



# All Saints Parish Paper

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## VICAR'S LETTER

Mary Currie, the lay chair of our Deanery, is a lady difficult to say no to, so when she asked me if I would give the Synod some reflections of my 40-plus years of parish ministry, I applied my mind to the task. While doing so, I tried to do some analysis, rather than just a series of anecdotes. I may be retiring from parish ministry but I hope I am neither in my dotage or 'anecdotage'. I tried to identify some things which had remained constant and others which had changed over those years. I hope I have managed not to sound like a "grumpy old Vicar".

Among the constants have been three major elements in the preparation for ordination: serious academic theology; spiritual discipline; and pastoral experience. These, I believe, should be constants in the Church's ministry; whatever the changes in the world in which we minister. They have stood me in good stead.

I was blessed by having three years which combined the life of a residential theological college in Edinburgh with study at New College, the Divinity Faculty of the University. Each weekday morning in term time, we walked from the West End, through Princes Street Gardens, to the courtyard of New College on the Mound. There we passed the statue of John Knox on our way to lectures, seminars and tutorials. I am pretty sure that I am the only Vicar of All Saints whose theological education included the



*All Saints' Christmas Card Design  
for 2019. See page 5.*

*(Photograph: Andrew Prior)*

study of Calvin's '*Institutes of the Christian Religion*'.

In our own college, we were immersed in the daily round of office, eucharist and meditation; as well as the study of spirituality and pastoralia, liturgy and preaching. We had the invaluable experience of getting on with a varied collection of fellow-students. Some of this was put into practice on long placements in parishes where we were able to get to know both priests and people. They were usually kinder about our novice sermons than our fellow-students were. My first parish priest, who remained a friend until his death, said I was the first student he'd had who hadn't preached against the Rector!

The Church had just embarked on the non-residential training of clergy; in those days mostly experienced older candidates. That has now become much more widespread with institutions like St Mellitus' College here in London. Residential training is more expensive, and so comes under threat from time to time, but it provides an in-depth experience which other forms cannot. Strangely, the Church seems to think that one year of non-residential training is equivalent to one year of residential. How are these ordinands to learn the spiritual and theological disciplines which will sustain them through decades of ministry? However, the recent decision of the Church Commissioners to invest more money in the theological education and not just in 'mission projects' may signal a recognition that the long-term health of the Church depends on the quality of its clergy.

Among the changes I identified was the fact that our society is now both less and more religious. Social Attitudes surveys record an increase, especially among the young, of those who claim to have no religion. I suspect this is not as great a change as headlines suggest. Earlier generations would often put

"C of E" down on forms, while having little real connection with the Church. This was certainly true of many of my schoolmates. The difference now is that they will probably not have been baptised, let alone confirmed. If they marry it will probably be in a secular 'wedding venue'. When they die, their passing will be marked with a celebration of their life and the singing of "*My Way*".

At the same time, there are significant numbers of people who describe themselves as 'spiritual' but not 'religious'. The former suggests a freedom from the limitations of institutional religion. It reflects an era in which people seem increasingly shy of commitment; to institutions, voluntary organizations, relationships.

When I was training, Fr Ken Leech wrote from his experience ministering to people involved in the drug culture; about the spiritual hunger which many who turned to drugs felt. The last place many of them would think to look for spiritual experience was the Church. I'm not sure how much people who use 'recreational' drugs these days are on a spiritual quest, but if they were, I wonder how many would turn to the Church? If they did, what would they find? Even many parishes in our tradition no longer have the daily round of Office and Mass in church. Where else would people look for it?

At the same time, religion seems much more prominent in the news, but often as dangerous and malevolent. The secular-minded often attribute all the world's ills to it; ignoring the murderous history of non-religious ideologies of both left and right in the past century. Journalists and media pundits often seem to have a deaf ear when it comes to religion. Preaching at the first Mass celebrated in Notre Dame since the fire, the Archbishop of Paris reminded people that the cathedral was not just a cultural icon but

a house of prayer. This was something the BBC's commentary of the night of the fire seemed to miss entirely.

When I first came to All Saints, the actor Frank Williams was a regular worshipper here. I joked with him once that he and Derek Nimmo had successfully depicted the clergy as nice but bumbling and ineffective. Now we would be grateful if that was our only image problem!

Religion makes news these days not only because of fundamentalist terror or homophobic and sexist behaviour, but because of the wave of abuse revealed over the last couple of decades and compounded by an institutional culture which failed to protect the vulnerable and which preferred cover-up for the sake of its reputation to dealing effectively with the problem. In the week before I wrote this, the Church of England, including the Diocese of London, has again been under the scrutiny of the Independent Inquiry into Child Sexual Abuse. It does not seem likely that we will come out of this examination well.

