



All Saints Parish Paper

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VICAR'S LETTER

From its beginnings, All Saints has been concerned with the careful, regular and reverent celebration of the liturgy of the Church of England. What was true in the middle of the 19th century remains true now.

The Greek word “*leitourgos*” from which we get our word “liturgy” is often translated as the “work of the people”. This expresses the truth that liturgy is something done by the whole people of God, as their Common Prayer or Worship, rather than by the clergy on their behalf.

However, I was reminded recently that this understanding is not strictly accurate. In its original Greek sense, a “liturgy” was a work performed by an individual or group for the benefit of the people. It could mean the provision of a building for public use.

This set me thinking about how our worship, and the whole life of our parish might be seen as a liturgical offering, a work done for or on behalf of the community in which we are set. This is seen in particular focus in our worship, but extends far beyond it, to include what the Prayer Book calls “**all those good works which thou hast prepared for us to walk in**”. These find their source and inspiration in our worship. They should also feed into that worship so that it is more than a performance, however



Fr Michael Bowie celebrating his Silver Jubilee of Ordination with a Jazz Concert with Digby Fairweather's Half Dozen, All Saints, 30 June 2017.

(Photo: Andrew Prior)

beautifully choreographed and sung, or a spiritual experience we consume for our own benefit.

At the heart of it is the priestly offering of praise and worship to God, not just on behalf of the Church, and of our parish in particular, but of the whole of creation. Here at All Saints this means the daily celebration of Morning and Evening Prayer and the Holy Eucharist. In this offering, what St Benedict called the *Opus Dei*, the “work of God”. Note the word “work”. This is not a leisure activity or hobby. It is serious business.

The life of the Church of England includes many cases of dedicated priests offering this prayer faithfully, day-in-day-out, often alone, on behalf of their parishes. They take seriously that part of their calling which Archbishop Michael Ramsey called **“being with God with people on their hearts”**. The clergy have a particular responsibility for this but it is not an exclusive one. That work of prayer ought to be the responsibility of the whole community; not one delegated to a few “professionals”.

As Archbishop Ramsey suggests, central to that offering on behalf of all is intercession: our prayers for the Church and the world, our country and our city, our families and communities, those in need and sickness, trouble and sorrow, the dead, the dying and the bereaved; the categories you will hear prayed for at Mass after Mass. The Eucharist is offered for particular intentions each day. These are to be found on the back page of the Parish Paper. At Morning Prayer each day, we pray street by street on a monthly cycle for the districts of our three parishes: All Saints, the Annunciation and St Cyprians; all who live, work or visit in them. We also pray for the members of the Friends of All Saints on a monthly cycle; and remember them en bloc one day of the month when a candle burns for them. At Evening Prayer, we use the Anglican Communion’s cycle of prayer which takes us around the dioceses of the Communion. As a parish in which one of the Church’s religious communities began its life, we also use the cycle of prayer for religious communities. On Thursdays we pray for the unity of Christians, again symbolized by the burning of a candle, as is our prayer for persecuted Christians on Fridays; a day on which we pray for “those

in need,” and the petitions left on the board in church or sent to us by email, are offered.

Sometimes the subjects of our prayers are great matters known to and shared by many, like the Grenfell Tower disaster or war in Iraq and Syria. Often our prayers are for individuals, families or groups unknown to most of the world. They will never be on the 10 o’clock news. Whichever is the case, this is a work I know many of you join in, even when you cannot be at church, by using the intercession lists provided in the weekly notice sheet and the Parish email letter. The requests we continue to receive by one means or another, show how greatly this ministry is valued.

How can we see other things that we do here at All Saints as works done for the common good? Our annual budget, which is funded by the giving of present worshippers, symbolized by the collection taken at the offertory at Mass, and the generosity of past ones, gives an idea of our priorities at present.

First of all, there is our contribution to the Common Fund of the diocese. The greater part of this goes to pay for the support of our own clergy. It also helps to support priests in parishes which cannot afford to pay their full costs but are doing vital work. So, in our deanery, a number of parishes pay more than their clergy costs to support St Paul’s, Rossmore Road, with its housing estate parish in North Marylebone.

The recently-retired Bishop Richard used to remind parishes that a new incumbent was appointed to be a parish priest, not the chaplain to a congregation. Part of our “liturgy” is the support of priests who are available not just to meet our own spiritual needs, although in their pastoral, sacramental and teaching ministry

they seek to do that, but to everyone in the parish. The ministry of All Saints extends to all those who come here, whatever the reason. People come to make their confession, to seek spiritual guidance in a crisis or as part of their ongoing discipline in the Christian life. Many of them look to All Saints as their “other parish”. Through modern social media, we are able to extend that support to many people across the world. In today’s church-speak we might say that we are a “resource church”.

Another major budget item is the restoration and upkeep of our church-building: no mean thing when that building is not just grade 1 listed but one of the most significant of its era. We are always happy to welcome visiting groups like recent ones from the Victorian Society in America and the Courtauld Summer School who come to see the building. We speak to them about All Saints as not just a building but as a working church. Part of that “work” done for others is to have that building open every day as a place of prayer and peace, of sanctuary and shelter. Keeping the church open reminds us that our church building is not our private possession. We hold it in trust for others and God has given us the privilege not just of enjoying its blessings but also taking responsibility for its care and life.

