



# All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG

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

JULY 2019

£1.00



The youngest and oldest of those who processed with The Blessed Sacrament from All Saints along Oxford Street on the Feast of Corpus Christi, 20 June 2019. (Photos: Andrew Prior)

*We held the deadline for this edition in order to include photographs and the sermon by our visiting preacher, Bp Stephen Platten (see page 9).*

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## VICAR'S LETTER

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There is a good deal in this issue about the renewal of ageing Victorian infrastructure. Some would suggest that our clergy and people, as well as our buildings, count as crumbling Victorian infrastructure. The fact that churches are having to devote so much time and money to this can be a source of frustration, but it is also a testimony to their longevity. I can think of no business or institution in our parish which has been here longer than All Saints. Many have had much shorter lifespans. I have been here long enough to remember Market Place as it was before it became restaurant land. Trinity Sunday brought the news that Carluccio's, which I have sometimes thought should feed me for free, given the number of All Saints people who have eaten there over the years, is to close by the end of June. On a larger scale, department and fashion stores which have seemed permanent fixtures on Oxford Street are fighting for survival. They claim, with some justification, that they are disadvantaged by a taxation system which favours on-line suppliers with cheap out of town warehouses and low-paid staff.

City centre churches like ours may be great survivors, but we cannot ignore the fact that they also face new challenges from changing economic and social circumstances. The ever-escalating cost of housing in London is already having an impact on church life. Our diocesan schools in central London face falling rolls for the first time anyone can remember. Families simply cannot afford to live here. The conversion of a large office building on the west side of Cavendish Square into 47 luxury flats and similar projects are unlikely to bring an influx of potential church-goers. Most of the flats will probably stand empty

for years, having been sold off-plan in Hong Kong, Russia or the Middle East. Much of the lay leadership of our parishes belongs to the generations which could afford to buy houses in London. How will they be replaced? One of my fellow Area Deans in the Two Cities responded to a recent comment about clergy in our area staying a long time; too long, was the thinly veiled suggestion. He pointed out that we were often the only people who did stay put. This is not to say that fresh faces and ideas are not needed, but the long ministry of someone like Prebendary Richard Bewes, or of Dr John Stott before him, at All Souls, Langham Place, can hardly be seen as a cause of terminal decline.

Faced with such challenges, there can be a temptation to panic and grasp at novelties in the hope that they will be the key to survival: turning your premises into business hubs or coffee bars are suggestions I have heard recently. If churches have suitable spaces for some of these uses, that's fine. We have had some success recently at using our premises to generate more income. This helps pay the bills but on its own it does not build a Christian community. We should not kid ourselves that this is likely to draw more people into the life of the church; any more than using churches as concert venues does.

Some of the activities in our churches which do most good, which provide most 'added value' to communities, are those which do not generate much income. Many of the community activities which go on at St Paul's, Rossmore Road, come into this category. Theresa and I were guests of Fr Simon Buckley at St Anne's, Soho, recently. It is another church which functions as a centre for community services. Four nights a week meetings of Alcoholics Anonymous

are held there. At weekends Westminster City Council operates what, to use Pope Francis's term, can be described as a 'field hospital' for young people who have over-indulged in drink or drugs on a night out and are so incapable of looking after themselves that they are at risk. At St James's Piccadilly and here at All Saints, we have found ourselves providing a daytime safe space for rough sleepers.

Together with other clergy in local parishes, I am involved in some research which is taking a fresh look at ministry and mission in and around Oxford Street. I say 'around' because the only church building which has a doorway on the street is the Salvation Army's Regent Hall. The rest of us are set back in parallel streets. While our resident populations are now small, our parishes have large working populations and even larger numbers of those who come for shopping and entertainment. Many of those who work around us commute considerable distances. The shopping population changes hourly. How do we minister to people who have little time to spare or whose attention is focused on shop windows?

In our case, part of that ministry is simply through keeping our church open as a place of prayer and by maintaining within it a worshipping community whose life of prayer is not restricted to 11am on a Sunday morning. People, like the two architecture students I spoke to a couple of days ago while clearing up after the evening Mass, encounter not just an awesome and fascinating building but a community of faith.

One of the strengths of All Saints as long as I have known it has been the level of voluntary commitment by members of the congregation; something we have

been seeking to involve more people in. Some of our neighbours have much larger staffs, of both clergy and lay people, than we do. Volunteers and clergy alike can only do so much and any major expansion of work requires investment in people. All Saints at the moment more or less pays its way; meeting the costs of clergy and musicians and buildings, and make a contribution to the wider Church through the Diocesan Common Fund. We could not contemplate an expansion of our staff without a significant increase in our present levels of giving. That can only be achieved by two means: a growth in numbers of regular worshippers and an increased level of giving by those worshippers.

