



All Saints Parish Paper

MARGARET STREET, LONDON W.1

SEPTEMBER 2013

£1.00

VICAR'S LETTER

A television advertisement describes a new car as “**Evolution on the Outside — Revolution on the Inside**”. As someone who has not had a car for 18 years and is immune to ‘Top Gear’ enthusiasms for expensive fast cars, I am well able to resist the advertisers’ wiles, but their phrase has stuck in my mind. Perhaps because last month I was writing about what Archbishop Justin had said about the revolution in social attitudes which we are living through and which the Church cannot ignore.

One of the strengths of All Saints is that we are not addicted to novelty: we go on doing things which the Church’s experience down the years has proved to be of enduring value. There is change — but it is evolution rather than revolution. In fact, to remain the same, we have to change and move forward; otherwise we do not maintain what we have, decline sets in, we go backwards, and end in a lingering death.

The temptation of our strength is to settle into a complacency which leaves us ill-equipped to respond creatively to that revolution which is going on around us. Attitudes in our society are changing, and our city is changing too. The population of London is increasing. It is now almost 8.4 million and is projected to reach 10 million in a couple of decades. That presents huge challenges in providing housing, schools,

medical and social services, employment. In central London, house prices climb ever upwards, so that even people on good professional salaries, let alone the poor, can barely afford to live here. Young people are giving up hope of ever being able to buy a home of their own.

The Church faces similar challenges: how do we maintain our citywide parish system, provide chaplaincies in public institutions, reach out to new communities, to people for whom their locality is not their primary community, establish churches in new housing areas, revive ones where church life is at a low ebb, open new schools (there is a baby boom), support and extend the thousands of projects which serve our communities?

Not only is the population increasing, it is changing in nature. What we might loosely describe as “white Anglo-Saxons” (apologies to the Celts among us), are now a minority in many parts of London. In fact, even the traditionally “British” element of the population in congregations like ours is largely made up of immigrants from other parts of the United Kingdom. There are very few native-born Londoners in our ranks.

When Fr Nicholas Wheeler, who works in Brazil, was with us in June, he spoke of the investment poured into this church, this sacred space, over more than 150 years.

He then went on to ask: **“How do we ensure that as much energy goes into the welcome of the stranger and outsider and the ways in which we exercise a prophetic rôle in our community that witnesses to the radical hospitality of God?”**

Answering his own question, he said, **“Surely by the way you, as custodians of this space on behalf of the people of this neighbourhood, work to reach out and gather them in, making this a generous space in which God’s ‘yes’ to everyone is seen and experienced by all who enter the door”.**

At All Saints, we face the challenge of responding creatively and imaginatively to the large numbers of people, most of them young, who work or study around us.

Here, I think, we face the need for a revolution on the inside as well as evolution on the outside.

Fr Wheeler was returning to Brazil in time for the visit of the Pope; the first pope from Latin America. Pope Francis spoke of the need for a **“missionary discipleship”** which involves the whole Church. Our own diocese, in **Capital Vision 2020**, speaks of being:

More confident in speaking and living the Gospel of Jesus Christ, equipping and commissioning 100,000 ambassadors representing Jesus Christ in daily life;

More creative in reaching new people and places with the Good News in the power of the Spirit; doubling the number of young people involved in local Christian community, creating or renewing 100 worshipping communities, engaging more closely with sport and the creative arts, each of us praying for at least seven people that

we may share with them the story of our faith;

More compassionate in serving communities with the love of God the Father, enabling initiatives to fight poverty, inequality and injustice in London and worldwide.

If we are honest, some of this is a bit unnerving. It sounds like the language of charismatics and evangelicals.

The Pope is well aware of the problems confronting his Church in Latin America; not least a huge haemorrhage of people to Pentecostal groups. Our situation is somewhat different, in that many of the charismatics are within the Church of England, in the HTB Alpha and New Wine networks. The Roman Catholic Church in Latin America has tended in the past to blame the rise of Pentecostalism on North American money and even on the CIA. The Pope and the bishops have now admitted that much of the responsibility lies with the failings of their own Church. In our tradition too, we have tended to dismiss the success of the charismatic networks as ‘public school networking,’ only interested in posh areas or those being gentrified. While there may be some truth in this, it is not the whole truth. There used to be a time when it was catholic parishes which planted, funded and staffed new churches. The Catholic tradition used to pride itself on incarnational social involvement in poor areas. Now, much of the commitment and energy for this comes from charismatics and part of us is quite envious. We ought to have the humility to recognise this and ask what we might learn from them. In that car advertisement, the exhausts glow with flame: do we glow with the flame of the Spirit or do we look weary and cynical?