Returning to the budget, we see that a third major element is music. This has been so since the beginnings of the parish with its choir school, part of the revival of church music in the 19th century in which the Oxford Movement was a major force. The choir school may have gone, but our commitment to excellence in church music remains. That, too, is not simply for our own enjoyment, but is a gift to the wider Church. As with our buildings, this is an area where

the generosity of past worshippers enables us to do much more than would be possible from our present levels of “live” giving. For example, without the support of the Choir and Music Trust, we would not be able to maintain Choral Evensong and Benediction Sunday by Sunday. Our kind of church music may not be fashionable on what is often seen as the “leading edge” of the Church, but we believe that it is something of enduring value. We seek not simply to preserve it like a relic but to develop it as a living tradition.

When All Saints began, it provided many of the educational and welfare services in what was a poor and densely populated parish. Our parish has changed out of all recognition since those days, although we are still in the business of providing some services for those in need. We now have a small resident population and a large working one drawn from a wide area. We still have a responsibility to serve the common good of all the people of this parish.

To give one example: In the last month, I have spent several hours at meetings of a licensing sub-committee of Westminster City Council. I was there to oppose an application for a 24 hour liquor license by a new business venture opening soon on the corner of Wells Street and Mortimer Street. We already have two night clubs in the parish and another close by. These often disgorge noisy, inebriated and sometimes quarrelsome customers into our streets in the early hours of the morning. Our parish may not have a very large residential population but people do live here, and we have a responsibility as their parish church for their well-being. Our opposition, in alliance with the Fitzrovia Association, was successful in limiting the license to

the “core hours” generally permitted to restaurants in the area.

There is another responsibility, another liturgy, another public work, which we owe to those who live and work around us: to proclaim the Gospel of Jesus Christ. Yes, I know, we do that through our worship, but lets be honest, we are not very confident when it comes to communicating our faith to others.

Let me return to the term “resource church”. The Church of England now uses this term to describe large, usually charismatic-evangelical churches which engage in church-planting; often sending groups of people to do this and training clergy to lead them. It would be difficult to imagine us being able to do that kind of thing at present. However, here at All Saints, we have been able to act as a “resource church” in providing support for both the Annunciation and St Cyprian’s (both late 19th or early 20th century church plants, the latter founded by a former curate from All Saints). The Annunciation is now facing the problems of growth rather than decline and St Cyprian’s has been stabilized and work is under way to help it grow.

In fact, All Saints does act as a “resource church” for a good many people, but this seems to me to be an area in which we could be more purposeful and outgoing in what we do now and might be able to do in the future.

My theme has been the work of a parish church but many of you will be reading this while you are on holiday. If you are, may you have a blessed time and come back rested and refreshed for our common task.

*Yours in Christ,
Alan Moses*

“DRESS DOWN SUNDAY”

There have been reports in the press of the General Synod’s decision to authorize clergy to dispense with the wearing of vestments for mission reasons. This can only be done with the PCC’s consent — something I have no intention of asking for from our PCC.

When this motion was first debated, I had a speech prepared but the debate was adjourned before I could deliver it. When it was resumed the following year, I was away, and so my speech went unheard.

The argument I was going to make was that most people knew perfectly well that some clergy had been doing this for years and because no one had done anything to stop them, it was now too late. I accept that there are circumstances when the wearing of robes may not be appropriate. In an earlier stage of my ministry, I would celebrate house Masses with a stole as my only vestment: a chasuble looks rather over the top in someone’s sitting room. However, the reality is that in some parishes, robes are hardly if ever worn.

This is part of a wider trend, an ideological mindset, which regards not just robes but official forms of liturgy, the calendar and lectionary, sacraments, traditional music including organs and hymns as well as Mozart Masses and Gregorian Chant, even ordinary clerical dress, as obstacles to mission. All this is happening at a time when, as we heard at the most recent Diocesan Synod, the Church is seeking to reach out to those who work in the arts and the world of fashion. Years ago, one bishop, now retired, described the advocates of this trend as “philistines”. Vestments are things of beauty which reflect something of the beauty of God and of heaven. They speak

of human creativity which has its source in the creativity of God.

The end result of this “dressing down” may be a “dumbing down”; one which deprives people of the riches of a cultural and theological heritage. Nor is this just cultural snobbery; a preference for high art over the popular. There are good theological reasons. The use of material things in worship links us to God’s creation of which we are part and to the incarnation by which that creation is transformed and glorified. Anyone who doubts that this is a serious matter should consider the almost total capitulation of American evangelicalism to the denial of climate change and any concern for the future of the environment. The fact that they have been worn for centuries helps counter the historical amnesia of much modern evangelicalism.

