



All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG

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VICAR'S LETTER

As many of you know, I am in the process of reducing my library but there are some authors who retain their places on my shelves. One is our former Archbishop, Rowan Williams. In my most recent Sunday sermon I recommended his latest book, *"Luminaries: Twenty lives that illuminate the Christian way"*. Some of them are saints in the official sense, others not. Having acquired by copy only the day before, I had done more than dip into as I was referring to one of those lives in the sermon. As I said in the pulpit, this is one of Bishop Rowan's more accessible volumes, aimed at general rather than academic readers.

The 'luminary' I was preaching about was Edith Stein, the German Jewish convert who became a Carmelite nun and who was murdered at Auschwitz in 1942. Her feast day is August 9th, two days before that sermon was preached. In it she was given only a couple of paragraphs at the conclusion of a homily on the text from Hebrews: **"Now faith is the assurance of things hoped for; the conviction of things not seen"** (Hebrews 11: 1). This is followed by a litany of Old Testament examples of faith culminating in our Lord Jesus. The litany of saints has continued ever since with those who have looked to him as **"the pioneer and perfecter of our faith"**. (By coincidence, or providence, Fr Gerald Beauchamp also preached about

her at Evensong that day. His sermon, to be found on page 5 gives a fuller account of her life.)

Another person who has a secure place on my bookshelves is the American writer Marilynne Robinson. Years ago, I began recommending to clergy friends and those considering ordination, her novel *"Gilead"*. Its central character, the Revd John Ames is the congregational minister in a small town of that name in Iowa. Now in old age, he has served there all his life; succeeding his father and grandfather: a ministry which makes my 24 and a bit years at All Saints seem quite short.

When I came across it in the Church House Bookshop recently, I could not resist buying a book in which I found Bishop Rowan and Robinson brought together. *"Balm in Gilead"* is a collection of papers from a conference held at Wheaton College, Illinois on the theology of Robinson's fiction and essays.

In her paper, Robinson discusses the progress of secularism in the western world. She suggests that this not just a simple matter of the spread of atheism. People can give up religion for religious reasons, ones which churches need to pay serious attention to rather than simply condemn. Taking them seriously might help us to see why so many people are giving up on Church.

Perhaps because she is that rare species,

a novelist who takes religion seriously, she has found that, **“Especially in Europe, speaking with journalists and people in publishing, I find a tentative but very respectful interest in religion. I don’t bring it up, they do. They clearly feel its absence. Their sorrow at its loss seems more like piety than does the loud voices of the churches that claim some proprietary hold on Christianity. If secularism is understood as alienation from institutional religion, then it will certainly grow while churches treat it as a threat and characterize it as insidious, inimical to Christianity, even to God.”**

There is, she argues, an alienation from religion, caused by scandal or by political or cultural postures assumed by some Christians, which much of the public cannot in good conscience endorse. There is a fairly clear connection between the rise of “nones” (those who claim no religion) in the US and that of a strident evangelicalism increasingly indistinguishable from white “Christian” nationalism. It is important, she says, to distinguish between alienation and disbelief. Professor Martin Percy has made a similar point in a recent lecture on evangelism given at Salisbury Cathedral. Speaking of the Church's attitudes on issues like gender and sexuality, he suggests that these effectively undermine the evangelism which is such a focus of attention in our time. People may have good reasons for being alienated from religion.

Professor Percy speaks of the urgent need for the Church to listen to those who don’t want to come to church, rather than simply increasing the volume of our efforts to persuade them otherwise. That listening may well demand of us a reformation before it bears evangelistic fruit.

As Robinson says: **“But if the**

institutions of religion are indeed the determining factor in the survival of Christianity and the salvation of souls, and if there is a God, the churches had better engage in some scrutiny of conscience, some fear and trembling, having in so many cases fallen short in the rôle they insistently claim for themselves.”