The consequences of all this we must live with and seek to atone for. The shame, suspicion and insult the clergy must bear is, of course, as nothing when set against the suffering of victims. The same is true of the burden of regulation, training and reporting. But none of us could have imagined this when we were ordained forty or so years ago.

I've sometimes suggested to retired clergy who feel at a loss without the structure of a parish, that now they no longer have the burden of the administration and meetings which they have been grumbling about for years, they might devote more time to prayer for those who still bear that load. As the time for my retirement draws nigh, I am working on how I will follow my own advice. One

thing which is coming to the forefront of my mind is the need for people to pray and work for the sanctification of the priesthood. No amount of leadership and management training, the current vogue in a ministry anxious and uncertain about its rôle, is likely to bring the renewal we need; any more than did the counselling which was the fashion when I was at theological college.

Another change which I identified has been the revolution in communications brought about by the development of the Internet. Its impact has been likened to that of the invention of printing. The process of producing this parish paper has been speeded up immensely. As well as this now rather old-fashioned means of communication, we now have a parish website and weekly email letters. While the means of production and dissemination have been speeded up, the business of generating content, if there is to be anything worth communicating, still demands the hard work of study and writing. There are now more deadlines to meet. All that said, twice in the last week, priests in widely separated places have said to me how much they appreciate what we produce here.

As with most new inventions, there is a downside to all this. Much of its content does nothing to improve the lot of humankind. The social media which allow us to keep in touch with family and friends are also used to spread lies and rumours. The lives of some children and adults too, are made a misery by on-line bullying. A 'dark web' pedalling drugs and pornography more than lives down to its name. Criminals have been quick to exploit the internet to relieve us of our money.

One effect of all this instant communication is to encourage instant rather than considered responses to complex

issues. Theological as well as political disputes seem to become more heated more quickly. While many words are exchanged, there is not always a meeting of minds.

The effect of all this on the way our brains work is a matter of concern. Much traditional religious practice requires time and patience. It yields up its treasures slowly rather than instantly. It calls for repetition and memorisation rather than constant novelty and disposability. How do brains almost permanently connected to smart phones cope with the business of concentrated listening to sermons that last longer than a soundbite; with the steady contemplation of icons rather than flashing images on screens; with words and music sung by real people around or in front of them; with silence rather than constant noise?

When I recycled some of these thoughts for a group of priest friends, one of them asked me: "If you were starting now, would you still offer yourself for ordination?" After a brief pause for reflection, I said "Yes". Since then, I have been thinking about why I answered as I did. So far, I have identified several reasons. One, which may sound a little negative, is the result of a sense of history. The Church has always been in a mess and embroiled in theological disputes about one thing or another. There have always been those who used its life to promote their own agendas rather than the kingdom of God. There was a rather naïve belief forty years ago that people now belonged to the Church for the right reasons, rather than just social conformity, so everyone would behave better. If only that were so!

But on a more positive note, there have been so many genuinely good and holy people, that I have been privileged to know, to work with, to minister to, to learn from,

over these years. They would attribute what they have been to the same Jesus Christ who, I still believe, called me to his service as a priest, and is not finished with me yet.

*Alan Moses*

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## EVENTS AND PEOPLE

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The Vicar attended the Collation and Induction of **Fr Alan Everett** as Vicar of All Saints, West Dulwich. Fr Alan, an ordinand from All Saints, Margaret Street, was previously the Vicar of St Clement's, Notting Dale; the parish church of Grenfell Tower.

The Vicar was also a guest at the installation in the Chapel of St James's Palace of the Bishop of London as the Dean of the Chapels Royal. The rather grand atmosphere of Choral Matins was lightened by the mobile phone of the Lord High Almoner, the Bishop of Worcester: it rang loudly just as he was welcoming her to the Ecclesiastical Household!

**The Revd Alison Philips**, originally from Northern Ireland, was confirmed and married to her husband Joe at All Saints and two of her children were baptised here. She was ordained to the priesthood by the Bishop of Edmonton at Petertide and is serving at another All Saints, in Edmonton.

**The Revd Carol Barrett Ford**, another ordinand from All Saints has been chaplain of St John's College, Cambridge and is to become Vicar of the parish St Martin's, Gospel Oak, on 23 July.

### **American Visitors**

The Vicar spoke to the annual summer school of the American Victorian Society at the beginning of July when they visited All Saints as part of their extensive programme of visits and talks about Victorian architecture.

