



# All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG  
[www.allsaintsmargaretstreet.co.uk](http://www.allsaintsmargaretstreet.co.uk)

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All Saints' Corpus Christi procession in Oxford Street, 19 June 2014

*Photo: Andrew Prior*

## VICAR'S LETTER

I am rather late getting my copy ready for this edition of the Parish Paper: a combination of too many things to do and a heat wave which has not helped concentration.

At Mass on the Sunday when I am racing to get this finished, the readings included these words from St Paul:

**“We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait for adoption, the redemption of our bodies.**

**For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But we hope for what we do not see, we wait for it with patience.”**  
Romans 8: 22 - 25

I hope not to test the patience of our printers Maureen and Edward any further and get this off to them this afternoon.

As you will see from the report on our Restoration Programme, we have had some **“groaning in labour pains”** as we have sought to match what we hope for to the resources available to us at present.

The PCC is determined that we should not lose momentum in this latest phase of a programme which has already produced much more than the first fruits we hope for.

**“Patience”** translates the Greek word *hupomene*, which can also be rendered as “endurance” or “perseverance”. As Paul understands it, this is an active attitude and quality rather than a passive one. It is not a joyless and dogged persistence. Patience does not imply inactivity. We are to live as if what we hope for already is. We are to live as if moving towards it and striving for it.

**“Groaning in labour pains”** is an apt description for much of what happens in church life. The Church of England has been wrestling painfully with how to bring about the consecration of women to the episcopate. This has been a painful process because the hope has been to achieve this end without driving out those who cannot accept it. This, along with the complexities of synodical government, has contributed to the slowness which many have found baffling. A new archbishop and a new method of discussing divisive issues with the aid of skilled mediators, not to mention the shock of reactions to the “No” vote, have concentrated minds and produced a breakthrough. This does not mean that everyone is ecstatic. As you can see from the Bishop of London’s letter on page 11, there is much still to be done to enable us to remain together. This will require patience and perseverance on all sides.

And no sooner have we reached a resolution of one difficult issue than we are being plunged into contentious debates in Church or state on “gay marriage” and “assisted dying”. Some of those who

opposed the ordination of women to the episcopate, conservative evangelicals who believe in “male headship” in the main, will be as resolutely opposed to gay marriage; indeed to any gay relationships. It will be no surprise that this is less likely to be the case among even traditionalist anglo-catholics.

Lest we think that Anglicans have a monopoly on groaning in labour pains, Pope Francis, who has had such a transformative effect on the image of a Church sullied by scandal and marked by a defensive clericalism, faces the challenge at a Synod of Bishops in the autumn of a majority of Roman Catholics no longer accepting much of the Church’s teaching on issues such as divorce and family planning. How he and the bishops will deal with this we shall have to wait and see. A Church which until recently discouraged discussion of such issues by the people in the pews faces a new kind of challenge when it comes to listening to the opinions of an increasingly articulate and educated laity.

We are going to have to go on praying for those active, expectant and hopeful virtues of patience, perseverance and endurance. So I will end with some words of our Lord in St John’s Gospel, **“When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child she no longer remembers the anguish, for joy that a child is born into the world”**.

We come to experience something of that joy not by evading issues but by facing up to and wrestling them together

Yours in Christ,

*Alan Moses*

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## CORPUS CHRISTI

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In spite of clashing with a football match in Brazil, we had a healthy congregation for our High Mass and good weather for our Procession around the parish. **Canon Angus Ritchie** of the Contextual Theology Centre gave us a fine sermon and our singing as we processed was boosted by a group of brass players. Our thanks go especially to **Cedric Stephens** for masterminding the outdoor procession and to the catering team for the party in the courtyard afterwards. The photograph in this issue was taken by **Andrew Prior**. A larger selection will be available on the parish website.

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## BAPTISMS, CONFIRMATIONS AND RECEPTION

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It was a pleasure to welcome Bishop Michael Marshall, in his rôle as an assistant bishop in the Diocese of London, to preside at the evening Mass on Friday 27 June during which

**Jang and Cheryl Lee** were baptised and confirmed;

**Harry Allan and Colin Prosser** were confirmed;

and **Francesco Maria Aresco** was received into the Church of England.

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## ORDINATIONS

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On the following day at St Paul's Cathedral, **Michael Lynch** was one of 35 candidates ordained to the diaconate for the Diocese of London. The same Sunday he was thrown in at the deep end to be the

deacon at High Mass. Michael is a "self-supporting minister:" his "day job" is as a senior steward with British Airways. It involves a good deal of travel around the World, so he will be with us as much as he can and disappear over the horizon from time to time.

One of our own ordinands, **Carol Ford**, was ordained priest in Newcastle Cathedral on 29 June. Fr Alan was able to be present for her first Mass on the following day at St Peter's in the Cowgate, Newcastle, where she is the curate.

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## FUNERAL

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It was a weekend of the beginning and ending of ministries. On Monday morning, there took place not far away in County Durham, the funeral of the **Revd Andrew O'Connor**, Theresa Moses' father. Andrew, a familiar figure to many at All Saints until he became too infirm to travel, was a deacon in the Roman Catholic Church. His daughter, a licensed preacher in the Diocese of London, preached the eulogy at his funeral Mass. Fr Alan prepared the way by reading the Gospel.