In my sermon at Evensong on Trinity Sunday I spoke about Evelyn Underhill, who had been commemorated the day before. She was one of the Church of England's great guides in the spiritual life in the last century and her work still has much to say to us. In her great book "Worship" she identifies 'sacrifice' as being at the heart of worship. In our tradition we speak, sometimes rather too easily, of the sacrifice of the Mass. If that sacrifice is to be real it must be more than liturgical correctness. It must involve the offering of 'ourselves, our souls and bodies as a living sacrifice'; of our time and resources; in recognition that these are gifts from God and not possessions. That requires of us nothing less than a spiritual revolution, a conversion, a transformation, which will allow something more than an 'austerity' approach to parish finances: What do we need to give and invest in order to grow, rather than what can we cut so that we can just keep going? Otherwise, the same number of people will simply be asked to do more in the same amount of time and

with no more resources. It is a short step from that to blaming them, rather than ourselves, for the church's failure to grow.

In this issue I report on the rededication of St Mary Magdalene's, Paddington, a church which began life in the 19th century as a church plant from All Saints. A group of people took the risky decision to move from a place they loved and embark on an adventure of faith. In the language of today's church, they planted new worshipping communities and All Saints acted as a 'resource church'. Could we contemplate doing that now? The wider Church assumes that the answer to that question is 'No'. We all say we want our church to grow, but are we willing to take the risks involved in that actually happening? Or are we content to maintain our Victorian infrastructure without that entrepreneurial energy and spirit which was as much a characteristic of the Church of that era as it was of society at large?

Yours in Christ,

*Alan Moses*

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## **PREBENDARY RICHARD BEWES 1934 – 2019**

The Vicar attended the Funeral Service for Prebendary Bewes, held on 7 June at All Souls, Langham Place, where he had been Rector from 1983 to 2004, when he retired.

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## **THY KINGDOM COME**

Our participation in this novena of prayer between Ascension and Pentecost took two forms. We had daily hours of prayer before the Blessed Sacrament in which small groups took part. In addition to this, the organizers contacted the Vicar asking if we could provide someone to be at the beacon event in Trafalgar Square to hear confessions, so Fr Alan spent the afternoon

of Pentecost Sunday at a tent in the square wearing his purple stole.

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

**Saturday 13 July – 11.30am Rosary  
and Walsingham Devotions**  
**12 noon Low Mass of Our Lady  
of Walsingham.**

Following on from the success of the annual **NATIONAL PILGRIMAGE to WALSINGHAM** on the late May Bank Holiday (congratulations go once again to Ross Buchanan for making all the arrangements and breaking even), members of the Parish make their **ANNUAL CELL PILGRIMAGE TO WALSINGHAM** from **Friday 19 to Monday 22 July**. At this point in time, all places are likely to be taken for 2019, but contact Ross if you want to make an early commitment for 2020.

Telephone: 020 7221 1312 or

Email: ross.r.buchanan@btinternet.com.

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## **SERVING AT THE ALTAR**

In conversation with Dr Bill Jacob and Colin Kerr at St Mary Magdalene's, both commented on how worship at All Saints was conducted by clergy and servers unobtrusively and without fuss.

Some people have received the impression that unless you can be available every Sunday and feast day, it is not possible to be a server. This is not the case. While we do expect a level of regular commitment we also recognize that patterns of life and work mean that being on duty every Sunday is not possible for everyone. This should not dissuade people from volunteering.

A recent article by Theresa Moses in the April 2019 edition of the Parish Paper gave readers an insight into what is involved in serving at the altar at All Saints; including

what goes on behind the scenes, as well as ‘on stage’.

If you think this is something you would like to try, please speak to Cedric Stephens or one of the clergy. Serving is open to both women and men.

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## **CRUMBLING VICTORIAN INFRASTRUCTURE**

Visitors to All Saints have noticed a very large hole in the road outside the gates. One Wednesday early in May, water began rising up through a manhole cover to a drain in the basement, prompting an urgent call to Thames Water, who — fortuitously for us — decided the problem was located under the street, and so their responsibility. After a few days of piping out water from the blocked drain, returning to drain it twice a day to cope with the downpours of early May, the various teams of contractors began to dig by hand and machine, eventually to a depth of 20 feet! It was a painstaking exercise to negotiate the web of services, gas, electricity, water and internet under the roadway immediately outside the Church gateway and the whole business took twice as long as originally anticipated. The initial excavation to a depth of about 9 feet located a pile of rubble where the sewer to carry the drainpipe from the Church building should have been. The rubble might or might not have been the remnants of the original sewer — possibly there never had been one since the Church was built on the site of the old Margaret Chapel before Joseph Bazalgette’s mighty sewer engineering feats of the 1860’s had even been proposed. In any case, a new connection has now been established between the Church and the main drain in the middle of the road on Margaret Street, some 160 years after All Saints was built. We will therefore be preserved from any recurrence of the problem, especially as

we undertake the planned improvements of the kitchens and toilet facilities in the basement of the Church and rearrange our own internal drainage accordingly. Hearty thanks to the cheery team of engineers who enjoyed their time at All Saints, tidying the site neatly for the wedding of Soomin and Michael in mid May and who kept us so well informed about progress throughout a complex repair project and shared with our Parish Administrator and Churchwarden, John Forde, their drain camera footage of the gleaming new drains on 7 June. Finally all the digging equipment, the skip for the spoil and the portaloos were gone by 12 June in good time to allow our Corpus Christi procession to pass smoothly over what had so recently been the site of the deep excavation.

