

# All Saints Parish Paper

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AUGUST 2018

£1.00

## VICAR'S LETTER

Looking through my diary, I see that we are reaching that blissful period when there are no ecclesiastical meetings. All Saints does not go into semi-hibernation as some parishes do during the summer holiday period. We maintain our daily round of services. Many of our folk are away of course but their places are taken by visitors from all over the world: last Sunday they included a newly ordained deacon from Boston, Massachusetts, a priest from Minnesota and a Cathedral precentor from New Zealand.

The absence of meetings does give us some time to step back and reflect on our common life and purpose here at All Saints. Discussions in some of those meetings, sermons, the weekly email letters, the conversations which form part of parish life, have raised a number of things which are significant for us as we go forward; things we need to both reflect on and put into action.

One thing we have already acted on is participation in the life and work of the parish through volunteering. Our two recent volunteering Sundays proved successful in encouraging new people to put themselves forward to help in various activities. This is something we should be pursuing not as an occasional one-off but as an ongoing aspect of our life as we seek not just to preserve All Saints as a beautiful and spiritual place but to grow an active Christian community



*Fr Jeremy Tayler, newly announced Vicar of St Mary's, Henley in the Diocese of Oxford (p4) helps process Our Lady of Walsingham for the Feast of the Assumption, All Saints 2017.*

*(Photo: Andrew Prior)*

engaged as fully as possible in the Church's mission in our city.

So, as well as finding new people to help with our existing activities, we are looking at new things we should be engaging in. As one member of the PCC Standing Committee said recently, the important thing is to get on and do something; rather than just talking about it. It is better to have tried something, even if it does not work, than to do nothing for fear of getting things wrong.

We are looking to expand the working groups which operate under the PCC, not to establish some sprawling bureaucracy, but to generate new energy and activity in various areas of our life. These include:

### **Communications**

We are living through a revolution in communication which is on a par with the invention of printing. There will still be a place for printed forms of communication like this one, and for even more old-fashioned ones like sermons, but we need to use new media of communication to speak of the Gospel and to show the life of a community of faith.

### **Hospitality**

A high point of our summer programme is the feast of the Assumption with its outdoor procession of witness. This is followed by a party in the courtyard which gives us an opportunity to welcome those who have come to join our celebration. Such hospitality is a regular part of our ongoing life: in the courtyard, at parish Sunday lunches and in the All Saints' Club bar.

Parish life should not be all work and no play. The parish dinner which Fr Michael organized so successfully, and which is to be followed up with another one in the early autumn, was an occasion for people to get to know each other beyond the groups of friends into which we tend to settle. That is a reminder that we can all play a part in welcoming newcomers and visitors; simply by speaking to them when we see them in the courtyard after church. If we see them standing alone, introduce yourself. Don't just leave it to the clergy; they can only speak to so many people at one time.

### **Outreach**

If we ask ourselves how we might work in a more focused and intentional way to draw

people to faith, it is easy to become just a talking shop. As I mentioned in a recent Sunday sermon, we have been contacted by the Bishop of Islington, whose rôle is to encourage and support church-planting and new worshipping communities, to ask us to join a "Learning Community" for larger churches on church growth. We may be quite large, but we could be larger; and we could certainly be younger! I hope that we are humble enough to think that we might have something to learn from others. We should be a "learning community" when it comes to mission. Parishes of our tradition, if we're honest, have neither a reputation for much interest in mission nor a brilliant record of success at it.

### **Finance**

We have been blessed at All Saints with a series of excellent parish treasurers who, along with our parish administrators, have kept our finances in good order. However, we are looking to supplement our existing formal team with members of the congregation who can assist us in thinking ahead a few years and not so much with the management of our money but with ideas for how we can generate more income.

In a sermon on St Paul's collection for the Church in Jerusalem, which came up in the Sunday lectionary a few weeks ago, I spoke about the Diocese of London's Common Fund; a system of mutual financial support which relies on the generosity of parishes and parishioners. It supports the work of parishes which do not have the financial resources available to us. It is easy to slip into seeing this simply as a form of taxation, but if we listen to Paul, we should rejoice in the fact that we can give generously. It enables us to share in the graciousness of God. A gracious life and a generous community are a blessing.

As Paul speaks of the spiritual riches enjoyed by the Corinthians, we might as a community and as individuals give thanks for the spiritual riches we have in our parish: our Sunday and daily worship, preaching and teaching, prayer and contemplation, pastoral care and spiritual guidance, pilgrimages and retreats, the companionship and support of fellow-Christians who share our joys and sorrows, who challenge us to be more faithful.

These are spiritual riches which we have the privilege not simply of enjoying for ourselves but of sharing with others. Many people from across this city, around the country, across the world, look to this place for spiritual support. It is our calling and privilege to support them — but at this moment — we can only do it by relying on the generosity of the dead. I don't want to discourage you from remembering All Saints in your will (on the contrary!), but the hard reality is that our "live" giving does not support what we currently do and enjoy; let alone allow us to expand these activities.

