

All Saints Parish Paper

MARGARET STREET, LONDON W.1

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VICAR'S LETTER

“Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.” Romans 8: 24 - 25

These words were part of the epistle for the feast of Pentecost when the Bishop of London was with us at the 150th anniversary celebrations. He did not refer to them in his sermon but they struck me at the time as apt for a time when much of our church is concealed behind fire-retardant plastic sheeting on the framework of scaffolding which fills much of the upper reaches. We will have to **“possess our souls in patience”** for several months before we get to see what we hope for.

However, to use a different Pauline image, we are able to see something of the **“first fruits”**, an anticipation of the glory to be revealed. Last week, Dr Bill Jacob our Archdeacon and I, suitably vested in hard hats and day-glo jackets, accompanied our architect Colin Kerr to the furthest heights of the scaffolding. There we were given a close-up view of what has already been achieved and a description of what is still to be done. While there is no substitute for seeing it so close-up, this experience is not being confined to those entitled to enter the architectural holy of holies. The restorers are making a detailed photographic

record of their work and the first sheaf of photographs has now been made available to us and is on display in the church. All that hoarding has come in useful as display space. They will also be available on the All Saints website.

The restoration work we are undertaking at the moment is only the first phase. We are not sitting on our hands waiting until Phase 1 is finished. Those who have been involved in the successful fund-raising efforts for the work so far are re-convening this month to plan the next stage of the campaign.

A Sabbath Rest and a Pilgrimage

The first fund-raising venture of the next phase is a personal one by me; although to be a success it will require your cooperation. This summer, I will have been Vicar of All Saints for 14 years and I have also been Area Dean of St Marylebone for something like 10, as well as being Chaplain of St Luke's Hospital and Priest-in-Charge of the Annunciation, and in November I will be 60. The Bishop has agreed that it is time that I had some study leave and, given that we have in Fr Beauchamp a wise and experienced parish priest, it seems sensible to take the opportunity as quickly as possible. So, I will be going off at the end of July. The main element will be study — an opportunity to read some of those big

books which the relentless round of parish ministry doesn't always allow time for and to focus on particular areas which apply to our work here in central London.

To be a Pilgrim. At the beginning, as a way of unwinding, I am going to make a pilgrimage to the shrine of St James at Compostela in North West Spain. I will do this on foot, starting from Roncesvalles in the Pyrenees. The distance is 720 kilometres. Where you come in is that I am asking people to sponsor me to raise money for two objects: one is the **All Saints Restoration Appeal** and the other is the work of **USPG: Anglicans in World Mission**, one of our mission projects at All Saints. I retire as the Society's chairman at the end of June.

When the starting date has been finalised, we will let people know. In the meantime, if you would like to support me, and the two causes, in this venture, by sponsoring me per kilometre or just by a lump sum, you can sign up after church, through the Parish Office, or on the Parish Website. I hope to be able to use the marvels of modern technology to send reports of my progress as I go along.

With thanks in anticipation.

Yours in Christ,

Alan Moses

PARISH NOTES

Barry Blacklock

Barry and his wife Joy, former members of All Saints, had remained in close touch with us through the Friends of All Saints and regular visits. Barry died recently and his funeral took place at St Mark's, Swindon. A requiem was celebrated for him here on May 20th at which Joy and a

number of their All Saints friends were able to be present. The service was followed by tea in the Vicarage.

St Paul's Cathedral Pastoral Team

Fr Alan was invited by the Canon Pastor, Bishop Michael Colclough, to give a talk on hearing confessions to the clergy who make up the Pastoral Team at the cathedral. These are priests who give a day each month to being on duty in the cathedral to welcome visitors, lead prayers and give whatever spiritual ministry is required.

Lord Leslie Griffiths

Our preacher for Ascension Day was the Minister of Wesley's Chapel, paying a return visit to All Saints. Scorning the need for a lectern, he stood on the chancel step to deliver a masterly extempore sermon in which he referred to the two Oxford Movements: Methodism and Tractarianism.

We hope that we will be able to get him to commit his words to paper. Lord Griffiths returned, accompanied by his wife, to be in the congregation on May 28th when a fellow-member of the House of Lords was our preacher.

ORDINATIONS:

Matthew Duckett

Matthew is to be ordained deacon by the Bishop of London at St Paul's Cathedral on Saturday June 27th. We are very grateful to Matthew for all that he has contributed to the life of All Saints as a server, sub-deacon and member of the PCC over the years. He will be serving in Camden Town.

Father Chad Gandiya

Please remember Fr Chad, a former resident of the basement flat at No. 6

and helper with weekday services, who is to be consecrated as Bishop of Harare in Zimbabwe on July 25th. This must be one of the most difficult Episcopates in the Anglican Communion at the moment.

A Retirement

Canon Christopher Gower has been Rector of St Marylebone Parish Church for the past 13 years and has been a familiar face at All Saints during those years. He retires on Sunday July 12th. Fr Alan will be at St Marylebone to preach on the previous Sunday: A valedictory sermon?

ENSURING THAT THE PAST HAS A FUTURE: Remembering All Saints in Your Will

“Ensuring that the past has a future” is the motto of DBR the lead contractors for our restoration programme. As I said to the congregation at our celebration on May 25th, as we give thanks for the past 150 years of the life of All Saints, this is a time for looking forward as well as back. The fact that we were celebrating in the midst of scaffolding and work is symbolic of that. All of us who are committed to work and mission of All Saints, should be considering how we might help to ensure, with God’s grace, that it continues for at least the next 150 years.

We do that by our regular giving through Stewardship to the costs of maintaining All Saints as a living centre of Christian life; as well as by the dedication of what time and talents we have to the work of our church.

We do it by our participation in and contributions to the Restoration Appeal.

And we can do it **after we have gone:** by remembering All Saints in our will. Legacies

can be left simply to the PCC. The Council has a policy of using legacies for particular projects, such as the new gates for the south choir aisle which were funded by a bequest from Helen Clayton, rather than allowing them to be swallowed up by general running costs. It has been able to do this because our giving through stewardship has improved considerably in recent years.

In addition, there are two particular ways in which you can help with a bequest and I would encourage you to consider them:

1. **THE ALL SAINTS FOUNDATION** established in Fr David Sparrow’s time when the church almost had to be closed because the chancel roof was unsafe. The Foundation’s capital is used to support the PCC in the maintenance and restoration of our Grade 1 listed buildings. The Foundation has been a great support to the PCC in this way since it began. If you would like to leave a legacy to the Foundation, please contact (in confidence) **Damon Brash** its administrator.
2. **THE CHOIR AND MUSIC TRUST** established in Canon David Hutt’s time. The Trust’s capital cannot be spent. The income from it is used to assist the PCC in funding the music which is such an important part of our worship; and one of the largest items in our budget. At the moment the Trust is able to fund about half the music budget. The Choir and Music Trust’s administrator is **Geoffrey Woodcock** and he will be happy to hear from those wishing to make donations or legacies.

Both administrators can be contacted through the Parish Office.

A.M.

