



# All Saints Parish Paper

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[www.all saints margaret street.co.uk](http://www.all saints margaret street.co.uk)

OCTOBER 2017

£1.00



*Celebrating the Golden Wedding of the Jackson-Stevens, Sunday 17 September 2017  
(Photo: Andrew Prior)*

## VICAR'S LETTER

What's a church for? This seems an apt question in a month which we begin by celebrating our Feast of Dedication when we give thanks for our church building and the blessings we receive there.

Church buildings have been in the news in recent weeks. St Clement's, Notting Dale, is not one of those London churches sought out by tourists, but it came to public notice with the Grenfell Tower fire. In the middle of the night, the assistant priest roused the Vicar and together they

opened the church as a refuge for those evacuated from the blazing tower block close by. The church acted as the focus of community response to the tragedy and a centre of practical assistance, at a time when the response from the local authority was floundering.

Situated in the City of London, St Sepulchre, Newgate, is in a world far-removed from a housing estate in North Kensington. This historic church is known as the Musicians' Church. A couple of years ago, it became the home of a church-plant from Holy Trinity, Brompton. The musical

legacy of the church was to be respected and Choral Evensong maintained. Then, during the summer the PCC announced that the orchestras and choirs who rehearse in the church would no longer be able to do so from next year. This has caused uproar in the musical world.

It seems that the good press gained for the Church of England by one parish has been thrown away by another. The St Sepulchre's case is still *sub judice*, so I'm not going to get into all the rights and wrongs of the dispute.

Is this just a matter of the availability of time and space? A church community which was running at a fairly low level had plenty of both which could be made available to others. Now, if the church is much busier there is competition for them. However, I suspect there is another issue at work here; a theological rather than a merely administrative one.

St Clement's is a parish church in our tradition: catholic in the sense of being "for all"; "incarnational" in the sense of being concerned with and involved in the community and place in which it is set. It sees all the people in its parish, of all faiths and none, as its concern. Like us, it has a strong sense of a church building as a special and sacred space but it was also able to see this space as a refuge for those in need: there could be sandwiches and sleepers among the statues and stained glass; teabags and the tabernacle. This is earthy, incarnational and sacramental religion.

In the case of St Sepulchre's, there seems to be another theology at work: one which sees a sharp division between sacred and secular. Grace does not perfect nature, as Catholic Christians believe,

but rescues people from it. Charismatic evangelicals do not normally have much sense of sacred space; for them church buildings are usually just convenient places to meet. But behind this decision there seems to lie a view that music which is not specifically "Christian" or "sacred" is somehow inferior or even worse, of the devil. There has also been a sense that a church is seeking to close its doors to a part of the world in which it is set. This could end in a narrow sectarianism.

Charismatic evangelicals are not the only ones who can take this puritanical line. About thirty years ago, the then Cardinal Vicar of Rome, the bishop who runs the Diocese of Rome on behalf of the Pope, decreed that in future only "sacred music" could be performed in churches. Prominent on a list of banned composers was Mozart — because he had been a freemason! Well, at least he would still find a welcome at All Saints, Margaret Street.

Well, what then is our church for? Last month, along with my fellow-Area Deans, I attended a training course on "Resilience". When I told my daughter about this, she said: "You've been a priest for 40 years — what do you have to learn about resilience?". In this case, "resilience" is government-speak for coping with terrorist attacks or other major incidents. Churches can be called upon to be places of refuge, care and support for those affected. I was pleased to note that we already had most of the kit required but we need to buy a stock of disposable nappies — they make very good sterile wound dressings — and phone-chargers — without which the 21st century Londoner cannot function.

Most churches, we hope and pray, will

not be called upon to play such a rôle, but we must be prepared for the unexpected. Here, our church is already open 12 hours a day, and we have people on site 24 hours of the day, so that it can be re-opened at very short notice.

We do not have a large resident community like St Clement's but we do have a large working one. Part of our calling is to be open for them, to provide a place of peace and quiet away from the noise and clamour of Oxford Street and the stresses and strains of their workplaces and the long journeys many of them must make to get to and from work.

More than that, we want it to be a place where people can feel a sense of God's presence. In part, that is conveyed by the beauty of the building but something else is needed. That is where we come in. I don't just mean that we need to look after the building, although that is true. Our church is set apart to be a house of prayer and, if it is to be that, then we must pray in it. This physical temple is where we are formed into a spiritual temple, one not made with hands. It has as its foundation the apostles and prophets and Jesus Christ is its head cornerstone. It is the place in which we gather to worship, to be about our Father's business, to hear God's word and to celebrate the sacraments, where we learn that "resilience" which enables us to respond to what God asks of us in the place he has set us.

Yours in Christ,

*Alan Moses*

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## PEOPLE

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### Margaret Spencer

On Sunday 10 September, we had to say "farewell" to one of our longest-serving

members. Margaret came to All Saints in Fr Ross's time. Here she was confirmed, met and married her late husband Patrick and in turn their children were baptised and married here. Now in her 90s, Margaret has moved to sheltered accommodation near her daughter Sophie in Cambridge. We will not lose sight of her entirely as she will be coming back to All Saints on special occasions. A large card with one of Andrew's photographs of All Saints and the signatures of many of her friends was despatched to welcome her to her new home.

The following weekend of 16 - 17 September was a busy one. **The John Lewis Art Club Annual Exhibition** had opened on the Monday evening with a visit from the deputy Lord Mayor and an enjoyable social occasion, accompanied by organ music from Jem Stephenson.

On Friday evening, a good number of us were at St Cyprian's for the Patronal Festival Mass at which **Archdeacon Rosemary Lane-Priestley** was the preacher.