“What”, Robinson asks herself, **“will become of these pious secularists?”** As a student of John Calvin, she answers her own question: **“Since I believe in grace, I don’t doubt God will honour them, and I would not be surprised if his judgement fell on churches that have failed them.”**

Then she said something which struck me as being especially relevant to All Saints and churches like it: **“One thing we have forgotten is that Christianity, intrinsically, is very beautiful. There is a virtual sea of art, music and literature as proof of this fact. It has left a splendid testimony we cannot wholly or finally obscure. This is the church of a great many who are unchurched. J.S. Bach is still serving his God, faithfully and richly.”** And, we would add, so are a host of others, including Butterfield and Comper.

She quotes an old puritan’s saying, **“In winter, life hides in the root”**. We may seem to be entering a winter of faith, but life is not extinguished but hidden underground. Is our collective calling not to tend that hidden life of belief and beauty, hidden away here in an extraordinary building in an ordinary street near Oxford Circus? Is it not to listen to and make connections with those who consider themselves “spiritual but not religious?” If that is the case, then we need to devote our attention not just to Butterfield and Byrd,

but to the scrutiny of the Gospel and the holiness seen in those luminaries of faith, that “**great cloud of witnesses**” who looked, as we must, to “**the pioneer and perfecter of our faith**”.

Yours in Christ,
Alan Moses

EVENTS AND PEOPLE

ALL SAINTS’ ADMIRERS

As property prices in London have soared beyond my reach, I usually ignore the *Evening Standard’s* ‘Homes and Property’ section. However, one parishioner does not and has passed me a cutting of a feature on the author and art historian Matthew Sturgis who, with his wife the Gallery-owner Rebecca Hossack, lives in Fitzrovia. In his ‘*My Design London*’ he lists as his ‘Quiet Space’:

“Just off Oxford Street, I love All Saints, Margaret Street — the most brilliant high Victorian Anglican church, designed in 1850 by William Butterfield. Walking inside it’s like a jewel casket. There’s a gorgeous coherence to it.” **AM**

Other church visitors share his view — a selection of recent Trip Advisor reviews posted by those who have been to All Saints:

HIGH GOTHIC MASTERPIECE.

All Saints Margaret Street built in 1850 to the design of one William Butterfield is one of the best examples of the High Gothic style in London. As befits a church at the vanguard of the High Anglican Oxford movement it today advertises its Anglo-Catholic communion. It has an attractive courtyard this morning a place of quiet contemplation for those including a priest waiting to be admitted inside for a service to begin.

SUNDAY MASS

*What a joy to be engulfed in the beauty of the place, the Mass, the sermon, the singing, the music. If you want to be in heaven, this is the place. It has everything!
Please support this splendid Church.*

STUNNING!

Return trip to this beautiful church. It’s really worth the visit as it’s not only beautiful but also has an amazing atmosphere too.



A group of American visitors who came to High Mass, August 2019

(Photo: Richard Everton)

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

After a day of more or less constant rain, the 15th of August dawned bright and fine. It stayed that way for the whole day, so the outdoor elements of our celebration, procession around the parish and party in the courtyard, were able to go ahead as planned.

Mounting such a celebration at any time requires a huge amount of effort on the part of many people, and is especially difficult at a time when so many are on holiday. However, our outdoor celebration of the Assumption, along with Corpus Christi has become such a feature of our life, and one much appreciated by friends from many places, including a group of students from San Diego, that it is certainly worth all the effort by the parish office, the choir and servers, Keith Postance and his sidespeople in church before and during the Mass, and Cedric Stephens and his stewards outside during the procession. The brass band sustained our singing all the way round, in spite of corners and competing noise – although we did not have to cope with a rock band at Oxford Circus this time.

After we had returned to church and sung the Salve Regina, the catering team took over and the party continued until well after 9 o'clock. Our thanks to Fr John-Francis Friendship, a former parishioner who found his vocation at All Saints, for his sermon which you can read in this issue. (Page 7) We also thank the four stalwart young priests who carried the statue all the way: Fr Stephen Coleman of St. Peter's, Grange Park, Fr Stephen Stavrou of St Michael's, Barnes, Fr Owen Higgs of St James's, Paddington and Fr Grant Bolton-Debbage of Holy Trinity, Sloane Street;

as well as Fr Philip Warner, the Rector of St Magnus the Martyr who loaned us the portable statue. Thanks, also, to Fr Pip Bevan who remained in church with the less mobile for the recitation of the rosary, until we returned. They also serve who remain to pray! The best white vestments were worn for the first time since they had been restored by Hand and Lock, our near neighbours here in Margaret Street. As well as being Our Lady's heavenly birthday, it was also Jeremiah Stephenson's earthly one.