Clerical dress, whether in church or the street, is not about “dressing-up” but “dressing-down”. In church it reminds us all that the clergy are not there because of their own talents and skills, but because they have been called and ordained by God and his Church to lead the people in worship. It counters those personality cults which are not unknown in churches where the cleric dresses as if he is just like everyone else, but everyone knows he is not. In everyday use, it serves to make the Church visible. On my way home from the Diocesan Synod, a young Asian man asked me what my clerical collar meant.

If I had been able to deliver that speech, I knew I would be typecast as representing the Church’s “never-knowingly-under-dressed” tendency. Those who know me will be aware that, while I wear clerical dress when I am on duty and vestments when I am officiating at services, I have little patience with those who obsess about the trivia of clerical and

liturgical dress. Camp discussions about birettas (those clerical hats with a pom pom on the top) or lace albs and cottas leave me cold. This is not just a matter of taste. This kind of thing does not contribute to the spread of the Gospel or the spiritual growth of anyone. Most people find it off-putting. We would be better occupying our time with saying our prayers.

If we are to resist, and even turn, the tide represented by the “Dress-Down Sunday” movement, we need to concentrate on those things which are our “core business”: the liturgical, sacramental and devotional life; the preaching of the Gospel and the teaching of the faith; the living out of that faith both in the life of our community and in the settings of our daily lives. As I said in a recent sermon: If we do not use these practices, we will lose them, and we will have no one to blame but ourselves.

AM

PEOPLE

Fr Michael Bowie’s Silver Jubilee was celebrated with splendour and style over the first weekend in July. The festivities began, reflecting Fr Michael’s musical taste, with a jazz concert in church on the Friday evening by his friends, *Digby Fairweather’s Half Dozen*. High Mass on Sunday was in a different musical genre with Vierne and Verdi. The sermon (see page 8) was preached by **Canon Robin Ward**, the Principal of St Stephen’s House, where Fr Michael trained. Fr Robin and his wife Ruth were married at All Saints, twenty years ago.

On the same Sunday, **Fr Michael Fuller** was being licensed by the Archdeacon of London at St Cyprian’s and Fr Gerald Beauchamp had to be there. His arrangements for the Annunciation collapsed at short notice, so Fr Alan had

to go there. Fortunately, Mass there is at 10.30am, so he was able to jump on a bus afterwards and be back in the courtyard with glass of champagne in hand as the congregation emerged from church to toast Fr Michael on his anniversary.

The musical theme reverted when Fr Michael had the evening off to go hear Woody Allen and his New Orleans Jazz Band at the Royal Albert Hall.

We are grateful to Fr Michael for his generosity in including us in his celebrations and wish him all blessings in his future ministry.

NEW DR JOHN BIRCH ORGAN SCHOLAR

We are delighted to introduce **Marko Sever** as the Dr John Birch Organ Scholar for the academic year 2017 – 18. Marko hails from Sydney, Australia, and holds a Scholarship Award at the Royal Academy of Music, studying for a Master's degree. He comes to us having been Organ Scholar at the Brompton Oratory, and we shall look forward to welcoming him in September. **Laurence Long**, who has been our Organ Scholar for the last two years, is moving to be Organ Scholar at All Saints', Fulham. Laurence's last Sunday will be 20 August, when we will have an opportunity to show our appreciation for his excellent contribution to our music and worship.

AUTUMN ORGAN RECITALS

Marko's appointment completes the All Saints' musical team — now that **Jeremiah Stephenson**, **Assistant Director of Music**, has fully joined us following the completion of his studies in Toulouse. Jeremiah will give the first of the Autumn Organ Recitals on Sunday 24 September — see his programme on page 17. There will

be two more recitals before Christmas — with a new date confirmed just preceding the All Saints' Festival week (recitalist to be confirmed) on Sunday 29 October and **Richard Moore (Assistant Organist Winchester Cathedral)** playing on Sunday 26 November. Richard's programme significantly includes a first performance of a piece by Solfa Carlile based on a Norse legend:

Edwlym ('Surging Fire') — Solfa Carlile
Berceuse (24 Pieces en style libre)

— Louis Vierne

Prélude — *Nadia Boulanger*

Stèle pour un enfant défunt (Op 58, No 3)

— Louis Vierne

Phantasie über den Choral Wachet auf, ruft uns die Stimme (Op 52, No 2) — Max Reger.

ORDINATIONS

As well as a summer of celebrating anniversaries, this has been the season of ordinations.

SARAH LENTON has been associated with All Saints for many years. Her principal parish is St Michael's, Bedford Park, but she has worshipped here on weekday feasts. Sarah was ordained priest at St Luke's, Chelsea, on Sunday 25 June and celebrated her first Mass at St Peter's, Acton Green, (now looked after by St Michael's) on the Feast of St Peter and St Paul. All Saints was well represented — by the Vicar and Theresa, Cedric Stephens who was the sub-deacon. The local choirs were reinforced by singers from All Saints: Mhairi Ellis, Matthew Howard, Ian Lyon and Jennifer Snapes.