Then on Saturday, here at All Saints, we hosted a special version of USPG's annual reunion for former missionaries and members of staff. This included a Mass concelebrated by Fr Alan, who is an honorary vice-president of the Society, and Fr Michael. The preacher was **Canon Chris Chivers**, the Principal of Westcott House and Chairman of the Society's trustees. His sermon appears in this issue. Lunch was followed by a presentation on the work of the Society and a question and answer session with the **Revd Dr Duncan Dorner**, Dean of St John's College, Cambridge, who takes up his duties as the new General Secretary of the Society in the

New Year. There were many expressions of appreciation for the hospitality and catering, worship and music, provided by All Saints. So our thanks go to Dee Prior, Chris Self, Frances O'Neil, Christine Brown, Janet Drake, and Kate Hodgetts, to Jem Stephenson who played the organ and to Cedric Stephens and the serving team of Huw Pryce, Joseph Musah and Ross Buchanan. With warm thanks a booking has already been made for next year.

Sunday morning saw the return to All Saints of **Fr Nigel Jackson-Stevens** and his wife **Susan** accompanied by family (their daughters and grandchildren) and friends. Fr Nigel and Sue were married here 50 years ago to the day. The Mass setting, Schubert in G, was the same as they had at their wedding. Prayers of thanksgiving were offered with them and a blessing imparted to them and to **Richard Steward** and **Valerie Cavalcante** [who had a marriage blessing at All Saints] and were celebrating their 5<sup>th</sup> wedding anniversary.

Cake and wine were served afterwards and we were also able to sing "**Happy Birthday**" to **Tom Leeman** who had just celebrated his 60<sup>th</sup> birthday. We also welcomed back among us that morning, **Christine Auton**, who had come down from Staffordshire with her son Neil who was visiting from Australia. Still fresh, after a family lunch at the Berners Hotel where their wedding reception had been held, Fr Nigel and Sue returned for Evensong and Benediction and joined us in the bar afterwards. Quite a day and what a happy one!

We have a similarly lively Saturday in mid-October when three events have all

managed to land on the same day and should create a similar buzz at All Saints:

**The OLD CHORISTERS REUNION (which had to be deferred from its usual Spring timing) takes place on — Saturday 14 October at 3.30pm.** Harry Bramma will play the organ to accompany Evensong sung by former choristers from All Saints. The setting will be one specially composed by Louis Halsey and the anthem is a setting of *The heav'ns God's glory do declare* (Psalm 19) especially written by Martin Bruce. Harry Bramma will play pieces by Bach and Parry to start and finish the service. Evensong will be followed by tea, prepared by volunteers from the congregation. *Please do come along and support the former All Saints' Choristers in their annual reunion and share in the refreshments.*

**ATELIER MILLINERY —** following the success of events run at All Saints as part of London Hat Week, there are to be a series of three Saturday Hat Making days in the Parish Room this Autumn — **30 September, 14 October and 11 November.** In recent years Atelier (local Fitzrovia milliners) have taught hundreds of people the joy of making their very first hat and we welcome their series of courses which we hope may become a regular Parish Room booking in 2018 and introduce the church to many new people.

With hat-making in the Parish Room on **Saturday 14 October, The TRUSTEES of the FRIENDS of MASASI** will be holding their Committee Meeting in the Dining Room. As the meeting is in the early afternoon the attendees plan to join the 12 noon Rosary and Walsingham Mass beforehand.

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## THE ALL SAINTS FESTIVAL — PREACHERS and APPEAL

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We welcome as our preachers this year:

**Fr Jonathan Kester** (preaching on the Eve of All Saints). Now the Vicar of Emmanuel Church Hampstead, he used to be a familiar face at Sunday Evensong when he was chaplain to Bishop Brian Masters of Edmonton. He and his people have recently completed a major restoration of the church to make it more usable by the local community.

**Fr Paul Thomas** will be our preacher at High Mass on All Saints' Day. Another old friend, formerly assistant priest at St Marylebone Parish Church and now Vicar of St James's, Sussex Gardens, and Area Dean of Paddington, Fr Paul will shortly be acting Archdeacon for the Two Cities — so temporarily "Venerable".

**Bishop Stephen Conway** has not been with us since his translation to Ely, but he is another old friend. He is to preach on All Souls' Day.

On Festival Sunday, we welcome **Canon Simon Butler**, the Rector of St Mary's, Battersea. Canon Butler is also the Prolocutor of the Convocation of Canterbury: a sort of spokesman and shop-steward for the clergy in the General Synod.

Our last guest preacher does not have to come very far. **Fr Simon Buckley** is the Rector of our neighbouring parish south of Oxford Street, St Anne's, Soho. Weekday worshippers will recognize him as one of those priests who helps out from time to time at lunchtime or evening Mass during the week.

## THE FESTIVAL APPEAL

this year is for our Mission Projects:

- **USPG in Zimbabwe**
- **The Church Army's Marylebone Project for Homeless Women**
- **The American Church's Soup Kitchen in Tottenham Court Road.**

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## OCTOBER TEN-TO-ONE TALKS

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The Vicar's series of short talks **begins on Sunday 8 October**. Each talk will be on a part of the church building and its significance:

- 8 October – The Font
- 15 October – The Bells
- 22 October – The Nave
- 29 October – The Pulpit

The talks continue in November and December:

- 12 November – The Choir
- 19 November – The Altar
- 26 November – The Lady Chapel and Statue of Our Lady and the Child Jesus
- 3 December – The Confessional.

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## BUILDING WORKS

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All Saints seems to have been a hive of activity of late in terms of work on the buildings.

### Fire Alarm

The work of installing an integrated fire detection and alarm system, to protect both buildings and residents, is now reaching completion. This replaces a temperamental system — sometimes going off several times for no apparent reason during the night — which did not show where a fire actually was and did not sound an alarm in No 6 — so might go unheard if there was no one in the Vicarage. It would be careless indeed to have spent so much time and

effort on restoring our building and then to allow it to burn down. This work has been funded by the All Saints Foundation.