Pope Francis has identified a number of temptations which hinder missionary discipleship. They come from his experience of Latin America, but many of them are universal.

Feel-Good Spirituality — Encounter with Jesus can be made nothing more than a growth in self-awareness; a self-centred spirituality rather than an active one that works to make the world a better place. In a church which takes the spiritual life seriously, we need to ask: Does this apply to our attitude to worship and prayer, retreat and pilgrimage?

Issue Politics — Other groups within the Church can become single issue campaigners and judge others by that criterion. Issues are important, but they can become all-absorbing. In our own context, this might be calling more than one group in the Church of England to serious self-examination after years of rather inward-looking debate.

The “Pelagian Solution” — What’s that? You ask. Well, we ought to sit up and take notice at this point as Pelagius was a British monk! To be a Pelagian is to believe that holiness is the result of human effort with God’s aid. For conservative Catholics, says the Pope, this can take the form of resistance to anything new and “the restoration of outdated manners and forms which, even on the cultural level are no longer meaningful”. It is salvation by liturgical or ecclesiastical correctness, but for the Pope missionary disciples are to be found not in the sacristy but out in the world. Some scope for self-examination there.

Functionalism — a bureaucratic and managerial approach to the Church, with “**no room for mystery; it aims at efficiency... what counts are quantifiable results and**

statistics”. The language of management is not hard to find in the Church of England today. At one level, this is right and good. The cult of bumbling amateurism will not do. Even before we get to talking about mission, it weakens such basic things as pastoral care, preaching and worship. Pope Francis seems to be a man in a hurry; after all he was elected just as he was about to retire. But he tells us that the Church needs to take time to reflect on things, rather than going for the quickest and most efficient answer.

Clericalism — A particular temptation for bishops and priests, but the laity are often complicit. “**The priest clericalises the layperson and the layperson kindly asks to be clericalised, because deep down it is easier.**” He sees this as the major cause of the lack of maturity and Christian freedom in a good part of the Latin American laity. Lay people have a much more recognised rôle in the Church of England, but that does not always mean that they see and exercise that rôle in a positive and missionary sense; after all, that’s Father’s job. Dependency on Father, is a well-known anglo-catholic syndrome in which Father and his devotees can collude with each other. So is ‘leaving it to Father’. We complain if he does not boost numbers, get young people in, raise income, but do nothing to help.

Self-examination is good for our collective as well as for the individual soul, but its purpose is to bring about amendment of life, not to make us feel depressed. It should be accompanied by thanksgiving for the many good things which already go on.

We may not be a missionary hot spot, but people of all sorts and conditions do make their way here. In recent years, we have been able to assist two of our neighbouring

parishes in, first stemming what seemed a process of inevitable decline, and then at the Annunciation, of turning that around. What has happened there has not been the result of any special programme, but of a prayerful and welcoming approach which meant that when a whole new group of people came along, the church was receptive to them. Now, two of our people, Stuart Voy and Quentin Williams, are helping Fr Gerald have open the doors of the Annunciation on weekdays, and from September, as well as Mass on Tuesday, there will be Midday Prayer at 12.30 p.m. on the other days. Churches like ours were made to be prayed in. At St Cyprian's, the first Saturday of the month is an open day, with Mass in the morning and their enthusiastic choir singing Evensong and Benediction.

One of the changes which has happened around All Saints in the years since I came, has been that an area which used to shut up shop at 6pm, now is open for business until late into the evening. People who work here seem to stay to socialise and others come in from elsewhere. We need to think about our own opening hours. Do we need to stay open later at least some evenings? Are there people among us who work or study during the day, but might be able to Church-watch in the evening? Are there people who might like to come and sing Compline at closing time? That's only one idea.

There are, I'm sure, other opportunities around us, and we need to be on the alert for them: **“dressed for action and with our lamps lit,”** as we heard in the Gospel on a recent Sunday. We need, as Archbishop Justin has said, to focus our prayer on mission. That means putting ourselves in a place to listen.

Earlier this year, members of our three

Parochial Church Councils met at the Annunciation to begin exploring some of these issues, led by **Fr Kevin Morris** of St Michael's, Bedford Park. We thought it important at this stage to look for help from people who share and understand our tradition; who can “walk the walk” as well as “talk the talk”.