AN INSTITUTION IN GOSPEL OAK

Getting from Margaret Street to Gospel Oak by public transport during the evening rush hour on a warm summer evening proved to be a more fraught business than expected for Fr Alan and Theresa as they headed for the Revd Carol Barret-Ford's institution as Vicar of St Martin's, Gospel Oak. Mother Carol was an All Saints' ordinand.

Having reached Highbury and Islington without incident, they discovered a growing crowd of over-heated passengers waiting on the platform for an Overground train which was delayed with no indication as to when it was likely to arrive. Plan B was put into operation and a vacant taxi, a rarity in those parts at that time of the evening, hailed, and the driver got them to the church in time.

As the Bishop of Edmonton said in his sermon, Gospel Oak is one of those parts of London where expensive housing sits close by pockets of considerable deprivation, with 40% of the population living in poverty. The welcomes from various faith and community groups made it clear that, for all its challenges, it's an interesting place to be.

**A SERMON PREACHED BY FR GERALD BEAUCHAMP at
ALL SAINTS, MARGARET STREET on the 8TH SUNDAY AFTER
TRINITY, 11 AUGUST at EVENSONG & BENEDICTION**

'We have behaved in the world with frankness and godly sincerity' (2 Corinthians 1: 12)

On 2 August 1942, two women sat in a small convent in Southern Holland. They were sisters. They were both nuns and also siblings. The older sister was visibly upset. The younger was more composed.

There came an expected knock on the door. It was opened and there stood a Gestapo officer. He asked for them by name and the sisters were taken away.

The last known words of the younger to the older sister were: 'Come, let us go to our people'. They went to a detention centre and joined others who were being rounded up.

Nazi Germany invaded The Netherlands in 1940, and in July 1942 the Dutch Catholic Bishops issued an open letter condemning Nazi oppression. The Nazis retaliated and detained Catholics as well as Jews.

In the following days the sisters were transported east. They finally arrived at Auschwitz and were killed in the gas chambers on or around 9 August.

In 1992, Pope John Paul II canonized the younger sister. She is now known as St Theresa Benedicta of the Cross but more widely she's known by the name given her at birth: Edith, Edith Stein.

Edith was born in 1891 in the capital of Silesia, then Breslau in Eastern Germany; now known as Wroclaw in Poland.

Edith was the youngest of 11 children and was part of a typical middleclass Jewish family. When she was two years old, the family suffered a profound loss. Her father

died suddenly. It now became apparent that he was in debt and his business was almost bankrupt.

Edith's mother, Auguste was a fighter. She took over the business and turned the family fortunes around. Spare money she spent on the education of her children.

Edith was bright. In 1913, aged 22 she went to university to read psychology — unusual then for a woman to enter higher education — but at the end of her first year, war broke out. She trained as a Red Cross nurse and worked in a military hospital.

After the war, Edith returned to her studies — shifting her focus from psychology to philosophy. She had the good fortune to become the student of one of the greatest philosophers of the time, Edmund Husserl (1859 – 1938) who was born in the same year that this church was consecrated — 1859.

Husserl was breaking new ground in philosophy. He wasn't so much concerned with the classical questions such as 'What is truth?' or 'How do we understand beauty?' Instead, Husserl was investigating what lies at a deeper level. Before we can ask these questions, we have to be 'conscious'. We are all conscious human beings (except perhaps during sermons!) but what does consciousness consist of? It's more than just knowing things.

To answer this, Husserl broadened the scope of philosophy to include psychology and new fields such as neuroscience. Under

Husserl, Edith wrote her PhD on the nature of empathy. The phrase ‘I feel your pain’ is now something of a cliché but then it was novel for scholars to study empathy. Edith went on to become an academic in her own right.

Alongside her intellectual journey, there was a spiritual one. To cut a long story short: Like many of her generation, Edith moved away from the Jewish observance of her parents, but a series of events and her reading Christian philosophers brought her to the Christian faith.

