



All Saints Parish Paper

MARGARET STREET, LONDON W.1

SEPTEMBER 2009

£1.00

VICAR'S LETTER

After Evensong last Sunday, an Australian gentleman said to me that his heart had sunk when he entered the church and found it full of scaffolding. This was not the All Saints he was expecting. He is only one of many people who have come here and been taken by surprise. Our Australian visitor did not turn away in disappointment but stayed for Evensong and testified that the service reminded him of the real reason he should be there. The sermon was on the lesson from Hebrews 12 which includes the words: **“We look to Jesus, the pioneer and perfecter of our faith”**. It ended with an exhortation to do just that, to look to Jesus whom we saw present in the Blessed Sacrament, amidst the difficulties of life.

It may have been because it was the last Evensong at All Saints I would take part in and the last sermon I would preach here for some time, but the service as a whole seemed to have a magical quality; such that in no time at all one forgot the scaffolding and plastic sheeting.

It has been good for us, I am sure, to have had to carry on our worship and life while the church has been full of scaffolding; either in the church or in the Parish Room. It has reminded us that we must look to Jesus.

As if to confirm this, Christine Auton

drew my attention to the sermon preached by Dom Bernard Clements to mark the 100th anniversary of the Margaret Chapel, the undistinguished building which All Saints replaced. He spoke of the work begun there which “has come to its hundredth birthday, vigorous and beloved and honoured, because its congregation and its clergy have been alive with the life of Jesus Christ, their dear Lord. Because they have been set on fire with the love of Jesus, and so have set others on fire with that love too. The music and the beauty would have died without that. It is significant that even now the greatest crowds come here from 12 to 3 on Good Friday and at Mission Services on weeknights in Lent, when there is no ceremonial, and the only music they furnish themselves.

“The music, the beauty, were to be the *outward expression* of the principles of the Catholic Revival. But the bedrock principle of the Catholic Revival was the fact that the Christian soul is not only in intimate personal relationship with a God who loves it and died for it, but that it is, as St Paul taught us, by its Baptism an actual living part of the Body of Christ its Lord — so that it is not the soul that lives, but Christ living in the soul. All the beauty and music come from that. All our joy comes from that, all our sacraments are that truth expressing itself. ...All our worship, all our life, is his life *in us*.

“All these hundred years men and women and boys and girls have lived and loved and worshipped here in Margaret Street like that... The outward beauty and music have never been other than what seemed to them the only right and proper outward showing to God and the world of the life and light and joy which was in them. In the day that we forget that — priests or choir or servers or congregation — remember that in that day, All Saints, Margaret Street, will die. You can't set others on fire unless you are on fire yourself. You can't even give measles to anyone unless you've got it.

“So pray that you and I may keep that life which has developed here in all its increasing beauty and wonder for a hundred years now. It is *that* of which we

keep the Centenary in this place... What the future may bring we do not know, but that is our Lord's business, not ours, and we only live in his life and strength. We are his members. He will use us as he wills. We can trust his life, the life of him who is the Eternal Wisdom, to show itself in us — we need not fret.”

Well, it is time to close as I pack my rucksack for my pilgrimage and time of study. I am grateful to those who have made it possible; not least to Fr Gerald and the others who minister here who are making up for my absence. While I am away you will still be in my prayers and thoughts as part of that great cloud of witnesses which our church celebrates.

Yours in Christ,
Alan Moses

RESTORATION PROGRAMME

The most recent site meeting on August 13th heard that the work in church was proceeding on schedule. The cleaning and painting of the roof space will have been completed by the time you read this. Most of the clerestory glass for the south side has been restored and refitted. The glass for the north side will follow in two or three weeks. Much stonework which has been painted over has been stripped so that the honey-coloured limestone can be seen and play its part in the appearance of the church.

Fr Allen Shin, the Chaplain of Keble College, that other great Butterfield building, came to visit the previous week and, by happy coincidence, our architect, Colin Kerr had dropped in to check on progress on the restoration work, so we were able to climb the scaffolding with him to see what was being achieved.

Butterfield's last project before he died was the restoration of All Saints in 1895. We are going to see the church as he intended but as it has not been seen for many years. There will be much for us to wonder at for a long time to come.

All this will surely enthuse us to bring the whole project to a successful completion.

At All Saints side this year, we will be looking both back and forward: back in thanksgiving for what has been achieved so far; forward with the launch of the next phase of the Appeal.

PARISH NOTES

Margery Duce 1916 - 2009

Margery had planned on be in church on Sunday August 2nd and then to go out to celebrate her 94th birthday with friends. Sadly, this was not to be. Margery was taken into hospital on the previous Thursday and died the next morning after being anointed by the hospital chaplain. Her funeral Mass took place at All Saints on Saturday August 22nd.