Paul held up to the Corinthians the example of the Macedonian churches as an encouragement. He encourages them to share in their approach. The source of their generosity was their faith; their response to the grace of God; seen above all in Christ who, *"though he was rich, for our sakes became poor that we might become rich"*. Our question then should be not, *"How little can we get away with?"* but *"How much more can we give?"*, so that others might share the rich blessings of faith. Our prayer should be, *"Lord, teach me to be generous"*.

So there is a challenge to us as individuals: to examine ourselves in the light of the generosity of Christ. Over the next few weeks we will be preparing a similar

campaign to the one we have just had on volunteering. Focused on personal giving, it will be launched at the beginning of September and culminate on our Dedication Festival, Sunday 7 October. *"In our day of thanksgiving"*, we will praise God, not only for past worshippers, whose generosity supports what we do, but for present blessings and future opportunities.

In the meantime, we might take advantage of the summer holidays to pray and think about these things.

*Alan Moses*

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### **Preaching at at St Paul's**

Prebendaries of St Paul's take turns preaching at the cathedral's Sung Eucharist on major saints' days. This year the Vicar preached as arranged on St Peter's Day and then was back the following week for the feast of St Thomas, to stand-in for a colleague who had to cancel. His next date is on St Andrew's Day; appropriately enough as the only prebendary who has served in the Diocese of St Andrews.

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## **PARISH NOTES**

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### **Visiting Groups**

It is always a pleasure to welcome groups who come to see All Saints: whether school children, students or those of an older generation. In July we welcomed groups from the American Victorian Society's Summer School — who are annual visitors — and from the University of the Third Age. Both groups were given a tour and talk by the Vicar. The Director of the large group from the Summer School, Joanna Banham, wrote afterwards:

*Dear Dee*

*Please could you pass on sincere thanks from the Victorian Society Summer School*

*to Father Moses for his excellent talk last week? He is always so welcoming and knowledgeable and it is a great pleasure to hear about your wonderful church from someone who knows it so well. The interior was looking really splendid and the students are always a little over-awed by the decorations having heard so much about them.*

*We would love to come again next year and I will be in touch in a couple of months to suggest some dates if I may. Thank you for your help in organising the visit. It is one of the highlights of our summer school.*

On Sunday 22<sup>nd</sup> July, we were joined at Evensong by members of the Victorian Society as part of their 60<sup>th</sup> anniversary Annual General Meeting. They had a very full programme of activities, including a boat trip on the Thames, and Kate Davey of the Victorian Society wrote after the service:

*We all really enjoyed our Evensong, thank you. After a busy and enjoyably hectic weekend it was lovely to listen to the music and sermon in the beauty of ASMS and to appreciate a church that is cherished and in wonderful hands. Look forward to visiting you again soon.*

*All the best, Kate.*

Occasional Sunday afternoons over the last few months have seen All Saints used by the Korean Congregation which worships in the Welsh Baptist Chapel in Eastcastle Street. The Chapel's organ is being restored and this has meant that our Korean friends have had to relocate to us sometimes.

Two other recent visits have involved Christchurch, Highbury, and the Parish of Acton St Mary's — both of whom have sent small teams to see how our Church

lighting system, installed a few years ago now, works with a view to having similar lighting installed in their own churches. All have been impressed and pleased to be able to see just what can be done — and to such desirable effect in relation to ambience, flexibility of lighting states, integration of emergency lighting and all with low energy lamps, within a Grade 1 Listed Church. We have been pleased to share our experience with others embarking on these challenging projects.

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## **ALL SAINTS' PEOPLE**

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### **Canon David Hutt**

All Saints past and present was well-represented at an enjoyable lunch party in the gardens of Westminster Abbey to mark in advance Canon Hutt's 80<sup>th</sup> birthday. The actual date is the 24 August but on this occasion, like HM The Queen, he was allowed an "official birthday".

### **Prebendary David Paton**

Fr David's name has been on the intercession list because in July he had to have surgery in France where he lives in retirement. This seems to have gone well. We continue to pray for him as he recovers and look forward to seeing him on his next visit to London.

### **Fr Jeremy Tayler**

Congratulations to Fr Jeremy, an All Saints' ordinand, who has been serving as curate at St John's Wood Church, on his appointment as Vicar of the parish of St Mary's, Henley, in the Diocese of Oxford. We will miss having Jeremy, Maura and the girls, who have been so much a part of our family, so close at hand, but wish them every blessing in their new home. Fr Jeremy will be instituted on Monday 24 September.

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## MUSICAL EVENTS

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The last of our Sunday evening organ recitals before the summer break was given by our own Director of Music, Tim Byram-Wigfield just before the extremely hot weather set in. Pimms was enjoyed by all in the courtyard afterwards.