## New Heating System

The elderly and inefficient boilers have now been removed and we await the installation of the new ones. This work, which also involves the installation of a new flue to run through the structure of our buildings and emerge out at chimney level beside the steeple, is due to be completed in time for the Festival, so we must hope for a “St Luke’s Summer” in October, or wear more clothes when we come to church. The noisy rattling convector heaters at the back of church will be disconnected. We will wait to see how effective the new system is over the winter of 2017/18 before deciding if we need to replace them with water-filled radiators next year. In either case, there will be less background noise!

## The Lady Altar

Work on the restoration of the hangings for the altar, which has been cleaned, will be completed in time for the work to be dedicated in memory of Bishop Ambrose Weekes at the Dedication Festival on Sunday 1<sup>st</sup> October. A security beam alarm has also been installed at the Lady Altar to protect it, similar to the one in the Sanctuary.

## Summer Maintenance Work

Amidst the larger projects underway, the usual summer maintenance work included relighting and decorating the Choir and Music rooms (prompted by the need to introduce emergency lighting, which was also upgraded in other locations around the church buildings). At the same time, new lighting and curtains have been put into the dining room ready to make it more welcoming when Sunday lunches get underway again in the Autumn. And — just

in time for the start of the boiler renewal project — there was the usual annual clearance of materials and redundant objects that build up throughout the year, from the basement.

## CHRISTMAS CARDS

Andrew Prior has taken a new image for this year’s Christmas card — the Nativity scene above the High Altar which is generally partly concealed from view by the hanging pyx. With welcome assistance from Judith Mather’s team at the National Gallery — to render the image in all its glorious colour — we aim to have plentiful stocks in time for the Festival. The new image joins the three cards created last year — the High Altar, Our Lady and the tile panel Nativity from the North Wall. Cards will be in packs of 6 priced at £5/pack.

The older images and half the new Christmas card will be blank inside for your own message and half the new Nativity cards will be printed with a Christmas greeting.



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## ALL SAINTS, MARGARET STREET

# SERMON FOR USPG CELEBRATION, 15 SEPTEMBER 2017

### PREACHED BY CANON CHRIS CHIVERS

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Weining, in south west China, is what you would expect any Chinese communist city to look like. Hideous, grey utilitarian architecture, placed boringly on a grid system which is easy to navigate but hardly wont to elevate the soul. This is not Shanghai — with its sparkling skyscrapers and the humid vibrancy that comes with port-life. But four hours away from Weining, across a mountainous drive that is rarely taken — the group of which I was a member was the first western group to visit for almost two years — lies Shimenkan.

I realise in mid-life that far too much of my Christianity has been influenced by the romanticism of Julie Andrews and Ingrid Bergmann and viewings of their most iconic films. My first reflection on this four hour drive through scenery that would rival the Alps of the *Sound of Music* was that I felt that the inn of the sixth happiness must be somewhere just round the corner and Gladys Ayleward with it. Certainly I could see her encouraging all those children on their great trek to safety. But round rather a lot of corners was in fact Shimenkan. As we wound our way down narrow streets lined with shops and stalls, it felt in some ways like St Ives in Cornwall — at least St Ives as it would once have been — but the journey ended not with a harbour but a church.

The church has been the centre of Shimenkan since the late nineteenth century when Methodist missionaries first brought the Gospel. So not USPG territory — I was representing the society on a Churches Together in Britain and Ireland visit so the honours were ecumenically shared — we

did well in Shanghai for instance — and we probably forget too easily that John Wesley played rather an important rôle in our first years! But denominational divides seemed to matter little as, saddle-sore we alighted the coach and entered the church to exuberant singing from the minority Miau people of this region — who in terms of indigenous clothing are correlative of the Nepalese.

Our service of welcome, with a wonderful smattering of nineteenth century mission hymnody — all sadly pretty-much abandoned in the UK — led us to the gravesides of several missionaries. During the Cultural Revolution these had been destroyed as the church building nearby was turned into a storage space. The representative nature of our visit led in countless Chinese contexts to stilted formal across-the-table conversation which rarely went that deep. But in those rare moments when we were arms-length away from smilingly controlling and uniformly dull members of the Religious Bureau of Affairs — to be fair, I suppose, you don't get to the top of the Chinese Civil service through this route and if you're assigned to the RBA you must feel as I once did when offered a job at the ministry of Agriculture and Fisheries, an indication of a place towards the bottom of the civil service exams — but when arms-length away from these grey-suited officials and able actually to speak confidentially, remarkable conversations occurred.

I walked with an elderly woman who struggled in the strong rain. There was indeed something marvellously British

about a liturgy by the graves conducted in a torrential downpour. Stiff-upper-lip and all that. But her lips quivered in fact when I asked her for how long she had been a Christian and what it was like to be one here in Shimenkan. “I’ve been a Christian for over sixty years”, she replied, a Mandarin speaking pastor in our group thoughtfully translating her careful answers. “The worst years were of course the ones when we couldn’t be openly Christian”, she continued. “Though we prayed in secret, I wrapped my Bible in a shawl”, she indicated, gesturing to the one she was wearing, “and buried it deep in the garden inside a clay cooking pot. When I dug it up after ten years” — the ten years of the Cultural Revolution — “some of it had been eaten away. But most of it was there.”

She opened the shawl wrapped around her body to reveal the Bible about which she was speaking, its pages indeed much eaten-away but clearly greatly treasured. I remembered the moment as a parish priest when I started a Bible study group — the first in that parish’s seventy-five year history, and one man brought his Bible along with all the pages stuck together. “Where on earth has it been?” I asked. “Oh under a plant pot for about ten years,” came the reply.

“The church gave me a new Bible,” explained my companion from the gravesides, “but the words are different. I don’t like the new one. I prefer the old.”