Philip Bennet

A group of Philip's friends came to High Mass on Sunday August 2nd in his memory. This seemed a more appropriate way of remembering him than organising a separate memorial service. Among his possessions were found his chorister's prayer book, showing signs of considerable use and his copy of the Choir School Prospectus. The following gives some hint at what life in the school was like in his days as a chorister.

"Every boy has a cold bath each morning. In the case of temporary indisposition, the Headmaster, of course, dispenses from this rule; but it is only on production of a Doctor's Certificate that a boy may be excused from the cold bath permanently."

St Cyprian's, Clarence Gate

St Cyprian's has been without a priest for some time, and the Vicar, as Area Dean, has been responsible for its pastoral care.

Some of you will know that St Cyprian's is a splendid example of the work of Sir Ninian Comper, one of the few churches he built from scratch. Among the fittings he provided was a frontal and dossal for the high altar which, unusually, are made of leather decorated with the True Vine.

This has now been restored and will be re-dedicated on St Cyprian's Day (September 15th) at 7.00 p.m. The celebrant and preacher will be Bishop Michael Marshall, assisted by Fr Julian Browning. It would be good if there can be a good show of support from All Saints.

Organ Scholars

At the end of August, we say "farewell" to **Anthony Fort** who has been with us for the last year as he goes off to continue his studies in Cambridge. We thank him for the enormous amount of work he has put in; the residents can testify to his assiduous practice. We look forward to watching his career blossom in the years to come.

Anthony will be replaced by **Evelyn Tinker** who will also be studying at the Royal College of Music. We welcome her to All Saints.

VIEWS OF LONDON

During the autumn there will be an occasional series of sermons by visiting preachers organized by Fr Gerald. All of the clergy serve in the Diocese of London and will share something of the stories of the people and places that make up their ministry.

In September we welcome Fr Peter McGeary of St Mary's, Cable Street, Fr Stephen Coles of St Thomas, Finsbury Park, and the Revd Dr Callan Slipper who is a member of the International Focolare Community and an Honorary Assistant Priest at St Gabriel's, North Acton. Others later in the year will include the Revd Prebendary Andrew Davis of Christ the Saviour, Ealing, and the Revd Prebendary Andy Windross, responsible for Training and Development in the Stepney Episcopal Area.

DIARY DATES

Saturday 19 September

Cell of OLW/All Saints Pilgrimage to Chichester

9.45 a.m. Assemble at London Victoria
(please buy your own ticket to Chichester beforehand)

12.00 p.m. Mass

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

4.00 p.m. Devotions

5.30 p.m. Evensong

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

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

Thursday 1 October

7.05 p.m. HOLY HOUR led by Fr Julian Browning

Wednesday 7 October

Cell of OLW/All Saints — Our Lady of the Rosary

6.30 p.m. Low Mass with hymns

7.00 p.m. The Rosary will be said for approximately half an hour
(To be followed by light refreshments.) All are welcome.

Friday 23 October

6.30 p.m. High Mass of Thanksgiving for the life of John Holden,
(Honorary Assistant Priest here 1980 - 1983).

Preacher: The Revd Dr Alan Everett, Vicar,
St Michael and All Angels, South Hackney

Wednesday 28 October

4.00 p.m. Choral Evensong for All Saintstide will be broadcast *live* from here on BBC Radio 3 (repeated on All Saints Day at 4.00 pm).

All are welcome to attend the recording but no admittance to the church after 3.50 p.m.

ALL SAINTS FESTIVAL 2009: 31 October - 2 November

In thanksgiving on the 150th Anniversary of the Consecration of our Church and for the successful completion of Phase 1 of our Restoration Project.

Please see details elsewhere in this issue.

Thursday 12 November

Fr Gerald is organizing a theatre trip to see Chekhov's *Uncle Vanya* at the Studio in the Young Vic. The performance starts at 7.45 p.m. Tickets £10. If you would like to go please sign the list in church and then book either online (www.young.vic.org) or by phone (020 7922 2922). Seats are unreserved.

ALL SAINTS, MARGARET STREET

www.allsaintsmargaretstreet.org.uk

ALL SAINTS FESTIVAL 2009

*In thanksgiving on the 150th Anniversary of
the Consecration of our Church and for the
successful completion of Phase 1
of our Restoration Project*

Saturday 31 October — Eve of All Saints

5.00 p.m. Litany of the Saints, Solemn Evensong and Solemn Benediction

Preacher: The Rt Revd Michael Marshall,
sometime Vicar of All Saints

Music includes: Collegium Regale, Wood

Sunday 1 November — All Saints Day

11.00 a.m. High Mass

Preacher: The Vicar, Fr Alan Moses

Music includes: Messe Solennelle, Gounod

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: The Most Revd and Rt Hon Rowan Williams,
Archbishop of Canterbury

Music includes: Wood in E flat (No 2) and,

This is the day that the Lord hath made, Harry Bramma
(first performance, specially composed for this service).