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## WEDDING

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**Amy Moore**, a soprano in the All Saints Choir, and **Ari Weisz-Koves** (WEISZ-KOVES) were married at All Saints on Saturday 12 July, with many friends and family from as far as New Zealand. The service was conducted by Fr John Pritchard, and the Choir by Paul Brough, both making a welcome return to All Saints for the day. **Amy** was back in her place in the choir on Sunday 20 July. That's dedication. We wish Amy and Ari every blessing.

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## ANOTHER ALL SAINTS

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The Vicar travelled to Bristol on Sunday 6 July to preach at the Dedication Festival of All Saints, Clifton, a parish with long connections with Margaret Street. Two of our Vicars had served there. The original church was built by George Edmund Street, a Churchwarden here. Alas, this fine building was destroyed by the Luftwaffe during the Second World War. A new church was built after the war. The Vicar's sermon appears in this issue. Our two parishes had cooperated recently in the funeral of **Robert Blott**, a former chorister here. He came from Bristol and his mother still lives there. So after the funeral at All Saints, Margaret Street, a memorial service was held at All Saints, Clifton.

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## CLEAR-OUT DAY

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In preparation for the rewiring works, we organised a clearance of much "stuff" which had been stored in the crypt. This included a hugely heavy old printing machine on which **Dilys Thomas** and **Kate Burling** used to produce Sunday service sheets. Our thanks to all those who helped.

**The American Victorian Society**, Summer School students are annual visitors and came early on Friday 11 July in order to hear a talk from the Vicar before he left for the General Synod in York.

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## LOOKING AHEAD

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**August 6**

**The Feast of the Transfiguration**

As part of his duties as a Prebendary of the Cathedral, the Vicar will be preaching at Evensong in St Paul's (5pm).

**September — 12 Quiz Night**

For our three parishes at St Cyprian's.

**September 14 — Holy Cross Day**

Our preacher at High Mass will be **Archbishop Roger Herft** of Perth in Australia. He will also be preaching at the Anglican Catholic Future Festival in Southwark Cathedral on 13 September.

**October 12**

Another Australian preacher will be the **Revd Dr Andrew McGowan**, who has moved from being Warden of Trinity College, Melbourne, to be the Dean of Berkeley, the Episcopal Seminary at Yale. Fr Andrew is married to **Felicity Harley**, a former parishioner here.

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## READING GROUP

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From our morning Lent Group this year, there came the idea of a regular reading group. This will meet in the Vicarage on Fridays at 11am on the third Friday of each month:

19 September, 17 October,  
21 November.

We will leave December clear for a possible Advent group.

To get us started, we will read the American writer **Marilynne Robinson's** novel "**Gilead**". This is available in paperback from Virago at £7.99.

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## "LEARNING TO LOVE BUTTERFIELD"

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On 7 September, we will be celebrating the 200<sup>th</sup> anniversary of the birth of William Butterfield, the architect of All Saints. There will be a special Evensong at which we will be joined by the chaplain and choir

of one of Butterfield's other great buildings, Keble College, Oxford.

The July issue of *"The Victorian,"* the magazine of the Victorian Society, contained an article by Chris Redgrave called **"Learning to love Butterfield"**.

The Victorian Society is marking the bicentenary with a day conference at St Alban's, Holborn on Saturday 18 October. Topics will include Butterfield and the Ecclesiological Society, his work in Oxford and Australia, and his country houses. Full details can be found on the Victorian Society website.

The Ecclesiological Society (which inspired the building of All Saints as a "model church" has launched an appeal to restore Butterfield's grave at All Hallows, Tottenham, where there will be a service in the church and at the grave starting at 3.30pm on Sunday 7 September. The PCC has made a contribution to this appeal.

Members of All Saints, Margaret Street hardly need any encouragement to love Butterfield. We have spent the last two decades restoring the church which is his masterpiece. However, it is a building that excites strong opinions. "It is still not that rare to come across people who find Butterfield's buildings hard to take as he is unquestionably a robust taste and his inescapable link with Victorian religion at its most confident doesn't endear him to many."

Redgrave's article, which you can read on the noticeboard in church, takes issue with those critics who used the word "ugly" to describe Butterfield's work. It first seems to have been used to contrast the work of one who went back to the pure forms of earlier periods before they became merely "pretty".

Butterfield's work reflects his personality. His "steeliness" was a result of his determination — shared by most Gothic revival architects, from Pugin to Bodley — to stamp his authority on his buildings by controlling every aspect of their design and creation. In Michael Kerney's article on the stained glass of All Saints, (copies in church) he writes of his work as "...fiercely controlled, but no less potent, and ultimately a reflection of a particular cast of mind: puritanical, austere and withdrawn. Seeking links between life and art is dangerous ground, but they seem inescapable here."

Redgrave quotes Gerald Manley Hopkins writing to Butterfield: "I hope you will long continue to work out your beautiful and original style. I do not think this generation will ever much admire it. They do not understand how to look at a Pointed building as a whole having a single form governing it throughout... they like it to be a sort of farmyard medley of ricks and roofs and dovescotes."