We want to take this discussion further and to include more people. **Fr Tim Sledge**, the Vicar of Romsey Abbey, whose excellent sermon at Corpus Christi many of you will remember, led an excellent vocations day on evangelism for Anglican Catholic Future, and has agreed to lead us in our explorations on Saturday 16 November.

Why not join us?

Yours in Christ,

Alan Moses

WILLIAM BUTTERFIELD

Next year is the bicentenary of Butterfield's birth and we are expecting an increase of interest in him. The Victorian Society has been in touch about the possible restoration of the courtyard railings as a suitable tribute. The railings, like so many others, were removed as part of the war effort and never restored afterwards.

By coincidence, the Royal Mail (as it still is for the moment) and email brought two pieces of correspondence from churches designed by Butterfield on the same day.

One was from All Saints, Harrow Weald, which is a Grade II* listed church situated in a rural churchyard in Harrow, midway between Hatch End and Stanmore. It was built by Butterfield in 1848 - 9, during the early part of his career and then enlarged by him in 1890.

The Butterfield mosaics on the chancel wall have recently been restored, having been covered with white paint by a vicar in the 1950s who thought them to be vulgar! The paint has been removed and they have been restored to their former glory.

During the restoration work a beautiful decorated Butterfield ceiling was discovered hidden beneath red and blue paint that was applied by the same vicar! A very small area has been uncovered for viewing.

A few years ago, the clergy of the parish came to visit All Saints to pick Fr Alan's brains about restoration programmes and fund-raising. Congratulations to them on the results.

The other communication was from Fr Owen Murphy, Vicar of St Bartholomew's, Yealmpton in Devon. St Bartholomew's is another example of Butterfield's early work from the 1840s. Sir John Betjeman called it 'the most amazing church in Devon'. They too are looking for ideas to help with their restoration work. An expedition to Margaret Street may be planned.

By coincidence, Fr Murphy and his wife were married at All Saints, Harrow Weald.

WALSINGHAM

Our annual parish pilgrimage to Walsingham in July seemed to be getting off to an inauspicious start when the company we had hired a coach from had gone out of business at short notice. Things only got worse when, on the day of departure, Ross Buchanan, our tireless organiser, 'phoned the Vicarage from the back of an ambulance. He had been knocked over in the street by a reversing van and sustained a broken arm. He retained the presence of mind to 'phone

Fr Alan with all the information needed to keep the show on the road.

We had already decided to travel to Kings Lynn by train and then on to Walsingham by mini-bus.

Everyone got to King's Cross in time to catch the train. The minibuses Ross had organised were waiting for us at Kings Lynn station. Fr Alan acted as conductor and took the fares. Most of us found this a pleasanter and shorter journey than the long and weary coach drive out of and back into central London. "Let the train take the strain" would seem to be our Lady's message for this and future occasions!

We settled into our rooms and began the pilgrimage routine with a visit to the Holy House — very hot on an already stifling day. Supper was followed by Stations of the Cross for which we were joined by some people from St Magnus the Martyr in the City, whose vicar was not arriving until the next day. Saturday morning dawned grey and occasionally drizzly. This was something of a relief after the sweltering heat of central London. We had a Mass in the simple Barn Chapel in the morning.

The afternoon was free; some went to Wells-next-the-Sea by bus, others had tea at Juliet Windham's cottage a couple of miles from the shrine.

The evening began with the pilgrimage Mass at which Bishop Lindsay presided and the Vicar, along with the other priests present, concelebrated. Fr Alan was charged with administering communion in the Holy House, which was a bit like working in a very hot kitchen because of the number of votive lights ablaze there. The outdoor procession of Our Lady had to be transferred inside because rain had replaced

drizzle and the paths were too slippery for safety. The rest of the evening was taken up with the sacraments of healing and reconciliation. Sometime after 10.00 p.m, the Vicar finished in the confessional, just in time to for a relaxing drink in the Norton Room before bedtime.

On Sunday morning, we went as usual to the Parish Church for Mass, at which the new Vicar of Walsingham celebrated and preached.

After lunch, the official pilgrimage finished with an outdoor procession of the Blessed Sacrament and Benediction at which Fr Alan deputised for Bishop Lindsay who had to be at a baptism. Fortunately his monstrance holding muscles had not wasted away since Corpus Christi. Ian Marsh served at the altar and Jean Castledine read at the Pilgrims' Mass.