Monday 2 November — All Souls Day

6.30 p.m. High Mass of Requiem

Preacher: Canon David Hutt, sometime Vicar of All Saints

Music includes: Requiem, Vale

FESTIVAL APPEAL

The Parochial Church Council resolved that the Festival Appeal be divided this year between our Mission projects (*Church Army Hostel in Marylebone for women, West London Day Centre, and Richard Owen's work teaching music to children in the parishes and church schools of the diocese of Trinidad and Tobago to help keep them out of the drug culture, a USPG project*) and Phase 2 of the All Saints Restoration Project. *Please give generously.*

WESTMINSTER ABBEY NATIONAL PILGRIMAGE TO THE SHRINE OF ST EDWARD THE CONFESSOR

Saturday October 17th

- 9.00 a.m. Abbey open for Pilgrims
11.30 a.m. Festival Eucharist
Preacher: The Bishop of London
3.00 p.m. Evensong and Procession

There will also be an opportunity to pray at the tomb of St Edward the Confessor, an area that is not usually open to the public. Those who went to this last year found it a very exciting and moving day so do put it in your diary now, especially if you have not been before.

ST PAUL'S INSTITUTE PROGRAMME SEPTEMBER 2009 - FEBRUARY 2010

Money, Integrity, Wellbeing: Addressing moral questions raised by the financial crisis.

The educational arm of St Paul's Cathedral has a fascinating series of events during the coming months, many of which are free. They include panel discussions with key players from the worlds of politics, finance and public affairs. For further information see www.stpauls.co.uk/institute.

STATIONS OF THE CROSS

This is a much valued devotion during Lent when on a Friday evening fourteen pictures of our Lord's progress to Calvary are displayed and an hour long devotion is led around the church. The pictures that we have at All Saints are beginning to look a bit dated and blue-tacking posters to the wall doesn't do justice to the prayer. The PCC recently agreed that Fr Gerald would investigate the possibility of commissioning a new set of Stations. This would include both the traditional fourteen plus the resurrection as well as the new series outlined in Common Worship.

Since the Stations of the Cross was first popularized by the Franciscans 800 years ago, the composition of the devotion has varied from place to place. Most of us are familiar with scenes that are both found in the New Testament and those that are hallowed by tradition, such as Veronica wiping the face of Jesus. The Stations in Common Worship have both the traditional fourteen plus scriptural alternatives such as the Agony in the Garden.

The project is likely to cost around £3,000, including more appropriate mounting. Fr Gerald would like to know if there are people who may be happy to contribute towards this. If you are interested please contact him.

WALSINGHAM CELL

A larger than usual group met on Saturday July 18th to celebrate the Mass, admit Mary Burton as a new cell member and listen to Mrs Frances Scarr talk about the work of the Art and Reconciliation Trust. The Trust was set up in 2003 to commemorate the destruction of the sixty-four Marian shrines that existed in England before the Reformation, further Marian devotion in the church today and foster conversation about Our Lady's place in the church and

the world. It is hoped that in due course a sculpture by Paul Day will be erected outside the RC National Shrine of Our Lady of Willesden. Donations for this are invited and can be made via the website (www.artandreconciliation.org) or by post to PO Box 63701, London SW3 4UH. It was a particular pleasure to welcome Fr Dominic Robinson, SJ from Farm Street and Fr Stephen Willis from Willesden. We hope that they will come again. Frances Scarr has promised to keep us abreast with progress on the sculpture.

SERMON PREACHED BY THE VICAR AT HIGH MASS ON TRINITY 8, 2009

Proper 13 B

Readings: Exodus 16: 2 - 4, 9 - 15, Psalm 78, Ephesians 4: 1 - 6, John 6: 24 - 35

“I, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called...” *Ephesians 4: 1*

The Authorised Version conveys the sense of the Greek better: **“I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.”**

“To lead a life” renders the Greek word for **“walk”**, but this could mean much more than a means of getting about. It was about one's form of conduct. The early Christians understood themselves as the people of **“The Way”**; as people of a journey, as the pilgrim people of God.

These words seemed particularly apt as I came to preach one of my last sermons here before setting out on pilgrimage to Compostela, following in the footsteps of countless Christian pilgrims who have sought to follow our Lord by setting their faces to go to Jerusalem or to some other holy place.