Two other American ladies, who had enjoyed the peace of our courtyard and the church while staying in London, came to the Vicarage door with a bag of bulbs they had purchased at the Hampton Court Flower Show. They had then discovered that they would not be allowed to take them into the United States, so kindly offered them to us for the courtyard garden.

On the first Sunday in August, we welcome a group of almost a dozen seminarians from Texas led by the Rt Revd Hector Monterroso, Bishop Assistant for the Diocese of Texas.

### **A Churchwarden Restored**

Happily, the visit of our Texan pilgrims coincides with the celebration of Chris Self's birthday. It will also be an occasion to give thanks for his restoration to health after serious illness. There will be a glass of wine in the courtyard.

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## **VISITING PREACHER for the ASSUMPTION**

Our preacher at High Mass on the Feast of the Assumption will be **Fr John-Francis Friendship**. His connections with All Saints go back to Fr Michael Marshall's time, when he was a parishioner here. Before retirement, he was Vicar of St Andrew's, Romford. He now lives in south London and continues an active ministry as a spiritual director and retreat conductor. Along with our own Fr Michael, he is a member of the Sodality of Mary, Mother of Priests. Fr John-Francis reminded the Vicar that on the last occasion on which he preached here, the hangings behind the high altar were set on fire by a rogue candle during Evensong. Speedy action with a fire extinguisher by Stephen Miller, who was serving that evening, meant that the crisis was dealt with in the time that it took the Vicar to get from his stall to the

pulpit to read the first lesson!

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## **CHURCH SECURITY**

Fr Alan was interviewed recently by the BBC's Sarah James on the topic of the security of churches and the presence of rough sleepers in them as a contribution to it. So far, three parishioners have told him that they saw the news item! Balancing accessibility and security is something which needs regular monitoring; both for the sake of people and buildings. However, even as cautious a body as the Ecclesiastical Insurance Group now recognizes that churches which are open are less vulnerable than those which are locked except for a few hours on Sunday. Our visitors' book and conversations with clergy and church watchers testify to the importance of having our building open daily.

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## **CHURCH HEALTH & SAFETY**

This important matter is overviewed by our Health, Safety and Buildings Sub-Committee of the PCC. The chairman is Nick Gralka and one of the items on which he is leading is a review of **the Church's Evacuation Plan**. This was signed off by the PCC in June and is now being cascaded through the Sidespeople and Servers, who have important rôles to play in ensuring that — should the Church have to be evacuated for any reason — everyone is safely escorted from the premises. Once these teams are familiar with their responsibilities, more publicity will be given to the plan so that the regular congregation is confident of what would happen should the need arise and could offer help to visitors to the Church.

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## **NEW ALL SAINTS' CHRISTMAS CARD 2019**

It may seem rather early to some of our readers, but the work involved to produce

a stock of high quality cards, means that we have to be ready before the summer holidays end! This new image of the Virgin and child for the 2019 Christmas card is taken from the present stained glass West window at All Saints installed in 1877. Inspired by the Tree of Jesse window at Wells Cathedral, it was the work of Alexander Gibbs, in collaboration with Butterfield.

With the advice and expertise of PCC member Judith Mather, Buying and Brand Licensing Director at the National Gallery, we are working with the printers at the moment and confirming the price, although we hope it will be possible to produce packs of six cards with a Christmas message inside and envelopes for £5 as last year. The cost of producing the initial card is already covered by confirmed advance orders, **but if you would like to have significant quantities for your own use (say 10 packs or more) please 'phone Dee Prior in the Parish Office on 020 7636 1788 by Monday 12 August** to let her know so we can try to order sufficient for likely demand the first time. If we run out before the All Saints' Festival, it is always frustrating as it isn't possible to guarantee fresh stocks before Christmas as the printers are so busy.

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## THIS MONTH'S MUSIC

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*Jeremiah Stephenson, Acting Director of Music writes:*

Over the past few months, I have relished the demanding challenge of selecting the programme of choral music which forms a core part of our worship at All Saints. It is a delight to engage with the particular repertoire traditions we have here, thinking especially of the Rachmaninov Mass and 'house' composers such as Caplin and Brama, knowing that the choir will engage with anything from 12<sup>th</sup> century to 21<sup>st</sup>

and execute it stylishly and sensitively. The challenge is keeping the well-loved tradition while never letting it go stale, and having an eye for detail while never losing sight of the pacing and trajectory needed across the whole Liturgical calendar.