DIARY DATES

Thursday 2 July

7.05 p.m. Holy Hour led by The Vicar

Saturday 18 July *Cell of Our Lady of Walsingham and All Saints*

11.00 a.m. Sung Mass

Followed by *The Memorial to the Mediaeval Shrines destroyed during the English Reformation*, a talk by **Frances Scarr**, Chair of the Art and Reconciliation Trust.

The event will conclude with a buffet lunch. *Everyone is welcome.*

Saturday 15 August — ASSUMPTION OF THE BLESSED VIRGIN MARY

11.00 a.m. HIGH MASS

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

REMEMBERING OUR FOREBEARS

The south choir aisle screen designed by Laurence King, which has now been removed to the church of St Peter le Poer in Friern Barnet, was installed at a time when Victorian design was generally held in low esteem. This was the generation who covered much of William Butterfield's decorative scheme in the paint and varnish which we are seeking, expensively, to remove in our current restoration project. In view of their distaste for high Victorian decoration, it is not surprising that the screen sat uncomfortably with Butterfield's gothic in design and workmanship. The new gates, designed by Colin Kerr to reflect the design of the chancel gates, are more sympathetic to the aesthetic of the architecture and, in practical terms, also provide a clear view of the newly decorated organ pipes and the restoration work which has been completed in the aisle itself.

The loss of one feature of the former screen, however, has been a matter of regret for some people. The figures on the lower part of the screen commemorated people whose lives and achievements were

deemed to have embodied the teaching of the Oxford Movement which gave birth to All Saints and which has inspired us ever since. They were: Edward King the saintly Bishop of Lincoln; Dr Edward Pusey, the Tractarian scholar who laid the foundation stone of All Saints; William Upton Richards, the first Vicar of the parish who, together with Father Richard Benson founder of the Society of St John the Evangelist, Cowley and Mother Harriet Brownlow Byron, the first superior, founded the All Saints Sisters of the Poor in Margaret Street.

These figures caught the attention of visitors and sometimes enabled those showing them round to introduce a few words about the personalities of the Oxford Movement. Now that the screen has gone, although the shape and ordering of the whole church bears witness to the ideals of our founders for the sacramental life, there is no specific visual celebration of individual lives which helped to shape our tradition.

In the coming months the PCC will be

discussing the 150th anniversary of our foundation and how it should be celebrated. It has been suggested that the possibility of making a permanent memorial to our forebears in the tradition might be considered. In view of the work in progress in church, this is not a good moment to discuss what form a memorial might take, but it would be very interesting to know, if there is any enthusiasm for such a project, who you feel should be commemorated.

There are various possibilities: national figures such as the great Victorian Tract writers who founded the Oxford Movement, those who following them re-established the Religious life and catholic practice

in our churches, great devotional figures of the movement or people specifically connected with our own parish. You may think of other categories.

If such a memorial were to be considered, and there is no certainty at this point, which individuals or groups would you propose? If you have thoughts about the choice of people who might be commemorated, please discuss it with other members of the congregation and let me know your thoughts so that, if any plan were to be developed, I could put your ideas to the PCC. I look forward to hearing from you.

Frances O'Neil

ANNUAL REPORT OF THE PAROCHIAL CHURCH COUNCIL FOR THE YEAR ENDING DECEMBER 31st 2008 (conclusion)

People

As is now customary, the latter part of the report is about people.

Congratulations

Firstly, congratulations to all those who have had significant birthdays or anniversaries during 2008. In particular, to Fr John Gaskell, on the occasion of his 80th birthday, and to Clive and Joy Wright, and Fr Gerald and Valerie Reddington on their Golden Wedding anniversaries. A card signed by their many friends at All Saints, together with a suitable celebratory gift was sent to Fr Gerald and Valerie to mark the occasion. Gillian Dare, currently serving as the country's sole Diplomatic Representative in Liberia has been a member of All Saints congregation for many years. It is always good to see her when she returns on leave, but no more

so than this summer, when we were able to congratulate her in person, on not one, but two honours which had been bestowed on her. She was awarded the OBE in the Queen's Birthday Honours list, and in recognition of her work in previous postings in Nigeria and Zimbabwe, the Archbishop of Canterbury presented her with the Cross of St Augustine.

From the Registers

The Council notes the following entries, since the last report.

Baptisms:

Oliver Grant, Toby Grant, Phoebe James, Gabriel Albert James Wright and Blanche May Tayler.

Marriage:

Rachael Leggett and Lewis Brown.

The Council also notes with pleasure

the marriages of Mhairi Ellis and Michael Adam, and Mark Bushby and Julia Susan Wood, and the blessing of the marriage of Hayley Williams and Henry Woolley.

Deaths:

Gwyneth Mary Bishop, Constance Grace Tweed, Alice Jane Sutton, Claire Prince, Mark Seymour-Taylor, Leslie Moses, Ellen Markey, Jane Mather, Stanley Duckett, Alan Gordon, Patricia Self, Arthur Collier and Peter Tidmarsh, Priest and sometime Headmaster of the Choir School.

Mary Bishop was probably best known as the profoundly deaf lady who cleaned the votive candle stand, and who helped with the lunches. She was what many would describe as a “character”, with very firm opinions about things and people, which she was not afraid of expressing. Her deafness was always a problem, and led to some embarrassing moments, especially towards the end of her life. However, those who knew her well, knew a very generous person, who is greatly missed. She had left instructions that only the priest and undertaker should be present at her funeral, but a small group of her friends defied her instructions and were present. A memorial Mass was held for her at All Saints on May 6th.

Constance Tweed, or Con as she preferred to be known, first became resident at All Saints during Fr Marshall’s time, initially in Number 8, but when stairs became a problem, the back room of Number 6. She took a full part in all the activities of the parish, and was a member of the PCC for many years. Increasing age, and health problems led her to the decision that she should leave All Saints, so as not to be a burden, and she moved into the almshouses in Rochester Row. This did not mean an end to her association with All Saints, and for

as long as she was able attended the High Mass on Sundays, and continued to entertain her friends in her home. Sadly, her health continued to decline, and after moving briefly to a nursing home, eventually died peacefully in hospital on January 5th. She had left detailed instructions for her funeral to be held at All Saints, and apart from the Vicar’s absence on holiday, they were carried out almost ‘to the letter’.

Mark Seymour-Taylor had been making slow but steady progress following the horrific accident which had left him with such severe injuries that, initially, his survival was in doubt. He was eventually transferred to the Royal Hospital for Neuro-disability in Putney for the various therapies which were making such a difference. He had been visited in Putney by a group of friends from All Saints, and an outing for him had been arranged to All Saints for January 11th. Unfortunately, Mark suffered a brain haemorrhage, from which he was not to recover. His funeral was held at All Saints, and we were joined by people from St Mary’s, Primrose Hill, and the hospital in Putney. Mark was a quiet, private man, with a love of music, in particular opera, and the theatre. He took his responsibilities in life very seriously, especially those of a Sidesman and member of the Churchwatch team here at All Saints. His quiet presence will be missed.

Friends of All Saints

The Friends of All Saints contribute a great deal to the life of the Parish, not only by their financial generosity, but possibly more importantly by their prayers. It is always good to welcome them to All Saints, especially on Friends Day. Juliet Windham continues as Secretary to the Friends and keeps them in touch with all that goes on here.