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## **ABOVE GROUND**

Our electricians have been at work renewing the lighting cabling in the courtyard. This has been failing for some time. The new works, when finished, include a sensor which will turn the lights on if anyone tries to climb the gates at night to sleep in the courtyard. This has been something of a recurring problem and a source of some anxiety to residents.

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## **RENEWING MORE CRUMBLING VICTORIAN INFRASTRUCTURE**

The Vicar has taken part in two services at churches with which we have connections who have been marking the completion of significant restorations in the past month.

First, on 28 May he was at St Paul’s, Rossmore Road, which has completed the replacement of its roof, including the installation of solar panels. The new installation was blessed, from ground level, by the Archdeacon of London. St Paul’s functions as a community church, housing a

range of groups during the week. Weekday services are conducted in a separate chapel and on Sunday and special occasions the main space becomes the church again. Our congratulations to the Revd Clare Dowding and her people on a magnificent achievement.

Another piece of crumbling Victorian infrastructure which the Diocese has been trying to restore for years is St Mary Magdalene's, Paddington. This church began life as a church plant from All Saints, established by Fr Frederick West, one of the curates, Richard Redhead, the organist, and a group from the congregation. A magnificent Gothic church was designed by George Edmund Street, also a member of All Saints. As Dr Bill Jacob (former Archdeacon) told us in a lecture here last year, all went well for a good length of time with large congregations and a bustling parish life. However, recent decades have seen great changes in the local population and shrinking congregations. Like all buildings of its age, it needed a huge investment of capital and energy, which for a long time were both in short supply. However, recent years have seen a determined effort to restore the building in co-operation with Westminster City Council and the Paddington Development Trust. Alongside the restoration of the church — which will extend its performance and artistic use — there is now a Living Heritage Centre which houses educational resources for local schools and community groups and a canal-side cafe and bar. Colin Kerr, who masterminded the restoration of All Saints, has played a similar rôle at St Mary Magdalene's.

The rededication of the church took place on Thursday 13 June and both Dr Jacob, who had chaired the project, and Fr Alan

were present. Unfortunately, the organ has not yet been restored and leaks air so noisily that, sitting opposite it, they were unable to hear much of the Bishop of Fulham's sermon.

Our congratulations to Fr Henry Everett and all involved in this project and our prayers for the renewal of the parish's life and mission.

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## **RENEWING THE COURTYARD GARDEN at ALL SAINTS**

Countless people have reason to be thankful for Canon David Hutt's inspired decision to transform the courtyard of All Saints from a car park (!) into a garden. Members of the local community use the garden on a daily basis including local residents and workers in the area. It is a sanctuary for local shoppers to escape the hustle and bustle of nearby Oxford Street. Members of the congregation, of course, also use the garden before and after services.

We are grateful to so many in our Church community over the years for contributions of plants, pots, fountains and memorial benches; for the work of introducing new soil, planting, courtyard sweeping and for financial support. Shawn Welby-Cooke and Craig Williams have recently carried on and taken forward the work of the generations of keen gardeners and willing helpers who preceded them. Earlier this year Shawn successfully sought a grant from the Metropolitan Public Garden Association (founded 1882) — who have been supportive in the past — being awarded £385 to join £250 from the All Saints Club and £250 from congregational donations. The grant was awarded for a plan to refresh the pot garden where, a number of years ago, the layout may all have made sense. In more recent years, in spite of much volunteer time given

to garden maintenance, plants had become overgrown and straggly, some had come to the end of their natural life and some had died due to lack of sufficient fresh compost. Most of the wooden tubs had rotted away and other pots cracked or broken and there was almost no colour other than green. The whole garden needed a rethink and renewal.

Shawn continues: *“We started by carefully researching what plants we had that could still be used, what type of soil they preferred and which aspect they grew best in, and if they needed full sun, partial sun/shade, or were shade loving. Our courtyard has every aspect, so we moved the plants to areas they would grow best in, realising we could create three distinct areas (Mediterranean, English and Oriental) alongside other planting. We have developed this approach to make the garden more attractive and interesting, wishing to emphasise colour and fragrance — attracting bees and butterflies — for the enjoyment of all who visit us.*

*“We aim to have colour and interest through all four seasons. With new pots, compost; bulbs and new plants for the different areas — including geraniums, climbing fuchsia, jasmine, lavender, Eucalyptus, hydrangea, box, hosta, viburnum, lilies and begonias, amongst others, we have a great variety of forms and colours with visible growth and change to delight visitors from week to week.*

*“We have created more formal planting areas beside the benches next to the courtyard wall and either side of the gate, with pairs of Dwarf Korean Lilac Standards, under planted with seasonal flowers and two new Bay Standards to join the climbing plants, Pink Hydrangea and autumn flowering Rudbeckia Goldstrum.*