To the horror of her mother especially, Edith determined not only to become a Christian but also a nun. The Spanish mystics (St John of the Cross and St Teresa of Avila) were a powerful influence, and Edith felt called to become a Carmelite. She was baptized in 1922 but persuaded by the Church not to enter the cloister but to teach in catholic institutions instead.

When Adolf Hitler came to power in 1933, people who were not Aryans were forbidden to teach. Edith took this to be a sign that she should now enter the cloister and she joined the Carmel in Cologne along with her sister, Rosa who became a member of the Third Order.

In 1939, the Carmelite Order moved Edith and Rosa to Holland for safety, but the war followed them. An attempt to get them to neutral Switzerland failed, and we now know how the story ended.

‘We have behaved in the world with frankness and godly sincerity’ wrote St Paul. He might almost have been writing Edith’s epitaph.

The Church honours the saints not only because of the quality of their lives in their own day but because they leave a legacy for

the future. They are guiding lights.

Edith Stein wrote on a wide variety of topics including politics. For her, the interior life and the public realm were all of a piece. She was politically active.

After WW1 she joined the centre-right German Democratic Party which was dedicated to maintaining Germany as a republic. The Kaiser was widely blamed for the country’s defeat. In the aftermath of the war there was much soul-searching about what it meant to be German and what the future would hold for Germany as well as for Europe as a whole.

Drawing on Husserl, Edith saw consciousness as the key. The more we are conscious of what we belong to – family, neighbourhood, race — the more we identify ourselves as a people (a ‘Volk’). At its best a Volk becomes a state.

But by the mid-1920s, Edith had moved away from a simple link between people and state. There were periods in the 18C and 19C for example when Poland had no borders to call its own, but the Poles were obviously a people with their own culture and language. They were a Volk.

For there to be a true national will there has to be a strong sense of identity. Without this, those with power will trade on people’s fears and provide a false identity. ‘The will of the people’ is a phrase that’s easily banded about and becomes a blank screen on which anxieties are projected. This doesn’t always turn out well. Edith nursed its consequences in one war and perished in another.

Edith came to believe that the only safeguard against the meltdown created by unbridled nationalism is to see humanity as a whole. Nations must be conscious that they have not only a will but also a vocation,

“You died;
and now your life is hidden with Christ in God.
When Christ, who is our life, is revealed,
then you too will appear with him in glory.”
(Colossians 3: 3)

That’s the paradox of this celebration —
that glory can be realised through suffering.

SUFFERING AND THE PATH TO GLORY

It’s also realised through the pain of being
cleansed of sin so that we can be a dwelling
place for God. So when we fail in this high
calling, when evil corrupts our heart, we’re
to turn to that Sacrament of Absolution
whereby we’re renewed in the life of grace.
God chose to abide in Mary because her
heart was pure; her body a Temple in which
He could dwell, yet no earthly tomb contain:

O how glorious and resplendent,
Fragile body shalt thou be.
when endued with so much beauty,
full of health and strong and free,
full of vigour, full of pleasure
that shall last eternally.

Mary’s Assumption should remind us that
we’re to be that Temple which God glorifies
through His presence. That’s our hidden
dignity now; so is it any surprise that we
say: ‘Blessed be her glorious Assumption’?
For it’s the corollary of the Ascension and
confirms that we’re made for glory. Your
calling and mine is to become a new creation
for the sake of the whole world, to enliven
that new life through our prayer which is
the doorway into deepening our relationship
with God; and that is what Mary, the Gate of
Heaven, set her heart upon.

PRAYER AND THE EUCHARIST

Prayer, Paul says, is enabled by the Spirit
moving in our hearts (Romans 8: 15). Just
as a lover yearns for their Beloved we’re to
nurture a loving desire for God that God’s

glory might be revealed through us. In this
Mass we’re intimately present to the same
Spirit who came upon Mary to unite human
flesh and Divine nature, so let’s say *our* ‘fiat’
in the depths of our heart to being drawn
ever more deeply into that Divinity as God,
lovingly, drew Mary that He might become
incarnate in her.