This occasion was followed a few days later on Friday 13 July, when we hosted ***“From Palestrina to Poulenc”*** with a choir largely drawn from our own plus friends, directed by our regular counter-tenor Daniel Collins. This was a fund-raising venture for ***Music For — A Series of Concerts at Holy Trinity, Stroud Green*** which Dan is running, providing an opportunity for young musicians — and for our own Choir and Music Trust. It was a pleasure to have the Vicar of Holy Trinity, Fr Patrick Henderson and his wife Irena with us. A most enjoyable evening was also a financial success and raised £450, half of which came to the PCC General Fund to help maintain the ongoing activities of All Saints.

## ALL SAINTS CLUB AGM

The Annual Meeting of the All Saints Club, whose activities include the provision of Sunday courtyard refreshments and lunches, as well as the regular service of the Licensed Bar on Sundays and after midweek liturgies, took place on Sunday 15 July, after Evensong. The meeting is one which usually proceeds quite briskly — in part because the bar does not open until it is finished!

**Sergio and Emma Cardoso**, who have been our joint treasurers for a number of years, have now given up this rôle as they are heavily involved in their local church, St Augustine’s, Highgate. We thanked them for all that they had done for the Club. **Robin Clutterham** has kindly agreed to take on this rôle in future.

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## DIOCESAN SYNOD ELECTIONS

**Cedric Stephens** has been elected to serve as one of the lay representatives of the St Marylebone Deanery on the Diocesan Synod for the next three years.

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## A RECENT DISCOVERY from SIXTY FIVE YEARS AGO



All Saints’ Server Barry Lee was going through papers in his study recently and came across this June 1953 image of All Saints’ choir boys with his dear friend Dr John Birch (in whose memory the current Organ Scholarship was established).

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## SERMON PREACHED BY FR PHILIP BEVAN at EVENSONG, 6<sup>TH</sup> SUNDAY AFTER TRINITY

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*Fr Philip moved last year to live in the Parish, he led the Parish Retreat to Ely this Spring and said the Rosary with those who attended the Feast of Corpus Christi High Mass but did not feel able to take part in the outdoor procession. He regularly assists by saying weekday Masses at All Saints. This was the first occasion on which he has preached at All Saints.*

### DEATH

My great grandfather was a quiet, poetical Welshman, a Rector's Warden for 30 years in the same small village Church. The family farm bred and trained pit ponies for the mines in South Wales. He met my great grandmother at the Autumn Horse Fair, and loved her all his life. In his late 80s he spent the winters by the kitchen fire looking intently into the flames, he spent his summers sitting quietly under the boughs of a favourite apple tree in the orchard, his pince-nez glasses magically perched on the end of his nose, and the big old family Bible in Welsh on his knee. As a small boy I can remember going up to him and asking him what he did all day, just sitting there under the apple tree reading and staring. "Pippin", he said, "I am making my soul"! And all these years later his words still resonate in my own life and soul.

Great grandfather was preparing himself to die — to go to God. When he did die, he was laid out in the farm parlour, in an open coffin, visited by many friends and neighbours. After the Requiem Mass and funeral, he was planted like a seed in the ground, his life was celebrated at the farm with a great ham tea, crusty bread, golden butter, with Welsh Cakes, homemade wine,

and much gossip. Today sermons on death are not fashionable. We tidy death away, until it comes upon us, takes us unawares — and we are shocked and frightened. However, I put it to you, "How should we regard death? — as an enemy — as Dylan Thomas saw it — and in his famous line, "rage, rage against the dying of the light", or as a friendly companion — or perhaps as both? Is our death to be seen as a tragedy, or as healing, or perhaps both?"

First then, let us look at both birth and death: Let me start with a quotation — from T.S. Eliot because the poets are often the best theologians. This is from his poem 'The Dry Salvages' in *The Four Quartets*: "The time of death is every moment."

My second quotation is from the Victorian author George McDonald. In his letters he says: "Death is only the outward form of birth."

And finally, I have a phrase from the Liturgy of St Basil — used by our Orthodox brothers and sisters, it says, concerning Christ: "When He was about to go forth to His voluntary, awesome and life-creating death."

I would like us to hold fast to that phrase "life-creating death". Death is far closer than we can ever imagine. "The time of death is at every moment." It is not just a distant event at the conclusion of our earthly existence. It is a present reality going on all the time around us and within us. All living is a kind of dying, but in this daily experience of dying, each death is followed by a new birth. Life and death are not opposites, mutually exclusive of each other, but they

are intertwined. Our whole existence is a mixture of mortality and resurrection. As Paul says: “Dying — and behold we live.” The whole of our life is a constant Passover, a passing over through death into new life. We should never think of death alone, since the coming of Christ we should always think of death and resurrection.

Let us think for a moment about our growing up. Each time we passed from one stage of life into another, something dies in us so that something else can come alive. The transition — say, from being a child to becoming an adolescent — can often actually be quite painful and stormy. There is, and there has to be a death — the child in us has to die so that the growing adult may come alive. Perhaps there is another inner death when we pass from adolescence to being a mature adult.

The secret of a true and happy life is to accept each state as it comes. To die the death we are faced with at this moment, and to live the new life that is emerging. Not to cling to the past but to live with total integrity in the present. The seed must die

to itself, in order that it may bring forth new and abundant life.