The Music Department

The appointment of Andrew Arthur as Director of Music at Trinity Hall, Cambridge, was reported last year. Following auditions and interviews on March 30th, Henry Parkes was appointed to succeed Andy as Associate Director of Music here at All Saints. Henry had been organ scholar at both St George's Chapel, Windsor, and Christ Church, Oxford, and is currently studying for a PhD in mediæval music at Cambridge. He joined us in September.

Our farewell to Andy was on September 7th. After High Mass he gave a short organ recital, after which the Vicar and the Director of Music paid tribute to Andy, and all that he had done for the music at All Saints during his time here, and gifts from the choir and congregation were given. Andy returned to All Saints just before Christmas to conduct the Chandos Choir in their Christmas Concert, and it was good to hear that he was enjoying his new job.

In September, we also said farewell to James Grainger, our organ scholar 2007 - 08, and wished him every success in his next appointment, as assistant organist of the Old Royal Naval College, Greenwich. His position has been taken by Anthony Fort, whose older brother Joseph was one of our previous organ scholars.

The Choir, under the direction of Paul Brough continue to give us music of the highest quality, even when at Christmas, most of them were suffering from severe winter ailments. Paul continues to introduce new music into the already impressive repertoire, and his choice for All Saints Day was Allegri's Missa '*Che fa hoggi il mio sole*', almost certainly less well known than his '*Miserere*'. We look

forward to his choice of music for the celebrations for the 150th anniversary of the Consecration of All Saints. Perhaps the most memorable musical 'performance' involving the choir in 2008 took place not at All Saints, but in St Botolph's, Bishopsgate, with the singing of Tallis's '*Spem in Alium*', at the wedding of Mhairi Ellis and Michael Adam. The memory of being completely enveloped in the sound produced by the massed ranks of singers in the gallery will remain with those who were present, for a long time to come.

The Council is very aware of the importance of the musical tradition of All Saints and thanks all those concerned for their part in its continuation.

The Servers

It is perhaps easy to take our servers for granted, for they are always there in the sanctuary, week in week out, giving of their best in the service of God. Much of what the servers do is unseen by the congregation, who may not appreciate their true commitment. This is particularly obvious by their response, when like the members of the choir, they are required at very short notice. Daniel Fielden joined their ranks this year, and their numbers are augmented from time to time by colleagues from both The Annunciation, and All Saints, Notting Hill, where Ross Buchanan is a Pastoral Assistant. It was also good to welcome back into the sanctuary Alex Carbonell and Jeff Ezell on their visits from the USA.

Cedric Stephens, as Head Server, continues to encourage and motivate the 'troops' to ensure that the high standards, for which All Saints is rightly known, are maintained.

Backstage Volunteers

We are fortunate at All Saints to have a dedicated band of volunteers who ensure that all those essential, but often unglamorous, tasks are done. Kate Burling continues as our Sacristan, washing, ironing and generally ensuring that everything goes smoothly. The list of tasks undertaken by the volunteers is long, and includes cleaning, folding service sheets, ‘stuffing’ envelopes prior to mailing, arranging flowers and cleaning silver. The Council would like to thank all those who are involved in any of these essential tasks, particularly, Jean Castledine, Chris Ellis, Rosemary Harris, Pauline Makoni, and Ray Oram.

Doris Sanders continues as Parish Paper Secretary, assisted by Chris Ellis, and Martin Woolley and Jasmine Cullingford continue to be responsible for the rosters for the readers at High Mass and participants in the Offertory Procession respectively. Increasingly, the web site is seen as an important means of communication, and Martin Cullingford continues to help in the important task of keeping it up to date.

The ministry of welcome is of the greatest importance. During the week, members of the Church Watch team continue to be on hand to welcome visitors and answer their questions. They also act as a deterrent to those visitors who are not so welcome. The Sidesmen, under the direction of Keith Postance, the Senior Sidesman, are present at all major services to welcome people into the church, and furnish them with hymn books and service sheets. The Council thanks all those who undertake this valuable task.

The Parish Shop continues to function in the Parish Room on Sundays, where Christine Auton, together with Myrtle Hughes, Priscilla Oakeshott and others

sell a wide range of items, including jams, greetings cards, CDs and home-made cakes. There was great concern early in the year when we learnt that Christine had been taken ill on a visit to family in Australia. She had to undergo major surgery, and a prolonged stay in hospital. It was with great relief, especially for her family, when she was finally given the all clear. She returned to this country just in time for Easter. The Shop generates welcome income for the church and acts as focus for people to meet together.

The bar and the courtyard (weather permitting) continue to be the venue for most social gatherings at All Saints. The Council would like to say a special thankyou to the Bar Management Committee, Kate Hodgetts, the Bar Steward, those who serve behind the bar, and those who provide the refreshments in the Courtyard and Sunday Lunch.

Without the dedication and generosity of our volunteers, many of the facets of the life at All Saints would have to be curtailed, and we would all be the poorer for that. We thank everyone concerned, but as there can never be too many volunteers, we would urge everyone to consider if there might be ways in which they could help.

The Parish Office

The work done in the Parish Office continues to be as diverse and extensive as ever.

We appreciate the range of tasks undertaken by Dennis Davis, the Administrator, and thank him for all his hard work. He is ably assisted in the office by Mrs Anne Merritt, the Parish Secretary.

The Churchwardens

No year can be considered easy in the life

of an All Saints Churchwarden, but in 2008, John and Chris have spent many hours working in connection with the Restoration Project and the refurbishment of Number 8. This in addition to the long list of tasks which they undertake on a regular basis. Being a Churchwarden, especially at All Saints, is not just a question of being 'on duty' on Sundays and High days, but of daily commitment to the smooth running of the place. Both John and Chris, each in their unique way are deeply committed to the responsibility of the Office of Churchwarden, and the members of the Council would wish to record, on behalf of the Parish as a whole, our thanks and gratitude to them both.

The Clergy

Fr John Gaskell, although being retired, still comes up from Blackheath to say a lunchtime Mass most weeks. We are particularly pleased that he is able to do so, thereby continuing his long association with All Saints.

Fr Neil Bunker, who had been such a stalwart during the Vicar's illness in 2007 was unfortunately missing from amongst us for a large part of 2008, owing to himself being unwell. Eventually, after consultation with his doctors, he decided that the time had come to concentrate his ministry closer to home. We understand and respect this, but are very sorry that it means that we will no longer benefit from his unique gifts. We thank him for his time with us and wish him all the very best for the future.

The 2007 Annual Report records that Fr Gerald Beauchamp had just joined us as our Assistant Priest, and was busy settling in and getting to know us. It did not take him long, and he was soon exercising

his very special ministry among us. We acknowledge that All Saints is extremely fortunate to have Fr Gerald here with us, and we thank him for all he has given to the Parish in this last year.

Fr Alan, as we all know, has many responsibilities in addition to being the Vicar of All Saints, but his first concern is always the welfare of his flock here. The Council may sometimes take this for granted, but we do appreciate and thank him for it.

