. This might be seen as something of a lesson to many other parishes. The action was, of course, to lead to the development of the sisterhood.

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## 100 YEARS AGO

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We now know the worst about the scaffolding, and it is not very bad after all. As I write, the workmen are busy removing what they describe as half-an-inch of dirt from the roof of the chancel.

There have been many expressions of gratitude for the valuable gift to the church of the Spanish ivory crucifix, which now

hangs over the pulpit. It is the gift of the Duke of Newcastle, in commemoration of the Jubilee. (It is sad to record that the crucifix was stolen in Fr Hutt's time. The present crucifix was a gift from the All Saints Sisters.)

The month was also marked by a tragedy. During the return journey from the Sunday



## SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 91

Lessons: Job 39: 1 - 40: 4

Hebrews 12: 1 - 17

Office Hymn: 150 (R)

Canticles: Service in A flat — Harwood

Anthem: Jesu, the very thought  
— Bairstow

Preacher: The Vicar

Hymn: 373 (T 376)

## BENEDICTION

*O Salutaris*: Bortnianski, arr Caplin

*Hymn*: 344

*Tantum Ergo*: Harwood, arr Caplin

*Voluntary*: Naiades — Vierne

## SATURDAY 15 AUGUST

### THE ASSUMPTION

### OF THE BLESSED

### VIRGIN MARY

## PROCESSION AND HIGH

MASS at 11.00 a.m.

*Processional*: 188 (ii)

*Introit*: Signum magnum

*Mass*: Mass in G minor — Jongen

*Lessons*: Revelation 11: 19 - 12: 6, 10

Psalm 45

Galatians 4: 4 - 7

*Hymn*: 181 (ii)

*Gospel*: Luke 1: 46 - 55

*Preacher*: Canon Martin Warner

St Paul's Cathedral

*Creed*: Credo II

*Anthem*: Ave Maria — Victoria

*Hymns*: Sing of Mary, pure and lowly,  
182, 187, 186

*Voluntary*: Toccata, Fugue and Hymn on  
'Ave Maris Stella' — Peeters

## ● SUNDAY 16 AUGUST

### 10th SUNDAY

### AFTER TRINITY

## HIGH MASS AT 11.00 a.m.

*Entrance Hymn*: 336

*Introit*: Cum clamarem

*Mass*: Missa 'Assumpta est Maria'  
— Palestrina

*Lessons*: Proverbs 9: 1 - 6

Psalm 34: 9 - 14

Ephesians 5: 15 - 20

*Hymn*: 232

*Gospel*: John 6: 51 - 58

*Preacher*: Fr Gerald Beauchamp

*Creed*: Credo III

*Anthem*: Ave Maria — Parsons

*Hymns*: 281 (T 250), 287, 451

*Voluntary*: Præludium in E minor

— Bruhns

## SOLEMN EVENSONG

at 6.00 p.m.

*Psalms*: 92, 100

*Lessons*: Exodus 2: 23 - 3: 10

Hebrews 13: 1 - 15

*Office Hymn*: 150 (S)

*Canticles*: Service in B flat — Stanford

*Anthem*: He watching over Israel  
— Mendelssohn

*Preacher*: Fr Peter McGeary,  
Vicar, St Mary's, Cable Street

*Hymn*: 438

## BENEDICTION

*O Salutaris*: Nicholson

*Hymn*: 389

*Tantum Ergo*: Nicholson

*Voluntary*: Intermezzo from Sonata 4  
— Rheinberger

● **SUNDAY 23 AUGUST**  
**11th SUNDAY**  
**AFTER TRINITY**

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

*Entrance Hymn:* 31 (T A&MR 401)

*Introit:* Deus in loco santo

*Mass:* Missa 'Simile est Regnum'  
— Victoria

*Lessons:* Joshua 24: 1, 2a, 14 - 18

Psalm 34: 15 - 22

Ephesians 6: 10 - 20

*Hymn:* 219

*Gospel:* John 6: 56 - 59

*Preacher:* Fr Julian Browning

*Creed:* Credo II

*Anthem:* Sicut cervus — Palestrina

*Hymns:* 300, 302, 453

*Voluntary:* Passacaglia in D  
— Buxtehude

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

*Psalm:* 116

*Lessons:* Exodus 4: 27 - 5: 1  
Hebrews 13: 16 - 21

*Office Hymn:* 150 (R)

*Canticles:* Dafydd Bullock

*Anthem:* Ave Maria — Stravinsky

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 332 (omit \*)

**BENEDICTION**

*O Salutaris:* Martin Bruce

*Hymn:* 459

*Tantum Ergo:* Martin Bruce

*Voluntary:* Andante (Sonata No 5)  
— Merkel

● **SUNDAY 30 AUGUST**  
**12th SUNDAY**  
**AFTER TRINITY**

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

*Entrance Hymn:* 285 (i)

*Introit:* Deus in adiutorium

*Mass:* Messe da Capella — Lotti

*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:* Fr Gerald Beauchamp

*Creed:* Credo III

*Anthem:* Cantate Domino  
— Monteverdi

*Hymns:* 341, 369, 306

*Voluntary:* Canzona — Bach

**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 E flat (No 1)  
— Wood

*Anthem:* Cantique de Jean Racine  
— Fauré

*Preacher:* Fr Julian Browning

*Hymn:* 104

**BENEDICTION**

*O Salutaris:* Franck

*Hymn:* 63

*Tantum Ergo:* Franck

*Voluntary:* Sonata in D minor  
(3rd movement) — Bach

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

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

The Revd Gerald Beauchamp 020 7636 1788

### Honorary Assistant Priest:

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: [ddavis4956@aol.com](mailto:ddavis4956@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. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 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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### Honorary Assistant Organist:

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### Electoral Roll Officer:

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## CALENDAR AND INTENTIONS FOR AUGUST 2009

1		Holidaymakers
2	✘ <b>THE 8th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
3	r Requiem (6.30 p.m.)	The departed
4	<i>Jean-Baptiste Vianney, Cure d'Ars</i>	Spiritual Directors
5	St Oswald	USPG
6	<b>Transfiguration of Our Lord</b>	Unity
7	<i>John Mason Neale</i>	Those in need
8	St Dominic	Preachers
9	✘ <b>THE 9th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
10	St Laurence	West London Day Centre
11	St Clare of Assisi; <i>John Henry Newman</i>	Religious Communities
12		Friends of All Saints
13	Jeremy Taylor; <i>Florence Nightingale; Octavia Hill</i>	Unity
14	St Maximilian Kolbe	Those in need
15	<b>THE ASSUMPTION OF THE BLESSED VIRGIN MARY</b>	
		Walsingham
16	✘ <b>THE 10th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
17		Church Army Hostels
18		ALMA*
19	v for Peace	Peace of the World
20	St Bernard; <i>William and Catherine Booth</i>	Unity
21		Those in need
22		Altar Servers
23	✘ <b>THE 11th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
24	<b>St Bartholomew the Apostle</b>	Renewal in witness
25		Richard Owen's work for
	USPG in Trinidad and Tobago	
26		Hospitals and Care Homes
27	St Monica	Unity
28	<i>St Augustine of Hippo</i>	Those in need
29	Beheading of John the Baptist	Prisoners
30	✘ <b>THE 12th SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
31	St Aiden	Iona Community

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**Please note:**

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

r — the monthly Requiem, 6.30 p.m. this month

v — a Votive Mass

\*ALMA — The Angola, London, Mozambique Diocesan Association.



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