We’re to say ‘yes’ to being stripped of our
‘old self’ that we might become the Body of
Christ; to seek to dwell in Him (cf Ephesians
2: 6); to be present to God, just as Mary
desired to be present to Him, by saying: *‘Let
it be to me according to your word.’*

VOCATION TO GLORY

And if, like Mary, our heart is set on Divine
things it will be magnified, enlarged by that
desire. Again, while Paul wasn’t talking
about her I can’t help but notice that when
he wrote *‘It is not I who live but Christ
who lives in me’* (Galatians 2: 20) he was
affirming something of profound importance
about this Mother whose Heart was filled
with her Son. Mary is the archetype of
glorified humanity and we’re to be enfolded
in Christ — to live eucharistically, to live
with ever-deepening thankfulness so we can
say, with her, ‘my soul *magnifies* the Lord’;
to look on the world and see the glory of
heaven behind every-day life. As Thomas
Merton wrote in ‘Conjectures of a Guilty
Bystander’:

‘I have the immense joy of being man, a
member of a race in which God Himself
became incarnate. As if the sorrows and
stupidities of the human condition could
overwhelm me, now I realize what we all
are. And if only everybody could realize
this! But it cannot be explained. There is
no way of telling people that they are all
walking around, shining like the sun.’

Merton was expressing the truth that

each of us bears the image of our Creator in our soul. It might have become neglected, and will be marred by sin, but it's a reality. And whilst what this Feast celebrates will be revealed most fully in the Kingdom, we are one, now, with God and the angels, Mary and all the saints. So I don't think this Feast is central simply to our faith, I think it's *essential* to our Western world. I know faith in anything — people, institutions, revelation — is hard, if not impossible, for many and many have been damaged by the church, or by a deep sense of their worthlessness. But *this* feast affirms our glory and the essential dignity of all whose lives have been blighted by poverty or whose hearts have become corrupted by greed and violence.

My own vocation, nurtured through the wonder of this place, was equally formed through realising the lostness of many homeless young people here in the West End. What hit me, all those years ago, was that if I am destined for glory then they — who now find hospitality here — are as well. We believe Mary, in the fullness of her humanity, has found her true home in heaven, so why don't we make the needs of the homeless and vulnerable a priority — “thy kingdom come on earth...”? The Assumption of Mary and the Incarnation of Christ form a dynamic relationship that shames those who think greatness is about material wealth and power rather than human care and compassion; it exposes the sin which corrupts society.

To accept our vocation to glory means addressing our poverty and brokenness, for this is the way to become Christ-like. The call to humility, which is the basis of the spiritual life, is a call to face the truth of who and what we are. Not to be trapped by a sense of worthlessness, but accepting that

God's glory is present in broken humanity, to recognise that we're called to be co-creators with God for that's the only way we can grow into divinity.

CONCLUSION

Today we celebrate this divine potential. Mary's entrance into heaven is one of the most helpful and encouraging — and neglected — Feasts of the Church. But as long as people endlessly argue about what happened the eye of the heart may miss the glory that's held out to us. To adapt a saying: 'Mary could be assumed a thousand times into heaven, but all in vain until I ascend with her.' (cf *Angelus Silesius*)

Remember the words of St Anselm: “I do not understand in order to believe, but believe in order to understand”. Mary believed and became *Theotokos* and where she has gone we're to follow.

Her '*fiat*', her abandonment to God, meant she was taken into glory, and we're to nurture that glory — which calls into our hearts — now. *How* she was taken into glory, God alone knows; what matters is that we, like her, say 'Let it be to me according to your word' and then entrust ourselves to the One who calls us to live in union with Him, a union this Feast affirms.

I began by sharing some words of a Roman catholic poet and I'll end with those of an Anglican, John Donne, Dean of St Paul's who lived at the same time as Robert Southwell. They form the opening of his poem, 'Hymn to God, my God, in my Sickness':

'Since I am coming to that holy room
Where, with the choir of saints for evermore,
I shall be made thy music; as I come
I tune the instrument at the door,
And what I must do then, think here before.'