JONNY DYER's association with us does not go back so far. He has been serving as lay Minister for Students at All Souls, Langham Place. As part of his preparation for ordination, he spent some time with us,

“to see how the other half worship” and have conversations with Fr Alan. Jonny was ordained deacon at St Paul’s on 1 July and has already attended his first meeting of the Deanery Chapter.

DEANERY SYNOD

The Deanery Synod met for its summer party at St Cyprian’s. Father Gerald Beauchamp spoke about the church’s history and Fr Michael Fuller about its present life. Our thanks were expressed to **Penny Greenwood-Penny** of St John’s Wood Church who has retired as Lay Chair of the Deanery Synod. Penny’s idea of retirement is relative, as she has been appointed a churchwarden at St John’s Wood. Penny is being replaced as Lay Chair by **Mary Curry** of All Souls, Langham Place.

T.S. ELIOT DAY AT ST CYPRIAN’S, 1 July 2017

On the strength of Eliot’s years of residence in the parish, Fr Gerald Beauchamp assembled a stellar pair of speakers, **Bishop Rowan Williams** and **Bishop Richard Harries**, for a study morning on the poet. A selection from his work was read by girls from the Francis Holland School. All Saints was well-represented in the appreciative audience. Talks and discussion were followed by an excellent Lebanese lunch, and, after a break, by Evensong and Benediction sung by the St Cyprian’s Singers.

WORKS IN PROGRESS at ALL SAINTS

While we are not undertaking any major restoration work at the moment, there are a number of works in progress or beginning

soon in the church and our other buildings.

- 1. Fire Alarm System** — A fully addressable integrated system which covers the church, the Vicarage, No 6 and No 8 Margaret Street is being installed. This will provide much better protection and make identifying the location of a fire much easier. There will be a single central control panel on the ground floor, rather than the two panels on separate floors we have at the moment. Residents responding to the alarm in the middle of the night will no longer have to run up and down so many stairs so often in their dressing gowns.
- 2. Heating System** — In September this year work will begin on the replacement of our three elderly, inefficient, uneconomical and noisy boilers which heat the church. Two new condenser boilers will be installed. In the church itself, the convector heaters, also noisy, will be replaced by water-filled radiators. Thermostatic controls will help us keep the church at a constant temperature while using less gas. We should not, however, expect to be sitting in the kind of temperatures some have in our living rooms. Organs are sensitive instruments which do not like too much heat or extreme fluctuations in temperature or humidity!
- 3. Altar rails and kneelers** — The thin carpet runners we have had at the high altar rail will be replaced shortly by more substantial ones in the same colour as the cushions in the sanctuary and choir stalls. The altar rails, which were shortened many years ago, are to be restored to their original length. We are sure that these modifications will make kneeling easier. However, if your knees

really are beyond kneeling, it is far better to receive standing than to struggle to kneel down and get up again.

4. The Lady Altar — The altar is being restored in memory of **Bishop Ambrose Weekes**. The reredos above the altar has already been conservation cleaned. The wooden extension of the stone altar has been removed. We are now awaiting the arrival of the restored Comper dossal (the hanging above the altar) and new frontal. This work has been delayed because the lady who began it developed shingles. The work though is under way and we hope to have everything complete by the end of the summer. The work will be dedicated at High Mass on the church's Feast of Dedication (Sunday 1 October).

An alarm is being fitted to protect the altar.

5. Vestments and Hangings — Given the number of Masses we celebrate each week, our weekday vestments are heavily used and some of them have reached the end of their useful life. We are grateful to two parishioners who have recently donated two new chasubles, one in gold and the other green, for weekday use.

A new veil for the tabernacle which houses the Blessed Sacrament above the high altar has been made by Helen Nicholls, a parishioner in Fr Michael's former parish of Berkhamsted. She also made the new Passiontide veils which were introduced this year.

**SERMON PREACHED BY REVD CANON DR ROBIN WARD
AT ALL SAINTS FOR THE SILVER JUBILEE OF THE
ORDINATION TO THE PRIESTHOOD
OF FATHER MICHAEL BOWIE, 2 JULY 2017.**

Although he was a Son, he learned obedience through what he suffered; and being made perfect, he became the source of salvation to all who obey him, being designated by God a high priest after the order of Melchizedek. Hebrews 5: 10

The great Father and Doctor of the Church, S Gregory Nazianzus, wrote to a friend on the occasion of his ordination to the priesthood thus: *Do not cease, pious man, to pray and intercede for me, when you draw down the Word through the word, when you sacrifice the body and blood of the Lord with unbloody cut through the sharpness of your word.* Oddly enough, this text did not find its way into the Common Worship Ordinal, even though it has such an impeccably orthodox provenance. Neither will you find it in pride of place in the terms and conditions

of service under Common Tenure, in the Clergy Wellbeing Covenant, or — so I am told by others — in the learning outcomes for those in the Talent Pool. But the great S Gregory thought that it said what needed to be said about the priesthood and its duties, and so it is well worth our attention. For Christian priesthood, the priesthood whose conferral on Fr Michael twenty five years ago we celebrate today, is the priesthood of Jesus Christ himself, and as such has two characteristics that are fundamental: it is indelible, as His is; and it pertains to the offering of sacrifice to God.