"Hopkins was right: Butterfield doesn't conform to a certain — and particularly English? — taste that looks for prettiness and picturesqueness in the buildings it admires. But there is much more to great architecture than that. Two hundred years after his birth, it should be possible for everyone who looks with their eyes rather than their prejudices to agree that Butterfield ranks with Hawksmoor and Lutyens as one of the British architects of all time."

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## COMPER

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Our secondary architect, so to speak, is Sir Ninian Comper, responsible for the restoration of the chancel and the construction of the Lady Altar in 1910. One of these we have restored, and the other

awaits a light restoration. Unlike some of the churches in which he worked, we do not have many Comper vestments and hangings, so it is good that since the First Sunday after Trinity we have been able to see his green frontal splendidly restored in memory of Denzil Freeth.

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## ALL SAINTS RESTORATION PROGRAMME UPDATE

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### Cost and Programme

The Butterfield design light fittings, which are now well advanced at the blacksmith's workshop, will be the most noticeable change in the church after the hugely enhanced lighting.

Tenders for the main work have been returned and a report was made to the PCC at the end of June. The original budget target of £250,000 for an extensive programme of works in both church and crypt has proved unrealistic. We can now see that some **£350,000** is needed for

- Complete rewiring and new lighting scheme in the church, including emergency lighting.
- Renewal of the antiquated mains panel and necessary works in the basement to bring the system up to minimum standard to allow for certification.
- A new induction loop system for hearing aid users.

Other desirable parts of the overall project — including new courtyard lighting, a sound system, a new CCTV system for the organist and security, automatic smoke detection in church and complete rewiring of the basement — will need to be deferred.

We hope that work on this reduced programme will begin in mid-August and be completed for Advent.

If you would like more details or have questions, please speak to John Forde, Churchwarden.

### Appeal Update

Fund-raising continues. We await the result of applications to a small number of charitable trusts.

The All Saints Foundation has increased its grant from £60,000 to £120,000, together with a loan of £30,000.

So far, the extended family of All Saints has donated or pledged a total of **£315,144 — 90%** of the revised target.

We are grateful to all who have contributed so far, but needless to say, further donations are welcomed.

Cheques should be made payable to:  
**All Saints Church Restoration Appeal**  
and sent to the Parish Administrator at 7 Margaret Street, London, W1W 8JG.

Please indicate where Gift Aid may be applied as it increases the value of your contribution by 25%.

As in previous phases of the restoration, weekday worship, except on major feasts, will take place in the Parish Room. This will enable contractors to have more uninterrupted working time, keep costs down, and speed up the whole process.

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**SERMON PREACHED BY THE VICAR  
AT ALL SAINTS, CLIFTON,  
FEAST OF DEDICATION ON 6 July, 2014**

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**Readings: *1 Kings 8: 22 - 30;*  
*Hebrews 12: 18 - 24; Matthew 21: 12 - 16.***

It's good to be here at All Saints again. Our two churches have a long history of connections. Two of my predecessors, Fr Mackay and Fr Tomkinson served here. Mackay often refers in the Parish Paper to how things were done at All Saints, Clifton, — usually as a prelude to changing how they were to be done at Margaret Street.

This Sunday, I'm here as the warm-up act for your new Vicar Fr Kim. We will be praying for you and for him at All Saints on Wednesday.

**‘You have not come to something that can be touched, a blazing fire and darkness, and gloom and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them... so terrifying was the sight that Moses said, “I tremble with fear”.’**

- The Letter to the Hebrews contrasts the experience of the Israelites at Mount Sinai and the Christian vision of the heavenly Jerusalem, the city of which a church building is a visible symbol.
- One is a terrifying prospect. It has boundaries which must not be crossed on pain of death. The people beg not to hear another word. Even Moses, the friend of God, trembled with fear.
- The other has at its heart, **“Jesus, the mediator of a new covenant, and the**

**sprinkled blood that speaks a better word than the blood of Abel”.** This voice speaks of mercy not vengeance.

If we read through the Old Testament we find an internal debate on the relationship of Israel, the People of God, with the rest of humankind.

- On the one hand, there are those passages in books like Joshua, which — with their talk of divinely mandated genocide and ethnic cleansing — make uncomfortable reading for us who live in the aftermath of the Holocaust and more recent horrors. Then we find books like Ezra and Nehemiah, from the period after the return from Exile in Babylon. They stress exclusiveness, a clearer drawing and policing of the boundaries against the contagions of foreign paganism.
- On the other hand, there is the counter-voice in books like Jonah and Ruth. In Jonah, the citizens of pagan Nineveh repent at the Jewish prophet's preaching — rather to his surprise and annoyance. Like some Christian preachers, he would much rather they all went to hell. In Ruth, the non-Jewish daughter-in-law remains faithful to Naomi, and will become the forebear of David, and so, eventually of Jesus too. That most Jewish of the Gospels, Matthew, will include her in the genealogy of Jesus. His Gospel begins with Gentile Wise Men from the East coming to the infant Jesus. It ends with the Great

Commission to make disciples of all nations.