For we have this treasure in clay-jars to show that this surpassing glory comes not from us but from God. And in this extraordinary moment of revelation and encounter I felt that I really should take literally those words I once heard Archbishop Emeritus Desmond Tutu utter — “if we reverence Christ in the blessed sacrament

we should kneel before every single human person”. I didn’t of course being reticently British but I should have done. For we have this treasure in the clay of our humanity — a gift given so that we may point, as most assuredly had my new friend in Shimenkan — to the glory of God.

It is in such a heritage that we find ourselves as those associated with USPG and committed therefore to discovering in every age God’s mission in the world and how we may join in with it.

We are here today to celebrate this heritage. And pride is not, I believe, misplaced when we hear such stories from the shared ecumenical history of global mission.

Our Nineteenth century forbears showed immense sensitivity in Shimenkan. They learnt the Miau dialect, indeed without Samuel Pollard it would never have been preserved, since what is still called the Pollard system, is that by which the language is encoded in symbol. Pollard translated the Bible into Miau and enabled its saving grace therefore to live in hearts and minds even when intense persecution threatened every Miau Christian.

For too long now have we focused only on the negatives of missionary endeavour — beating ourselves up in ways that our partners often do not understand and failing in the process to realise that the positives are well recognised by those to whom ministry — however mixed or imperfect of course — was offered.

In our post-colonial era we need to reach a new understanding of the place of this history. A rounded understanding, but one not merely negative.

For each of us who has this treasure in

the clay jar of our humanity must drop our nets — and all that we seek to trap in them of understanding, of world view, of history and of course of prejudice too — and must follow. We must all be on the move. We must be led. We must not be static disciples. But followers in the way, in partnership with our sisters and brothers across the globe — daily journeying in, with and towards Christ.

A downside of the story I've shared from Shimenkan lies in the fact that the Pollard translation of the Bible did not take the original languages as its starting place. Many such translations didn't. It used instead the Authorised Version which fact may set on fire the heart of many an Anglican soul but may not be so wonderful if you are on the receiving end of a translation of a translation with some problematic moments in relation to its handling of the Hebrew and the Greek. St Paul does not come out well at the hands of the AV translators, for instance. The poetic rhythm of 1 Corinthians 13 may sound delightful but the accuracy of certain other passages is much in dispute. But the AV in Miau is what they got and this means that in Shimenkan new translations in Mandarin and Miau which are based on original languages are not viewed as the word of God. Because — so my new Shimenkan friend emphasised, the word of God cannot change.

It would have been impertinent for me to have the conversation one might have had about translation, about the original languages, about word and culture and a whole host of other issues — not least the fact that unlike another great world faith we do not believe in the literal word of God revealed or dictated from the heavens — well at least a lot of Christians do not believe this! But that this conversation could — and perhaps must — happen is, surely,

part of what it means to be the global body of Christ. And there is indeed a balance of divine power in such a possible encounter since whatever the biblical insights that might be held in the western theological tradition about the issues at hand these are met, complimented and more than matched by the contextual experience, in this case, of our Miau Chinese friends, treasuring the clay-jar of their faith, which their rulers threatened to smash with a ferocity simply not experienced in living memory in these Islands, if ever at all, in a way that certainly puts a Bible under a pot-plant in some perspective.

I've been engaged closely with USPG as a trustee for over twelve years and in other ways since I was an altar boy. That is nothing at all I realise compared to most of you here. But what the recent years have given me is the chance to see close-up, the amazingly transforming power of the Gospel lived across the globe in circumstances so different to our own that we often cannot begin to fathom them. But I think, sometimes, we make a misstep here. Because of the complexity of history, we talk almost exclusively about being partner-led or -driven. And of course one gets why. The legacy of colonial missionary endeavour is hardly even and sometimes downright awful. But I have consistently felt partners urging us to get past this, to be honest about the different power that exists in our relationships — money, knowledge, influence and expertise (which are to be found on all sides) — and to find a new postcolonial model of mutual participation in Christ — of membership together and equally within the one body — which unlocks all these gifts for the flourishing of the whole body.

On this day when we rightly celebrate

all that is good about our participation in the global mission of God in the world, the challenge to follow together is set once again before us.

T.S. Eliot expressed this in his play *The Rock* in a way which still teases and

tantalises and may yet, pray God, transform the whole body of Christ: “think not of the harvest but only of proper sowing... think not of the harvest but only of proper sowing” for Jesus Christ’s sake. Amen.

## **NATIONAL PILGRIMAGE to the SHRINE of ST EDWARD THE CONFESSOR Westminster Abbey, Saturday 14 October 2017**

*The annual pilgrimage day takes place in the Octave of Edwardtide, and offers a unique opportunity to visit the Abbey along with other pilgrims to experience its beauty and space in a prayerful atmosphere. Most importantly, all our pilgrims will have the opportunity to pray at the Shrine of St Edward — the only shrine in this country which still contains the body of the saint.*

**9.30am    The Abbey opens for Pilgrims**

**11.30am    FESTIVAL EUCHARIST** celebrating St Edward’s life and holiness  
*Preacher: The Right Reverend Dr John Inge, Bishop of Worcester*

**3pm    Evensong with Procession**

Walking pilgrims will be welcomed with a rite of foot washing on arrival at the Abbey. Throughout the day pilgrims will be able to pray at the Shrine. Priests will be on duty for individual spiritual counselling and the Sacrament of Reconciliation. Regular opportunities to renew Baptism Promises and to participate in Healing Liturgies with the Laying on of Hands and Anointing.

Prayer tours around the Abbey will be available encompassing the Lady Chapel, Royal Tombs, Poets’ Corner, Chapter House, Museum and College Garden with its special herb garden where you can sit on a Camomile bench and take in the fragrant scents of the herbs and flowers.