What does it mean to receive the grace and character of ordination to the priesthood? S Gregory of Nyssa speaks to us thus: *The same power of the word, again, also makes the priest venerable and honourable,*

separated, by the new blessing bestowed upon him, from his community with the mass of men. While but yesterday he was one of the mass, one of the people, he is suddenly rendered... an instructor in hidden mysteries; and this he does without being at all changed in body or in form; but, while continuing to be in all appearance the man he was before, being, as by some unseen power and grace, transformed in respect of his unseen soul to the higher condition.

This is the perennial teaching of the Catholic Church about what it means to be ordained to the order of priest, to receive a character that is indelible, spiritual and impressed upon the soul. The great Anglican theologian Richard Hooker carries this teaching into our own patrimony when he says *They which once have received this power may not think to put it off and on like a cloak as the weather serveth... once consecrated unto God they are made his peculiar inheritance for ever.*

For what purpose is this gift given, and this momentous change brought about? Ministry in the Church of God is not a nebulous thing, a collection of different aptitudes and talents blessed for the work of ministry in a haphazard way. Ministry in the Church of God is conformed to the One who arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. This indestructible life has what Hooker calls a *force and efficacy through all the generations of men*, and it is this force and efficacy that is perpetuated for all time in the life of the Church in a particular and special way by ordination, so that by prayer and laying on of hands in succession to the apostles, priests of Jesus Christ might be set apart to minister as He does, and to offer the

holy mysteries which by His appointment are irrevocable pledges of his love to humankind.

In what does this ministry consist, this ministry of the priests of Jesus Christ? Just as the ministry of the deacon finds its source and summit in the service of the altar, so the ministry of the priest finds conformity to Christ in offering the sacrifice of the new Covenant on behalf of the whole Church, living and departed. Bishop Jeremy Taylor from our own patrimony expresses this concisely: *As Christ is pleased to represent to his Father that great sacrifice as a means of atonement and expiation for all mankind, and with special purposes and intendment for all the elect, all that serve him in holiness: so he hath appointed that the same ministry should be done upon earth too, in our manner; and according to our proportion; and therefore hath constituted and separated an order of men, who, by showing forth the Lord's death by sacramental representation, may pray unto God after the same manner that our Lord and High-priest does, that is, offer to God and represent, in this solemn prayer and sacrament, Christ as already offered.*

Jesus Christ our high priest, *holy, blameless, unstained, separated from sinners, exalted above the heavens*, is the perfect adorer of the Father in his human flesh, the only one who as priest and victim has shed his blood efficaciously for the sins of the world. So that this sacrifice might never pass from the sight of humankind until the end of the age, He now calls a new order of priesthood to do on earth what he has accomplished in heaven, in the sacrament of His Body and Blood. The priest of Jesus Christ offers no sacrifice of his own, rather *we have confidence to enter the sanctuary by the blood of Jesus, by the new and living*

way which he opened for us through the curtain, that is his flesh.

Father Michael, this is the priesthood that you have received, and which you have lived for the last twenty five years, a sacerdotal Jubilee that marks the freeing of the captive from the bond of sin. How will you live so close to such great mysteries? How will you go to the altar day by day and know that with your word you will draw down the Word of God, and having done so sacrifice His Body and Blood in this Sacrament with the unbloody cut and sharpness of your own

word? Will custody of the Ark of God be to you a curse as it was to Uzzah, or a blessing as it was to Obed-Edom? Here the priest of Jesus Christ has a powerful helper, one to whom he must stay close. Just as Jesus our High Priest offers perfect adoration to the Father, so Mary the Mother of God is the perfect contemplator of the mysteries of her Son, she whom the Gospel tells us *kept all these things in her heart*. The heart of Mary is the mirror of priesthood, in which you will find all the force and efficacy of his divine life for the salvation of souls. And so on this day of Jubilee, we turn to her and say:

*O Mary, Virgin and Mother of priests,
I will place myself close to thee, today and all the days of my life,
there, in the very place where stood Saint John, the disciple whom Jesus loved,
the preferred Priest of His love;
I will remain there, with thee, facing the cross, and I will gaze upon Him,
this Jesus Crucified, the only science that a priest need know, love, and preach.
“To know only Jesus and Him crucified.”*

*O Mary, teach this priest of Jesus this folly of the Cross,
true Wisdom in the sight of God
and the solemn manifestation of His power:
Teach me how one passes into Jesus Crucified;
how, following the example of the Apostle,
one comes to bear in oneself the wounds of the Lord Jesus.
“I, for my part, bear in my body the wounds of the Lord Jesus.”*

*Thou dost answer me, O Mother,
saying that I will learn this at the holy altar,
the mountain of myrrh and the hill of incense
that, each morning, I will ascend with thee
to enter into the wounds of Jesus Crucified.*

ALL SAINTS' VISITOR BOOK

A selection of comments from the last two months:

Such a beautiful Church; I have always wanted to see it; Total peace of God is here; Butterfield masterpiece!; Prayers for the victims of the Grenfell Tower disaster and for all those who have lost family and

friends in recent UK tragedies; a fascinating Church. Well worth a visit; Thank you for the kindness you show to the homeless. I work across the road and you treat the homeless with love and dignity. Thanks for keeping the Church opened during the day for us all; A treasure — unexpected, beautiful; Amazing! Fabulous organ too; A moment of peace and music. This is so rare. Thank

you; I saw the spire from two blocks away, and I am so glad I came and investigated; I am a frequent visitor — I always come to this wonderful church; Thank you for a calm oasis to think and pray; Thank you for your kindness and charity to the homeless. They deserve to be loved as much as anyone else.