The idea of a pilgrim people has its roots deep in the Old Testament, in the history of the people of Israel, in the desert wanderings of that people as they were led from slavery in Egypt to freedom in the Promised Land. At Mass last Sunday we heard St John's account of the Feeding of the 5,000 and Jesus walking on the water. John tells us that these events happened around the time of the Jewish Feast of Passover, the annual celebration of liberation from slavery in Egypt, rescue through the waters of the Red Sea and the beginning of the 40 year journey through the wilderness.

One view of this arduous and difficult time, found in the prophets, is that it was a golden era in which Israel enjoyed an intimacy with the Lord, a period in which they had been formed into his people by the giving of the Law through Moses and in which they had been miraculously supplied with manna, bread from heaven, and water from the rock.

Another view, represented by the passage we have just heard from the Book of the Exodus, portrays Israel in a less flattering light. Far from being eager pilgrims, they are a reluctant lot. As soon as things begin to look difficult, they start complaining: **“The whole congregation of the Israelites complained against Moses and Aaron in the wilderness”**. Experiencing the tough realities of the journey, they begin to feel nostalgic about the **“fleshpots”** of Egypt. They might have been slaves, but at least their bellies were full.

This complaint is one of repeating pattern in which they complain to Moses, who intercedes with God, who in turn provides for the people; though sometimes with an expression of anger at their lack of trust. It is expressed in Psalm 78 which we sang from this morning.

The children of Israel found freedom more challenging than slavery. Later, in times of compromise with the religions of the world around them, the prophets would call them back to that time when they had been led and fed by God and taught that they were to live by every word that proceeds from the mouth of God.

This has continued to be so for the Church on its pilgrimage through history: it has often preferred settled and predictable mediocrity to the adventure and risk of pilgrimage and mission. When things get frightening, the temptation is to retreat into nostalgia. The Church has somehow, often reluctantly, remembered this tendency; so in the great tradition of worship, of which Anglicanism is part, it has for many centuries been the custom to begin our daily worship with the words of Psalm 95, the *Venite* which includes these words:

“Today if ye will hear his voice, harden

not your hearts, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works.

You know how things go: the people complain about and to the clergy, the clergy complain to the Area Dean, (as the Area Dean as well as the Vicar, I can even complain about myself to myself!), the Area Dean moans to the Archdeacon, who does the same to the Bishop. He bends the ear of the Archbishop who is left with only God to complain to.

In the Gospel today, we have another group of people who have been the beneficiaries of a miraculous feeding. Jesus has eluded them when they sought to make him king for their own nationalistic ends. Not content to leave things at that, they go in search of him. They find him in Capernaum. Not having witnessed the miracle on the water, they ask how he got there.

Jesus, as often in John’s Gospel, does not give them a direct answer. Instead, he says, **“Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food which perishes, but for the food that endures for eternal life, which the Son of Man will give you.”**

The people had seen the multiplication of the loaves and fishes, but they had failed to see this as a **“sign”**. For John, the miraculous deeds of Jesus are not simply spectacular acts, they point to the reality of who he is and why we must have faith in him.

In the dialogues which follow the “signs” in John’s Gospel, Jesus’ hearers do not get the message; they fail to see beneath or beyond the outward sign. Here, they can think only of that which they can control. If they are to

look for the food which endures for eternal life; what must they do to get it? They cannot see beyond the gift to the giver as the one in whom they must believe. So they demand a sign from him that they might believe; as if nothing had happened, as if they had not just experienced something extraordinary.

‘What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, “He gave them bread from heaven to eat”.’

Jesus takes up their use of Scripture and uses it to deepen their understanding. **“Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world.”**

God is the giver of the bread and he gives it now, not just in the remote past. So, they say, **“Sir, give us this bread always”.**

Jesus replies, in one of the great **“I am”** sayings which identify him as God in St John’s Gospel: **“I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”**

Over the coming weeks we will hear Jesus speaking in the Discourse on the Bread of Life. John tells us that many of his followers found what he had to say about eating his flesh and drinking his blood as the way to eternal life a hard saying and that they no longer went about with him.

Tonight at Benediction, as every Sunday evening, as we pray before the consecrated bread of Christ’s Eucharistic presence, the

priest will sing:

“Thou gavest them bread from heaven” and the people will respond: **“Containing within itself all sweetness”.**

This clear connection between the bread of life in John’s Gospel, is denied by some Christians who fail to see in this chapter, John’s equivalent of the institution of the Eucharist at the Last Supper. How are we to respond to their finding this **“a hard saying”**?

One way which Catholic Christians have too often chosen is that of superiority: we have the sacrament, the real presence, and they don’t. But that is to make the sacrament our possession not a gift, as the people hoped to do with the bread which Jesus could give them. Like them, we run the risk of failing to see the sign and the one it points us to.