Interestingly, given the Shrine's stance on the ordination of women to the priesthood, there seemed to be no problem with one of the deacons at the Pilgrimage Mass and the Procession of the Blessed Sacrament, being a woman and there were women serving at the altar.

At the end of the afternoon, we piled into mini-buses again and were transported back to Kings Lynn to catch the train home to London: weary but spiritually refreshed. The Vicar arrived back at All Saints just in time to have a drink in the bar with Ross, inspect his plaster cast, commiserate with him on missing his pilgrimage, and report that we had prayed for him in the Shrine and managed, thanks to his preparations, to get through the weekend without mishap and had not mislaid any of our number in the far north of Norfolk.

MUSICAL NOTES

Organ Scholars

On Sunday 4 August we said farewell to **James Perkins** who has been our organ scholar for the past three years. As well as his work in the organ loft, James has thrown himself into the life of the parish. In the coming year, he will concentrate on completing his academic studies at the Royal Academy. We thank him for all he has contributed to All Saints during his time with us, including his recent Sunday evening organ recital, and wish him well for the future.

Nicholas Mannoukas takes up our organ scholarship (now named in honour of Dr John Birch) this month and we look forward to his time with us.

In the meantime, some organ enthusiasts in the congregation were at the St Albans Organ Competition, where **Simon Thomas Jacobs**, our organ scholar in 2005 - 6, won the Interpretation Prize worth £6,000 and the gold medal. He also won the audience prize at this biennial competition, one of the most important in the world.

Simon paid tribute to the experience and support he had received at Margaret Street, especially from Paul Brough. After his year with us he became organ scholar of Clare College, Cambridge, then moved to Connecticut as the assistant organist at an Episcopal Church with a strong musical tradition. He is now the Fellow in Sacred Music at Christ Church Episcopal Cathedral in Indianapolis.

WELCOME

To **Fr Simon Stokes and his family**, joining us at St Cyprian's. Fr Simon will be licensed by the Archdeacon on St Cyprian's Day, Sunday 15 September.

Welcome also to **Sophia Grace**, daughter of Julia and Mark Bushby.

And to **Lucas Fleckenstein**, son of Timo and Soo Yun (who were married here in December 2011) who was baptised at St Mary Magdalene's, Oxford, on Sunday 11 August.

WELCOME HOME PILGRIM

Martin Amherst Lock, following in the Vicar's footsteps, completed the pilgrimage to Santiago de Compostela over the summer. As a good member of All Saints, he came to the evening Mass on the Friday he arrived back in London. Well done.

FAREWELL

Jeremy Tayler begins his studies for the priesthood at Westcott House in Cambridge in October, so we say farewell to him, **Maura, Blanche** and **Genevre** and wish them well in their temporary home in Cambridge.

PREACHING AWAY

The Vicar will be preaching at St Matthew's, Westminster, on Saturday 21 September at 12 noon for the parish's Patronal Festival.

He will be preaching at St Michael at Cornhill on Sunday 29 September. the feast of St Michael and All Angels.

WHY DO YOU DO THAT?

Ten-to-One Talks: Ten Minute talks by the Vicar on Sundays after the post High Mass courtyard refreshments (the bell will be rung to announce the start). Please note the following dates and themes for your diaries:

September

- 15 The Sign of the Cross
- 22 Bowing and genuflecting

October

- 13 Standing, kneeling, sitting
- 20 Vestments
- 27 Bells

November

- 10 Incense
- 17 Chanting
- 24 Processions

December

- 1 Advent
- 8 Advent Wreath
- 15 Music and Readings
- 22 Christmas: Carols and the Crib

THIS IS OUR FAITH

We are planning a series of classes for adults who wish to be prepared for baptism and/confirmation/reception into the Church of England.

If you are interested and would like to talk about it, please contact me.

AM

All Saints, Margaret Street W1

Sunday 29 September at 7.15pm

Four-manual Harrison & Harrison (1910)

Organ Recital (*following Benediction*)

Charles Andrews — *Associate Director of Music*

Programme:

Prelude & Fugue in E minor BWV548 — *J.S. Bach (1685 - 1750)*

Dies' sind die heil'gen zehn Gebot BWV678 — *J.S. Bach*

Choral no 2 in B minor (1890) — *C. Franck (1822 - 90)*

Tanz Toccata (1970) — *A. Heiller (1923 - 79)*

*Retiring collection in aid of the All Saints Choir and Music Trust
(suggested donation £3.50).*

Cash bar afterwards in the Courtyard, weather permitting.