*“Below the windows to the Parish Room, where we have to keep a largely clear*

*pathway to the Church, because it is quite shaded, we have planted a new, young Tree Fern with a Hosta to join other ferns we already had.*

*“To the right of the Church door is our ‘English Garden’ area. The new Viburnum has joined the Hydrangea and Fuchsia and we have added a pair of Holly Standards beside the central bench below the Church buttress.*

*More ‘English Garden’ plants with a more sunny loving nature, have been planted below the office window. These include a Pink Rose Standard, two pots of Pinks and two Californian Lilac Standards to join our fabulous Sacred Bamboo and Eucalyptus.*

*“The ‘Mediterranean Garden’ area in the Courtyard is centred on the fountain. Having already rescued an abandoned large Olive Tree from a restaurant in Market Square, acquired a Bottlebrush, multi stem Fan Palm, Giant Catmint, Russian Sage and flowering Rosemary, we have added lavender under the Olive Tree, a box cone, red Geraniums, multi coloured Dwarf Lillies and Dwarf Lupins. There were also small pots where daffodils and tulips gave us Spring colour.*

*“The ‘Oriental Garden’ already had a striking Fatsia Japonica and we have added to that a spring flowering Rhododendron and winter flowering Daphne Odora.*

*“The latest development in a plan which has taken some months to implement has been to introduce a composter in the rear Church courtyard. This is beneficial because it helps to divert garden and church flower waste and some uncooked fruit and vegetable waste (and coffee grounds) from disposal, reducing greenhouse gas emissions and provides our gardeners with a self-made supply of compost/soil improver*

to maintain and improve the fertility of the pot garden.

*“In the autumn, once the summer flowering plants have finished their displays, we will be looking to plant autumn, winter and spring flowering bedding plants, so if anyone would like to make a financial contribution, to help us achieve our aims of seasonal interest and colour, we would greatly appreciate it.”*

*Please contact Dee, in the office, or speak to Shawn or Craig after services.*

**Shawn Welby-Cooke, 07988 287663,  
[www.welby-cooke.uk](http://www.welby-cooke.uk)**

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## ENCOURAGING YOUNG ORGANISTS

Acting Director of Music Jeremiah Stephenson hosted a special afternoon recital for young organists at All Saints on Saturday 15 June. These were his pupils participating on a special youth organ programme from St John the Divine, Kennington. Five teenage organists were joined by 35 parents, friends, members of their regular congregation (including the Rector, Fr Mark Williams, Lionel Bourne, Director of Music and Scholarship programme coordinator, Churchwarden and Parish Administrator) for a short recital concluding with Jeremiah playing Iain Farrington’s stirring contribution to the Bach Orgelbüchlein Project. It was a delightful occasion with visitors renewing their acquaintance with All Saints and the young performers having a chance to play a rather finer (and larger!) instrument than they usually do. Everyone enjoyed the performances and stayed on for refreshments in the Parish Room afterwards. It is hoped to arrange other similar events in future.

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## A PILGRIMAGE JOURNEY THROUGH ARMENIA

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**with Father Gerald Beauchamp  
12 – 21 May 2020**

**STILL SOME PLACES AVAILABLE!**

Some of you may recall hearing that — following a very successful pilgrimage to Italy in 2018, another one was being arranged. Fr Gerald Beauchamp is leading a group of up to 25 people on a 9 night tour of Armenia — so far approximately 20 people have indicated an interest, but there are places still available. If you want more information/to book contact vicar. [annunciationmarblearch@gmail.com](mailto:annunciationmarblearch@gmail.com).

Fr Gerald writes:

*Highlights of our tour will include Echmiadzin, the spiritual centre of the nation, Sevan, one of the world’s largest fresh-water mountain lakes, and the capital Yerevan. We shall visit monuments from the earliest days of Christianity, together with jewels from the Middle Ages. In addition to seeing many living churches and inhabited monasteries, we will enjoy the wonderful and varied landscapes, flora and fauna of the country — especially the bird life, for which Armenia is justly famous.*

### TOUR INFORMATION

**The cost is £1,675 per person.**

We stay at three locally graded three star hotels all with pools and rooms with en-suite bathrooms.

Flights are with Ukrainian Airlines via Kiev to Yerevan. We travel through Armenia by air-conditioned coach, accompanied by a local guide. All meals are included as well as entrance fees, tips to guide, driver and hotel staff.

**Not included** — Travel insurance: our recommended policy is £59 per person aged up to 75 years at the time of travel and £103 per person aged 76 – 90. A special feature of this policy is that you do not need to declare medical conditions. We require all travellers to have adequate cover for the trip and you may have annual or another suitable insurance.

**There is no single supplement.**

Any special requirements such as diets should be advised at the time of booking. A deposit is payable now with the balance due eight weeks prior to departure.

Your final travel documents will be sent to you two weeks before departure and will contain final flight and hotel contact details.