**A lecture will be given on the life of St Edward the Confessor.**

***All welcome — to any part or all of the day — tickets not required.***

For further Information and Bookings: [titgy.sawbridge@westminster-abbey.org](mailto:titgy.sawbridge@westminster-abbey.org)  
Telephone: 020 7654 4805

## **100 YEARS AGO**

*The Vicar wrote in his Letter:*

As I begin to write to you on the subject of the approaching Festival some words of St Augustine come into my mind. We shall meet among the ruins of the civilization

which the Christian centuries have built up, to dwell with thankfulness upon the unshakeable City of God, which St Augustine describes in the opening words of his great treatise as:

‘That most glorious society and celestial city of God’s faithful, which is partly seated

in the course of these declining times, wherein he that liveth by faith is a pilgrim among the wicked, and partly in the solid estate of eternity, which as yet the other part doth patiently expect, until righteousness be turned into judgement, being then by the proper excellence to obtain the last victory, and be crowned in perfection of peace.'

"St Augustine... wrote these words during the only times which have approached our own in universal distress and calamity. As the earthly landscape came crashing down into ruin there was revealed to his eye the unchangeable lineaments of the City of God, and he found solace in tracing these lineaments in the pages of the greatest of his treatises.

"To a like contemplation of the lineaments of the City of God I bid you in our Festival. Come and camp down before the vision for eight days, as the Israelites camped before Mount Sinai, remembering with thankfulness that you are not come unto the Mount that might be touched, and that burned with fire, and unto blackness and darkness, and tempest, and the voice of words, but that you are come to Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood that speaketh better things than that of Abel.

"I hope our country congregation will come up this time in great numbers. 'I have not been to London since the War began,' people say to me, and they are quite right

to stay at home and work at home, unless duty calls them elsewhere. But after three years it will do them a great deal of good to come up and take their places at the Festival as of old, and add to the strength of the great prayer which will go up from here for a just and righteous peace."

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

### ● SUNDAY 1 OCTOBER FEAST OF DEDICATION

#### HIGH MASS at 11am

*Processional Hymn:* 205 Christ is made  
the sure foundation  
210 Only-begotten, Word of  
God eternal (T 190 (ii))

*Entrance Chant:* *I saw the holy city*

*Setting:* Spatzenmesse K 220 — Mozart

*Psalm:* 122

*Readings:* 1 Kings 8: 22 – 30  
Hebrews 12: 18 – 24

*Gradual Hymn:* 212 Sion's daughters!  
Sons of Jerusalem!

*Gospel:* Matthew 21: 12 – 16

*Preacher:* The Vicar, Fr Alan Moses

*Creed:* Mozart

*Offertory Motet:* Expectans Expectavi  
— Wood

*Hymns:* 211 (T 449) O Word of God  
above

207 Eternal Power, whose  
high abode

206 Christ is our corner-stone

*Hymn at commemoration of past worshippers:*  
208 In our day of thanksgiving  
one psalm let us offer

*Voluntary:* Carillon-Sortie — Mulet

## EVENSONG AND BENEDICTION at 6pm

*Psalm:* 132

*Lessons:* Jeremiah 7: 1 – 11

1 Corinthians 3: 9 – 17

*Office Hymn:* 204 Blessed City, heavenly Salem

*Canticles:* Setting in B minor — Blair

*Anthem:* Faire is the heaven — Harris

*Preacher:* Fr Michael Bowie

*Hymn:* 484 (T 167) The Church's one foundation

*O Salutaris:* Villette

*Hymn:* 209 Lo! God is here! let us adore

*Tantum ergo:* de Séverac

*Voluntary:* Adagio (Symphonie no 6) — Widor

## ● SUNDAY 8 OCTOBER 17<sup>TH</sup> AFTER TRINITY

### HIGH MASS at 11am

*Entrance Hymn:* 475 Ye holy angels bright

*Entrance Chant:* *In voluntate tua, Domine*

*Setting:* Kyrie 'Le Roy' — Taverner  
Missa Euge bone — Tye

*Psalm:* 80: 9 – 17

*Readings:* Isaiah 5: 1 – 7

Philippians 3: 4b – 14

*Gradual Hymn:* 385 Jesu, the very thought of thee

*Gospel:* Matthew 21: 33 – 46

*Preacher:* Fr Michael Bowie

*Creed:* Tye

*Offertory Motet:* Let all mortal flesh keep silence — Bairstow

*Hymns:* 272 All for Jesus! all for Jesus!