It is right that as our Parish Priest he should conclude this report with his thoughts on the year 2008:

“Dr Thomas's Report is, as usual, an admirably comprehensive record of a year in the life of All Saints. That said, there is a sense in which it is only the tip of the iceberg, a portrait of the public face of All Saints. Much of what happens at All Saints is hidden and often is to do with people unknown to many in the congregation. Sometimes we do not hear the results of it until many years later. But one aspect of our ministry would not be possible without the other.

“The past year, while as busy as ever, has in a sense been one of anticipation, of waiting for the beginning of the first phase of the Restoration Programme and of the 150th anniversary celebrations.

“During the restoration work, we will be continuing to worship on Sundays in the midst of scaffolding and on weekdays in the Parish Room, as we did when the organ was being restored. As well as limiting interruptions to the work, there is something symbolic about this. The scaffolding and on-going work should remind us that not only the building but the congregation needs work of restoration

and renewal. Worshipping in the Parish Room, even with a Burne-Jones altar piece, reminds us that it is the worship and sacraments which go on here which are truly essential to our life.

“In a lecture delivered in Cardiff recently, the Archbishop of Canterbury recalled a conversation with someone at Canary Wharf, who lamented the short-termism of much of the City of London’s investment policy; the obsession with quick results, the lack of a long term view. Much of what we do here at All Saints, whether it be with the building or in our life and worship, our teaching and music, is a long-term investment. Its fruits will be enjoyed by those who come after us, as we

have entered into the fruits of those who laboured here before us.

“It is something of an understatement to say that we live in a time of financial crisis. Many of us live with uncertainty about jobs, homes and pensions and this will inevitably have an effect on our church life. A temptation for us would be to retrench, stop doing things to save money. The challenge for us is to keep on doing them, and to embark on new things like the restoration project, as a sign of hope, an investment for the future. It is vital that, in the words of that poster from the Imperial War Museum, we **‘Keep Calm and Carry On’.**”

Alan Moses

THE SERMON PREACHED BY BISHOP DAVID HOPE AT HIGH MASS ON THE 150th ANNIVERSARY OF THE CONSECRATION OF ALL SAINTS, ON 28 MAY 2009

‘Like living stones be yourselves built into a spiritual house.’ (1 Peter 2: 5)

Today we celebrate one of the most outstanding achievements in church building in the nineteenth century, namely the construction of a church which has been described as being of almost cathedral proportions on no more than a postage stamp size piece of land. And that success is in no small part due to the inspiration of its architect William Butterfield. And the irony is that both the architect and the bishop who consecrated the building one hundred and fifty years ago on this very day, both came from dissenting families! — though obviously changed their ways very considerably, the bishop rather earlier than the architect.

The building itself was an astonishment. Hailed as one of the greatest expressions of the Gothic revival, it has been variously described — one expert calls it Butterfield’s ‘savage masterpiece’, whilst another writes ‘to describe a church as an orgasm is bound to offend someone; yet this building can only be understood in terms of compelling, overwhelming passion’. Well, whatever the experts may or may not say — and not all are complimentary — ‘as ugly as it is uncomfortable’ was one comment, and another ‘frozen chaos!’ — and that’s about the building not the people! — there can be no getting away from the fact that this building evokes in all who enter a deep sense of awe and wonder. The building is its own testimony to the splendour and

glory of God. For believer or non-believer, Christian or non-Christian, indeed for any and all who come within, the reaction is almost always the same — to use the words of the Puritan poet John Milton — it ‘dissolves me into ecstasies and brings all heaven before mine eyes’.

So then the first thing we shall surely wish to do on this day is to give thanks and praise to God for the completion of this house of prayer and worship — built here on this piece of earth, enclosed by the four walls of this church. It is truly a place holy to the Lord. And in making so bold a declaration there is a profound and enduring truth. For the whole point about the setting apart of this piece of God’s earth one hundred and fifty years ago today is a sign and symbol of the truth that the whole earth is holy to the Lord; that we are a people holy to the Lord. Thus the establishing of this place and the special celebration this day is the very proclamation of the Gospel — of the truth about God’s Lordship over all His church, over all our lives, over the entire created order.

‘Like living stones be yourselves built into a spiritual house.’

And yes, our church buildings are important to us. There are some sixteen thousand or so of them up and down the land — some four hundred and seventy or so in this Diocese of London — churches of all manner of size shape and design. And as your own Diocesan bishop never tires of telling, many of our churches remain on crucial and strategic sites — they are important points — focal and gathering points in the life of the local community, in

many cases now in our rural areas almost the last remaining such places — and as such they serve to nourish and strengthen the life and well-being of everyone in the neighbourhood in which the church is set. We value the links we have, the commonalities we share with members of other churches and denominations, indeed increasingly in some parts of the county, with other faith groups; but also with other individuals and groups both statutory and voluntary — indeed with all in any neighbourhood for whom this is ‘their’ church. For the concern of Jesus was not only with those who followed Him, but with and for everyone — ‘I came that all may have life; life in all its abundance’.

And this is precisely surely what this and every church stands for — to be open and available to any and all who seek to come within and in the increasingly noisy and confusing and perplexing existence of things temporal to seek the inspiration and vision of things eternal — to experience something of the wonder, the splendour, the glory of God.

It’s vital therefore that such a ministry of worship and prayer, of welcome and hospitality, of teaching and nurture, of availability and service, continues in the churches of this Diocese and of our land for all. For no matter who you are or what you are, here you are assured that the Lord loves you and wants and wills all that is best for you and your life. Thank God that so many parishes and places throughout our Church of England continue to offer such a ministry expressed in so many diverse and differing ways — and that yes there are clergy and laity committed and

dedicated like yourselves to precisely this ministry and mission.

Here then is a building, which though constructed of the bricks and stone and mortar of all our earthly dwellings, yet speaks to us of our eternal home — of that dwelling which has foundations, whose builder and maker is God.

‘Like living stones be yourselves built into a spiritual house.’

My text though this evening comes as a rather sharp reminder that it cannot only be ‘church’ as building for which we give thanks today; rather and more importantly, it is church as people — you and I; ordained and lay whom the New Testament describes as ‘saints’ — and our reading from 1 Peter describes as ‘living’ stones — a ‘peculiar’ people. So what about you the ‘saints’ of All Saints — called to be built into a spiritual house? — some might say a very ‘peculiar’ people indeed! You may have forgotten how you described yourselves some fourteen years or so ago now — ‘demanding, intelligent, eccentric, crazy, sad, muddled, confused... but never boring’. And I suspect Fr Moses might well retort — so what’s new?

Indeed I suspect that’s how one notable former curate might have described the congregation here when he writes about the ‘double life’ of All Saints — the rather ‘hidden’ but demanding, challenging and time-consuming ministry day in and day out on every weekday of the year and not least on the clergy here — and certainly that hasn’t changed, rather if anything it’s increased — and as well the Sunday Theatre about which he writes — ‘as

well as the regulars, there was a shifting congregation which altered according to the music. Mozart on the whole brought in more women than men, Gounod more men than women’; he went on ‘...they joined in the hymns with gusto, shouting their way through *‘All people that on earth do dwell’*, or sobbing it through *‘Rock of Ages cleft for me’*, or purring it through *‘Shall we not love thee, Mother dear?’*.