CDs of All Saints, Margaret Street choir and organ will be on sale.

Future Organ Recital Date for the Diary:

Sunday 24 November 7.15pm

Charles Andrews, *Associate Director of Music, All Saints*

**THE VICAR'S SERMON FOR
THE COMPANY OF SERVERS FESTIVAL,
ST SAVIOUR'S, PIMLICO, 13 July 2013**

Readings: Revelation 5; Luke 22: 7 - 23

My friend Alastair was the head server at St Mary's Cathedral in Glasgow. I first met him when we arrived, newly married, in that city, knowing not a soul there, in 1971. He and his wife Gill took us under their wing, as they did many others who came to worship at the cathedral over the years. They ran open house after the Sunday Eucharist.

Alastair had been born not far from the cathedral. One of the curates, Fr Peter Monie, had nursed him through scarlet fever when he discovered him sick, and his mother at her wit's end, while out visiting. Fr Monie went on to become Rector of Old St Paul's in Edinburgh, where I would be first a curate and then later, the Rector.

Gill had worshipped at All Saints, Margaret

Street, when she nursed at the Middlesex Hospital and she and Alastair were married in the church of which I am now the Vicar.

When Alastair died, far too young, the cathedral was packed to the doors for his funeral Mass. There were people from the cathedral congregation, past and present, folk from the neighbourhood, people he had worked with at the Rolls Royce Aero Engine factory. The Provost of the cathedral began his sermon with the question: “Alastair, what will we do without you?”

Alastair it was who recruited me to the cathedral serving team. So he has a part in me being here this morning to preach to this Company of Servers.

He was, for me, the model of a server, because serving was simply part of a life which was a whole: the life of a Christian. His faith was quiet and un-showy; it was genuine, prayerful and thoughtful. He was reverent towards the things of God and respectful to all sorts and conditions of people. He showed a genuine interest in them.

He knew the liturgy inside out, but he was not one of those people who could bore for Scotland on liturgical trivia: obsessed with birettas and lace cottas. Nor was he one of those whose closest relative seemed to be a vinegar bottle; you know, that “I’ve just sucked a lemon” look when someone else makes a mistake.

He took great care over our service of the liturgy, in training and rehearsing us — especially when the Bishop was celebrating, or it was one of those complicated services during Holy Week, when no one could quite remember what we had done last year. It was not all big events; quiet weekday Masses were just as important.

We learned from him that being a server was not part of being a separate clique who did nothing else. It is part of a whole Christian life. Perhaps that is why when I went off to theological college in Edinburgh I was one of three St Mary’s servers among the students. He set us an example in so many ways and I am thankful for him still.

But, as well-instructed servers, you will know that I ought as your preacher to pay some attention to the readings at this Mass.

Let me begin with the Gospel — Luke’s account of the preparations for the Last Supper. It was the Day of Unleavened Bread and that night pilgrims all over Jerusalem would celebrate the Passover; the annual celebration of liberation from slavery in Egypt. Jesus instructs Peter and John to make the preparations.

There is no mention of altar servers in the New Testament, but I think we can take Peter and John as our forebears in preparing for the Eucharist — the Christian Passover. Unlike Peter and John, we know the location of the “upper room furnished” in which we are to make preparation. It is usually our parish church. Even this morning, we did not have to emerge from Pimlico Tube station and then look for a man carrying a water jar on his shoulder.

Lots of people play a rôle in preparing for the celebration of the Eucharist: organists and choirs, people in the parish office printing service sheets, sides-people who welcome folk at the door, those who are going to read lessons and lead intercessions, sacristans setting out vessels and vestments; priests who are going to preside and preach.

But along with the priest, servers have a particular responsibility to make sure that everything is prepared at altar and lectern, so

that the service can run smoothly, with care and reverence and without distraction.

This is not a ministry which seeks to draw attention to itself. One of the reasons we wear robes is to show that we do what we do, not because of how clever or holy we are, but because the Church has called us to do it as servants of the whole congregation. We are there to help people worship, not to get in the way. So we should go about that without fuss and noise.

And that worship is not just something that happens here in our churches, nor something which just looks back to the past. It is a sharing, here and now, in that worship of heaven which we were given a glimpse of in our reading from the book of Revelation.