Should we not be asking, as we receive the sacrament this morning and as we kneel before it in prayer this evening, what signs of the eternal life it promises, the life of the risen Christ, are to be seen in us and in our community? What difference does it make to us? How much is the Communion with God and our brothers and sisters effected by Jesus, reflected in humility and patience, bearing with one another in love, in our efforts to maintain the unity of the Spirit in the bond of peace.

How are these and the other gifts of ministry bestowed on his Church by the risen and ascended Christ used in **“the building up of the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ?”** We who are given these gifts **“must grow up in every way into him who is the head, into Christ, from**

whom the whole body, joined and knitted together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love."

So, we pray after Communion:

"Strengthen for service, Lord, the hands that have taken holy things; may the ears which have heard thy word be

deaf to clamour and dispute; may the tongues which have sung thy praise be free from deceit; may the eyes which have seen the tokens of thy love shine with the light of hope; and may the bodies which have been fed with thy body be refreshed with the fullness of this life."

"Lord, give us this bread always."

150 YEARS AGO

There is a law of diminishing marginal returns when it comes to reproducing magazine articles about a particular event and this series must soon near its end. In this last but one, taken from the *Union* newspaper, we find things which we have already come across in our very first article, but there are some things new and worthy of note. The list of prominent guests includes several names which were to become significant in the history of Victorian England. Just to mention three names. Rev. C.F. Lowder would become renowned for his heroic work at St. Peter's, London Docks. Rev. Arthur Wagner would spend much of the family fortune on building churches in Brighton so that he was to leave the town forever associated with the Tractarian Movement. (Hence the use of the famous train company initials LBSCR which were said to really mean London Brighton and South Coast Religion.) Lord Robert Cecil, as Marquis of Salisbury, would take turns with Gladstone in enjoying an official residence at 10 Downing Street.

The details of the "pause" alluded to in other histories of the event become quite clear from this account. The bishop disapproved of the appendium (frontal) on the altar. Only when this was covered over would he proceed. Bishop A.C. Tait was never easy with ritualists, though he was less fussy about trivia than his predecessor Bishop Blomfield who had caused trouble in the Margaret Chapel over flowers. Notice the absence of flowers, no doubt deliberate! Tait had a formidable reputation having been an opponent of the Tractarians at Oxford and a prime mover against Tract 90 and against W.G. Ward in 1845. As Archbishop of Canterbury he was mainly responsible for the details of Disraeli's *Public Worship Regulation Act* of 1874 which prosecuted ritualists. After the death of his only son and his wife in 1878, it is said that he mellowed and became more tolerant of others. Thus he was to personally veto legal actions against ritual infringements of, what was, his own Act. Despite this, from his "death-bed" he engineered the removal of A.H. Mackonochie from St. Alban's, Holborn, thus, as many saw it, bringing about Mackonochie's decline and early death. "The smile on the face of many when the text was delivered" is what might be expected, but the observation is a nice touch and everyone reading this in 1859 would appreciate the significance. The details of the music, the augmented choir, boys of the Chapel Royal and students from St. Mark's, and the assessment of the resulting unison and harmony, all give life to the report. The Hon and Rev. R. Liddell and Rev. Thomas Helmore play prominent parts in the service, no doubt because of their support for Upton Richards

through the difficult days in the late 1840s and the long years while they waited for the church to be finished. The altar would later be raised and also lengthened.

There were no floral decorations on the morning of the consecration; but everything in church, choir, and sanctuary, was arranged with great care. The altar, which is of an admirable length, but at least six inches too low, was vested in an antependium of crimson velvet, divided into five parts by perpendicular bands of rich embroidery, with a monogram of the Sacred Name in the centre, and symbolic devices on either side. It was covered with the ordinary altar linen, upon which stood the sacred vessels for the Holy Sacrifice. A temporary throne of crimson cloth had been erected for the bishop on the north side of the sanctuary, under the canopy of which were hung the arms of the See of London. Two tapers in handsome massive candlesticks stood upon the super-altar; and above, on the wall behind, was placed a gilded metal cross.