The same author further writes ‘The part played by the sermon in the service was emphasised’ though at the same time relating the somewhat acid remarks of the then Vicar by way of a critique of one of his own Sunday morning sermons — ‘You gave us a good meal this morning dear boy, but it was served up in so much elegant old silver as to be slightly cold. A miserable performance, my dear.’

Well you might opine — those were the days! But then if Christianity can’t be fun, what’s the point? — we’re all so unbelievably intense and what one suffragan bishop used to describe as ‘po-faced’ about our faith these days that we’re hardly likely to attract a mouse let alone another human being into our midst, and no amount of ‘fresh expressions’ and ‘new ways’ are likely to do anything at all unless we ourselves change our ways! And that’s the challenge before each one of us as we look now forward and ahead.

It’s significant that my text speaks of our being built into a ‘spiritual’ house. And that was certainly one of the priorities of that great Oxford Movement which gave rise to this edifice. It was above all to breathe new heart and new life into the somewhat moribund embers

of this Church of England. Not only did they build magnificent and transformative buildings, they also, as here, ensured magnificent and transformative worship — the worshipping of God in the beauty of holiness. But such worship could never be an end in itself, confined exclusively to church and chancel; rather it was the springboard for mission — the beauty of holiness in worship to be reflected in the beauty of holiness in the life of every man woman and child. It was St Irenaeus who wrote that ‘the glory of God is a human person fully alive’. And the challenge remains for the church as a priority for its mission today — how we enable this ‘fully aliveness’ for people in our world today — to speak a word of faith, a word of life, a word of hope.

The church simply cannot afford to be so utterly preoccupied with its own internal squabbles about issues which quite frankly seem a total irrelevance to those outside and who are struggling, not least these days, with the very basic business of making ends meet in straightened times.

And before we go on to criticise others, maybe we should be taking a look at the way we order our own business, overburdened and overlaid as we are with a seemingly ever burgeoning bureaucracy. Isn't it time, surrounded as we are with all this scaffolding this evening in the pursuit of the refreshment and renewal and restoration of the building, that we take the opportunity to refresh, renew and restore the ‘spiritual’ house of which my text this evening speaks, that we embrace the scaffolding of an altogether greater asceticism throughout the whole church — a greater simplicity — a greater

flexibility — a real readiness to travel light and to be the people we were called to be — the pilgrim people of God.

It was the Lambeth Conference of 1988 which, almost prophetically as it now turns out to have been, spoke of a ‘Sabbath Feast of Enoughness’ — of the relentless demands on the part of us all, of human beings addicted to a cult of ‘more’ and the need to curb the insatiable demands we make not only financially and materially but altogether more importantly, ecologically too. Given the ‘incarnational’ tradition which we profess such matters ought to be the priority for mission today rather than tinkering around with so much which is simply time-wasting trivia.

Yes, of course the Mass still matters and all those very foundational things which the Oxford Movement sought to establish and to which this church continues to bear witness — above all to the fact that spiritual and material are not mutually exclusive but rather intimately inseparable — hence the social dimension if you like of the Gospel — ensuring the church, its faith, life and witness is active in reaching out to all so that all may share in that abundance of life and living which Christ wills for all quite irrespective of race or colour, gender or creed — a truly catholic embrace which seeks always to include rather than exclude, where to use a phrase of the Chief Rabbi, we gladly and readily ‘honour the dignity of difference’, and where Christ's real presence is recognised and honoured in the poor, the sick, the unloved, those who are confused and lost, just as much as His real presence is recognised and honoured in this Blessed Sacrament. It can never be

the one without the other.

‘Like living stones be yourselves built into a spiritual house.’

The perspective now is forwards and future — forwards and future in the sure and certain confidence that the God who has been with us and among us from the very beginning and over the ups and downs of these last one hundred and fifty years will be with us still as today we seek to be faithful to Christ’s command to announce the kingdom and make disciples. After all he has promised — ‘Lo, I am with you, even to the very close of the age’.

And so, in this holy place, rejoicing in our fellowship and communion with one

another, with angels and archangels, with Blessed Mary and the whole company of heaven, as we celebrate these holy and sacred mysteries, so may we be strengthened and renewed inwardly and spiritually that we may indeed go forth to live and to be Christ’s risen life, ourselves living stones built into a spiritual house that we may in this day and this generation gladly and joyfully, generously and willingly, declare the wonderful deeds of Him who has called us out of darkness into His marvellous light — the glory of God reflected in the glory of the saints in heaven yes, but also the glory of God reflected in the fully aliveness of every human person — the glory of God reflected in your life and mine.

**THE SERMON PREACHED BY THE BISHOP OF LONDON
AT HIGH MASS ON THE DAY OF PENTECOST
31 MAY 2009**

“Send forth thy Spirit, O Lord, and renew the face of the earth.”

Congratulations on your 150th Pentecost after your consecration in 1859 and for celebrating in the proper style by building works — for the church must be always building.

Never was Britain a more overtly religious country than in 1859. It was of course also the year of the publication of Darwin’s *Origin of Species*. Contemporaries might soon be agonising about the receding tide of the sea of faith on Dover beach. But we marvel at the flood of energy and the building spate

which created a symbolic landscape in London in which the Christian faith in its many varieties was unignorable. Even railway termini were built in tune with the premier ecclesiastical styles of the times.

Probably too many churches were built. This was the view of Tait, the Bishop of London who consecrated your church. Tait’s predecessor Bishop Blomfield consecrated 198. Tait thought that church extension as an exclusive strategy was deficient, nevertheless he was still at work opening new ones. Arthur Burns, the Professor of History at Kings, in a remarkable recent lecture [in connection with the Diocese of London’s new

history project in alliance with the Arts and Humanities Council] challenged the notion that counting church attendance was an adequate way of estimating the success of the church building strategy. He took arguably over-churched Bethnal Green as his example and was able to offer abundant evidence that even if the churches were not full by the late nineteenth century, Bethnal Green was transformed as a community at least partly through the agency of the church.

Such anniversaries prompt thoughts about what the nature of the church and what it might be for; the way we have come and what we are being called to now.

You have had heroic and devoted Vicars and worshippers here over the past 150 years, one of the best addressed you on Thursday, but all were called to serve particular times and seasons of greater and less obvious challenge.

The 50 years after 1859 were the years of triumph and growth. The Catholic movement alarmed other parts of the church by its confidence and its zealous church planting. Parish after parish adopted the fashionable Catholic style of worship. It is perhaps deeply symbolic that you have decided to restore All Saints in conformity with the 1896 decorative scheme.

The next 50 years were the years of trial. The experience of the first world war in particular and the advent of a more populist media reduced the prominence of the church in social and cultural life — so much so that history written in this period

largely edited out the huge significance of the church in previous centuries.

Then the most recent 50 years — the turbid years; a farewell to Churchill's Britain in the social revolution of the sixties, while in the church confusion and introversion reigned — fidgeting about liturgy and much ado about ministry. It is also symbolic that you have chosen to expunge the decorative scheme of 1958 in your restoration works.