FITZROVIA CHAPEL — Just up the road from All Saints, the Fitzrovia Chapel is a magnificent Grade II* listed building that was originally housed within The Middlesex Hospital. The hospital no longer exists, but the chapel was beautifully preserved and restored. It now sits in the centre of the new development of Fitzroy Place. The Middlesex Hospital was first opened in 1745, although the chapel was designed in 1891 by celebrated Victorian architect John Loughborough Pearson and completed posthumously in 1929 by his son Frank. It was built as a memorial to Major Ross MP, former Chairman of the Board of Governors of The Middlesex Hospital, and was funded by two renowned surgeons from the hospital, Lord Webb Johnson and Sir John Bland Sutton.

Awarded the prestigious Royal Institute of British Architects gold medal in 1880, J.L. Pearson worked on some of Britain's finest ecclesiastical buildings, including Truro Cathedral, Bristol Cathedral and St Margaret's, Westminster. Today the chapel has a new setting, within a modern square named after the architect (Pearson Square).

The chapel is open to the public every Wednesday. Between 11am and 4pm, visitors are welcome to learn more of the chapel's history, appreciate its breathtaking architecture or to 'just be' in the calm and serene surroundings. There is no charge and visitors do not need to book. The chapel's original purpose was to provide a place

for reflection and quiet contemplation for the staff and patients of The Middlesex Hospital. Pearson Square, where the chapel is situated, is a pedestrianised area not accessible to vehicles. It can be entered on foot from the north side on Riding House Street, the east side on Cleveland Street and the south side on Mortimer Street. The Chapel website suggests that visitors '*Enjoy the peace in quiet contemplation*'.

ANGLICAN CATHOLIC FUTURE NATIONAL FESTIVAL 2017

**Saturday 30 September
at St James's, Sussex Gardens**

CATHOLIC EVANGELISM

Parishes like ours often feel clueless and inferior when it comes to evangelization. Here is an opportunity for us to learn and grow in confidence.

What does it mean to evangelize from a Catholic perspective within Anglicanism?

Our keynote speaker, Bishop Philip North, the Bishop of Burnley, has a track record as an evangelist and he will help us answer this question at our annual festival, on Saturday 30 September 2017. Bishop Philip has often spoken of 'Sacramental Evangelism' — where the Church, through the power of the Spirit, can lead everyone to salvation in the Lord Jesus through the Sacrament of the Altar. Bishop Philip speaks from a deep Catholic spirituality and theology and is uncompromising in ministry to the poor as well as promoting the sacramental ministry which the Church is called to offer to the world.

The preacher at the Festival Mass will be the Roman Catholic spiritual teacher,

retreat-leader and author, **Dr Gemma Simmonds CJ**. After lunch, there will be a variety of workshops and discussions to cover a range of topics in a more in-depth environment, including: Evangelism in the University; Evangelism in estate parishes; Evangelism in rural areas; Evangelism in the inner city; Evangelism with Schools and children and Suburban Evangelism.

This year we will have the benefit of the spacious seminar rooms of the Lancaster

Hall Hotel which will also be the venue for a catered lunch, which is optional (lunch will cost £11.50 and will be bookable on a first come, first served basis). The keynote plenary, the Mass as well as the final Evensong and Benediction, will be in the beautiful liturgical space of St James's, Sussex Gardens, with thanks to the Vicar and PCC for allowing us to use the Church for the day.

Bookings now open here:
acffestival2017.eventbrite.co.uk

**FEAST OF THE ASSUMPTION OF
THE BLESSED VIRGIN MARY
Tuesday 15 August 6.30pm High Mass and
Outdoor Procession on Oxford Street**



*We welcome as our preacher, Fr Richard Peers,
the Director of Education in the Diocese of Liverpool.
Fr Richard is also the founder
of the Sodality of Mary, Mother of Priests.*

*Missa Brevis (Orgelsolo), K 259 — Mozart
Ave Maris Stella — Monteverdi*

100 YEARS AGO

Churches now have to be aware of the dangers presented by terrorism. If you go to St Paul's or Westminster Abbey here in London, or to St Peter's in Rome, you will find security checks in place. Southwark Cathedral was closed for several days after the recent incident at London Bridge and Borough Market. The Diocese keeps us informed of the latest advice from the police and security services, and has arranged a training session for Area Deans which the Vicar will be attending. With that in mind, it seemed appropriate to reproduce this response to another threat a century ago: that of aerial bombing.