366 God of mercy, God of grace

418 O happy band of pilgrims

*Voluntary:* Praeludium in E BuxWV 141 — Buxtehude

## EVENSONG AND BENEDICTION at 6pm

*Psalm:* 136: 1 – 26

*Lessons:* Proverbs 2: 1 – 11

1 John 2: 1 – 17

*Office Hymn:* 150 (R) O blest Creator of the light

*Canticles:* Setting in B minor — Noble

*Anthem:* Geistliches Lied — Brahms

*Preacher:* The Vicar, Fr Alan Moses

*Hymn:* 339 Be thou my vision, O Lord of my heart

*O Salutaris:* Martin Bruce

*Hymn:* 382 Jesu, grant me this, I pray

*Tantum ergo:* Martin Bruce

*Voluntary:* Impromptu — Francis Jackson

## ● SUNDAY 15 OCTOBER 18<sup>TH</sup> AFTER TRINITY

### HIGH MASS at 11am

*Entrance Hymn:* 401 Light's abode, celestial Salem

*Entrance Chant:* *Si iniuritates observaveris*

*Setting:* Cantus Missæ, Op 109 — Rheinberger

*Psalm:* 23

*Readings:* Isaiah 25: 1 – 9

Philippians 4: 1 – 9

*Gradual Hymn:* 443 Rejoice, the Lord is King

*Gospel:* Matthew 22: 1 – 14

*Preacher:* The Vicar, Fr Alan Moses

*Creed:* Credo II

*Offertory Motet:* Libera nos — Sheppard

*Hymns:* 279 (T 308) Come, risen Lord, and deign to be our guest

282 Faithful Shepherd, feed me

381 Jerusalem the golden

*Voluntary:* Introduction and Fugue (Sonata, No 7, Op 127) — Rheinberg

## **EVENSONG AND BENEDICTION at 6pm**

*Psalm:* 139: 1 – 18

*Lessons:* Proverbs 3: 1 – 18  
1 John 3: 1 – 15

*Office Hymn:* 150 (S) O blest Creator of  
the light

*Canticles:* St Paul’s Service — Howells

*Anthem:* Os justi — Bruckner

*Preacher:* Fr Michael Bowie

*Hymn:* 357 Father, hear the prayer we  
offer

*O Salutaris:* after Brahms

*Hymn:* 64 Be thou my guardian and  
my guide

*Tantum ergo:* Reger

*Voluntary:* Symphony 9 Andante Sostenuto  
— Widor

## **SATURDAY 21 OCTOBER**

### **WEDDING of Marcus Reddington and Allie Hunter at 2pm**

*Setting:* Missa Sancti Joannis  
de Deo — Haydn

*Psalm:* 121 — Walford Davies

*Preacher:* The Vicar, Fr Alan Moses

*Motet:* The Lamb — Tavener  
All I ask of you  
— Andrew Lloyd Webber

*Voluntary:* Toccata (Symphonie no 5)  
— Widor

## **● SUNDAY 22 OCTOBER 19TH AFTER TRINITY**

### **HIGH MASS at 11am**

*Entrance Hymn:* 345 Christ is the King,  
O friends rejoice!

*Entrance Chant:* *Ego clamavi, quoniam  
exaudisti me*

*Setting:* Missa ‘Crux Fidelis’ — Vivanco

*Psalm:* 96: 1 – 9

*Readings:* Isaiah 45: 1 – 7  
1 Thessalonians 1: 1 – 10

*Gradual Hymn:* 360 Firmly I believe  
and truly

*Gospel:* Matthew 22: 15 – 22

*Preacher:* Fr Michael Bowie

*Creed:* Credo III

*Offertory Motet:* Ave Verum Corpus  
— Lassus

*Hymns:* 431 O thou who camest from  
above

467 Through all the changing  
scenes of life

486 We have a gospel to proclaim

*Voluntary:* Toccata in F, BWV 540 — Bach

## **EVENSONG AND BENEDICTION at 6pm**

*Psalms:* 142, 143: 1 – 11

*Lessons:* Proverbs 4: 1 – 18  
1 John 3: 16 – 4: 6

*Office Hymn:* 150 (R) O blest Creator of  
the light

*Canticles:* Setting in G minor — Purcell

*Anthem:* Round me falls the night — Day

*Preacher:* The Vicar, Fr Alan Moses

*Hymn:* 408 (i) Love Divine, all loves  
excelling

*O Salutaris:* Anerio

*Hymn:* 463 (ii) Thine for ever!  
God of love

*Tantum ergo:* Anerio

*Voluntary:* Sicilienne (Suite, Op 5)  
— Duruflé

## **● SUNDAY 29 OCTOBER LAST AFTER TRINITY**

### **HIGH MASS at 11am**

*Entrance Hymn:* 55 Hail to the Lord’s  
Anointed!

*Entrance Chant:* *Lætentur cor querentium  
Dominum*

*Setting:* Liturgy of St John Chrysostom  
— Rachmaninov

*Psalm:* 1

*Readings:* Leviticus 19: 1 – 2, 15 – 18  
1 Thessalonians 2: 1 – 8  
*Gradual Hymn:* 236 (T 94) Lord, as I wake  
I turn to you  
*Gospel:* Matthew 22: 34 – 46  
*Preacher:* The Vicar, Fr Alan Moses  
*Creed:* Rachmaninov  
*Offertory Motet:* Otche Nash — Arensky  
*Hymns:* 277 Bread of the world in  
mercy broken  
389 Jesus, these eyes have  
never seen  
235 Forth in thy name,  
O Lord, I go  
*Voluntary:* Coronation March  
— Tchaikovsky, arr Bennett

## EVENSONG AND BENEDICTION at 6pm

*Psalm:* 119: 89 – 104  
*Lessons:* Ecclesiastes 11 and 12  
2 Timothy 2: 1 – 7  
*Office Hymn:* 150 (S) O blest Creator of  
the light  
*Canticles:* Rachmaninov  
*Anthem:* Thou didst rise from the tomb  
(Troparion) — Rachmaninov,  
arr Timothy Byram-Wigfield  
*Preacher:* Fr Julian Browning  
*Hymn:* 449 Soldiers of Christ, arise  
*O Salutaris:* Rachmaninov  
*Hymn:* 456 Teach me, my God  
and King  
*Tantum ergo:* Rachmaninov  
*Voluntary:* Melodie in E — Rachmaninov,  
transcr Lemare

## TUESDAY 31 OCTOBER EVE OF ALL SAINTS

### LITANY OF THE SAINTS, FESTAL EVENSONG AND BENEDICTION at 6.30pm

*Litany of the Saints*  
*Psalms:* 1, 5  
*Lessons:* Ecclesiaticus 44: 1 – 15  
Revelation 19: 6 – 10  
*Office Hymn:* 196 Father, in whom thy  
saints are one  
*Canticles:* Canticles in A — Stanford  
*Anthem:* Blessed city, heavenly Salem  
— Bairstow  
*Preacher:* Revd Jonathan Kester,  
Vicar, Emmanuel Church,  
West Hampstead  
*Hymn:* 226 Hark! the sound of  
holy voices  
*O Salutaris:* Sumsion  
*Hymn:* 227 (T 184) How bright these  
glorious spirits shine!  
*Tantum ergo:* Sumsion  
*Voluntary:* Placare Christe Servulis  
— Dupré