***** CORRECTION to AUGUST PARISH PAPER *****

**The first Organ Recital of the Autumn,
to be played by Jeremiah Stephenson,
will take place at 3.30pm on Sunday 29 September NOT 7.15pm
as originally listed in the Parish Paper.
The programme will include pieces from Bach Clavier Übung part III.
*All Saints' Organ Recitals will now be on Sunday afternoons at 3.30pm.
The next recital will be on Sunday 24th November with
Guest Recitalist: GHISLAINE REECE-TRAPP***

100 YEARS AGO

In his Notes the Vicar was much occupied with the departure of his assistants.

“Father Hardy, (the Master of the Choir School)... is going to S. Barnabas’, Pimlico, which Fr Rawlinson is leaving to accompany the Bishop of Nassau to the Bahamas for the winter. We wish Fr Hardy every happiness in his new work, and we hope for the greatest benefit to Fr Rawlinson’s health from the winter in the Bahamas. It is an immense pleasure for the Bishop of be accompanied to his diocese by so close a friend.

“We are parting with one of our kindest helpers at the same time, for Mrs Prouse is going to Nassau to undertake the management of Addington House for the Bishop. We shall miss Mrs Prouse sadly in the Catechism and in many other ways, but I am delighted the Bishop is to have her help.

“Mr Leslie Stephens, too, is hoping to accompany the Bishop as secretary... so the Bishop will find himself surrounded by friends. He expects to sail from Le Havre on September 20th.

“We hope he will sing the Pontifical High Mass at All Saints on Holy Cross Day, Sunday September 14th, and preach in the evening. On Tuesday, the 16th, he will

celebrate the 8 am at the high altar and will give communion to members of the Nassau Association and his other friends at All Saints for the last time before he sails. After Mass we shall say the Itinerarium with the Bishop and his party.

“I have received very kind letters of sympathy on the losses All Saints is sustaining just now. It is a great help to know that many are thinking and praying that we may make a good new beginning.

“The Father Superior of the Society of St John the Evangelist wishes Father Garnier to go to them before Lent, so I have suggested that he shall finish the Christmas Festival with us and leave about the middle of January.

“The men who were at Oxford when I was at Pusey House are now all leaving their curacies for livings, and we must look to the younger University generation, which I do not know. I am asking friends to help us to a good priest. Father Heald becomes Chief of Staff when Father Garnier leaves, and he inherits the Precentorship from the Bishop of Nassau. I want someone to work with him and with me. We want someone who is sober-minded and well read and who cares most for the progress of personal religion. He must also be able to satisfy Mr Vale’s just requirements as to accuracy in singing

the service. And I very much want him to be a graduate of either Oxford or Cambridge.

“It would probably fall to Father Garnier’s successor to be chaplain of the Confraternity of All Saints, to superintend the work of the servers and generally to gather around us the men settling back into London after the war. It is probable that the very man we want may think All Saints a rather terrifying sort of place. But it is nothing of the sort; it is a very simple place, and a man of goodwill would find himself quickly at home and happy. I need not add that he must be neither married nor marrying.”

SUNDAYS & SOLEMNITIES MUSIC & READINGS

✠ SUNDAY 1 SEPTEMBER 11TH SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 137 Come down,
O Love divine
Entrance Chant: *Miserere mihi, Domine*
Setting: Missa O Quam Gloriosum
— Victoria

Psalm: 112
Readings: Ecclesiasticus 10:12–18
Hebrews 13: 1 – 8, 15 – 16

Gradual Hymn: 258 O Christ the same
through all our story’s pages

Gospel: Luke 14:1, 7 – 14
Preacher: Fr Michael Bowie
Creed: Victoria

Offertory Motet: Hear my prayer— Purcell
Hymns: 294 Just as I am, without
one plea

389 Jesus, these eyes have
never seen

335 All praise to thee,
for thou, O King divine
Voluntary: Toccata in F BWV 540i
— J.S. Bach

EVENSONG & BENEDICTION at 6pm

Psalm: 119: 81 – 96
Lessons: Isaiah 33:13 – 22
John 3: 22 – 36
Office Hymn: 150 (R) O blest Creator of
the light
Canticles: Murrill in E
Anthem: Ave Maria a 4 — Victoria
Preacher: Fr Julian Browning
Hymn: 410 My God, how wonderful
thou art