**To reserve your place on this tour** please send a deposit of £200 plus the insurance premium to the tour leader. Please make cheques payable to ‘McCabe Pilgrimages’.

**Father Gerald Beauchamp**

**4 Wyndham Place**

**London W1H 2PS**

**Telephone: 020 7258 0031**

**Email: vicar.annunciationmarblearch@gmail.com**

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## **CORPUS CHRISTI 2019**

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160 people joined us for our annual celebration of this great Feast. Once again a great deal of planning and preparation had gone into the occasion, with many new volunteers stepping up to act as Stewards for the Oxford Street procession; as canopy and other forms of bearer in the procession; to help with the all-important catering and bar service for refreshments served in the courtyard afterwards (and the big clear up!) alongside the Sidespeople and Servers offering their usual sterling service. This was the 16<sup>th</sup> rain free year of the procession (although there was the lightest sprinkle of rain as the outdoor tables were being set up). We encountered an altogether different and noisier type of musical event as we came along by H&M on Oxford Street, but turning back to Market Street managed fairly quickly to leave that behind with our own singing, accompanied by brass and drum, impressing those eating and drinking outside the restaurants and cafés there. Once again there were many enquiries about what we were doing and just a few of the striking images taken are on the front cover. Others can be seen on Facebook and our website. Bp Stephen’s sermon for the occasion appears below.

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### **“Let’s Get the Bread Right”**

**SERMON for CORPUS CHRISTI 2019 at ALL SAINTS,  
PREACHED by THE RT REVD DR STEPHEN PLATTEN**

**Readings: Genesis 14: 18 – 20; 1 Corinthians 11: 23 – 26; Luke 9: 11 – 17**

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A number of years ago now, Roy Williamson, sometime Bishop of Bradford and then of Southwark, was recounting to a group of us a recent visit to his homeland outside Belfast — he’s a good Ulsterman. He’d dropped into the local baker to buy

bread for breakfast. The woman in front of him remonstrated with the baker: ‘This bread is stale; it’s yesterday’s bread’. ‘That’s all we’ve got,’ replied the baker. ‘If you want today’s bread, then you’d better come tomorrow.’

It's a great Irish tale, but it does have a slightly deeper significance. It indicates just how sensitive we are to our staple diet. Those of you who have travelled regularly to France will remember how, early in the morning, there are queues outside the best local bakeries. When we were in Nice for a week, earlier this year, for example, the favourite bakery of the previous year had been spurned by many; it had changed hands and was but a shadow of its former self. All its leaven, so to speak, had failed to rise!

As a child I can remember my mother assessing the quality of loaves from Ebbens, Freemans and Ellisons, the three best bakers in Enfield Town. Indeed, every European country takes great pride in its own bread, from pumpernickel to ciabatta, from baguette to sandwich tins.

So, it's no surprise that bread is a vein running through so much of our cultural history. Our three readings capture this in a fascinating manner. First, there is Melchizedek, who brings forth bread and wine. Melchizedek is a mysterious figure; his name simply means 'King of righteousness'. He is linked with Salem, that is Jerusalem. He may either be a figure reaching back behind even the Canaanites, Israel's precursors in Judaea; *or* he may be a mythical figure prefiguring Israel's theocratic roots — both king and priest.

So, in the mists of pre-history, bread and priesthood are held together. Then, of course, we heard the Pauline words of institution from his First letter to the Corinthians. In this case, bread, the staff of life, is brought together with the passion of Jesus — the staff of life and human blood, the most powerful symbol of life come together to make the sacrament which is

our very food, the bread of heaven. Let us come to our Gospel in a few minutes, but first let me touch on quite a different reflection on bread.

David Scott\*, an outstanding religious poet from our own day writes thus:

*'We have come so far from bread  
Rarely do we hear the clatter of the  
mill wheel,  
see the flour in every cranny,  
the shaking down of the sack, the  
chalk on the door,  
the rats, the race, the pool,  
baking day, and the old loaves:  
cob, cottage, plaited, brick.'*

In these days of plenty and of choice, we have, of course, returned to all these — but now almost as 'designer bread'.

Scott continues:

*'Terrifying is the breach between wheat  
and table,  
wheat and bread, bread and what goes  
for bread.  
Loaves come now in regiments, so loaf  
is not the word.'*

***Hlaf*** is one of the oldest words we have.'

The poet's reflections are indeed profound. For bread was one, if not the most significant link, between God's creation and our continuing daily life. Kingsmill, Warburtons and even *Hovis extra-toasty*, come pre-packed, pre-sliced, pre-baked — our dependence on God's grace in Creation for our very existence is masked, veiled, hidden. It's concealed by the process, the mechanics, the mediation to us all of all that we eat — and thus all that we are.

So to our Gospel. The feeding of the multitude, both four and five thousand,

is one of the narratives there in *all four* Gospels. At the heart of the story is the eucharist. Indeed, St John devotes this entire chapter, beginning with the feeding of the 5,000, to it. Chapter six is effectively his *institution narrative*.