The stretch of Ordinary Time over the summer months is its own special challenge, having only one major feast day and no particularly penitential moments by which to navigate particular repertoire choices. I have taken the Feast of the Assumption as an excuse to introduce a new piece to the choir's repertoire: *Hymne à la Vierge* by Pierre Villette. Villette was a student of Maurice Duruflé and this legacy is apparent in the harmonic language of *Hymne à la Vierge*, alongside more jazzy moments! I have also taken a couple of Sundays to field two simple but sublime Mass settings that aren't heard so often because of the nature of ensemble required: *Byrd Mass for three voices* and *Fauré Messe Basse*.

## LAURENCE LONG, Auxiliary Organist

We are delighted to announce that Laurence Long returns to All Saints, Margaret Street, from the start of August 2019 as Auxiliary Organist working alongside Jeremiah Stephenson and Organ Scholar Jordan Wong.



Laurence has spent the last year as Assistant Organist at the Basilica of St Nicholas, Amsterdam. He studied as a Foundation Scholar at the Royal College of Music, where he was awarded the Harold Darke Memorial Prize for Organ. From 2015 – 17 he held the Dr John Birch Organ

Scholarship at All Saints, Margaret Street. Before this he studied the organ with Roger Sayer at Rochester Cathedral, where he had been a Cathedral Chorister. He has given organ recitals at venues including St Paul's Cathedral, and as a piano soloist he has performed works such as Beethoven's third piano concerto and Gershwin's "*Rhapsody in Blue*" with orchestra. His prizes include the Stephen Corry Award in the Northern Ireland International Organ Competition and Woodard Musician of the Year.

### **CHARLES ANDREWS**

Good news of former All Saints' Associate Director of Music (2011 – 2016), who takes up a new position as **Liturgical Organist** working with Director of Music Roger Sayer at **Temple Church** in October. In the meantime, as well as giving organ and piano recitals and accompanying the



Hertfordshire Chorus and the London Pro Arte Choir, he will also assist us with music at All Saints at the end of August, when both Jeremiah and Jordan Wong are away. The team for

the Bank Holiday Sunday will consist of Charles Andrews and Laurence Long, who are both looking forward to being reunited with choir friends.

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### **CELL OF OUR LADY OF WALSINGHAM**

**Saturday 10 August**

**11.30am Rosary and**

**Walsingham Devotions**

**12 noon Low Mass of Our Lady**

**of Walsingham.**

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### **SERMON Preached by Fr Michael Bowie at Evensong, Trinity 4**

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#### **Reading: Mark 7: 1 – 23**

‘Tradition’, said G.K. Chesterton, ‘means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead.’

Of course it very much depends what you mean by Tradition.

We’ve just heard Jesus accused of flouting a certain sort of tradition. Religious officials from Jerusalem and local Pharisees want to know why Jesus permits his disciples to disregard the unwritten tradition of the elders, their evidence being that the disciples do not ceremonially wash their hands before they eat. Strict laws about ceremonial washing were only mandated for the

temple priests, but the Pharisees, seeking greater purity and holiness, wanted to extend ritual purity to all Jews, though contrary to what Mark asserts in our second lesson, we know that most Jews didn’t observe these rules. It looks as though Mark may have misunderstood this encounter. This was more likely to have been a thoughtful conversation with this deeply religious group (to which of course St Paul belonged), who assume that Jesus is a natural *ally*, seeking a stricter reform of Judaism. To their confusion, he isn’t playing by their rules.

Ritual purity was an essential dimension of their effort to claim Jewish identity in a world that affirmed polytheism. That’s

why Paul has to address the question about whether Christians may eat meat sacrificed to idols (though that was the usual form of butchering in the Hellenistic world). A stipulation of the oral law (“the tradition of the elders”) was not a triviality but a demonstration of how seriously the law of God was to be taken. Since Jesus is obviously an authentic religious teacher, it is reasonable to ask why his disciples don’t take seriously the tradition of the elders, which is understood as a “fence” around the law to protect it? He is a religious Jew. Why do they avoid this entirely proper Jewish concern for holiness?

Jesus’ first response to the Pharisees’ query is an attack on the notion that the law of God even *needs* to be protected by the tradition of the elders. Citing Isaiah [29: 13], Jesus charges the Pharisees with using tradition to avoid the commandment of God. The elevation of the oral law (or the tradition of the elders) to a place of parity alongside the Torah ultimately undercuts the Torah. Gleeful protestant commentators would later seize on this to denigrate Tradition and lionise scripture.

But Jesus’ second response is more striking. “There is nothing outside a person that by going in can defile, but the things that come out are what defile” (Mark 7: 15). The whole notion of ritual purity or of holiness based on food laws is undermined in one precise statement. This is an argument of a different order.