Now in all these cases out of dying there comes resurrection. Not loss but enrichment, not decaying but growth. That something dies, means that something becomes alive. May not the death that comes to each of us, also fit into that pattern? May not our bodily death also be the final stage in our growth? The last and greatest in the long series of deaths and resurrections that we have been experiencing ever since the day we were born. If the small deaths in life each lead beyond death to resurrection, may this not be true of the great death that awaits us all when we finally leave this world? May this not also be the greatest Passover? We should enlarge our vision, we should look beyond our own life stories to the Christ story. We should relate the death and resurrection pattern within our own life, to the death and resurrection of Jesus our Saviour. Our story only makes sense in the light of His story. Our small deaths and resurrections are joined across history through His definitive death and resurrection.

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**THE FEAST OF ST MARY MAGDALENE (22 JULY 2018)**  
**ALL SAINTS', MARGARET STREET, LONDON**  
**SERMON PREACHED BY FR DANIEL DRIES**

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*Fr Daniel Dries has been staying in London at 6 Margaret Street with his family during July and (as this Paper goes to press) will be flying back to Sydney almost as Fr Michael Bowie, having covered for him there, will return to London. Fr Daniel was the preacher at High Mass on the Feast of St Mary Magdalene.*

The year 1980 was a momentous year in the development of Western civilisation.

1980 saw the debut of the Rubik's Cube, as well as the first appearance of little sticky squares of coloured paper known simply as Post-It Notes. In addition to these life-changing inventions, something just as revolutionary occurred within the life of the Anglican Communion. In case you haven't guessed it already, 1980 was the year in which the Church of England officially launched or implemented the Alternative Service Book. Among other controversial

innovations, the Alternative Service Book firmly established within the Church of England a suspicious and unsettling liturgical practice known as The Greeting of Peace.

Almost 40 years later, The Greeting of Peace has gained fairly general acceptance throughout the Anglican Communion. It is practiced so enthusiastically in some Parishes that clergy almost have to blow a whistle to indicate full-time. The Greeting of Peace was not formally introduced into the life of the church 40 years ago. Rather, it was re-introduced. The Greeting of Peace reflects one of the ancient customs of the Christian Church — The Kiss of Peace. As though shaking hands with all and sundry were not shocking enough, the early Christians used to greet one another with a kiss. In his letters to the Romans, the Corinthians and the Thessalonians, St Paul instructs the members of the early Church to greet one another with a “Holy Kiss” or with “The Kiss of Peace”.

Although some Anglicans may still find the Greeting of Peace rather awkward or uncomfortable, it is a very important reminder that we experience the risen Christ in community; we experience Christ present in one another.

Fifteen years ago the world went quite mad over a novel mysteriously entitled, *‘The Da Vinci Code’*. Very few literary critics were prepared to praise Dan Brown’s best-selling novel, and yet it obviously had something going for it. 15 years on, more than 80 million copies of the book have been sold world-wide. Just in case you are one of the 10 people that did not read the novel, I should tell you that it dealt with some rather sensational theories concerning the figure of Mary Magdalene

and her unique relationship with the person of Jesus Christ. The book asserts that Jesus and Mary Magdalene were married — a theory certainly not founded in Scripture. However, several Biblical scholars made this remarkable claim long before Dan Brown penned his highly successful work of fiction.

There are many legends associated with Mary Magdalene, whose feast we celebrate today. There was the theory that, after the Ascension, Mary went to live in Ephesus with Christ’s Mother and John the Apostle. There was also a claim that Mary was actually the fiancée of John, until she laid eyes on the much more charismatic Jesus of Nazareth. It’s possible, perhaps even a little romantic, but again there’s not a shred of evidence. In terms of hard evidence, all we really know about Mary Magdalene comes from the Gospels. Matthew, Mark and Luke all record that Mary Magdalene was one of a number of women who kept watch at Calvary, long after most of the men had fled the horror of the crucifixion. The synoptic Gospels also assert that Mary was present at the tomb on Easter morning. However, John goes one very important step further, claiming that Mary was so bold or impulsive that she was at the tomb on her own.

Over the centuries, Mary has sometimes been identified as Mary the sister of Lazarus, as well as the sinful woman who anointed Christ’s feet with costly ointment. The latter is almost certainly how Mary Magdalene’s reputation became so colourful. There is nothing in Scripture to suggest that Mary Magdalene was a ‘repentant woman of ill-repute’. This suggestion came from Pope Gregory in the year 590AD. It’s obviously something of an understatement to say that ‘mud sticks’. Mary was generally

acknowledged to be a reformed prostitute until the mid-1960s, when the Roman Church officially stated that Pope Gregory may have defamed Mary without cause, bringing into question the concept of Papal Infallibility (but we'll leave that for another sermon).