The Vicar described the procedure which would be followed if an air raid took place at the time of Divine service.

“If an enemy squadron should attack London during one of the Sunday services the following plan will at once be put into effect.

1. A lay official will go up into the chancel and inform the Vicar.
2. The Vicar will stop the service and go into the pulpit, while the congregation and choir sit down.
3. The Vicar will request the ladies sitting in the block before the pulpit, the block which is bounded by the central gangway, the North aisle, and the cross gangway, to gather up their possessions and follow an official through the main doorway to the Parish House. They will enter the Parish House through the central archway in Margaret Street and go down into the billiard room.
4. The Vicar will then request those in

the South aisle and in the seats behind the chancel screen to leave the church through the small door and go into the Vicarage by the entrance in the courtyard. They will be conducted down into the basement rooms and corridor.

5. While they are leaving the Church the Vicar will request the people in the two Western blocks of the nave to follow an official through the main doorway and across to the Parish House. They will enter the Parish House by the doors in Marylebone Passage and be placed in the music room and on the stone staircases.
6. When they have left the Church all those in the North aisle between the gangway and the North wall will follow an official through the main door into the choir school, and will be distributed through the basement and in the boys' schoolroom.

LASTLY. The men will leave the Church in two sections. Those West of the Pillar will go into the dining hall of the choir school through the main door. Those East of the pillar will go through the small door into the ground floor rooms and the hall of the Vicarage. In the event of a severe bombardment, people in ground floor rooms should sit on the floors and keep below the level of the windows.

While the congregation is leaving the Church, the Choir will retire to the Oratory and remain there vested.

The clergy will follow them, unless the Consecration has been reached in the Mass. In this case, the Sacred Ministers will remain at the Altar until the ablutions

have been taken. Should the interrupted service be the Mass and should the consecration not have been reached, then the Sacred Ministers will retire, carrying the Chalice with them. At the end of the rite, the Sacred Ministers will return to the Altar, if the Church has not been wrecked, and will finish the Mass.”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 6 AUGUST TRANSFIGURATION OF OUR LORD 8TH AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 234 (ii) Christ, whose
glory fills the skies

Entrance Chant: *In splendenti nube*

Setting: Missa ‘Simile est regnum’
— Lobo

Psalm: 99

Readings: Daniel 7: 9 – 10, 13 – 14
2 Peter 1: 16 – 19

Gradual Hymn: 177 Christ, upon the
mountain peak

Gospel: Luke 9: 28 – 36

Preacher: Fr Michael Bowie

Creed: Credo III

Offertory Motet: Quicumque Christum
quæritis — Lassus

Hymns: 178 ’Tis good, Lord, to be here!
286 From glory to glory
advancing, we praise thee,
O Lord
494 Christ is the world’s
true light

Voluntary: Prelude and Fugue in B major
— Dupré

SOLEMN EVENSONG AND BENEDICTION at 6pm

Psalm: 72

Lessons: Exodus 34: 29 – end
2 Corinthians 3

Office Hymn: 176 O vision blest of
heavenly light

Canticles: Walmisley in D Minor

Anthem: Praise our Lord, all ye Gentiles
— Byrd

Preacher: Fr Barry Orford

Hymn: 399 (T184) Light of the lonely
pilgrim’s heart

O Salutaris: Lefèbure-Wély

Hymn: 389 Jesus, these eyes have
never seen

Tantum ergo: Widor

Voluntary: Ich ruf zu dir, Herr Jesu Christ
BWV 639 — Bach

● SUNDAY 13 AUGUST 9TH AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 470 To the name that
brings salvation

Entrance Chant: *Respice Domine*

Setting: Lloyd Webber in E minor

Psalm: 85: 8 – 13

Readings: 1 Kings 19: 9 – 18
Romans 10: 5 – 15

Gradual Hymn: 353 Dear Lord and Father
of mankind

Gospel: Matthew 14: 22 – 33

Preacher: The Vicar, Fr Alan Moses

Creed: Lloyd Webber

Offertory Motet: Exsultate Deo
— Palestrina

Hymns: 374 How sweet the name
of Jesus sounds
306 Strengthen for service
Lord, the hands
400 Light of the minds that
know him (T A&MR 401)

Voluntary: Scherzo (Sonata in E flat)
— Bairstow

EVENSONG AND BENEDICTION at 6pm

Psalm: 86

Lessons: 1 Kings 11: 41 – 12: 20
Acts 14: 8 – 20

Office Hymn: 50 (S) O blest Creator of
the light

Canticles: The Second Service
— Gibbons

Anthem: When Mary through the
garden went — Stanford

Preacher: Fr Michael Bowie

Hymn: 265 Lord of beauty, thine
the splendour

O Salutaris: Arnold (after Marshall)

Hymn: 397 Let us with a gladsome
mind

Tantum ergo: Arnold no1

Voluntary: Fantasia — Gibbons

TUESDAY 15 AUGUST ASSUMPTION OF THE BLESSED VIRGIN MARY

HIGH MASS and OUTDOOR PROCESSION at 6.30pm

Entrance Hymn: 185 Sing we of the blessed
mother (Caplin descant)