At this season of Pentecost you have seen fifty years of triumph; trial; and then the turbid time.

What comes next as we assemble as they did on the D Day of Pentecost — all together in one place.

Pentecost — the fiftieth day in the Jewish Kalendar after Exodus when the Law was given to Moses on the Holy Mountain. Now on the fiftieth day after the resurrection “a wind filled the house where they were sitting”. Tongues of fire rested upon each one of them. They were filled with the Holy Spirit and the primeval tragedy of Babel was reversed and they began to speak in ways that the whole human race could understand as they proclaimed the megaleia, “the great things” of God.

The calling of human beings is to be inhabited by God. My deepest me is God. If the next fifty years is to be a period in which the church makes a contribution to building something new in this fragmented world, this world which “groans and travails in pain until now”,

building something more Christ-like which reverses Babel, then this is where we start — awakened by the Holy Spirit to the mystery of being here at this time and in this place.

So start with ourselves. But the Holy Spirit is not given so that we may enjoy blissful interior states and spiritual highs as we pursue the higher selfishness, the church is called together to be always building, the business is not finished. The Holy Spirit is poured out to lead us into all the truth. *“When the Spirit of Truth is come he will guide you into all the truth.”*

In church circles we are frequently told that we must be prophetic but the genuine article is very rare and only comes with the deep and simple prayer which dispels illusions about ourselves and gives us clear sight.

I was profoundly struck with the truth of one such prophecy from a Russian priest who had experienced the horror of Stalin’s gulag. “Believers will be able to speak on the radio” he prophesied in the early 1980s when the experts were all saying that the Soviet Union was here to stay. Then he added “but they will not know what to say”.

The Holy Spirit built the body of the risen Christ in the world and enabled those who had become members of his body to speak and to act in a way that was world transforming.

We are told continually that we must stand up and speak out. Amen to that. But there is all the difference in the world

between speaking theoretical truths and communicating from the ground of the soul in a way that godly people, whatever their tradition and language, will recognize and experience as transforming. At the first Pentecost, some wisely said, “what does this mean?” but others, as always, scoffed and made a rude joke about their being sloshed.

Start with ourselves; tarry in the city until the power from on high is poured out; let us be all together in one place; ignore the chattering which comes from the shallow end; know and prepare for the truth that the deepest calling of human beings is to be inhabited by the Christ-like God.

This does not mean of course that we should simply devote ourselves to pious exercises. Just like the church in Acts there are widows to be visited among us and the hungry to be fed. In this wired up world our neighbours are in Sri Lanka and Dafur as well as in the Oxford Street Stores. All this is a preparation for what happens when Christ is born on the ground of our soul; we start with ourselves and then following him we take leave of ourselves and in everything that we do we are enabled to praise; to look for the megaleia of God.

This state of being able to see and praise God in all things gives birth to a world-transforming eloquence when we are not so much speaking theoretical truths but we are speaking from and in the truth. Prophets before and since Christ have spoken truths — only he is the Truth to whom the Spirit gives us access.

I hope that you are thinking and planning for the next fifty years, for the church must always be building, but please God let none of us forget that above all this must be a place of Pentecost renewed where triumph, trial and the turbid time are succeeded by transfiguration.

150 YEARS AGO

The May 14th 1859 issue of the *Builder* announced "Mr Dyce, R.A. has completed his painting in fresco, on the east wall of this church, and the building is now ready for consecration". The frescoes were briefly described as were also some of the other enrichments lately executed. Dyce's involvement had caused considerable controversy. He was a slow worker, indeed much of the delay in the consecration of the church might be put down to him, but he was also supposed to be working at that time on frescoes in the new Palace of Westminster. His leaving these important works to spend his time at All Saints' was in some circles very unpopular. C.W. Cope R.A. was to record in his *Reminiscences*, "Dyce tried to get me to assist him to finish Margaret Street Church. I refused." Cope would give him help in Westminster, indeed he finished and repaired various works after Dyce's death so we need to note his attitude to All Saints'.

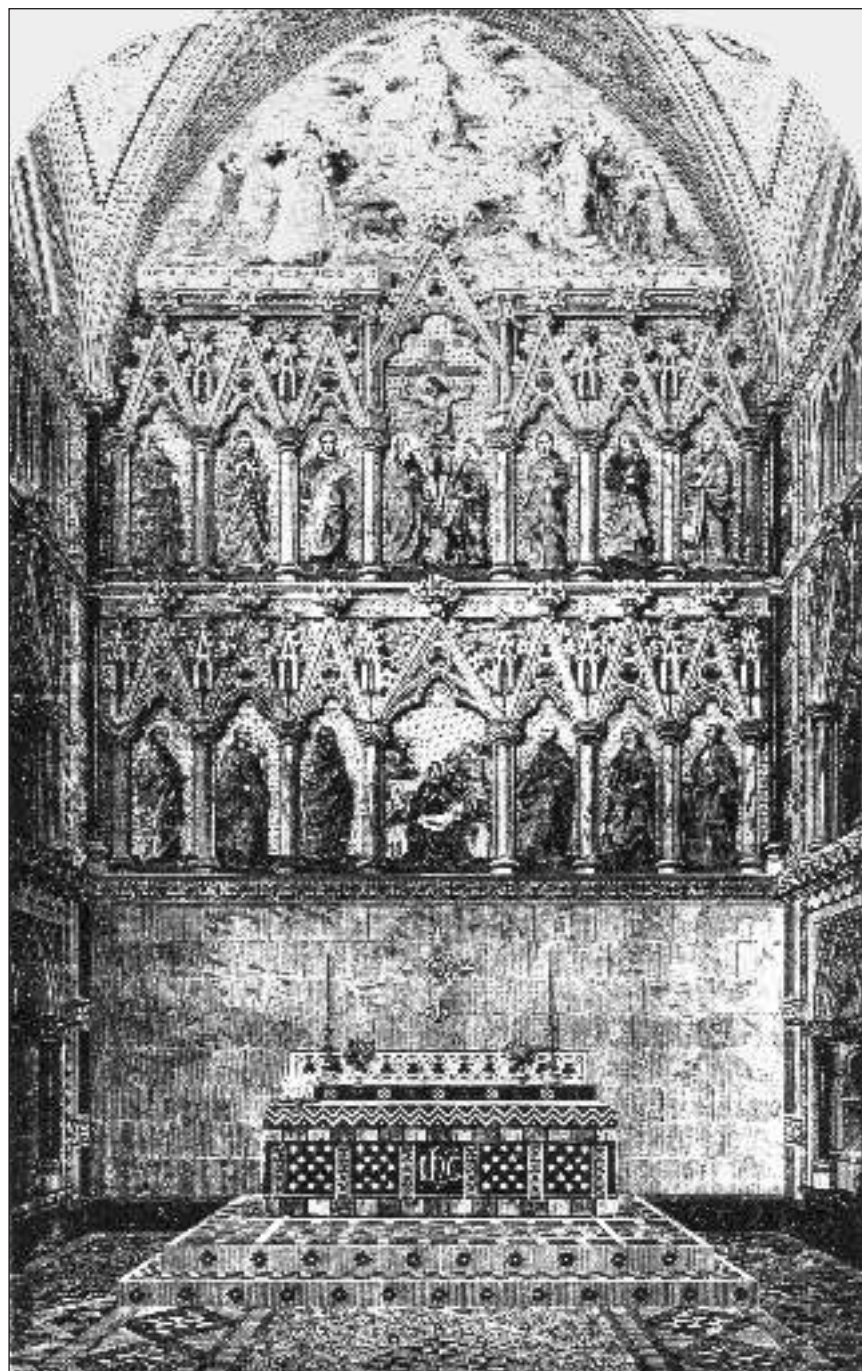
Blackwood's magazine might be taken to be illustrative of a more general feeling, "a large portion of our people was still satisfied with whitewash as the true emblem of Christian purity and that Watt's hymns, sung by a village-school, were, for Protestants, the utmost aesthetic indulgence which could safely be allowed." *Blackwood's* would also declare, "principle, and not incapacity, alone prevents artists and the British public from surrendering Protestant conscience to the seduction of Catholic art".