So back to David Scott:

*'I go on about bread  
because it was to bread  
that Jesus trusted  
the meaning he had of himself.  
It was an honour for bread  
to be the knot in the Lord's handkerchief  
reminding him about himself; So,  
O bread, breakable;  
O bread, given;  
O bread, a blessing;  
count yourself lucky bread.'*

So this day, this feast, lies at the heart of all life, not just *our* lives as signed up believers. It is the ultimate sign of human solidarity. For, without bread we die, without bread, human life is doomed: coming together to share food reveals almost an essential instinct within our humanity. Yet... ironically, it has been this food for the soul which has engendered such disharmony. Rather like Scott's loaves coming in regiments, our life together has been sliced, fragmented, disintegrated.

So, if we are to rekindle unity in the hearts of others, this most blessed sacrament must be where we must begin, where we live together and where we end. We have come a long way from bread — how to remind all people that without God, we are without life — and God's food is our starting point. I conclude with Scott's final words:

*'I know that  
"man cannot live on bread alone".  
I say let us get the bread right.'*

Amen.

**\* *The Reverend Canon Dr David Victor Scott*** is a Church of England priest, poet, playwright and spiritual writer. Born in Cambridge, England in 1947, he was educated at Solihull School, then studied Theology at Durham University and at Cuddesdon College. After ordination he spent two years as curate at Harlow, then was appointed chaplain at Haberdashers' Aske's School. In 1980 he became vicar of Torpenhow and Allhallows in Cumbria, and in 1991 moved to Winchester to become rector of St Lawrence with St Swithun-upon-Kingsgate. Canon Scott retired in September 2010 and now lives in Cumbria. He is an Honorary Canon of Winchester Cathedral.

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## 100 YEARS AGO

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### Notes from the Vicar

“It is a matter of great pleasure and pride to us that His Majesty the King has created our People's Warden a Knight Commander of the Order of St Michael and St George. We offer our congratulations to Sir Ian and Lady Malcolm, and we congratulate the Empire on being able to make this expression of its gratitude for their great and varied services which both Sir Ian and Lady Malcolm have rendered during the War.

“A great number of persons assembled to assist at Father Hardy's first Mass. Father Garnier was assistant priest and two of the senior choristers were servers, and carried the traditional bouquets, the flowers of which were afterwards distributed to the long stream of people who came up to receive the blessing of the new Priest.

“The days before the issue of this

*Paper* have been filled by the events connected with the consecration of the Bishop of Nassau. Dr Shedden had made his retreat in the previous week at the Palace at Cuddesdon under the direction of Dr Gore, Bishop of Oxford. On the vigil of St John the Baptist, Bishop Hornby celebrated Mass at 8 o'clock for the intention of his successor, who acted as assistant priest for the last time. After the Mass Bishop Hornby blessed the new Bishop's pectoral cross, which is the gift to him of his brother priests at All Saints.

"On the Feast of St John the Baptist Masses were said at 6, 6.30, and 8. At 7 Fr Garnier sang the Missa Cantata, while I was celebrating for our Sisters in their chapel. A large number of persons went to Holy Communion in the course of the morning.

Between 9 and 10 the majority of the congregation of All Saints reached St Paul's Cathedral by various routes. The Duke of Newcastle brought the Bishop-Elect to the Cathedral in his car. Father Garnier chose to have a place in the organ gallery, from which he could look down on the ceremony. Father Hardy took the choristers to seats in the choir, where the Bishop-Elect's family, a number of the Sisters of our community, and some of his intimate friends also found places. Father Heald and I took part in the ceremony; he as chaplain to our dear Bishop of Willesden, and I as chaplain to my Cuddesdon contemporary, the Bishop of Kensington."

*There followed a detailed account of the service at which three other new bishops were also consecrated. The Bishop of London was chief consecrator as the Archbishop of Canterbury had*

*been called to Scotland by the death of his brother.*

"In the afternoon the Fyvie Hall was crowded for two hours and the Bishop met many old friends and made many new ones. *Then it was back to All Saints.*

"At 6 o'clock he sang Pontifical Evensong at the faldstool. The church was crowded. The Parochial Clergy, the Churchwardens, and the Choir received the Bishop at the West door, and conducted him to the high altar. He wore our gold cope and the Precious Mitre, presented to him by the Confraternity of All Saints, which he afterwards exchanged for the Golden Mitre, the gift of a friend. I preached a short sermon after Evensong, and then the Bishop was conducted out through the nave, imparting his blessing to the people. When he had unvested he came out into the courtyard and continued to give his blessing for some time.

"On the morrow of St John the Baptist the Bishop said his first Mass after his consecration. I was his assistant priest, and two senior choristers served.

"The Bishop will be with us off and on through July. He will, we hope, spend his last Sunday in England with us. It will probably be about the middle of September.

"On July 14<sup>th</sup> at 6.30 and at 8.30, the various presentations will be made to the Bishop in the Parish Room. He will meet with the Choristers, the Boys of the Home, the members of the Confraternity of the Holy Family, and the congregation at 6.30. At 8.30 he will meet the Guild and the Confraternity at the Parish House and afterwards sing Compline with them in the Church.