We must not misconstrue Jesus’ words here. He does *not* say that religion is a matter of inward piety rather than external behaviour, that one’s private *spirituality* is to be valued more highly than one’s physical life in the world, or

one’s performance of religious duties. Rather, Jesus warns that *sin* arises from within and leads to destructive deeds (vs 21 – 22). A lack of holiness is signalled not by breaches in the cultic code, but in evil acts that spring from evil intentions. Jesus’ words certainly *are* aimed at the very structure of religion, how holiness and sin are defined, and how the word of God regulates the life of the people of God.

In contrast, the stories which follow this encounter, of Jesus healing for the daughter of a Syrophoenician woman and restoring hearing and speech for a man of the Decapolis, enact the gracious generosity of God. Neither of these people knows about ritual purity or the tradition of the elders; both seek, and received from Jesus, the divine grace that makes one whole. Grace, the free-giftedness of the Gospel, is the distinctive Christian contribution to *our* tradition. This is where Jesus is not simply patching up the old in order to make it more serviceable. Here he inaugurates something entirely new.

For us, who hold dear many traditions, small and large, it is good to remember two things. First, that the classic protestant opposition of Tradition to Scripture is false. The Church and the Eucharist predate, are logically prior to, Scripture in the form we receive it. Scripture is an essential *part* of the Tradition and a primary witness to it. It must not be devalued. It cannot be ignored or explained away. But what we receive as Scripture comes to us *from* the Church and exists *in the service of the Church*.

Second, the sacraments (including holy orders) are therefore primary things, of

equal weight to Scripture. They are not traditions we may set against scripture or reckon of lesser value than it. They are essentials of the faith.

But many other things we believe and do, like the precise form of Mass or other worship, our relationships with other Christians, our devotional practices, even, in some respects, our understanding of the Church as an organisation, are honorable traditions, but of lesser weight: they are ultimately more *style* than *substance*.

The good news from this evening's lesson is that, in the pursuit of holiness, Jesus offers to set us free by the invitation to faith and the operation of Grace: he refuses to allow us to be kept away by any fencing God off behind inessentials of style, what St Paul, writing to Timothy calls 'disputes about words'.

We need, as always, to consult the trajectory of the Gospel narrative: *Love, sacrifice and new life*. This will point us to organising principles for Christian life, such as *invitation, generosity, the concern for others' flourishing, forgiveness, and JOY*. If we joyfully say our prayers, join in Eucharistic worship and seek to examine and measure our behaviour against the Gospel, we will find a welcome from our heavenly Father. But more than that, Jesus tells us that even if we fail in these respects the welcome is still there if we just turn back and ask.

This *is* about valuing substance over style. As the great Scottish Arts and Crafts architect and designer Charles Rennie Mackintosh wrote:

'There is hope in honest error; none in the icy perfections of the mere stylist.'

## Anglican Catholic Future

### National Conference 2019: God's People, God's Calling

The next National Conference will take place on **Saturday 28 September 2019** and the theme is *God's People, God's Calling*. The conference will be a celebration of vocation of the whole priestly people of God with a particular emphasis on the Catholic tradition.

The keynote speaker is the **Rt Revd Stephen Cotterell**, Bishop of Chelmsford.

There will be a series of workshops on Vocation to the Priesthood, Vocation to the Religious Life, Vocation to Lay Ministry and Young Vocations.

Bishop Stephen will also be celebrant at **Mass at 12 noon** and the day will end with **Evensong and Benediction at 4.15pm**.

**Tickets from Eventbrite: <https://www.eventbrite.co.uk/e/acf-national-festival-2019-tickets-59374868831>**

**For further details, please contact: [admin@anglicancatholicfuture.org](mailto:admin@anglicancatholicfuture.org)**

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## 100 YEARS AGO

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### NOTES FROM THE VICAR

*The Vicar had news of the assistant clergy.*

“I have asked Father Garnier to tell you himself what his plans are. I have known of this possibility for a year or two. Our part is to accept his decision cheerfully and happily, with the knowledge that we are in the hands of God. We shall pray very earnestly for Fr Garnier, Cowley, for All Saints, and for the priest who must come to take up Father Garnier’s work.