On May 28th the *Builder* carried a letter signed F.A.M. which spoke appreciatively of the decorations at All Saints'. The attitude might be described as a call to recognise that in using God given talent to beautify God's house people were in fact worshipping Him with their hands and minds as opposed to their tongues. Beauty and colour could speak eloquently of God without need for a single word spoken. The letter, which is very long, looked appreciatively at nearly all the work done at All Saints'. Towards the end of the letter one or two criticisms of the building are made. Mostly this criticism was against the use of gold paint or gilding to cover materials like alabaster which, being rich in themselves, needed no such excess. The glass in the chancel clerestory was also mentioned.

The issue of June 4th carried a note of the consecration of the building, and reference was made to the gift of £30,000 (an enormous sum) by Mr Henry Tritton, a banker, given towards the cost of the building. On the same page was another letter, which ran as follows.

Sir,

Your readers ought to be obliged to "F.A.M." for calling their attention to this magnificent work. It is a building to which in every way artists will owe so much in times to come, that we ought to be very hearty and ungrudging in our thanks to Mr Butterfield for what he has accomplished. For myself, I must say that, though I have a rather large acquaintance with English and foreign works executed since the revival of Pointed art, I cannot hesitate for an instant in allowing that this church is not only the most beautiful, but the most



vigorous, thoughtful, and original among them all; and this, not only because it is a work on which great expense has been lavished, but because everywhere, even to the smallest detail, the hand of the artist is conspicuous. Nothing has been neglected, nothing left to chance, or to the accidental skill or taste of an assistant. And this leads me to the point in "F.A.M.'s" letter which has induced me to write to you. He finds fault with the painting on the groining, the gilding of the ribs, and the stained glass; and agreeing as I do with him on all these points, I am surprised that he should not have felt it to be impossible that they could be the work of Mr. Butterfield. The truth is, that these portions of the work have been executed without the architect's control, and, I believe I may say, in opposition to his views; and it is most deeply to be regretted that where so much noble liberality has been shown by the founders in their attempt to produce as perfect a building as possible, there should also have been shown a want of that true discrimination which leads most men who know much about art, when they have found an able artist, to leave him unfettered, and to do nothing at any rate in opposition to his views and advice. The gilding of the groining ribs and the yellow glass which has been put in the clerestory of the chancel are such serious blemishes to the general effect of the building, that I think we may take it for granted that, in a very short space of time, the guardians of the church will alter at least these features in compliance with Mr. Butterfield's views.

On one point on which "F.A.M." is silent let me say a few words. If, as I suppose, we all agree, all the arts ought to go hand-in-hand; then the great care bestowed on the musical services at All Saints' is a matter for especial commendation. As every architect feels distressed when he finds the building he has reared with much care for the service of Almighty God condemned to be served by those who do not appreciate the equal loveliness of sounds and forms, so I think we may well congratulate one who has just finished so noble a work in handing it over to those who evidently know so well how best to use it, filling its walls with noble melodies and music of the most carefully executed kind, whilst they have the satisfaction of using a building whose acoustic qualities seem to be at least as good as its artistic.

George Edmund Street

Street had used the earlier letter to justify a reply which put into the public domain the disagreement between Butterfield and Beresford Hope over the decorations in the chancel. This is done quite neatly and the lovely backhanded compliment, to the clergy and music, at the end of the letter comes over well.

On June 11th the following appeared.

Sir,

The decoration in the chancel of All Saints' Margaret Street, to which Mr. Street refers in his letter, were executed from the designs and under the superintendence of Mr. Dyce. It was thought reasonable to entrust to that distinguished artist the decoration of a portion of the church, which was in such close proximity to, and might have such important bearing upon, his magnificent frescoes. The intent of his work was to harmonize the frescoes with the decorations and painted glass already existing in the nave. The yellow glass in the chancel clerestory was added in consequence of the injurious effect upon the frescoes of the cold bluish light which streamed through those windows before alteration.

Index

Like much other fresco work at that time the Dyce frescoes soon started to cause

trouble. By 1864 they needed restoration and Dyce having died this was undertaken by E. Armitage, not Cope. These then lasted until 1909 when they were covered over, to preserve the originals. Ninian Comper copied the works (lengthening some of the main figures to “improve” their proportions) painting them onto mahogany boards with zinc backing. These were set over the frescoes. In 1916 Comper painted new figures to match and added these to the previously blind tracery of the north and south sides of the sanctuary.

100 YEARS AGO

The Parish Paper included a long and detailed account of the 50th anniversary celebrations which had appeared in the Church Times.

Also, perhaps more surprisingly, it reproduced a report by the London Correspondent of the Manchester Guardian:

“Will people be more likely to feel old or to feel young at the announcement that All Saints, Margaret Street is keeping the jubilee of its consecration? It has become so well-known a name that it is difficult to think of the church as only fifty years old. Yet, on the other hand, there must be some who can hardly think of it as old. It used to be the Margaret Chapel, one of the old proprietary chapels, like St Philip’s, Regent Street, or Curzon Chapel, or Eaton Chapel, all now gone, which had their best days in the time in which Thackeray placed the Revd Charles Honeyman. The name came from Lady Margaret Harley, the heiress of the last Earl of Oxford, who married the second Duke of Portland, and helped that line to some more London ground rents... As for the church which now stands in the street which has her name, it was most costly in the building, and controversy is

raging just now round the frescoes in it. Perhaps some of its fame was due to Mr Gladstone. Writing on Ritualism in 1874, he spoke thus of the earlier fabric: — ‘The clergyman is necessarily the central point of his congregation. Their reverence cannot rise above this, and their reverence will, if insensibly, yet continually approach his. If this be the keynote of the service, questions of ritual will adjust themselves in harmony with it. And one reason why the point may be more safely pressed is, because reverence need not be the property or characteristic of any school in particular. It distinguished the Margaret Chapel of forty years ago, when the pastors of that church were termed Evangelical. It subsisted in the same chapel thirty years ago, when Mr Oakeley (now, alas! Ours no more) and Mr Upton Richards gave to its very simple services, such as would now scarcely satisfy an average congregation, and where the fabric was little less than hideous, that true solemnity which is in perfect accord with simplicity.’”