In an age which prizes inclusiveness and tolerance highly, the exclusivism of Ezra and Nehemiah sounds harsh to our ears. But even if we see the more inclusive approach as fulfilled in the New Testament and the mission of the Church, we should recognise that in the midst of great pagan empires and cultures, a tiny nation with its peculiar religion, could only survive and maintain its unique spiritual identity, especially when it had lost its political independence, by stressing its distinctiveness. The lesson of Jewish history has been that this has enabled a people to survive both assimilation and extermination. But the lesson of the Church's history has been that it could only grow into a worldwide body by crossing boundaries and breaking down barriers.

This is all very interesting you might be thinking, but what's it got to do with a parish in Bristol in 2014, almost on the eve of getting a new Vicar? Well, a Dedication Festival is not just an occasion for looking back, thankful for the blessings received here, but for looking forward and asking what God wants of us in the future.

This tension between exclusive and inclusive, the closed and the open, is not restricted to the Old Testament and the Jews. It has applied throughout Christian history and in our own age and in every Christian community.

In an increasingly secularised Europe, with religious practice in decline, how should the Church respond?

- One response was expressed and symbolised by Pope Benedict: the

Church must become more self-conscious in its identity; more tightly disciplined, even at the price of being smaller. It has a pessimistic view of the world, especially the modern world; suspecting that nothing much good can come of it. There was a retreat from the Second Vatican Council with its spirit of openness to the world into an ecclesiastical yesterday. The outward and visible sign of this was a raiding of the baroque dressing up box and a pope dressed in ever more elaborate vestments.

- The alternate view is expressed and symbolised by Pope Francis. In his exhortation on evangelisation, **“The Joy of the Gospel,”** he speaks of the missionary transformation of the Church: a Church which reaches out to people where they are; rather than expecting them to come to it. **‘An evangelizing community gets involved by word and deed in people’s daily lives; it bridges distances, it is willing to abase itself as necessary, and it embraces human life, touching the suffering flesh of Christ in others. Evangelisers thus take on the “smell of the sheep” and the sheep are willing to hear their voice.’**

All this is given sacramental form in the simplification of liturgical attire, life in two rooms in a clerical boarding house rather than a palace, washing the feet of women as well as men, and even of a Muslim, on Maundy Thursday.

I wrote an article a few months ago in which I referred to the anxiety in some circles — including anglo-catholic ones — that the pope was too “low church”. I



thought a “low church” pope is actually good for us “high church” Anglicans. He reminds us that being catholic is not primarily about dressing up in church, but about proclaiming the whole faith to the whole world.

The Church of England has been brought face to face with the reality that large swathes of the population no longer sense that they belong to it.

Many people simply lack the language and the sign language we take for granted. We might know what we are talking about or what we mean when we do this or that, but we cannot assume that they will. Many have learned neither hymns nor prayers at school. What we take for granted can sometimes seem as irrelevant to most people as Morris Dancing or one of those historic re-enactment societies which dress up as cavaliers and roundheads at the weekend.

The Church can seem not just incomprehensible but quite as alien and as frightening as Mount Sinai. If you’re gay or divorced or unemployed, or in some places a woman, you may well get the impression that church is not for you. Even the bravest souls might tremble before entering. Some churches seem to specialise in condemning those of whom they don’t approve — usually those who will never have joined or will make themselves scarce pretty quickly. What they need to hear and encounter is the Jesus who speaks of mercy.

In the Temple, the chief priests complain to Jesus about his healing of the blind and the lame and the children singing the Messianic greeting, **“Hosanna to the Son of David”**. He responds, **“Yes, have you never read, “Out of the mouths of infants**

**and nursing babies you have prepared perfect praise...”** Some of our churches look and act like the local branch of the Society of Herod the Great: longing to re-run the Massacre of the Holy Innocents as soon as a child appears. Having got here in time to see the end of your Family Mass, I know that’s not the case here. At their best, churches in our tradition have been places where the poor and disadvantaged of this world, what the Victorians called the “undeserving poor” and the sociological chaplains of consumer capitalism call the “feral underclass,” have found a welcome; along with others who don’t measure up to the criteria of respectability.

And as if that were not enough, life is even more complicated for parishes like ours.

In an age when one form of evangelicalism or another seem to be in the ascendant in the Church of England, and many seem to have little regard for the things we believe are important, even vital, to the life of the Church: liturgy and sacraments, prayer and contemplation, art and music, church buildings as houses of prayer, or even be actively hostile to what they see as obstacles to evangelism, it is a tempting option to retreat into the bunkers of our sanctuaries.

Some of you are old enough to have read as boys P.C. Wren’s “Beau Geste” stories about the French Foreign Legion. In one, a detachment of legionnaires is sent to a remote Saharan outpost called Fort Zinderneuf. Besieged by Tuareg tribesmen, their commanding officer dead, a draconian sergeant major takes command. As their numbers are whittled away, he creates the impression that the fort is still fully manned by propping up the dead on the ramparts.