In St John the Divine's vision of heaven, there are as many white robes and lights, as much incense and music, as anyone could desire. The incense is the prayers of the saints. That means that we, who are the servants of the sanctuary, have to be men and women of prayer ourselves. Our preparation, our gift of service to others, includes basic disciplines like turning up in good time, not rushing in at the last minute looking like an unmade bed. It involves knowing what we have to do and understanding why we do it.

People will arrive at church from the busyness of life, home and work. It is our responsibility to help provide an atmosphere of calm and recollection to help them pray and worship.

We cannot do that unless we remember that we are there to pray and worship too. We need to pray before, during and after the liturgy. In the church in which I work, the sacristy falls silent for ten minutes before the service and we pray together for what we are about to do in God's service and for his

people. Every day, the first thing that happens before our round of services, is half an hour of silent prayer.

And we need to listen to readings and sermons, just as much as the people down there in the pews, because we are called, just like Alastair, to be Christians with the whole of our lives and not just part of them. Like them, we need to be fed. Being a server does not let us off that: quite the opposite. There is no place or excuse for thinking the sermon is the time to slip out and do something else — something I have encountered occasionally.

Those of us who have the privilege of being so close to the holy mysteries, will one day be asked by the one we serve, what difference it made to our lives. What kind of human being had we become? Were we kinder and more compassionate, more gracious and grateful, because of our service at the altar? That is a question we must ask ourselves now, in this life. We cannot forget that one of those who sat at table with Jesus would betray him. That Peter would deny even knowing him, and the rest would run away. The mysteries whose celebration we assist at assure us that we can be restored and changed. We thank God for that and for the privilege of serving him and our fellow-Christians in this ministry.

100 YEARS AGO

The Vicar was on holiday, so Fr Roscow Shedden, one of the curates, wrote:

May I take this opportunity of thanking the Voluntary Choir for the great pains they have taken over the music while the regular Choir has been away. It is generally recognised that Merbecke represents a very debased type of Plainsong, and now that the study of Plainsong has advanced so much, it seemed a pity not to avail ourselves of the very

much better material now at our disposal. The music of the mass has been taken from the “Ordinary of the Mass,” published by the Plainsong and Medieval Musical Society. The services have been rendered in the traditional way, under the leadership of two cantors, and ladies’ voices have been substituted for the boys. The choir have been well paid for their pains, both by the consciousness of doing good work, and also by the many expressions of appreciation from members of the congregation.

The Resident Choir returns on Saturday 13 September, and so the regular order of services will be resumed on Sunday 14 September. *with one exception.* The Churchwardens have long been asking that the hour of Evensong may be changed from 7 to 6.30pm. This change has been tried during this last month, and since the difficulty of the St Andrew’s bells has proved less than expected, and since other London churches have found that the change has done much to increase the Sunday evening congregation, it has been decided that Evensong on Sunday shall be retained at 6.30 for the present.

The bells of St Andrew’s, Wells Street, moved long ago, together with the church, to Kingsbury in north London: well out of earshot of All Saints. Now only our more modest pair of bells ring out to call people to worship in this part of town. A keen campanologist told me some time ago that the original intention was to have eight bells at All Saints. I suspect my lack of enthusiasm, as one of the residents, for this idea must have been matched by my predecessors, as none of them seemed to have regarded it as a priority.

In those days, the choir school meant that it was possible to have sung services every

day during term time — but choirboys had to have holidays. While we no longer have daily Evensong, we still maintain a High Mass with the choir on major weekday feasts. We also maintain our full choral services of High Mass and Evensong on Sundays in the summer months.

Service times at All Saints have been settled now for several decades, and we are reluctant to change them because many people seem to have our timetable imprinted in their memories and know that they will find a service here if they are in central London. I have sometimes wondered how long our 8am Mass on Sunday will continue, but just when the congregation seems about to die out, another regular attender or two turns up. It’s just as well I have no difficulty getting up in the morning!