*From Father Garnier*

*My Dear Friends,*

*I am writing to tell you that I believe it is God’s will that I should go and be tested that it may be shown whether I have a vocation to the Religious Life. Accordingly, I have asked the Father Superior of the Society of St. John the Evangelist to be allowed to go to Cowley for this purpose, and he has told me that I may. I have left the day of my departure in his hands and the Vicar’s, and I understand that it will not be until after Christmas. My heart will always be full to overflowing for all that All Saints has meant to me for the past eleven years. You have always been such wonderfully faithful friends — but if it is God’s will that I should leave you now you will agree with me that this is the best thing that could possibly happen.*

“I am sorry to say that Father Hardy (Master of the Choir School), and I have decided that he ought not to face another year’s work in the choir school. Father Hardy’s health is very much better, and is, I trust, on the way to being perfectly re-established. But there is no doubt that this process ought to be aided by more air than can be got while doing scholastic work in

the middle of London. London suits Father Hardy, and he will very probably find fresh work not far away, but it will be work that will take him more into the open and which will give opportunities for quiet which do not exist at 8 Margaret Street. As a preacher Father Hardy shows unusual promise, and we venture to hope much from him in the future as a spiritual guide. It is exceedingly important that he should be rightly placed while he is recovering from the last effects of his experiences in the war.

*The Vicar went on to describe the presentations to the new Bishop of Nassau.*

“...on the evening of July the 14<sup>th</sup> the Bishop received four presents. A large company gathered in the Parish House, and first a senior chorister came forward with his brethren and in a simple and graceful speech presented the Bishop with the White Mitre. The rest of the choristers past and present had gone to swell the general present. Then two members of the Confraternity of the Holy Family advanced, and the senior, who had belonged to the Confraternity for 51 years, handed to the Bishop a beautiful silver gilt Pyx. Next, Fred Fossey and the boys of the Boys’ Home came up, and Fred read a short address, and the smallest boy gave the Bishop a beautiful case of silver vessels for the Holy Oils. Last of all, the Duke of Newcastle presented the cheque of £500, the gift of the congregation, and in doing so expressed the warm gratitude of the congregation to the Bishop for his great work here, and offered him the affectionate good wishes of all for his work in the future.

“At half-past eight a similar scene was enacted, and amid a loudly cheering throng, composed of members of the Confraternity and the Guild, the Bishop received two further gifts. On behalf of the Confraternity, Lady Powell presented the Precious Mitre,

and on behalf of the Guild, Mr McGlinchy, as past Master... gave the Bishop a pair of binoculars...

“Among the Bishop’s other presents are the amethyst Episcopal Ring, given by two friends, the Golden Mitre, and the silk gloves given by two others, and his Pectoral Cross, which his brother-priests have given him. The Cross, of antique workmanship, was discovered by Father Heald and converted to its present use by Messrs Mappin. It contains a relic, which had been the treasured possession of a friend of All Saints.”

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## SUNDAYS & SOLEMNITIES MUSIC & READINGS

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### ✠ SUNDAY 4 AUGUST 7<sup>TH</sup> SUNDAY AFTER TRINITY

#### **HIGH MASS at 11am** (*Upper voices*)

*Entrance Hymn:* 373 (T Coe Fen) How shall  
I sing that majesty

*Entrance Chant:* *Deus in adiutorium meum*

*Setting:* Messe Basse — Fauré  
Gloria — Missa de Angelis

*Psalm:* 49: 1 – 12

*Readings:* Ecclesiastes 1: 2, 12 – 14,  
2: 18 – 23  
Colossians 3: 1 – 11

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

*Gospel:* Luke 12: 13 – 21

*Preacher:* The Vicar, Fr Alan Moses

*Creed:* Credo II

*Offertory Motet:* Ave Verum — Fauré

*Hymns:* 52 O worship the Lord in the  
beauty of holiness

287 Glory, love and praise  
and honour

498 Son of God, eternal  
Saviour (omit \*)

*Voluntary:* Marche Triomphale Op 34b  
— Guilmant

### EVENSONG & BENEDICTION at 6pm (*Upper voices*)

*Psalm:* 107: 1 – 32

*Lessons:* Genesis 50: 4 – end  
1 Corinthians 14: 1 – 19

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

*Canticles:* Setting in C  
— Christopher Robinson

*Anthem:* Tota pulchra es — Durufé

*Preacher:* Fr Julian Browning

*Hymn:* 362 Glorious things of thee  
are spoken

*O Salutaris:* Fauré

*Hymn:* 276 (ii) Bread of heaven,  
on thee we feed

*Tantum ergo:* Fauré

*Voluntary:* Berceuse — Vierne

### ✠ SUNDAY 11 AUGUST 8<sup>TH</sup> SUNDAY AFTER TRINITY

#### **HIGH MASS at 11am** (*Lower voices*)

*Entrance Hymn:* 16 Wake, O wake!  
with tidings thrilling

*Entrance Chant:* *Respice, Domine*

*Setting:* Mass for three voices — Byrd

*Psalm:* 33: 12 – 21

*Readings:* Genesis 15: 1 – 6  
Hebrews 11: 1 – 3, 8 – 16

*Gradual Hymn:* 381 Jerusalem the golden

*Gospel:* Luke 12: 32 – 40

*Preacher:* The Vicar, Fr Alan Moses

*Creed:* Merbecke

*Offertory Motet:* Richard de Castre’s Prayer  
to Jesus — Terry

*Hymns:* 432 O what their joy and their  
glory must be  
412 My soul there is a country  
18 Ye servants of the Lord  
*Voluntary:* Pièce héroïque — Franck