O Salutaris: Victoria
Hymn: 463 (ii) Thine for ever!
God of love

Tantum ergo: Victoria
Voluntary: Allein Gott in der Höh’ sei Ehr’
BWV 676 — Bach

✠ SUNDAY 8 SEPTEMBER 12TH SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 159 I bind unto myself
today (omit v 4)

Entrance Chant: *Iustus es, Domine*
Setting: Collegium Regale — Howells

Psalm: 1
Readings: Deuteronomy 30: 15 – end
Philemon 1 – 21

Gradual Hymn: 236 (T 94) Lord, as I wake
I turn to you

Gospel: Luke 14: 25 – 33
Preacher: Fr Michael Bowie
Creed: Howells
Offertory Motet: Like as the hart
— Howells

Hymns: 376 I heard the voice of
Jesus say

328 God be in my head,
and in my understanding
420 O Jesus, I have promised

Voluntary: Toccata in B flat minor (Pièces
de Fantaisie) — Vierende

EVENSONG & BENEDICTION at 6pm

Psalms: 120, 121

Lessons: Isaiah 43: 14 – 44: 5
John 5: 30 – end

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

Canticles: Collegium Regale — Wood

Anthem: Bring us, O Lord — Harris

Preacher: The Vicar

Hymn: 438 Praise to God whose word
was spoken

O Salutaris: Nicholson

Hymn: 370 (T 341) Help us, O Lord,
to learn

Tantum ergo: Nicholson

Voluntary: Salix (from ‘Plymouth Suite’)
— Whitlock

✠ SUNDAY 15 SEPTEMBER 13TH SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 436 Praise, my soul,
the King of heaven
(v4 descant Blake)

Entrance Chant: *Da pacem, Domine*

Setting: Communion Service in F
— Darke

Psalm: 51: 1 – 11

Readings: Exodus 32: 7 – 14
1 Timothy 1: 12 – 17

Gradual Hymn: 457 (ii) The King of love my
Shepherd is

Gospel: Luke 15: 1 – 10

Preacher: The Vicar

Creed: Credo III

Offertory Motet: Wash me thoroughly
— Wesley

Hymns: 63 All ye who seek a comfort
sure
358 (ii) Father of heaven,
whose

love profound
391 King of glory, King of
peace

Voluntary: Allegro appassionato
from Sonata in C sharp minor
— Harwood

EVENSONG & BENEDICTION at 6pm

Psalms: 124, 125

Lessons: Isaiah 60
John 6: 51 – 69

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

Canticles: The short service — Gibbons

Anthem: O how amiable — Weelkes

Preacher: Fr Michael Bowie

Hymn: 401 Light’s abode, celestial
Salem

O Salutaris: Byrd

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

Tantum ergo: Byrd

Voluntary: Wo soll ich fliehen hin
BWV 646 — Bach

✠ SUNDAY 22 SEPTEMBER 14TH SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 498 Son of God,
eternal Saviour (omit *)

Entrance Chant: *Salus populi ego sum*

Setting: Missa ad imitationem Vinum
Bonum — Lassus

Psalm: 113

Readings: Amos 8: 4 – 7
 1 Timothy 2: 1 – 7
Gradual Hymn: 360 Firmly I believe
 and truly
Gospel: Luke 16: 1 – 13
Preacher: Fr Michael Bowie
Creed: Credo II
Offertory Motet: Salvator Mundi — Blow
Hymns: 127 (T 114) To thee our God
 we fly
 406 Lord, teach us how to pray
 aright
 339 Be thou my vision, O Lord
 of my heart
Voluntary: JLS or JW

EVENSONG & BENEDICTION at 6pm

Psalms: 128, 129
Lessons: Ezra 1
 John 7: 14 – 36
Office Hymn: 150 (S) O blest Creator of
 the light
Canticles: Setting B minor — Blair
Anthem: Ave Maria — Rachmaninov
Preacher: The Vicar
Hymn: 258 O Christ the same through
 all our story's pages
O Salutaris: Rossini
Hymn: 384 Jesu, my Lord, my God,
 my All
Tantum ergo: de Severac
Voluntary: Lebhaft from 4 Skizzen,
 Op 58 No 3 — Schumann