There are anglo-catholic churches like Fort Zinderneuf. One priestly wit described them as: “More statues and relics than people, and sometimes it’s difficult to distinguish between the relics and the people.” The priority is to maintain the status quo: to prop up bodies on the ramparts in case the archdeacon comes round to see if the parish is still alive. A friend of mine took charge of one such famous parish fallen on hard times. He found that even PCC members hoped for nothing more than that the church would survive long enough to bury them. They had no interest in sharing their faith with a new generation.

How are we to see the way forward? Is there only a choice between maintaining our identity behind the walls or abandoning it in order to attract a wider spectrum of people?

Now when you hear a question like that, you expect that the answer is going to be “No”. Otherwise I would not have bothered posing it.

We need, I think to look at a model of parish life which neither hides behind walls nor thinks that everything contained within those walls needs to be abandoned. The model I visualise is one in which there is a dense core of activity — worship, sacrament, prayer, preaching, study and service — all those things which build our Christian character as community and individuals. They need to be taken not less seriously but more for the very reason that we have porous boundaries which people can cross, open doors which they might come through. We are living in a frontier situation, moving out into the unknown. Remember, before the Israelites

had the Promised Land and the Temple in Jerusalem, they had the tabernacle which accompanied them on their desert journey as they were formed into a people for God. They were led on that pilgrimage by the pillar of cloud by day and fire by night.

Our catholic worship and practices should teach us to see God present not only in the sanctuary but in the world: to recognise Christ’s sacramental presence not just on the altar and in the tabernacle but in the brothers and sisters to whom he has bound himself for ever, even if they know him not. As we seek to engage in the task of mission, of sharing the good news of Jesus Christ, we will find that we need these things not less but more.

Scripture and sacrament speak to us of Christ’s involvement in the world. They are a resource, not just for us but for all Christians, even many from other traditions. Perhaps they have never encountered them, and are not so much hostile as unaware. But hostility and unawareness may well have sprung from our rather conspicuous failure either to be transformed by them or to share them with others.

We have heard of the Jesus who speaks of mercy, whose sprinkled blood speaks more graciously than the blood of Abel, but we who are his disciples cannot forget that he also speaks a word of challenge, of call — calling to follow him and to share in his ongoing work. We are given great gifts in the life of the Church, in the life of your church and mine, but we are not given them merely for our own benefit and comfort, even our own spiritual improvement, although we all need that. We are given them to share with others.

*AM*

*The Rt Revd and Rt Hon Richard Chartres KCVO DD FSA, Bishop of London, sent the following message to the Diocese of London following General Synod voting in favour of women bishops:*

Dear Friends,

### **General Synod vote on Women Bishops:**

We have already debated this subject widely within the Diocese with frankness, passion and, I am glad to say, a good deal of Christian charity. I welcome yesterday's vote of the General Synod to permit women to be bishops not least because it will liberate our energies to pursue our Gospel ministry and mission.

The Synod has agreed a Measure and a House of Bishops' Declaration that will allow us to move forward in mutual trust, where those of all opinions can flourish in one Church of England. We now need to ensure that the gifts of all the baptised, laity and clergy, are used well in the service of Jesus Christ, men and women together as full partners in the Gospel. We will particularly wish to discern and encourage those women priests whom God may be calling to episcopal office.

I and my fellow bishops have committed ourselves to the five principles\* enshrined in the House of Bishops' Declaration and we will continue to work together to ensure that every parish, including those who in conscience cannot receive the ordained ministry of women, can prosper and continue to express the life of the Gospel in our great World City. We go forward together in the mission of God, confident, compassionate and creative in the service of Jesus Christ. Please continue to pray and work with me for the good estate of all Christ's Church.

With thanks for our partnership in the Gospel



### **\*The five principles**

1. Now that legislation has been passed to enable women to become bishops the Church of England is fully and unequivocally committed to all orders of ministry being open equally to all, without reference to gender, and holds that those whom it has duly ordained and appointed to office are the true and lawful holders of the office which they occupy and thus deserve due respect and canonical obedience;
2. Anyone who ministers within the Church of England must be prepared to acknowledge that the Church of England has reached a clear decision on the matter;
3. Since it continues to share the historic episcopate with other Churches, including the Roman Catholic Church, the Orthodox Church and those provinces of the Anglican Communion which continue to ordain only men as priests or bishops, the Church of England acknowledges that its own clear decision on ministry and gender is set within a broader process of discernment within the Anglican Communion and the whole Church of God;

4. Since those within the Church of England who, on grounds of theological conviction, are unable to receive the ministry of women bishops or priests continue to be within the spectrum of teaching and tradition of the Anglican Communion, the Church of England remains committed to enabling them to flourish within its life and structures; and
5. Pastoral and sacramental provision for the minority within the Church of England will be made without specifying a limit of time and in a way that maintains the highest possible degree of communion and contributes to mutual flourishing across the whole Church of England.