Tickets, which were eagerly sought after, were issued for admission to the consecration; and persons holding them began to arrive at ten o'clock. They were taken by the Rev. T.W. Perry, vested in a preacher's gown — a former curate of All Saints', and author of the well-known volume, "Lawful Church Ornaments". By eleven o'clock the church was crowded — a large number of clergymen being present from all parts of the country. It is impossible to give the names of a tithe of the persons who had obtained admission. Among them we noticed the following: the Marquis of Sligo, the Earl of Carlisle, K.G., the Marchioness of Londonderry, the Dowager Countess Somers, Lord Lyttleton, Lady Emily Cocks, Lady Margaret Macdonald, Lady Elizabeth Clements, Lord Downe, the Countess de la Warr, Lady Alderson, Lord and Lady de Mauley, the Earl and Countess of Wicklow, Lord Morton, the Hon G. Ponsonby, Sir J. and Lady Harrington, the Hon George F. Boyle, the Hon Colin Lindsay, Sir James Hamilton, the Hon H. Walpole, Lord Robert Cecil, M.P., Alexander J.B. Hope Esq, and Lady Mildred Beresford Hope, John D. Chambers, Esq, and the Hon Mrs Chambers, Henry Tritton, Esq, the Dean of Westminster, the Bishop of Western New York, the Hon and Rev. R. Liddell, of St. Paul's, Knightsbridge, Dr Ogle, the President of St. Paul's College, the Rev. T.T. Carter, rector of Clewer, the Rev. R. Temple West, the Rev. Alexander Watson of Bloomsbury Chapel, the Rev. James Baines, M.A., the Rev. J.R. Woodford of Kempford, the Rev. W.R. Wroth of St. Philip's, Clerkenwell, the Rev. W.H. Lyall of St. Dionis, Backchurch, the Rev. W.H. Millman and the Rev. R.H. Bradley of Sts Augustine's and Faith, the Rev. John Lawrell of St. Matthew's, City Road, the Rev. G.C. White of St. Barnabas, Pimlico, the Rev. Thomas Helmore, Priest in Ordinary to the Queen, the Rev. W. Gresley of Boyn Hill, the Rev. C.F. Lowder of St. George's Mission, the Rev. A.B. Evans of Wells Street, the Rev. A. Blomfield, the Rev. F.G. Lee, the Rev. F. Lane, the Rev. John Edwards, and the Rev. H. Brothers of St. Paul's, Knightsbridge, the Rev. John Oakley of St. James', Westminster, the Hon and Rev. E. Spring Rice, Dr Goulburn, the Rev. Dr Thompson, Provost of Queen's College, Oxford, the Rev. James Hicks, the Rev. T.W. Perry of Addington, the Rev. C.A. Cassan, the Rev. J. Christie, the Rev. C. Gutch, the Rev. P. Hale, the Rev. A.B. Lyall of Kent, the Rev. Arthur Wagner of St. Paul's, Brighton, Robert Brett Esq, Benjamin Lancaster Esq, A. Willis Fleming Esq, Culling Eardley Smith Esq, P.C. Hardwick Esq, W. Dyce Esq, R.A., Walter C. Cocks Esq, W. Butterfield Esq, G.E. Street Esq, — Turbutt Esq, &c, &c.

Soon after eleven the Bishop of London arrived; and, having vested in the adjoining presbytery, a procession of chorisers in violet cassocks and surplices, followed by the incumbent, the Rev. Upton Richards, Messrs Cassan, Christie, Gutch, and Perry — togetherwith the Dean of Westminster, the Hon Mr Liddell, and the Rev. Thomas Helmore, who preceded the Bishop, attended by his chaplain, the Rev. F. Gell, Dr Travers Twiss, his Lordship's chancellor, and Dr Shepperd — entered the chancel and took their appointed places.

At this period, there was a long pause, during which it was discovered that the Bishop, entertaining a peculiar "view" regarding a certain rubric in the Communion Service, requested the incumbent to procure some ordinary white cloth, in order that the proper altar linen and antependium might be altogether hidden from sight. The required article, after some few minutes, having been discovered, was duly attached to the altar. We need not describe the novel appearance which such an arrangement presented. It must have reminded the Bishop of his former "Church" in Scotland — the Presbyterian Establishment, the members of which are said to be remarkable for their love of simplicity and neatness.

The incumbent then presented a petition to the Bishop praying that the church might be consecrated. This having been read by the Registrar, his lordship, accompanied by his chaplain and the clergy who took part in the service of the day, walked in procession down the centre to the south-west door, and up the south aisle again to the chancel, reading the 24th Psalm. On returning to the sanctuary, the Bishop went through the form of prayer in use upon such occasions; and then Mattins followed, which were sung by the Rev. T. Helmore. The responses were Tallis's, but the rest of the service was according to Mr Helmore's "Manual of Plain Song". The Proper Psalms, "Quan dilecta," "Laetatus sum," and "Momento David," were thus sung to the eighth tone second ending, the fifth tone first ending, and the seventh tone first ending. The "Te Deum" and "Jubilate" were to "the Grand Chant". The choir, strengthened for the occasion by the boys of the Chapel Royal and several students from St. Mark's Training College, consisted of about fifty persons; but in point of fact they constituted only a small portion of the mighty chorus by which the psalmody of the day was chanted. It should be remarked that the custom of separating the sexes is observed in this church; and the volume of male voices overpowering the part singers in the chancel produced the effect of alternate unison and harmony. The result was very fine, particularly with regard to the last Psalm, where the lovely seventh tone (called by the ancients the *tonus angelicus*) showed itself worthy of all its renown. "Altogether", remarks the reporter of the Daily News, "no one, not greatly prejudiced against chanting, could help admitting that this part of the ceremonial was eminently impressive and congregational; and question suggests itself whether it would not be well to rescue the choral service, from the imputation of being a mere badge of party, by freely adapting it wherever the people are musically inclined".