✠ SUNDAY 29 SEPTEMBER ST MICHAEL AND ALL ANGELS

HIGH MASS at 11am

Entrance Hymn: 192 Sons of the Holy
 One bright with his splendour
Entrance Chant: *Benedicite Dominum*
Setting: Schubert in C

Psalms: 103: 19 – end
Readings: Genesis 28: 10 – 17
 Revelation 12: 7 – 12
Gradual Hymn: 193 (T 432) Stars of the
 morning, so gloriously bright
Gospel: John 1: 47 – end
Preacher: The Vicar
Creed: Merbecke
Offertory Motet: For he shall give his
 angels charge over thee
 — Mendelssohn
Hymns: 295 Let all mortal flesh keep
 silence
 300 O Food of men wayfaring
 475 Ye holy angels bright
Voluntary: Les Anges — Messiaen

EVENSONG & BENEDICTION at 6pm

Psalms: 138, 148
Lessons: Daniel 10: 4 – end
 Revelation 5
Office Hymn: 190
 Christ, the fair glory of the holy angels
Canticles: Gray in F minor
Anthem: Let all mortal flesh keep
 silence — Bairstow
Preacher: Fr Michael Bowie
Hymn: 336 Angel-voices ever singing
O Salutaris: Caplin
Hymn: 191 Around the throne of God,
 a band
Tantum ergo: Caplin
Voluntary: Te splendor et virtus Patris
 (from 'Le Tombeau de Titelouze')
 — Dupré

*Information correct at the time of
 going to press*

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish. Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)
which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)
which assists the PCC in the care of our Grade 1 listed heritage buildings.
The capital of the All Saints Foundation can be spent.

Non Designated Bequests

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

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

Remembering Donors

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

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator
c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.

Please email in confidence: office@allsaintsmargaretstreet.org.uk
or telephone 020 7636 1788.

Mission Projects

All Saints year—round fundraising efforts support:

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

The USPG—led UMOJA, HIV Project in Zimbabwe,
enabling people living with HIV and Aids to live positive lives, and

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

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

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.

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.

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: vicar@allsaintsmargaretstreet.org.uk

Assistant Priest:

The Revd Dr Michael Bowie

07581 180963

Email: 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

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

Hon PCC Secretary:

John McWhinney

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

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 SEPTEMBER 2019

1	✠ TRINITY 11	Our Parish and People
2	Martyrs of Papua New Guinea, 1901,1942	PNG Church Partnership
3	Gregory the Great, bishop and teacher of the faith, 604	The Bishop of Rome
4		Refugees
5		Unity
6		Those in need
7		Of Our Lady
8	✠ TRINITY 12	Our Parish and People
9	Charles Fuge Lowder, priest, 1880	Parish Clergy
10		Local businesses
11		Friends of All Saints
12		Unity
13	John Chrysostom, bishop and teacher of the faith, 407	Those in need
14	Holy Cross Day	Thanksgiving for the Cross
15	✠ TRINITY 13	Our Parish and People
16	Ninian, bishop, apostle of the Picts, 432	Scottish Episcopal Church
17	Hildegard, abbess, 1179	Musicians
18		The Homeless
19	Theodore, archbishop, 690	Unity
20	John Coleridge Patteson, bishop, and comps, martyrs, 1871	Persecuted Christians
21	Matthew, Apostle and Evangelist	USPG Festival
22	✠ TRINITY 14	Our Parish and People
23		Students
24	Our Lady of Walsingham	The Shrine at Walsingham
25	Lancelot Andrewes, bishop, 1626 Ember Day	Preachers
26	Wilson Carlile, priest, founder of Church Army	Marylebone Project
27	Vincent de Paul, priest, 1660 Ember Day	Theological Colleges
28	Ember Day	Vocations
29	✠ MICHAEL AND ALL ANGELS	Our Parish and People
30	Jerome, translator, teacher of the faith, 420	Biblical scholars