Putting all of the scandal and conspiracy theories aside, John Chapter 20 implies that Mary Magdalene may have been a slightly emotional and even impulsive person. Calm and rational first century Jews didn't go wandering around tombs alone in pitch darkness. Mary's impulsive behaviour highlights the reality that every human being is made up of spiritual and physical elements. Mary's journey to the tomb, in the dead of night, shows that she was yearning to be physically close to Jesus, even though she had witnessed the humiliation of the crucifixion just a few days earlier. Devastated and grief-stricken, Mary yearned for some physical reminder of her faith and her love of Christ. Like the rest of us, Mary was caught between a spiritual and physical existence.

Today's Old Testament reading from the Song of Songs, and even this morning's psalm, highlight the fact that every human being is an extremely complex mix of the spiritual and the physical. Mary's erratic behaviour on Easter Morning would suggest that she was having real trouble letting go of the physical person of Jesus. She is so overcome with her grief on Easter Morning that she fails to recognise Jesus even when he appears before her. It is only when Jesus says her name that Mary realises with whom she is speaking. Her response to Jesus is "Rabbouni", which really means, "My teacher". She then embraces him to the point where he is forced to say, 'Do not hold on to me'.

Although faith is primarily concerned with what we cannot see or touch, we can relate to Mary's yearning for some physical reminder of Christ's presence. This parish, and the Parish in which I serve reflect a liturgical tradition that makes significant use of gestures and symbols; worship that involves all of the senses; worship that is both spiritual and intensely physical.

The Eucharist itself is our most powerful and dramatic reminder that we are physical human beings. We come to our places of worship Sunday after Sunday, asking to be fed spiritually, but also physically. Our journey to the Communion Rail every Sunday morning is virtually a re-enactment of Mary's journey to the tomb on Easter Day. In our tradition, the Sacrament is not generally delivered to the entire congregation in the pews. Rather, if we are able, we are required to go on a journey. We hold up our hands asking to be fed in a very physical sense; we hold up our hands, asking for some physical evidence of the presence of Christ. We go to the Communion Rail asking for the darkness of our physical lives to be transformed into the light and the joy of the resurrection.

However, it's not possible to remain at the Communion Rail for very long; we know that we can't live there. We are given our physical reminder of Christ's risen presence, but Christ would also say to us, 'Don't hold on to me'. When Mary is given her physical proof of the risen Christ, she is then sent out to tell the others what has happened. Mary is sent out to share the Gospel; she is the first disciple to be commissioned for ministry by the resurrected Christ.

Unable to remain with Christ at the tomb, Mary is sent back to her community. The message is clear that the risen Christ is

present in the Eucharist and in the Christian community; something of which we are reminded when we share the Greeting of Peace, but more importantly, when Christians strengthen one another in the faith; when we support one another through the challenges of this life; when we struggle

to remain as a united Christian community, despite differences and disagreements. Our faith is built on the sure and certain hope that, like Mary, we will one day meet the risen Christ face to face. In the meantime, look around you; this is where he is.

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## AUTUMN/WINTER ORGAN RECITALS

Four manual Harrison and Harrison (1910)

**Sunday 9 September 7.15pm — Jeremiah Stephenson**

**Sunday 28 October 3.30pm — Peter King**

**Sunday 25 November 3.30pm — Timothy Byram-Wigfield**

**Sunday 27 January 2019 3.30pm — Jeremiah Stephenson**

### **PETER KING – Programme:**

*Toccata “Jerusalem, du hochgebaute Stadt”* — Sigfrid Karg-Elert (1877 – 1933)

*Fantasie No 1 in Eb* — Camille Saint-Saëns (1835 – 1921)

*Prelude and Fugue in E minor* — Felix Mendelssohn (1809 – 1847)

*Fantasie-Choral No 1 in Db* — Percy Whitlock (1903 – 1946)

*Romanza and Allegretto* — William Wolstenholme (1865 – 1931)

*Fiat Lux* — Théodore Dubois (1837 – 1924)

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Playing just before the start of the All Saints Festival, our Autumn guest recitalist Peter King has had a particularly illustrious career. He was Assistant Chorus Director to the City of Birmingham Symphony Orchestra during all of Sir Simon Rattle’s reign as Musical Director and he still plays the organ with the orchestra. He plays on Sir Simon Rattle’s EMI recordings of Mahler’s *Resurrection Symphony* and *Symphony of a Thousand*. Concert engagements have involved work all over Europe; highlights include the Grand Organ Festival at Westminster Cathedral, King’s College, Cambridge, St Paul’s Cathedral and Westminster Abbey, an opening recital

on the new organ in Palacio Euskalduna, Bilbao, and Birmingham, where he played at the opening of the new Organ in Symphony Hall. Other engagements have included concerts in Washington National Cathedral and in St Thomas, 5th Avenue, New York, solo appearances with the CBSO (Saint-Saëns *Organ Symphony*) and The Academy of St Martin-in-the-Fields (Poulenc’s *Organ Concerto*). His recitals at the Bath Mozartfest have been broadcast on BBC Radio 3.