## WEDNESDAY 1 NOVEMBER ALL SAINTS DAY

### PROCESSION AND HIGH MASS at 6.30pm

*Entrance Hymn:* 197 For all the saints who  
from their labours rest  
*Entrance Chant:* *Gaudeamus omnes*  
in *Domino*  
*Setting:* Krönungsmesse, K 317  
— Mozart  
*Psalm:* 33: 1 – 5  
*Readings:* 2 Esdras 2: 42 – end  
Hebrews 12: 18 – 24  
*Gradual Hymn:* 230 (ii) Palms of glory,  
raiment bright

<i>Gospel:</i>	Matthew 5: 1 – 12	231 Who are these, like stars appearing
<i>Preacher:</i>	Revd Paul Thomas, Vicar of St James's, Sussex Gardens	<i>Entrance Chant: Gaudeamus omnes in Domino</i>
<i>Creed:</i>	Merbecke	<i>Setting:</i> Mass in G minor — Vaughan Williams
<i>Offertory Motet:</i>	Gaudeamus omnes — Philips	
<i>Hymns:</i>	225 (i) Give me the wings of faith to rise	<i>Psalm:</i> 34: 1 – 10
	341 Blest are the pure in heart	<i>Readings:</i> Revelation 7: 9 – end
	478 Ye watchers and ye holy ones	1 John 3; 1 – 3
<i>Voluntary:</i>	Final (Symphonie No 1, Op 14) — Vierne	<i>Gradual Hymn:</i> 228 (T 439 ii) Jerusalem, thou City blest (omit*)

## THURSDAY 2 NOVEMBER ALL SOULS' DAY HIGH MASS OF REQUIEM at 6.30pm

<i>Entrance Chant:</i>	Requiem aeternam
<i>Setting:</i>	Fauré
<i>Psalm:</i>	23
<i>Readings:</i>	Lamentations 3: 17– 26, 31–33 Romans 5: 5 – 11
<i>Gradual Hymn:</i>	327 (T 195) Christ, enthroned in highest heaven (omit vv 2 & 3)
<i>Gospel:</i>	John 5: 19 – 25
<i>Preacher:</i>	Rt Revd Stephen Conway, Bishop of Ely
<i>Offertory Motet:</i>	Fauré
<i>Hymns:</i>	329 Jesu, Son of Mary 330 (T 175) What sweet of life endureth 114 Now is eternal life

<i>Setting:</i>	Mass in G minor — Vaughan Williams
<i>Psalm:</i>	34: 1 – 10
<i>Readings:</i>	Revelation 7: 9 – end
	1 John 3; 1 – 3
<i>Gradual Hymn:</i>	228 (T 439 ii) Jerusalem, thou City blest (omit*)
<i>Gospel:</i>	Matthew 5: 1 – 12
<i>Preacher:</i>	The Revd Simon Butler, Vicar of St Mary's Battersea
<i>Creed:</i>	Vaughan Williams
<i>Offertory Motet:</i>	Beati quorum via — Stanford
<i>Hymns:</i>	198 (T 378) The Church triumphant in thy love 224 For all thy saints, O Lord 381 Jerusalem the golden (Caplin descant)
<i>Voluntary:</i>	Allegro symphonique — Salomé

## FESTAL EVENSONG, TE DEUM AND BENEDICTION at 6pm

<i>Psalms:</i>	148, 150
<i>Lessons:</i>	Isaiah 65: 17 – end Hebrews 11: 32 – 12: 2
<i>Office Hymn:</i>	196 Father, in whom thy saints are one
<i>Canticles:</i>	Magnificat in G minor — Francis Jackson
<i>Anthem:</i>	Nunc Dimittis — Tone V
<i>Preacher:</i>	O how glorious is the kingdom — Harwood
<i>Hymn:</i>	199 God, whose city's sure foundation

<i>O Salutaris:</i>	Elgar (no 1)
<i>Te Deum:</i>	Collegium Regale — Howells
<i>Tantum ergo:</i>	Quilter
<i>Voluntary:</i>	Pæan — Howells

## ● SUNDAY 5 NOVEMBER ALL SAINTS SUNDAY 4th before Advent

<b>PROCESSION AND HIGH MASS at 11am</b>
<i>Processional Hymns:</i> 197 For all the Saints who from their labours rest

*All Saints, Margaret Street*  
**Four-manual Harrison & Harrison (1910)**

**Organ Recitals**  
(following Benediction)

Sunday 29 October at 7.15pm

**Timothy Byram-Wigfield**  
Director of Music, All Saints

*Toccata in F major, BWV 540 (i)* – Bach (1685 – 1750)

*'Unter den Linden Grüne'* (4 variations) – Sweelinck (1562 – 1621)

*Benediction Nuptiale, Op 9* – Saint-Saëns (1835 – 1921)

*Præludium und Fuge über B.A.C.H.* (1855), R 381 – Liszt (1811 – 86)

*Pedal Study on "Tempus adest floridum"* – Peter Hurford (b 1930)

*Pilgrim's Chorus, from Tannhäuser* – Wagner (1813 – 83)  
transcr Lemare (1865 – 1934)

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Sunday 26 November at 7.15pm

**Richard Moore**  
Sub-Organist, Guildford Cathedral

*'Edwylm'* ('Surging fire'), 2017 (New work: 2nd performance)  
Solfa Carlile (b 1985)

*Berceuse* (24 Pieces en style libre) – Vierne (1870 – 1937)

*Prélude* – Boulanger (1887 – 1979)

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

*Phantasie über den Choral Wachet auf, ruft uns die Stimme*  
(Op 52, No 2) – Reger (1870 – 1916)

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

Retiring collection to support the Choir and Music at All Saints  
(suggested donation £5)  
Please use Gift Aid envelopes.

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

Please find more organ recitals on  
[www.organrecitals.com](http://www.organrecitals.com)

## KEEPING IN TOUCH

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

### The All Saints Website

[www.all saints margaret street.org.uk](http://www.all saints margaret street.org.uk)

### The Weekly Parish E-mail

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

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

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### Vicar:

Prebendary Alan Moses  
020 7636 1788  
Mobile: 07973 878040  
Email: [alanmoses111@gmail.com](mailto:alanmoses111@gmail.com).