The Church Times included a rather briefer account of the Sesquicentennial Service and reproduced part of its account of 100 years ago.

AM

**SUNDAYS AND
SOLEMNITIES**
MUSIC AND READINGS

● **SUNDAY 5 JULY**
TRINITY 4

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 334

Introit: Dominus illuminatio mea

Mass: Credomesse — Mozart

Lessons: Ezekiel 2: 1 - 5

Psalm 123

2 Corinthians 12: 2 - 10

Hymn: 369

Gospel: Mark 6: 1 - 13

Preacher: Fr Gerald Beauchamp

Anthem: I was glad — Parry

Hymns: 298, 374, 391

Voluntary: Allabreve — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 63, 64

Lessons: Jeremiah 20: 1 - 11a

Romans 14: 1 - 17

Office Hymn: 150 (S)

Canticles: The Gloucester Service

— Howells

Anthem: O pray for the peace of

Jerusalem — Howells

Preacher: The Vicar

Hymn: 310

BENEDICTION

O Salutaris: Howells

Hymn: 390

Tantum Ergo: Howells

Voluntary: Prelude on 'Slane'

— Gerre Hancock

● **SUNDAY 12 JULY**
TRINITY 5

HIGH MASS at 11.00 a.m.

Entrance Hymn: 351

Introit: Exaudi, Domine

Mass: Missa Brevis

— Andrea Gabrieli

Lessons: Amos 7: 7 - 15

Psalm 85

Ephesians 1: 3 - 14

Hymn: 170 (i)

Gospel: Mark 6: 14 - 29

Preacher: Fr Julian Browning

Creed: Credo II

Anthem: Jauchzet dem Herrn — Schütz

Hymns: 227 (T 184), 384 (v 4 Descant

— Caplin), 495

Voluntary: Toccata Ottava — Frescobaldi

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 66

Lessons: Job 4: 1, 5: 6 - end

Romans 15: 14 - 29

Office Hymn: 150 (R)

Canticles: The Third Service — Byrd

Anthem: Laudibus in sanctis — Byrd

Preacher: Fr Gerald Beauchamp

Hymn: 340

(T 475; v 4 Descant — Gray)

BENEDICTION

O Salutaris: French Chant

Hymn: 481 (T 462)

Tantum Ergo: de Séverac

Voluntary: Gloria tibi Trinitas — Bull

● **SUNDAY 19 JULY**
TRINITY 6

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 148 (omit *)
Introit: Dominus fortitudo
Mass: Mass in G minor
— Rheinberger
Lessons: Jeremiah 23: 1 - 6
Psalm 23
Ephesians 2: 11 - end
Hymn: 371 (T 328)
Gospel: Mark 6: 30 - 34, 53 - end
Preacher: The Vicar
Creed: Credo III
Anthem: Ave verum corpus — Fauré
Hymns: 282, 480 (T 15), 378
Voluntary: Festive Toccata
— Denis Bédard

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 73
Lessons: Job 13: 13 - 14: 6
Hebrews 2: 5 - end
Office Hymn: 150 (S)
Canticles: Service in G (upper voices)
— Sumsion
Anthem: O viridissima virga
— **St Hildegard von Bingen**
Preacher: Fr Gerald Beauchamp
Hymn: 439 (i)

BENEDICTION

O Salutaris: Fauré
Hymn: 406
Tantum Ergo: Fauré
Voluntary: A song of sunshine
— Hollins

● **SUNDAY 26 JULY**
TRINITY 7

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 397
Introit: Omnes gentes
Mass: Mass for three voices — Byrd
Lessons: 2 Kings 4: 42 - end
Psalm 145: 10 - 19
Ephesians 3: 14 - end
Hymn: 424
Gospel: John 6: 1 - 21
Preacher: Fr Gerald Beauchamp
Anthem: Tout puissant/Seigneur,
je vous en prie — Poulenc
Hymns: 276 (ii), 294, 368
Voluntary: O Ewigkeit, du Donnerwort
— Karg-Elert

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 74
Lessons: Job 19: 1- 27a
Hebrews 8
Office Hymn: 150 (R)
Canticles: Service in G (lower voices)
— Sumsion
Anthem: I will lift up mine eyes
— Walker
Preacher: Fr Julian Browning
Hymn: 135 (T 447)

BENEDICTION

O Salutaris: Bach (No 2)
Hymn: 464
Tantum Ergo: Bach (No 2)
Voluntary: Adagio from BWV 564
— Bach

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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

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SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

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

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

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(* First Mass of Sunday)

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Confessions are also heard by appointment

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Mr Norman Caplin 020 8989 3295

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Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR JULY 2009

<p>1 <i>Henry, John and Henry Venn</i></p> <p>2 v for Unity</p> <p>3 S Thomas the Apostle</p> <p>4</p> <p>5 ✕ THE 4th SUNDAY AFTER TRINITY</p> <p>6 <i>Thomas More; John Fisher</i></p> <p>7 r Requiem (1.10 p.m.)</p> <p>8</p> <p>9</p> <p>10</p> <p>11 St Benedict</p> <p>12 ✕ THE 5th SUNDAY AFTER TRINITY</p> <p>13</p> <p>14 John Keble</p> <p>15 St Swithun</p> <p>16 <i>St Osmund</i></p> <p>17</p> <p>18 <i>Elizabeth Ferard</i></p> <p>19 ✕ THE 6th SUNDAY AFTER TRINITY</p> <p>20 <i>Margaret of Antioch; Bartolome de las Casas</i></p> <p>21 v for Peace</p> <p>22 St Mary Magdalene</p> <p>23 <i>Bridget, abbess</i></p> <p>24</p> <p>25 St James the Apostle</p> <p>26 ✕ THE 7th SUNDAY AFTER TRINITY</p> <p>27 <i>Brooke Foss Westcott</i></p> <p>28</p> <p>29 Sts Mary, Martha and Lazarus</p> <p>30 William Wilberforce</p> <p>31 <i>St Ignatius of Loyola</i></p>	<p>Newly ordained Priests</p> <p>Christian Unity</p> <p>Those in need</p> <p>Society of All Saints Sisters of the Poor</p> <p>OUR PARISH AND PEOPLE</p> <p>Bishops</p> <p>The departed</p> <p>Friends of All Saints</p> <p>Unity</p> <p>Those in need</p> <p>General Synod</p> <p>OUR PARISH AND PEOPLE</p> <p>The homeless</p> <p>Vocations</p> <p>Diocese of Winchester</p> <p>Unity</p> <p>Those in need</p> <p>Cell of OLW/All Saints</p> <p>OUR PARISH AND PEOPLE</p> <p>The unemployed</p> <p>Peace of the World</p> <p>Growth in penitence</p> <p>Unity</p> <p>Those in need</p> <p>Persecuted Christians</p> <p>OUR PARISH AND PEOPLE</p> <p>Teachers of the faith</p> <p>Hospitals</p> <p>Companionship</p> <p>Unity</p> <p>Those in need</p>
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Please note:

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

r — Requiem — the monthly Requiem, 1.10 p.m. this month

v — a Votive Mass



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