The first lesson was read by Mr Liddell, and the second by the Dean of Westminster. The effect of the organ, built by Mr Hill, is admirable; and nothing could have been more able than the manner in which it was handled by Mr Redhead. The congregational

character of Gregorian music was never more truly set forth, and must have greatly impressed all who were present. Between Mattins and Holy Communion the *Veni Creator* in English was sung to the ancient music; after which the Bishop and his chaplains took their places at the altar. The Nicene Creed having been chanted, his lordship was conducted to the pulpit, by a person in a black gown, and holding a metal staff surmounted by a small mitre, during which one of the Bishop's chaplains calmly seated himself in the episcopal throne. A Prayer was used before the sermon, the text of which was taken from the First Epistle of St. Paul to the Corinthians, chapter VIII 9; — "Take heed lest by any means this liberty of your's become a stumbling block to them that are weak". (A smile was on the face of many when the text was delivered.)

At the close of the sermon, one of the offertory sentences was sung, and the munificent sum of £2,196 18s 2d was collected towards defraying a debt of £3,000 which has been incurred in providing the organ, bells, and fittings, and in furnishing the clergy-house. The communicants were several hundreds in number, and the rite therefore occupied a considerable time. The "Gloria in Excelsis" was sung in unison, but it was accompanied somewhat elaborately and with great skill by the organist, Mr Redhead. A few collects and the benediction concluded the service.

The offertories during the week, which amounted to nearly £2,600, were applied to liquidating the debt upon the building; leaving the incumbent still responsible for a little more than £400, which it is to be hoped will soon be forthcoming. The total number of communicants during the Octave was upwards of 1,300.

100 YEARS AGO

"Last year, during the holidays, the Choir School was made clean and sanitary. This year a much larger work is being executed at the Church House. The condition of that large pile of buildings, which it must be remembered contains the rooms of three of the clergy, had become very unclean and unwholesome. It has been found necessary to clean, wash and paint the whole building from top to bottom, to renew all the sanitary fittings, to make some necessary sanitary improvements, and to install electric light throughout.

"The Church House is used for the following purposes: Mr Vale's music room is there, and the boys have an hour and a quarter's practice there on most days of the week. They have their gymnasium on the upper storey. In the basement is the billiard

room of the Men's Guild, this is open every evening. The Sunday Schools are held in the two large rooms. All meetings for missionary and charitable objects are held in one or other of the large rooms. The Girls' Club is in occupation one night in the week. All Treats and Entertainments, and the rehearsals for these, take place in the Church House, as well as the larger meetings and conversaciones of the Mens' Guild. It is now used several times in the year for Retreats... It is not too much to say that the Church House is as important to any further development of the work of All Saints as the church itself."

The Church House was No. 84 Margaret Street which is now the Buddhist Temple, having been lost to the parish.

**SUNDAYS AND
SOLEMNITIES**
MUSIC AND READINGS

• **SUNDAY 6 SEPTEMBER**
13th SUNDAY
AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 334

Introit: Respice, Domine

Mass: Missa Brevis in B flat
— Mozart

Lessons: Isaiah 35: 4 - 7a
Psalm 146
James 2: 1 - 10, 14 - 17

Hymn: 466

Gospel: Mark 7: 24 - end

Preacher: Fr Julian Browning

Creed: Credo II

Anthem: Lobet den Herrn — Bach

Hymns: 323 (T 210), 376, 498

Voluntary: Prelude and Fugue in C,
BWV 545 — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 41 - 56

Lessons: Exodus 14: 5 - end
Matthew 6: 1 - 18

Office Hymn: 150 (R)

Canticles: Service in D — Brewer

Anthem: Evening Hymn
— Balfour Gardiner

Preacher: Fr Gerald Beauchamp

Hymn: 104

BENEDICTION

O Salutaris: Francis Jackson

Hymn: 442 (T 74)

Tantum Ergo: Francis Jackson

Voluntary: Study in B minor
— Schumann

• **SUNDAY 13 SEPTEMBER**
14th SUNDAY
AFTER TRINITY

HIGH MASS at 11.00 a.m.