Engagements in 2017/18 include concerts in Alkmaar, Gouda and Dordrecht (The Netherlands), Salem (Germany), London (Westminster Cathedral Grand

Organ Festival), Westminster Central Hall, and the Temple Church, Hull City Hall, Chichester, Hereford, Truro, Chelmsford, Ripon, Southwell, Portsmouth, Blackburn, Winchester and Dunblane Cathedrals, Christchurch, Malvern and Bridlington Priors, Hexham and Bath Abbeys, RHS Holbrook, Marlborough College, St Stephen's Bournemouth May Festival and a repeat broadcast of Choral Evensong for BBC Radio 3. Peter King is a past president of the Incorporated Association of Organists. He holds the honorary degree of Doctor of Music from the University of Bath. In his spare time Peter is a volunteer tour guide at Exeter Cathedral with a special interest in the work of Thomas of Witney (fl 1292 – 1342).

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## 100 YEARS AGO

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### Sunday, 4th August

*August 1918 would see the last great German offensive on the Western Front but people were not to know that its failure would lead to the war's end a few months later. In the meantime, its terrible toll of death and injury was uppermost in the minds of many and this was reflected in the commemoration held at All Saints on Sunday 4th August.*

Holy Communion at 6, 7 and 8.  
Morning Prayer will be said 6.40.  
Solemn Requiem, 11am.

The Funeral Marches will be performed by an orchestra.

There will be no Sermon, but the names of men and women worshippers at All Saints who have fallen in the War will be read out before the Offertory.

It is requested that these names (the full

Christian and Surnames with Service rank) may be sent to the Secretary as soon as possible.

Tickets of admission to the Solemn Requiem will be issued to all regular members of the congregation who apply for them.

Application must be made, by letter only, enclosed stamped and directed envelope, to the Secretary, 84 Margaret Street, W.1.

Admission up to 10.45 will be for ticket holders only. At 10.45 the gates will be opened to all.

The Offerings at the Requiem will be given to the English Prisoners of War.\*

Evensong, Prayers and Address. 6pm.

*\* I hope that the Vicar did not intend to exclude prisoners-of-war from other parts of the British Isles and the Empire from the collection. AM*

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## SUNDAYS & SOLEMNITIES MUSIC & READINGS

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### ✠ SUNDAY 5 AUGUST THE 10th SUNDAY AFTER TRINITY

#### HIGH MASS at 11am

*Entrance Hymn:* 116 O praise our great and glorious Lord

*Entrance Chant:* *Deus in adiutorium meum*

*Setting:* Missa Brevis — Grayston Ives

*Psalm:* 78: 23 – 29

*Readings:* Exodus 16: 2 – 4, 9 – 15

Ephesians 4: 1 – 16

*Gradual Hymn:* 480 (T 15) In Christ there is no East or West

*Gospel:* John 6: 24 – 35  
*Preacher:* The Vicar, Fr Alan Moses  
*Creed:* Credo III  
*Offertory Motet:* There is a land of pure  
delight — Grayston Ives  
*Hymns:* 279 (T 182) Come, risen Lord,  
and deign to be our guest  
300 O food of men wayfaring  
141 (T 226) Holy Spirit, ever  
dwelling (descant — Caplin)  
*Voluntary:* Carillon de Westminster  
— Vierne

**FIRST EVENSONG of the  
TRANSFIGURATION and  
BENEDICTION at 6pm**

*Psalms:* 99, 110  
*Lessons:* Exodus 24: 12 – end  
John 12: 27 – 36a  
*Office Hymn:* 176 O vision blest of heavenly  
light (tune of *Why Impious*  
*Herod*)  
*Canticles:* Setting in A major — Naylor  
*Anthem:* And the glory of the Lord  
— Handel  
*Preacher:* Fr Barry Orford  
*Hymn:* 377 Immortal, invisible,  
God only wise  
*O Salutaris:* W. Lloyd Webber  
*Hymn:* 178 'Tis good, Lord, to be  
here!  
*Tantum ergo:* W. Lloyd Webber  
*Voluntary:* Apparition de l'église éternelle  
(1932) — Messiaen

✠ **SUNDAY 12 AUGUST**  
**THE 11th SUNDAY**  
**AFTER TRINITY**

**HIGH MASS at 11am**

*Entrance Hymn:* 373 (T Coe Fen)  
How shall I sing that majesty  
*Entrance Chant:* *Respice Domine*  
*Setting:* Missa Brevis — Monteverdi  
*Psalms:* 34: 1 – 8  
*Readings:* 1 Kings 19: 4 – 8  
Ephesians 4: 25 – 5: 2  
*Gradual Hymn:* 481 (T 462) Jesus, Lord,  
we look to thee  
*Gospel:* John 6: 35, 41 – 51  
*Preacher:* The Vicar, Fr Alan Moses  
*Creed:* Monteverdi  
*Offertory Motet:* Ave Maria — Stravinsky  
*Hymns:* 284 Father, we thank thee who  
hast planted  
274 Author of life divine  
468 Through the night of doubt  
and sorrow  
*Voluntary:* Præludium in G minor,  
BuxWV 148 — Buxtehude