## **EVENSONG & BENEDICTION at 6pm**

*Psalms:* 108, 116  
*Lessons:* Isaiah 11: 10 – end of 12  
2 Corinthians 1: 1 – 22  
*Office Hymn:* 150 (S) O blest Creator of  
the light  
*Canticles:* Setting in F — Dyson  
*Anthem:* Geistliches Lied — Brahms  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 296 (i) Lord, enthroned  
in heavenly splendour  
*O Salutaris:* Schumann  
*Hymn:* 248 O Strength and Stay  
upholding all creation  
*Tantum ergo:* Schubert  
*Voluntary:* Innig, from 6 Studies in  
Canonic Form Op 56  
— Schumann

## **THURSDAY 15 AUGUST ASSUMPTION of the BLESSED VIRGIN MARY HIGH MASS and PROCESSION at 6.30pm**

*Entrance Hymn:* 185 Sing we of the  
Blessed Mother  
*Entrance Chant:* *Signum magnum apparuit  
in caelo*  
*Setting:* Missa Brevis Sancti Joannis  
de Deo — Haydn  
*Psalm:* 45: 10 – end  
*Readings:* Revelation 11: 19 – 12: 6, 10  
Galatians 4: 4 – 7  
*Gradual Hymn:* 180 Hail, O Star that  
pointest (i)  
*Gospel:* Luke 1: 46 – 55

*Preacher:* Fr John-Francis Friendship  
*Creed:* Credo III  
*Offertory Motet:* Hymne à la Vierge  
— Villette

*Hymns:* 182 Her Virgin eyes saw God  
incarnate born  
187 Virgin born, we 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 the procession:* Salve Regina  
— simple tone

*Voluntary:* Litanies — Alain

## **✠ SUNDAY 18 AUGUST 9TH SUNDAY AFTER TRINITY**

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

*Entrance Hymn:* 436 Praise, my soul the  
King of heaven (v4 descant  
— Blake)  
*Entrance Chant:* *Protector noster, aspice*  
*Setting:* Missa Assumpta est Maria  
— Palestrina  
*Psalm:* 82  
*Readings:* Jeremiah 23: 23 – 29  
Hebrews 11: 29 – 12: 2  
*Gradual Hymn:* 391 King of glory,  
King of peace

*Gospel:* Luke 12: 49 – 56  
*Preacher:* Fr Michael Bowie  
*Creed:* Credo II  
*Offertory Motet:* Salve Regina — Poulenc  
*Hymns:* 309 (i) Victim Divine,  
thy grace we claim  
314 (T 458) With solemn faith  
we offer up  
324 Thine arm, O Lord, in days  
of old  
*Voluntary:* Paraphrase-Carillon (from  
L'Orgue Mystique no 35)  
— Tournemire

## EVENSONG & BENEDICTION at 6pm

*Psalm:* 119: 17 – 32  
*Lessons:* Isaiah 28: 9 – 22  
2 Corinthians 8: 1 – 9  
*Office Hymn:* 150 (R) O blest Creator  
of the light  
*Canticles:* Collegium Regale — Howells  
*Anthem:* O Nata Lux — Tallis  
*Preacher:* Fr Simon Cuff,  
St Mellitus College  
*Hymn:* 205 Christ is made the sure  
foundation  
*O Salutaris:* Howells  
*Hymn:* 335 All praise to thee, for thou,  
O King divine  
*Tantum ergo:* Howells  
*Voluntary:* Aria (from 'Six Short Pieces  
for Organ') — Howells

## ✠ SUNDAY 25 AUGUST 10<sup>TH</sup> SUNDAY AFTER TRINITY

### HIGH MASS at 11am

*Entrance Hymn:* 226 Hark! the sound of  
holy voices  
*Entrance Chant:* *Inclina, Domine, aurem tuam*  
*Setting:* Orgelsolomesse K 259  
— Mozart