“On Sunday evening, July the 27th, the Bishop of Nassau will administer the Sacrament of Confirmation in All Saints, by permission of his Lordship the Bishop. He will confirm three of the choristers who have been under him as Precentor, and also some the boys of the home, whose Chaplain he has been. I arranged that this would take place after Evensong, because I felt sure the congregation would like to be present.”

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## SUNDAYS & SOLEMNITIES MUSIC & READINGS

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### ✠ SUNDAY 7 JULY 3RD SUNDAY AFTER TRINITY

#### HIGH MASS at 11am

*Entrance Hymn:* 447 Sing praise to God  
who reigns above

*Entrance Chant:* *Suscipimus, Deus*

*Setting:* Mass in E minor — Bruckner

*Psalm:* 66: 1 – 8

*Readings:* Isaiah 66: 10 – 14

Galatians 6: 7 – 16

*Gradual Hymn:* 137 Come down,  
O Love divine

*Gospel:* Luke 10: 1 – 11, 16 – 20

*Preacher:* Fr Michael Bowie

*Creed:* Bruckner

*Offertory Motet:* O taste and see  
— Vaughan Williams

*Hymns:* 379 In the Cross of Christ  
I glory

481 (T 462) Jesus, Lord,  
we look to thee

420 O Jesus, I have promised

*Voluntary:* Toccata in D minor  
— Stanford

## EVENSONG & BENEDICTION

### at 6pm

*Psalms:* 65, 70

*Lessons:* Genesis 29: 1 – 20

Mark 6: 7 – 29

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

*Canticles:* Setting in B minor — Noble

*Anthem:* In exitu Israel — S. Wesley

*Preacher:* Fr Julian Browning

*Hymn:* 227 (T 184) How bright these  
glorious spirits shine!

*O Salutaris:* Vale

*Hymn:* 416 (ii) O God of Bethel,  
by whose hand

*Tantum ergo:* Vale

*Voluntary:* Folk Tune — Whitlock

### ✠ SUNDAY 14 JULY 4TH SUNDAY AFTER TRINITY

#### HIGH MASS at 11am

*Entrance Hymn:* 351 Come, ye faithful,  
raise the anthem

*Entrance Chant:* *Ego autem cum iustitia*

*Setting:* Missa Brevis in F, K 192  
— Mozart

*Psalm:* 25: 1 – 10

*Readings:* Deuteronomy 30: 9 – 14

Colossians 1: 1 – 14

*Gradual Hymn:* 367 (ii) Gracious Spirit,  
Holy Ghost

*Gospel:* Luke 10: 25 – 37

*Preacher:* The Vicar, Fr Alan Moses

*Creed:* Mozart

*Offertory Motet:* Ave verum corpus  
— Elgar

*Hymns:* 378 Immortal love for ever full

318 My God, accept my heart  
this day

449 Soldiers of Christ, arise

*Voluntary:* Introduction and Passacaglia  
in D minor — Reger

## EVENSONG & BENEDICTION

### at 6pm

*Psalm:* 77  
*Lessons:* Genesis 32: 9 – 30  
Mark 7: 1 – 23  
*Office Hymn:* 150 (R) O blest Creator of  
the light  
*Canticles:* Binchois  
*Anthem:* Tout puissant; Seigneur, je  
vous en prie — Poulenc  
*Preacher:* Fr Michael Bowie  
*Hymn:* 350 (T 309 i) Come, O thou  
Traveller unknown  
*O Salutaris:* Saint-Saens  
*Hymn:* 308 Thee we adore, O hidden  
Saviour, thee  
*Tantum ergo:* Franck  
*Voluntary:* Prelude and Fugue in B major  
— Saint-Saens

## ✠ SUNDAY 21 JULY 5<sup>TH</sup> SUNDAY AFTER TRINITY

### HIGH MASS at 11am

*Entrance Hymn:* 265 Lord of beauty, thine  
the splendour  
*Entrance Chant:* *Ecce Deus adiuvat me*  
*Setting:* Missa Brevis — Berkeley  
*Psalm:* 15  
*Readings:* Genesis 18: 1 – 10a  
Colossians 1: 15 – 28  
*Gradual Hymn:* 456 Teach me, my God  
and King  
*Gospel:* Luke 10: 38 – end  
*Preacher:* Fr Michael Bowie  
*Creed:* Credo III  
*Offertory Motet:* Glorious and powerful  
God — Stanford  
*Hymns:* 341 Blest are the pure in heart  
328 God be in my head, and  
in my understanding