### Assistant Priest:

The Revd Dr Michael Bowie  
020 3632 4309  
Email: [mnrbowie@gmail.com](mailto:mnrbowie@gmail.com).

### Honorary Assistant Priests:

The Revd Gerald Beauchamp  
020 7258 0724  
The Revd Julian Browning  
020 7286 6034

### Parish Administrator:

Dee Prior 020 7636 1788  
Email: [astsmgtst@aol.com](mailto:astsmgtst@aol.com)

## Parish Officials

### Churchwardens:

John Forde 020 7592 9855  
Chris Self 020 7723 2938

### Hon PCC Secretary:

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

Phone messages to the Parish Office

### Hon Treasurer:

Patrick Hartley 020 7607 0060

### Director of Music:

Timothy Byram-Wigfield  
c/o 020 7636 1788

### Assistant Director of Music:

Jeremiah Stephenson

### Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

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## Service Times

### Sundays:

Low Mass at 6.30pm (Sat)  
8am and 5.15pm  
Morning Prayer 10.20am  
HIGH MASS and SERMON at 11am  
CHORAL EVENSONG, SERMON and  
BENEDICTION at 6pm.

### Monday to Friday:

Morning Prayer at 7.30am  
Low Mass at 8am, 1.10pm and 6.30pm  
Confessions 12.30 - 1pm and 5.30pm  
Evening Prayer at 6pm

**(Except bank holidays — 12 noon Mass only)**

### Saturdays:

Low Mass at **12 noon** and 6.30pm\*  
(\* First Mass of Sunday)  
Confessions 5.30pm.  
Evening Prayer 6pm.

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

## **– ALL SAINTS MARGARET STREET –**

(Registered Charity Number: 1132895)

### **Parish Legacy Policy**

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

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

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

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

or

#### **All Saints Foundation** (Charity Number: 273390)

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

The capital of the All Saints Foundation can be spent.

### **Non Designated Bequests**

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

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

### **Remembering Donors**

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

### **Contacting Us about Bequests**

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

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

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

The Parish Administrator can put you in touch with these individuals by email.  
Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

### **Mission Projects**

All Saints year-round fundraising efforts support:

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

**The USPG-led UMOJA, HIV Project in Zimbabwe,**

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

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

## CALENDAR AND INTENTIONS FOR OCTOBER 2017

1	<b>⌘ DEDICATION FESTIVAL</b>	<b>Thanksgiving for our church</b>
2		University of Westminster
3		Local government
4	Francis of Assisi, Friar and Deacon, 1226	Franciscans
5		Unity
6	William Tyndale, Translator of the Scriptures, Martyr	Those in need of Our Lady
7		<b>Our Parish and People</b>
8	<b>⌘ TRINITY 17</b>	
9	<i>Denys, Bishop of Paris and Comps. Martyrs, 250</i>	Diocese of Europe
10	Paulinus, Bishop of York, 644	Diocesan Clergy Study Day
11	<i>Ethelburga, Abbess of Barking, 675</i>	Friends of All Saints
12	Wilfrid of Ripon, Bishop, 709	Unity
13	Edward the Confessor, 1066	Those in need
14		Westminster Abbey
15	<b>⌘ TRINITY 18</b>	<b>Our Parish and People</b>
16	<i>Nicholas Ridley &amp; Hugh Latimer, Bps &amp; Martyrs, 1555</i>	Preachers
17	Ignatius of Antioch, Bp and Martyr, 107	Persecuted Christians
18	<b>St Luke the Evangelist</b>	Those who care for the sick
19	Henry Martyn, Translator of the Scriptures and Missionary, 1812	Missionary, 1812
		Unity in Mission
20		For those in need
21		Of Our Lady
22	<b>⌘ TRINITY 19</b>	<b>Our Parish and People</b>
23		The homeless
24		Police and security services
25		Local businesses
26	Alfred the Great, King & Scholar, 899	Unity
27		Those in need
28	<b>Simon and Jude, Apostles</b>	Thanksgiving for the apostles
29	<b>⌘ LAST SUNDAY AFTER TRINITY</b>	<b>Our Parish and People</b>
30		Preparations for All Saintstide
31	<i>Martin Luther, Reformer, 1546</i>	Lutheran Churches
		<b>EVE OF ALL SAINTS</b>



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— ALL SAINTS —  
MARGARET STREET W1

**ALL SAINTS FESTIVAL 2017**

TUESDAY 31 OCTOBER 6.30pm  
**EVE OF ALL SAINTS — LITANY OF THE SAINTS,  
FESTAL EVENSONG & BENEDICTION**

*Preacher: Revd Jonathan Kester, Vicar,  
Emmanuel Church, West Hampstead*  
Canticles: Stanford in A

WEDNESDAY 1 NOVEMBER 6.30pm  
**ALL SAINTS' DAY — PROCESSION & HIGH MASS**

*Preacher: Revd Paul Thomas,  
Vicar of St James's, Sussex Gardens*  
Mass Setting: Mozart — *Krönungsmesse*, K317

THURSDAY 2 NOVEMBER 6.30pm  
**ALL SOULS' DAY — HIGH MASS OF REQUIEM**

*Preacher: Right Revd Stephen Conway, Bishop of Ely*  
Mass Setting: Fauré — *Requiem*

SUNDAY 5 NOVEMBER 11am  
**ALL SAINTS SUNDAY — PROCESSION & HIGH MASS**

*Preacher: Canon Simon Butler, St Mary's, Battersea*  
Mass Setting: Vaughan Williams — *Mass in G minor*

**FESTAL EVENSONG, TE DEUM & BENEDICTION 6pm**  
*Preacher: Revd Simon Buckley, Rector of St Anne's, Soho*  
Canticles: Francis Jackson — *Magnificat in G minor*