*Psalm:* 103: 1 – 8  
*Readings:* Isaiah 58: 9b – end  
*Hebrews* 12: 18 – end  
*Gradual Hymn:* 431 O thou who camest  
from above  
*Gospel:* Luke 13: 10 – 17  
*Preacher:* Fr Julian Browning  
*Creed:* Merbecke  
*Offertory Motet:* O for a closer walk with  
God — Stanford  
*Hymns:* 371 (T 238) He wants not  
friends that hath thy love  
396 Let saints on earth in  
concert sing  
468 Through the night of  
doubt and sorrow  
*Voluntary:* Festal March  
— W. Lloyd Webber

## EVENSONG & BENEDICTION at 6pm

*Psalm:* 119: 49 – 72  
*Lessons:* Isaiah 30: 8 – 21  
2 Corinthians 9  
*Office Hymn:* 150 (S) O blest Creator of  
the light  
*Canticles:* Harwood in A flat  
*Anthem:* Give us the wings of faith  
— Bullock  
*Preacher:* Fr Michael Bowie  
*Hymn:* 299 My spirit longs for thee (ii)  
*O Salutaris:* Bach no 1  
*Hymn:* 413 Now thank we all our God  
*Tantum ergo:* Bach no 1  
*Voluntary:* Ach bleib bei uns, Herr Jesu  
Christ BWV 649 — Bach

*Information correct at the time of  
going to press*

## KEEPING IN TOUCH

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

### The All Saints Website

[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

### The Weekly Parish E—mail

This gives weekly news of events, people to pray for, and a short letter from the Vicar or Assistant Priest.

You can subscribe by sending the Parish Administrator an email titled News and Events/Weekly Newsletter to: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk).

**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: [vicar@allsaintsmargaretstreet.org.uk](mailto:vicar@allsaintsmargaretstreet.org.uk)

### Assistant Priest:

The Revd Dr Michael Bowie

07581 180963

Email: [assistantpriest@allsaintsmargaretstreet.org.uk](mailto:assistantpriest@allsaintsmargaretstreet.org.uk)

### 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: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk)

## 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

### Acting Director of Music:

Jeremiah Stephenson c/o 020 7636 1788

### 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:

Church open 7am

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:

Church open 11am

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**

## CALENDAR AND INTENTIONS FOR AUGUST 2019

1		Unity
2		For those in need
3	Harriet Brownlow Byron, Mother Foundress ASSP	All Saints Sisters of the Poor
4	✕ <b>TRINITY 7</b>	<b>Our Parish and People</b>
5	Oswald, king and martyr, 642	Persecuted Christians
6	<b>Transfiguration of Our Lord</b>	Thanksgiving for Christ's glory
7	<i>John Mason Neale, priest, 1866</i>	Friends of All Saints
8	Dominic, founder of the Order of Preachers, 1221	Preachers
9	Mary Sumner, founder of the Mothers' Union, 1921	The Mothers' Union
10	Laurence, deacon & martyr, 258	Deacons
11	✕ <b>TRINITY 8</b>	<b>Our Parish and People</b>
12		Carers
13	Jeremy Taylor, bishop, teacher of the faith, 1667	London Centre for Spirituality
14	<i>Maximillian Kolbe, friar and martyr, 1941</i>	Friends of All Saints
15	<b>ASSUMPTION OF THE BVM</b>	Thanksgiving for Our Lady
16		Those in need
17		Of Our Lady
18	✕ <b>TRINITY 9</b>	<b>Our Parish and People</b>
19		USPG
20	Bernard, abbot, teacher of the faith, 1153	Monastic Communities
21		Marylebone Project
22		Unity
23		Those in need
24	<b>Bartholomew the Apostle</b>	Bishops
25	✕ <b>TRINITY 10</b>	<b>Our Parish and People</b>
26		The homeless
27	Monica, mother of Augustine, 387	Mothers
28	Augustine of Hippo, bishop, teacher of the faith, 430	Theologians
29	Beheading of John the Baptist	Unity
30	John Bunyan, spiritual writer, 1688	Those in need
31	Aidan, bishop and missionary, 651	Mission in England



**ORGAN RECITAL**  
**at ALL SAINTS, MARGARET STREET**

**GHISLAINE REECE-TRAPP**



*Four-manual Harrison & Harrison (1910)*

**7.15pm Sunday 29 September**  
**(after Benediction)**

**Programme**

**Buxtehude: *Prelude, Fugue and Chaconne in C***

**Whitlock: *5 Short Pieces***

**Byrd: *Fantasia in G***

**Judith Weir: *Etrick Banks***

**Bach: *Liebster Jesu BWV 731***

**Vierne: *Finale of Symphony 1***

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

*The Licensed Club/Bar will be open afterwards.*