Entrance Hymn: 338

Introit: Protector noster

Mass: Missa 'Crux fidelis'
— Vivanco

Lessons: Isaiah 50: 4 - 9a
Psalm 116
James 3: 1 - 12

Hymn: 172 (T 443)

Gospel: Mark 8: 27 - end

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Ave verum corpus — Lassus

Hymns: 294, 386 (T 385), 420

Voluntary: Meine Seele erhebt den
Herren, BWV 733 — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 73 - 88

Lessons: Exodus 18: 13 - 26
Matthew 7: 1 - 14

Office Hymn: 150 (S)

Canticles: The First Service — Morley

Anthem: Crux fidelis — Vivanco

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

Hymn: 459

BENEDICTION

O Salutaris: Anerio

Hymn: 385

Tantum Ergo: Asola

Voluntary: Toccata in B minor
— Gigout

● **SUNDAY 20 SEPTEMBER**
15th SUNDAY
AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 333 (v 5 Descant
— Caplin)

Introit: Inclina, Domine

Mass: Missa ‘Ave Maria’
— Palestrina

Lessons: Wisdom of Solomon
1: 16 - 2: 1, 12 - 22

Psalm 54
James 3: 13 - 4: 3, 7 - 8a

Hymn: 456

Gospel: Mark 9: 30 - 37

Preacher: Fr Julian Browning

Anthem: Adoramus te, Christe — Lassus

Hymns: 273 (T 302), 383 (ii), 439 (i)

Voluntary: Sonata No 3 (first movement)
— Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 137 - 152

Lessons: Exodus 19: 10 - end
Matthew 8: 23 - end

Office Hymn: 150 (R)

Canticles: The Second Service
— Tomkins

Anthem: Ave Virgo sanctissima
— Guerrero

Preacher: Fr Stephen Coles, Vicar,
St Thomas’s, Finsbury Park

Hymn: 393

BENEDICTION

O Salutaris: Sheppard

Hymn: 307

Tantum Ergo: Victoria (No 1)

Voluntary: Prelude in G, BWV 541
— Bach

● **SUNDAY 27 SEPTEMBER**
16th SUNDAY
AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 436 (v 4 Descant
— Blake)

Introit: Miserere mihi

Mass: Mass in C minor — Schumann

Lessons: Numbers 11: 4 - 6, 10 - 16,
24 - 29

Psalm 19
James 5: 13 - end

Hymn: 343 (vv 3 and 6 Descant
— Whitlock)

Gospel: Mark 9: 38 - end

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Os justi — Bruckner

Hymns: 467, 498, 357

Voluntary: Prelude and Fugue in A minor
— Czerny

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 120, 121

Lessons: Exodus Ch 24
Matthew 9: 1 - 8

Office Hymn: 150 (S)

Canticles: Service in B minor — Blair
Anthem: I sat down under his shadow
— Bairstow

Preacher: Fr Callan Slipper, Member of
the Focolare Community and
Honorary Assistant Priest,
St Gabriels, North Acton

Hymn: 243

BENEDICTION

O Salutaris: Harry Bamma (No 2)

Hymn: 487 (T 447)

Tantum Ergo: Harry Bamma (No 2)

Voluntary: Prière — Jongen

CALENDAR AND INTENTIONS FOR SEPTEMBER 2009

1	<i>Giles of Provence, hermit</i>	Vocations to the Religious Life
2	<i>The Martyrs of Papua New Guinea</i>	The Church in that land
3	St Gregory the Great	Unity
4	<i>Birinus, bishop</i>	Those in need
5		Society of All Saints
		Sisters of the Poor
6	✕ THE 13th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
7	r Requiem (8.00 a.m.)	The departed
8	The Birth of the Blessed Virgin Mary	Walsingham
9	<i>Charles Fuge Lowder, priest</i>	Friends of All Saints
10	v for Unity	Christian Unity
11		Those in need
12		Fr Alan's Pilgrimage to Santiago de Compostela
13	✕ THE 14th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
14	Holy Cross Day	Bishop of London
15	St Cyprian	St Cyprian's, Clarence Gate
16	St Ninian; <i>Edward Bouverie Pusey</i>	Catholic renewal
17	St Hildegard	Unity
18		Those in need
19	<i>Theodore, archbishop</i>	Archbishop of Canterbury
20	✕ THE 15th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
21	St Matthew, Apostle and Evangelist	Parochial Church Council
22		Hospitals
23	Ember Day	Those to be Ordained
24		Unity
25	Lancelot Andrewes, Bishop; Ember Day	Those in need
26	<i>Wilson Carlile</i> ; Ember Day	Theological Colleges
27	✕ THE 16th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
28		The homeless
29	St Michael and All Angels	Healing Ministry
30	<i>Jerome, Translator of the Scriptures</i>	The unemployed

Please note:

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

r — the monthly Requiem, 8.00 a.m. this month

v — a Votive Mass