**All Saints, Margaret Street W1**

**2014/15 Sunday Evening 7.15pm Organ Recitals  
Four-manual Harrison & Harrison (1910)**

**2014 Dates**

- 14 September — Charles Andrews (Associate Director of Music, All Saints)  
23 November — Timothy Wakerell (Assistant Organist, New College, Oxford)

**2015 Dates**

- 25 January — Charles Andrews  
8 March — Charles Andrews  
10 May — Roger Sayer (Organist and Director of Music, Temple Church)  
5 July — Nicholas Mannoukas (Dr John Birch Organ Scholar)  
13 September — Charles Andrews  
22 November — Timothy Byram-Wigfield (Director of Music, All Saints)

**NAUTICAL POETRY TEA  
Saturday 30 August at 4pm**

*All welcome. Please bring poetry or prose on a Nautical Theme.  
Please note different venue.*

This literary tea will be held at Paul Weston and John McWhinney's moorings in Wapping.

Cream tea (scones, cream and jam) will be served.

To accept and to find out the address of the moorings please speak with Paul or John after Mass or email them at paul@hcmoorings.org.

*A donation of £6 towards the Restoration Appeal would be appreciated.*

**Anglican Catholic Future  
NATIONAL FESTIVAL  
Saturday 13 September *in* Southwark Cathedral  
LIFE ABUNDANT —  
Celebrating Catholic Witness in the Church of England**

***Principal Speakers***

**The Most Revd Roger Herft**

Archbishop of Perth and Metropolitan

**The Revd Dr Alison Milbank**

Nottingham University and Priest Vicar at Southwell Minster

**The Very Revd Jane Hedges**

Dean of Norwich

*All welcome — for full details and Booking Form (cost of the day £10 including a variety of workshops to choose from) see: [www.anglicancatholicfuture.org](http://www.anglicancatholicfuture.org) or pick up a leaflet in Church*

***THE ASSUMPTION OF  
THE BLESSED VIRGIN MARY***

**FRIDAY 15 AUGUST**

**HIGH MASS at 6.30pm**

***Preacher:***

Father Michael Bowie

***Music:***

Missa 'Assumpta est Maria' — *Palestrina*

Ave maris stella — *Monteverdi*

Electa ut sol (Cinq Invocations à la Vierge, No 5) — *Dallier* (1849 – 1934)



*Albrecht Dürer*

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## 100 YEARS AGO

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*With the benefit of hindsight, the curious thing about the Parish Paper of August 1914 is the absence of any hint of impending war. This was probably because the deadline for the printers was earlier in July, when most people thought another Balkan squabble would be sorted out by the diplomats.*

*In the meantime, parish life went on. The Vicar wrote:*

*“We are at the height of our discomfort in the Sanctuary, and it has been impossible to use the High Altar on St James’s day, but it is hoped that the preparation of the walls for the decoration will be finished in a few weeks. The reign of the decorators is a quieter and less dusty one. Our workmen, it should be added, have acted with the greatest possible quietude and reverence.”*

*The boys of the choir were taken camping for three days at Hayling Island. Two of them wrote reports of their activities. The weather was good and there was much cricket, tennis, sailing and swimming; with outings in the Duke of Westminster’s car, including one to Portsmouth to see a battleship and a submarine. The Catechism class had a day at Bognor.*

*From further afield, there was a letter from Fr Carpenter Garnier whose grand tour had reached Korea after travelling across Russia on the Trans-Siberian railway. His interest in the missions would lead to him becoming Bishop of Colombo*

*in Ceylon, now Sri Lanka.*

*Then as now, All Saints was a parish which ministered to many people who had been drawn to London to find work and found themselves without the support of family and community. The Parish Paper contained a sermon by the Vicar on the work of Margaret House.*

“Margaret House is the base from which one of the oldest and at the same time one of the most vigorous branches of the work of All Saints is being done... the Confraternity of All Saints...”

“The Confraternity was founded by Mr Upton Richards and the Mother Foundress of the All Saints Community in 1865. It is an association of young women living in this part of London. It gives them a simple rule and unites them in prayer and mutual helpfulness. Other rather more leisured women are associates of this confraternity who are pledged to help it in all sorts of ways.

“You know what this part of London is, it is feverishly hard-working, and some of its elements are desperately wicked... As is always the case where there is desperate wickedness, there is also great goodness and perseverance among the people who live near here. That is obvious to anyone who frequents this Church for the early Masses on week-days, or indeed to anyone who looks in here at the dinner hour on almost any weekday and sees the people scattered about on their knees in silent prayer. And then between the desperate evildoers and the faithful there is the large multitude of young men and women who are still undecided — well-

disposed nice young people, from country places most of them — and who form the occupants of the great business hostels in this neighbourhood... it is a weary, airless and unattractive existence in many. There is nothing homelike about it, there is nothing for it to be out and about in the city after work hours, and there is always the bad set, there are always the baser elements running through the life as a whole.”