AM

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 1 SEPTEMBER FOURTEENTH SUNDAY AFTER TRINITY Proper 17 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 436 (v 4 Descant
— Blake)

Introit: Protector noster
Setting: Missa ‘Laudate Dominum
de caelis’ — Lassus

Psalm: 81: 1, 10 - end

Lessons: Ecclesiasticus 10: 12 - 18
Hebrews 13: 1 - 8, 15 - 16

Hymn: 335
Gospel: Luke 14: 7 - 14
Preacher: Fr Julian Browning
Creed: Credo II
Anthem: Jesu, grant me this I pray
— Whitlock
Hymns: 374, 389, 394
Voluntary: Fantasia and Fugue in G
— Parry

CHORAL EVENSONG & BENEDICTION at 6pm

Psalm: 119: 90 - 96
Lessons: Isaiah 33: 13 - 22
John 3: 22 - 36
Office Hymn: 150 (R)
Canticles: Service in G
— Francis Jackson
Anthem: I sat down under his shadow
— Bairstow
Preacher: Fr Peter McGeary
Hymn: 265
O Salutaris: Bach (No 1)
Hymn: 463 (ii)
Tantum ergo: Bach (No 1)
Voluntary: Impromptu for Sir Edward
Bairstow on his 70th
Birthday, Op 5
— Francis Jackson

● SUNDAY 8 SEPTEMBER FIFTEENTH SUNDAY AFTER TRINITY Proper 18 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 159
Introit: *Gaudeamus*
Setting: Missa 'Alma Redemptoris
Mater' — Victoria
Psalm: 139
Lessons: Deuteronomy 30: 15 - end
Philemon vv 1 - 21
Hymn: 76
Gospel: Luke 14: 25 - 33

Preacher: Prebendary Alan Moses
Creed: Credo III
Anthem: Ave Maria (a 5) — Philips
Hymns: 328, 284, 439 (i)
Voluntary: Prélude (1929) — Messiaen

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 120, 121
Lessons: Isaiah 43: 14 - 44: 5
John 5: 30 - end
Office Hymn: 150 (S)
Canticles: Service in G — Stanford
Anthem: Ave Maria — Rachmaninov
Preacher: Fr Gerald Beauchamp
Hymn: 438
O Salutaris: Saint-Saëns
Hymn: 257
Tantum ergo: de Séverac
Voluntary: Psalm Prelude, Set II, No 2
— Howells

● SUNDAY 15 SEPTEMBER SIXTEENTH SUNDAY AFTER TRINITY Proper 19 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 334
Introit: *Miserere mihi*
Setting: Missa 'Crux fidelis'
— Vivanco
Psalm: 51
Lessons: Exodus 32: 7 - 14
I Timothy 1: 12 - 17
Hymn: 369
Gospel: Luke 15: 1 - 10
Preacher: Fr Julian Browning
Creed: Credo II
Anthem: Ave verum corpus — Lassus
Hymns: 282, 467, 391
Voluntary: Kyrie, Gott heiliger Geist,
BWV 671 — Bach

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 124, 125
Lessons: Isaiah 60
John 6: 51 - 69
Office Hymn: 150 (S)
Canticles: The Second Service —
Byrd
Anthem: Sing joyfully — Byrd
Preacher: Prebendary Alan Moses
Hymn: 401
O Salutaris: Sheppard
Hymn: 276 (ii)
Tantum ergo: Byrd (No 1)
Voluntary: Liebster Jesu, wir sind hier,
BWV 634 — Bach

● SUNDAY 22 SEPTEMBER SEVENTEENTH SUNDAY AFTER TRINITY Proper 20 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 447 (v 5 Descant
— Caplin)
Introit: *Justus es, Domine*
Setting: Mass in G minor
— Vaughan Williams
Psalm: 113
Lessons: Amos 8: 4 - 7
I Timothy 2: 1 - 7
Hymn: 235
Gospel: Luke 16: 1 - 13
Preacher: Prebendary Alan Moses
Creed: Vaughan Williams
Anthem: Ave verum corpus — Elgar
Hymns: 456, 481 (T 462), 420
Voluntary: Prelude and Fugue in B
minor (Sonata 10), Op 146
— Rheinberger

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 128, 129
Lessons: Ezra 1
John 7: 14 - 36
Office Hymn: 150 (R)
Canticles: The Gloucester Service
— Howells
Anthem: Almighty God, the fountain
of all wisdom — Tomkins
Preacher: Fr Julian Browning
Hymn: 471
O Salutaris: Vale
Hymn: 384 (v 4 Descant — Caplin)
Tantum Ergo: Vale
Voluntary: Ich ruf zu dir, Herr Jesu
Christ, BWV 639 — Bach