Entrance Chant: *Signum magnum apparuit
in caelo*

Setting: Missa Brevis (Orgelsolo),
K 259 — Mozart

Psalm: 45: 10 – end

Readings: Revelation 11: 9 – 12: 6, 10
Galatians 4: 4 – 7

Gradual Hymn: 180 Hail, O Star that
pointest

Gospel: Luke 1: 46 – 55

Preacher: Fr Richard Peers,
Director of Education,
Diocese of Liverpool

Creed: Merbecke

Offertory Motet: Ave Maris Stella
— Monteverdi

Hymns: 182 Her virgin eyes saw God
incarnate born
187 Virgin born, we bow
before thee

Procession Hymns:

Every generation (T 338)
Hail! Queen of heaven, the ocean
Star (T 384)

I'll sing a hymn to Mary
(T Turris Davidica)

Immaculate Mary, we praise God
in you (T Lourdes)

Mary Immaculate, star of the
morning (T 49ii)

To God be the glory, great things he
has done (T Doane)

Ye who own the faith of Jesus
(T 188ii)

In splendour arrayed (T 433)

184 Shall we not love thee,
Mother dear

At end of procession: Salve Regina
— simple tone

Voluntary: Grand Chœur in E flat, Op 40
No 4 — Guilmant

● SUNDAY 20 AUGUST 10TH AFTER TRINITY

HIGH MASS at 11am

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

Entrance Chant: *Protector noster, aspice*

Setting: Missa Brevis Sancti Joannis
de Deo — Haydn

Psalm: 67

Readings: Isaiah 56: 1, 6 – 8
Romans 11: 1 – 2a, 29 – 32

– ALL SAINTS –
Margaret Street

Sunday 24 September at 7.15pm

Four-manual Harrison & Harrison (1910)

Organ Recital (following Benediction)

JEREMIAH STEPHENSON

Assistant Director of Music, All Saints

Programme

Cortège et Litanie op 19 no 2

– Marcel Dupré (1886 - 1971)

Prélude et fugue en sol mineur op 7 no 3

– Marcel Dupré (1886 - 1971)

Suite op 5 – *Prélude, Sicilienne, Toccata*

Maurice Duruflé (1902 - 1986)

CDs of the organ and choir of All Saints
are available to buy after the recital.

Retiring collection to support the Choir and Music
at All Saints (suggested donation £5)

*The All Saints Licensed Club/Bar below the Church
will be open after this recital.*

The next recital is on Sunday 29 October at 7.15pm

Please find more organ recitals on www.organrecitals.com

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 Weekly Parish E-mail

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

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

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

Hon PCC Secretary:

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Timothy Byram-Wigfield

c/o 020 7636 1788

Assistant Director of Music:

Jeremiah Stephenson

Electoral Roll Officer:

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 BENECTION 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 — 12 noon Mass only)

Saturdays:

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

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

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

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

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.

The capital of the All Saints Foundation can be spent.

Non Designated Bequests

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

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

Remembering Donors

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

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:

The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/

The All Saints Foundation Administrator

c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.

Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

Mission Projects

All Saints year-round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone

The USPG-led UMOJA, HIV Project in Zimbabwe,

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

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

CALENDAR AND INTENTIONS FOR AUGUST 2017

1		The spread of the Gospel
2		Those on holiday
3		Unity
4	<i>John Vianney, Cure d'Ars, 1859</i>	Those in need
5	Oswald, King of Northumbria, Martyr, 642	The Church in Northern England
6	✠ THE TRANSFIGURATION OF OUR LORD	
		Our Parish and People
7	<i>John Mason Neale, priest, hymn writer, 1866</i>	Hymn-writers
8	Dominic, Founder of the Order of Preachers, 1221	Preachers
9	Mary Sumner, Founder of the Mothers' Union, 1921	The Mothers' Union
10	Laurence, Deacon, Martyr, 258	Unity
11	Clare of Assisi, Founder of the Minoreesses, 1253	Those in need
12		of Our Lady
13	✠ TRINITY 9	
		Our Parish and People
14	<i>Maximilian Kolbe, Friar, Martyr, 1941</i>	Persecuted Christians
15	THE ASSUMPTION OF THE BLESSED VIRGIN MARY	
		Thanksgiving for Our Lady
16		Friends of All Saints
17		Unity
18		Those in need
19		of Our Lady
20	✠ TRINITY 10	
		Our Parish and People
21		Judges and Magistrates
22		The right use of possession
23		Trades Unions
24	Bartholomew the Apostle	Unity
25		Those in need
26		of Our Lady
27	✠ TRINITY 11	
		Our Parish and People
28	Augustine, Bp of Hippo, Teacher of the Faith, 430	Theologians
29	The Beheading of St John the Baptist	Prisoners of Conscience
30	<i>John Bunyan, Spiritual Writer, 1688</i>	Pilgrims
31	Aidan, Bishop of Lindisfarne, Missionary, 651	Unity