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 3 AUGUST SEVENTH SUNDAY AFTER TRINITY

#### HIGH MASS AT 11am

*Hymn:* 436 (v 4 Descant — Blake)  
*Introit:* *Omnes gentes*  
*Setting:* Mass for four voices — Byrd  
*Psalm:* 145  
*Readings:* Isaiah 55: 1 - 5  
 Romans 9: 1 - 5  
*Hymn:* 400 (T A&MR 401)  
*Gospel:* Matthew 14: 13 - 21  
*Preacher:* Prebendary Alan Moses  
*Creed:* Byrd  
*Anthem:* Holy is the true light  
 — Harris  
*Hymns:* 276 (ii), 300, 417  
*At the Commemoration of the Centenary of WW1:* For the Fallen — Guest  
*Voluntary:* Adagio in E — Bridge

### CHORAL EVENSONG & BENEDICTION at 6pm

*Psalm:* 80  
*Lessons:* 1 Kings 10: 1 - 13  
 Acts 13: 1 - 13  
*Office Hymn:* 150 (R)  
*Canticles:* Service in E minor  
 — Daniel Purcell  
*Anthem:* Christe qui lux es et dies (IV)  
 — White  
*Preacher:* Father Michael Bowie  
*Hymn:* 142  
*O Salutaris:* Tallis  
*Hymn:* 280 (omit \*)  
*Tantum ergo:* Victoria (No 2)  
*Voluntary:* Chant de la Creuse  
 (L'Organiste) — Franck

### ● SUNDAY 10 AUGUST EIGHTH SUNDAY AFTER TRINITY

#### HIGH MASS at 11.00am

*Hymn* 470  
*Introit:* *Suscepimus*  
*Setting:* Communion Service in E  
 — Darke  
*Psalm:* 85  
*Readings:* I Kings 19: 9 - 18  
 Romans 10: 5 - 15  
*Hymn:* 374  
*Gospel:* Matthew 14: 22 - 33  
*Preacher:* Prebendary Alan Moses  
*Creed:* Credo II  
*Anthem:* Glorious in heaven  
 — Whitlock  
*Hymns:* 294, 385, 338  
*Voluntary:* Overture to 'Ptolemy'  
 — Handel

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalm:* 86  
*Lessons:* I Kings 11: 41 - 12: 20  
Acts 14: 8 - 20  
*Office Hymn:* 150 (S)  
*Canticles:* The Short Service  
— Weelkes  
*Anthem:* Prevent us, O Lord — Byrd  
*Preacher:* Father Michael Bowie  
*Hymn:* 265  
*O Salutaris:* Anerio  
*Hymn:* 308  
*Tantum ergo:* Asola  
*Voluntary:* Tierce en taille  
— Du Mage

**FRIDAY 15 AUGUST  
THE ASSUMPTION  
OF THE BLESSED  
VIRGIN MARY**

**HIGH MASS at 6.30pm**

*Processional Hymn:* 188 (ii)  
*Introit:* *Signum magnum*  
*Setting:* Missa 'Assumpta est Maria'  
— Palestrina  
*Psalm:* 45: 10 - end  
*Readings:* Revelation 11: 19 - 12: 6, 10  
Galatians 4: 4 - 7  
*Hymn:* Sing of Mary, pure and  
lowly  
*Gospel:* Luke 1: 46 - 55  
*Preacher:* Father Michael Bowie  
*Creed:* Palestrina  
*Anthem:* Ave maris stella  
— Monteverdi  
*Hymns:* 182, 183, 186  
*At the Statue of Our Lady:*  
Salve Regina — plainsong

*Voluntary:* Electa ut sol  
(Cinq Invocations à la Vierge,  
No 5) — Dallier

● **SUNDAY 17 AUGUST  
NINTH SUNDAY  
AFTER TRINITY**

**HIGH MASS at 11am**

*Hymn:* 461  
*Introit:* *Ecce Deus*  
*Setting:* Missa Brevis — Gabrieli  
*Psalm:* 67  
*Readings:* Isaiah 56: 1, 6 - 8  
Romans 11: 1 - 2a, 29 - 32  
*Hymn:* 388 (ii)  
*Gospel:* Matthew 15  
*Preacher:* Father Michael Bowie  
*Creed:* Credo III  
*Anthem:* O sacrum convivium  
— Marenzio  
*Hymns:* 360, 397, 486  
*Voluntary:* Prelude and Fugue in C  
— Böhm

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalm:* 90  
*Lessons:* 2 Kings 4: 1 - 37  
Acts 16: 1 - 15  
*Office Hymn:* 150 (R)  
*Canticles:* Service in E flat (No 2)  
— Wood  
*Anthem:* Verleih uns Frieden  
— Mendelssohn  
*Preacher:* Father Neil Bunker  
*Hymn:* 477  
*O Salutaris:* Palestrina  
*Hymn:* 8  
*Tantum ergo:* Palestrina  
*Voluntary:* Fantasy-Prelude — Harris



● **SUNDAY 24 AUGUST**  
**ST BARTHOLOMEW**  
**THE APOSTLE**

**HIGH MASS at 11am**

*Hymn:* 333 (v 5 Descant — Caplin)  
*Introit:* Mihi autem  
*Setting:* Mass of St Ignatius  
— Laloux  
*Psalm:* 145  
*Readings:* Isaiah 43: 8 - 13  
Acts 5: 12 - 16  
*Hymn:* 179  
*Gospel:* Luke 22: 24 - 30  
*Preacher:* Father Michael Bowie  
*Creed:* Merbecke  
*Anthem:* Ave verum corpus — Fauré  
*Hymns:* 306, 341, 476  
*Voluntary:* Grand Chœur — Dubois