● SUNDAY 29 SEPTEMBER EIGHTEENTH SUNDAY AFTER TRINITY St Michael and All Angels

HIGH MASS AT 11am

Processional Hymns: 192 (T A&MR 491),
193 (ii)
Introit: *Benedicite Dominum*
Setting: Missa Brevis in D
— Mozart
Psalm: 103
Lessons: Genesis 28: 10 - 17
Revelation 12: 7 - 12
Hymn: 349
Gospel: John 1: 47 - end
Preacher: Fr Neil Bunker
Creed: Mozart
Anthem: Factum est silentium
— Dering
Hymns: 146, 191, 475
Voluntary: Finale (Symphonie No 4),
Op 13 — Widor

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 138, 148

Lessons: Daniel 10: 4 - end
Revelation 5

Office Hymn: 190

Canticles: Service in G — Bairstow

Anthem: For he shall give his angels
charge over thee

— Mendelssohn

Preacher: Prebendary Alan Moses

Hymn: 336

O Salutaris: Anerio

Hymn: 295

Tantum Ergo: Asola

Voluntary: Trio super 'Allein Gott in
der Höh' sei Ehr'

— Armsdorff

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

The Parish Email

This gives weekly news of events, people to pray for, and a short letter from one of the clergy. You can subscribe through the All Saints website.

The Weekly Notices included in the Sunday service booklet, which worshippers are encouraged to take away.

Vicar:

Prebendary Alan Moses 020 7636 1788

Assistant Priest:

The Revd Gerald Beauchamp
020 7258 0724

Honorary Assistant Priests:

The Revd Julian Browning 020 7286 6034
The Revd Neil Bunker
Mental Health Liaison Chaplain
for Westminster.

Parish Administrator:

Mrs Dee Prior 020 7636 1788
Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

Mr John Forde 020 7592 9855
Mr Chris Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Tim Byram-Wigfield
c/o 020 7636 1788

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

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:

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

Saturday Morning Prayer at 7.30am

Low Mass at 8am and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm

ALL SAINTS FOUNDATION

The Foundation's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation's Charity Number is: 273390.

CHOIR AND MUSIC TRUST

The Trust's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust's Charity Number is: 802994.

FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Wednesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

MISSION PROJECTS

We support:

The work of **US** (formerly **USPG**) with the Church in Zimbabwe among people affected by HIV-AIDS;

The Church Army hostels and programmes for homeless women in Marylebone;

The West London Day Centre for the homeless.

Janet Drake chairs our Mission Committee. She can be contacted through the Parish Office.

CALENDAR AND INTENTIONS FOR SEPTEMBER 2013

1	✠ TRINITY 14	OUR PARISH AND PEOPLE
2	<i>Martyrs of Papua New Guinea, 1901, 1942</i>	Papua New Guinea Church Partnership
3	Gregory the Great, bishop and teacher of the faith	faith
4		Pope Francis I
5		Schools
6		Unity
7		Those in need
8	✠ TRINITY 15	OUR PARISH AND PEOPLE
9	<i>Charles Fuge Lowder, priest, 1880</i>	Parish Ministry
10		Homeless
11		Friends of All Saints
12		Unity
13	John Chrysostom, bishop, teacher of the faith, 407	The Ecumenical Patriarch
14	Holy Cross Day	Christians in the Middle East
15	✠ TRINITY 16	OUR PARISH AND PEOPLE
16	<i>Ninian, bishop, 432, Edward Bouverie Pusey, priest, 1882</i>	The Scottish Episcopal Church
17	Hildegard, abbess, visionary, 1179	Religious Communities
18		Emergency Services
19	<i>Theodore, Archbishop of Canterbury, 690</i>	Archbishop of Canterbury
20	John Coleridge Patteson, bishop, and companions, martyrs, 1871	Persecuted Christians
21	Matthew, Apostle and Evangelist	Thanksgiving for the Gospel
22	✠ TRINITY 17	OUR PARISH AND PEOPLE
23		Inner London Family Court
24		Local businesses
25	Lancelot Andrewes, bishop, spiritual writer, Ember Day	College of St Mellitus
26	<i>Wilson Carlile, founder of the Church Army, 1942</i>	The Church Army
27	Vincent de Paul, priest, 1660, Ember Day	Vocations
28	Ember Day	Directors of Ordinands
29	✠ Michael and All Angels	OUR PARISH AND PEOPLE
30	<i>Jerome, translator, teacher of the faith, 420</i>	Biblical scholars

Please note: Friday Masses are for ‘those in need’ — intercessions from the board inside church are used on these days.



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