**EVENSONG AND  
BENEDICTION at 6pm**

*Psalms:* 91  
*Lessons:* Job 39: 1 – 40: 4  
Hebrews 12: 1 – 17  
*Office Hymn:* 150 (R) O blest Creator  
of the light  
*Canticles:* Setting in E flat (1<sup>st</sup> set)  
— Wood  
*Anthem:* Verleih uns frieden  
— Mendelssohn  
*Preacher:* Fr Michael Bowie  
*Hymn:* 475 Ye holy angels bright  
*O Salutaris:* Nicholson  
*Hymn:* 389 Jesus, these eyes have  
never seen  
*Tantum ergo:* Nicholson  
*Voluntary:* Melodia, Op 59 no 4 — Reger

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

**HIGH MASS at 6 30 p.m. with**  
**Outdoor Procession**

*Entrance Hymn:* 185 Sing we of the  
blessed Mother

*Entrance Chant:* *Signum magnum*  
*apparuit in caelo*

*Setting:* Spaurmesse K 259 — Mozart

*Psalm:* 132: 6 – 15

*Readings:* Revelation 11: 19 – 12: 6, 10  
Galatians 4: 4 – 7

*Gradual Hymn:* 180 (ii) Hail, O Star that  
pointest

*Gospel:* Luke 1: 46 – 55

*Preacher:* Fr Simon Cuff,  
College of St Mellitus

*Creed:* Credo III

*Offertory Motet:* Alma redemptoris mater  
— Victoria

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

*Procession Hymns:*

Every generation (T 338)  
Hail! Queen of heaven,  
the ocean Star (T 384)  
I'll sing a hymn to Mary  
(T Turris Davidica)  
Immaculate Mary, we praise  
God in you (T Lourdes)  
Mary Immaculate, star of the  
morning (T 49 ii)  
To God be the glory, great  
things he has done (T Doane)  
Ye who own the faith of Jesus  
(T 188 ii)  
In splendour arrayed (T 433)  
184 Shall we not love thee,  
Mother dear

*At end of procession:* Salve Regina  
— simple tone  
*Voluntary:* Grand March in E flat  
— Faulkes (1863 – 1933)

**✠ SUNDAY 19 AUGUST**  
**THE 12<sup>th</sup> SUNDAY**  
**AFTER TRINITY**

**HIGH MASS at 11am**

*Entrance Hymn:* 336 Angel-voices  
ever singing

*Entrance Chant:* *Protector noster, aspice*

*Setting:* Missa Regina caelorum  
— Victoria

*Psalm:* 34: 9 – 14

*Readings:* Proverbs 9: 1 – 6  
Ephesians 5: 15 – 20

*Gradual Hymn:* 233 Glory to thee, who  
safe has kept (T 244)

*Gospel:* John 6: 51 – 58

*Preacher:* Fr Michael Bowie

*Creed:* Victoria

*Offertory Motet:* Panis angelicus  
— Franck

*Hymns:* 281 (T 250) Draw nigh, and  
take the body of the Lord  
287 Glory, love and praise and  
honour  
451 Songs of praise the angels  
sang

*Voluntary:* Toccata — Jongen

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

*Psalms:* 92, 100

*Lessons:* Exodus 2: 23 – 3: 10  
Hebrews 13: 1 – 15

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

*Canticles:* Setting for double choir  
— Wood

*Anthem:* Te lucis ante terminum — Gardiner  
*Preacher:* Fr Barry Orford  
*Hymn:* 410 My God, how wonderful  
 thou art  
*O Salutaris:* Fischer  
*Hymn:* 390 Jesus, where'er thy people  
 meet  
*Tantum ergo:* Palestrina  
*Voluntary:* Fantasia in G, BWV 572  
 — Bach

✠ **SUNDAY 26 AUGUST**  
**THE 13<sup>th</sup> SUNDAY**  
**AFTER TRINITY**

**HIGH MASS at 11am**

*Entrance Hymn:* 436 Praise, my soul the  
 King of heaven  
*Entrance Chant:* *Inclina, Domine, aurem*  
*tuam*  
*Setting:* Messe Basse — Fauré  
 Gloria — Lemmens  
*Psalm:* 34: 15 – end  
*Readings:* Joshua 24: 1 – 2a, 14 – 18  
 Ephesians 6: 10 – 20  
*Gradual Hymn:* 449 Soldiers of Christ,  
 arise  
*Gospel:* John 6: 56 – 69  
*Preacher:* Fr Michael Bowie  
*Creed:* Credo III  
*Offertory Motet:* Salve Regina  
 — Rheinberger  
*Hymns:* 374 How sweet the name of  
 Jesus sounds  
 463 (ii) Thine for ever! God  
 of love  
 453 Stand up! — stand up for  
 Jesus!  
*Voluntary:* Marche Héroïque — Brewer