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalms:* 91, 116  
*Lessons:* Ecclesiasticus 39: 1 - 10  
Matthew 10: 1 - 22  
*Office Hymn:* 213  
*Canticles:* Service in E  
— Timothy Byram-Wigfield  
*Anthem:* O beatum virum  
— Carissimi  
*Preacher:* Father Gerald Beauchamp  
*Hymn:* 216 (v 5 Descant — Caplin)  
*O Salutaris:* Gounod  
*Hymn:* 272  
*Tantum ergo:* Fauré  
*Voluntary:* Dolce (Symphonie No 4)  
— Widor

● **SUNDAY 31 AUGUST**  
**ELEVENTH SUNDAY**  
**AFTER TRINITY**

**HIGH MASS at 11am**

*Hymn:* 437  
*Introit:* *Deus in loco sancto*  
*Setting:* Mass in G — Schubert  
*Psalm:* 26: 1 - 8  
*Readings:* Jeremiah 15: 15 - 21  
Romans 12: 9 - end  
*Hymn:* 367 (ii)  
*Gospel:* Matthew 16: 21 - end  
*Preacher:* Father Michael Bowie  
*Creed:* Schubert  
*Anthem:* Ave Maria — Stravinsky  
*Hymns:* 84, 404, 76  
*Voluntary:* Final (Symphonie No 1)  
— Vienne

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalm:* 105: 1 - 15  
*Lessons:* 2 Kings 6: 24 - 25; 7: 3 - end  
Acts 18: 1 - 16  
*Office Hymn:* 150 (S)  
*Canticles:* Magnificat — Buxtehude;  
Nunc dimittis — Giorgi  
*Anthem:* A Prayer of King Henry VI  
— Gabriel Jackson  
*Preacher:* Father Neil Bunker  
*Hymn:* 417  
*O Salutaris:* Bortnianski, arr Caplin  
*Hymn:* 384 (v 4 Descant — Caplin)  
*Tantum ergo:* Harwood, arr Caplin  
*Voluntary:* Vater unser in Himmelreich,  
BuxWV 219 — Buxtehude

## 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 Juliet Windham has recently retired, with our gratitude for all she has done. Until a successor is confirmed, please contact the Parish Office in relation to Friends' matters.

## 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 and she can be contacted through the Parish Office.

## KEEPING IN TOUCH

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

### **The All Saints Website**

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

### **The Weekly Parish E-mail**

This gives weekly news of events, people to pray for, and a short letter from the Vicar. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

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

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### **Vicar:**

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: [alanmoses111@gmail.com](mailto:alanmoses111@gmail.com).

### **Assistant Priest:**

The Revd Dr Michael Bowie

020 3632 4309

Email: [mnrbowie@hotmail.com](mailto:mnrbowie@hotmail.com).

### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp

020 7258 0724

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](mailto:astsmgtst@aol.com)

## **Parish Officials**

### **Churchwardens:**

Mr John Forde 020 7592 9855

Mr Chris Self 020 7723 2938

### **PCC Secretary:**

Jaron Lewis

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

Phone messages to the Parish Office

### **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

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## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and  
BENEDICTION at 6pm.

### **Monday to Friday:**

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

**(Except bank holidays — 1.10pm Mass only)**

### **Saturdays:**

Morning Prayer at 7.30am

Low Mass at 8am and 6.30pm\*

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

## CALENDAR AND INTENTIONS FOR AUGUST 2014

1		Those in need
2		Those on holiday
3	<b>TRINITY 7</b>	<b>Our Parish and People</b>
4	<i>Jean-Baptiste Vianney, Cure d'Ars</i>	Parish clergy
5	Oswald, king & martyr, 642	The armed forces
6	<b>TRANSFIGURATION OF OUR LORD</b>	Thanksgiving for Christ's glory
7	<i>John Mason Neale, priest, hymn writer, 1866</i>	Hymn writers
8	Dominic, priest, founder of the Order of Preachers, 1221	Those in need
9	Mary Sumner, founder of the Mothers' Union, 1921	The Mothers' Union
10	<b>TRINITY 8</b>	<b>Our Parish and People</b>
11	Clare of Assisi, founder of the Poor Clares, 1253	Religious communities
12		Voluntary organisations
13	Jeremy Taylor, bishop, teacher of the faith, 1667	Friends of All Saints
14	<i>Maximilian Kolbe, friar, martyr, 1941</i>	Unity
15	<b>THE ASSUMPTION OF THE BLESSED VIRGIN MARY</b>	Thanksgiving for Our Lady.
16		Walsingham
17	<b>TRINITY 9</b>	<b>Our Parish and People</b>
18		Mission agencies
19		The departed (Requiem 6.30pm)
20	Bernard, abbot, teacher of the faith, 1153	Church leaders
21		Unity
22		Those in need
23		Hospices
24	<b>ST BARTHOLOMEW THE APOSTLE</b>	<b>Our Parish and People</b>
25		Local businesses
26		Peace
27	Monica, mother of Augustine of Hippo, 387	Parents
28	Augustine, bishop, teacher of the faith, 430	Unity
29	Beheading of St John the Baptist	Persecuted Christians
30	John Bunyan, spiritual writer, 1688	Pilgrims
31	<b>TRINITY 11</b>	<b>Our Parish and People</b>