424 O Love divine, how sweet  
thou art!

*Voluntary:* Prelude in C — Bairstow

## FIRST EVENSONG of St Mary Magdalene & BENEDICTION at 6pm

*Psalm:* 139  
*Lessons:* Isaiah 25: 1 – 9  
2 Corinthians 1: 3 – 7  
*Office Hymn:* 174 Mary, weep not,  
weep no longer  
*Canticles:* Magdalen Service — Leighton  
*Anthem:* When Jesus sat at meat  
— R. Nicholson  
*Preacher:* Fr Peter McGearry  
*Hymn:* 111 Jesus Christ is risen  
*O Salutaris:* Stainer, arr Brough  
*Hymn:* 115 Now the green blade  
riseth from the buried grain  
*Tantum ergo:* Beethoven, arr Stainer/  
Brough  
*Voluntary:* Adagio from Symphonie  
No 6 — Widor

## ✠ SUNDAY 28 JULY 6<sup>TH</sup> SUNDAY AFTER TRINITY

### HIGH MASS at 11am

*Entrance Hymn:* 338 At the name of Jesus  
*Entrance Chant:* *Deus in loco sancto suo*  
*Setting:* Missa Brevis — Palestrina  
*Psalm:* 138  
*Readings:* Genesis 18: 20 – 32  
Colossians 2: 6 – 15  
*Gradual Hymn:* 406 Lord, teach us how  
to pray aright  
*Gospel:* Luke 11: 1 – 13  
*Preacher:* Fr Michael Bowie  
*Creed:* Merbecke  
*Offertory Motet:* Our Father — Shepherd

*Hymns:* 442 (T 257) Prayer is soul's  
sincere desire  
300 O Food of men wayfaring  
499 The kingdom come,  
O God  
*Voluntary:* Fugue, from Fantasia and  
Fugue in G minor, BWV 542ii  
— J.S. Bach

*Office Hymn:* 150 (S) O blest Creator of  
the light  
*Canticles:* Setting in D minor  
— Walmisley  
*Anthem:* Faire is the Heaven — Harris  
*Preacher:* Fr Neil Bunker  
*Hymn:* 417 O God, our help in  
ages past  
*O Salutaris:* Bortniansky, arr Caplin  
*Hymn:* 292 Jesu, thou joy of loving  
hearts

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

*Psalm:* 88  
*Lessons:* Genesis 45: 1 – 25  
1 Corinthians 10: 1 – 24

*Tantum ergo:* Harwood, arr Caplin  
*Voluntary:* Harmonies du Soir Op 72,  
No 1 — Karg-Elert

*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** includes 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 e-mail titled News and  
Events/Weekly Newsletter to: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk).

**Vicar:** Prebendary Alan Moses 020 7636 1788, Mobile: 07973 878040

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

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**Parish Administrator:** Dee Prior 020 7636 1788

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### **Service Times**

**Sundays:** Low Mass at 6.30pm (Sat) 8am and 5.15pm

**High Mass and Sermon** at 11am

**Choral Evensong, Sermon and Benediction** at 6pm.

**Monday to Friday:** Low Mass at 8am, 1.10pm and 6.30pm

(Except bank holidays — 12 noon Mass only)

**Saturdays:** Low Mass at 12 noon and 6.30pm (*First Mass of Sunday*)

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

# CALENDAR AND INTENTIONS FOR JULY 2019

- 1 *Henry, John and Henry Venn, evangelical divines*  
The mission of the Church
- 2  
Refugees
- 3 **Thomas the Apostle**  
Faith in the risen Christ
- 4  
Unity
- 5  
Those in need
- 6 *Thomas More and John Fisher, martyrs, 1535*  
The General Synod
- 7 ✕ **TRINITY 3**  
**Our parish and people**
- 8  
Local businesses and workers
- 9  
Those with dementia
- 10  
Friends of All Saints
- 11 *Benedict, abbot, 550*  
Monastic Communities
- 12  
Those in need
- 13  
Of Our Lady
- 14 ✕ **TRINITY 4**  
**Our parish and people**
- 15 *Swithun, bishop, 862*  
For favourable weather
- 16 *Osmund, bishop 1099*  
The Marylebone Project
- 17  
Diocesan Synod
- 18 *Elizabeth Ferrard, deaconess, 1833*  
Unity
- 19 *Gregory, bishop, 394 and Macrina, 379, teachers of the faith*  
Those in need
- 20 *Margaret of Antioch, martyr, 1566,*  
*Bartolome de las Casas, apostle to the Indies, 1566*
- 21 ✕ **TRINITY 5**  
**Our parish and people**
- 22 **Mary Magdalene**  
Witness to the Resurrection
- 23 *Bridget Abbess, 1373*  
Swedish Church in London
- 24  
The homeless
- 25 **James the Apostle**  
Pilgrims
- 26 *Anne and Joachim, parents of the BVM*  
Those in need
- 27 *Brooke Foss Westcott, bishop, teacher of the faith*  
Biblical scholars
- 28 ✕ **TRINITY 5**  
**Our parish and people**
- 29 *Mary, Martha and Lazarus, companions of Our Lord.*  
Growth in discipleship
- 30 *William Wilberforce, 1833 social reformer, Olaudah Equiano 1797*  
*and Thomas Clarkson 1846, anti-slavery campaigners*  
Campaign against modern slavery
- 31 *Ignatius of Loyola, founder of the Society of Jesus*  
Farm Street Church