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

*Psalm:* 116  
*Lessons:* Exodus 4: 27 – 5: 1  
 Hebrews 13: 16 – 21  
*Office Hymn:* 150 (R) O blest Creator of  
 the light  
*Canticles:* The Edinburgh service  
 — Timothy Byram-Wigfield  
*Anthem:* Abendlied — Lachner  
*Preacher:* Fr Philip Bevan  
*Hymn:* 457 (i) The King of love my  
 Shepherd is  
*O Salutaris:* Caplin (upper voices)  
*Hymn:* 282 Faithful shepherd, feed me  
*Tantum ergo:* Caplin  
*Voluntary:* Toccata — Boëllmann

**Vicar:**

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**Assistant Priest:**

The Revd Dr Michael Bowie  
 020 3632 4309  
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**Honorary Assistant Priests:**

The Revd Gerald Beauchamp  
 Vicarage: 020 7258 0031  
 The Revd Julian Browning  
 020 7286 6034

**Parish Administrator:**

Dee Prior 020 7636 1788  
 Email: astsmgtst@aol.com

*Information correct at the time of going to press*

## CALENDAR AND INTENTIONS FOR AUGUST 2018

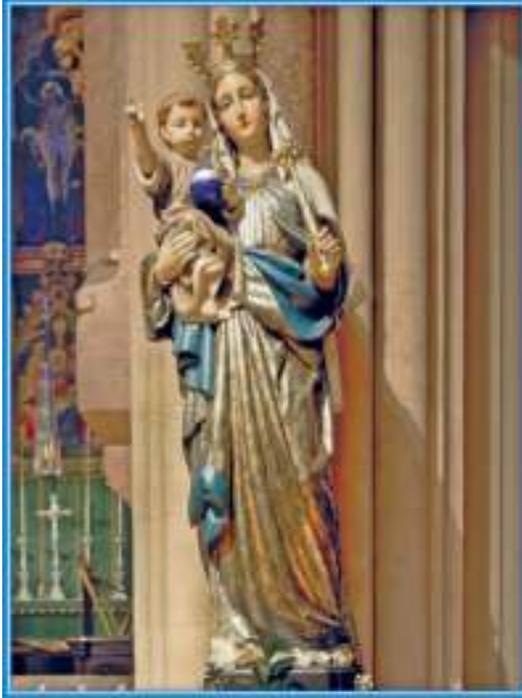
1		Farmers
2		Visitors to London
3	<i>Harriet Brownlow Byron, Founder of the All Saints Sisters of the Poor</i>	Those in need
4	Jean-Baptiste Vianney, priest, 1859	Parish clergy
5	✠ <b>TRINITY 10</b>	<b>Our Parish and People</b>
6	<b>The Transfiguration of the Lord</b>	Thanksgiving for the Glory of Christ
7	<i>John Mason Neale, priest, 1866</i>	Church Musicians
8	Dominic, founder of the Order of Preachers, 1221	The Friends of All Saints
9	Mary Sumner, founder of the Mothers' Union, 1921	The Mothers' Union
10	Laurence, deacon and martyr, 258	Those in need
11	Clare of Assisi, founder of the Poor Clares, 1253	Contemplative Communities
12	✠ <b>TRINITY 11</b>	<b>Our Parish and People</b>
13	Jeremy Taylor, bishop, 1667	Spiritual directors
14	<i>Maximilian Kolbe, martyr, 1941</i>	Prisoners of Conscience
15	<b>The Assumption of the Blessed Virgin Mary</b>	Thanksgiving for Our Lady Unity
16		Those in need
17		Of Our Lady
18		
19	✠ <b>TRINITY 12</b>	<b>Our Parish and People</b>
20		The Marylebone Project
21	Bernard of Clairvaux, abbot, teacher of the faith, 1153	Preachers
22		Holidaymakers
23		Unity
24	Bartholomew the Apostle	Those in need
25		Of Our Lady
26	✠ <b>TRINITY 13</b>	<b>Our Parish and People</b>
27	Monica, mother of Augustine of Hippo, 387	Mothers
28	Augustine of Hippo, bishop, teacher of the faith, 430	Theologians
29	Beheading of John the Baptist	Persecuted Christians
30	<i>John Bunyan</i>	Unity
31	Aidan, bishop, missionary, 651	Those in need



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— ALL SAINTS, Margaret Street —  
Wednesday 15 August, 6.30pm

**The ASSUMPTION of the  
BLESSED VIRGIN MARY**



**HIGH MASS with  
OUTDOOR PROCESSION**

*Preacher: Fr Simon Cuff,  
Tutor in Theology, College of St Mellitus*

Mozart — *Spaurmesse K. 259* Victoria — *Alma redemptoris mater*

Procession of the statue of Our Lady of Walsingham  
with choir, brass & drum from and to Church along Oxford Street.

**This Feast is our major annual celebration of Mary, the Mother of Jesus.  
On this day, we thank God for Mary, the first Christian,  
and ask her prayers for all persecuted Christians.**