

All Saints Parish Paper

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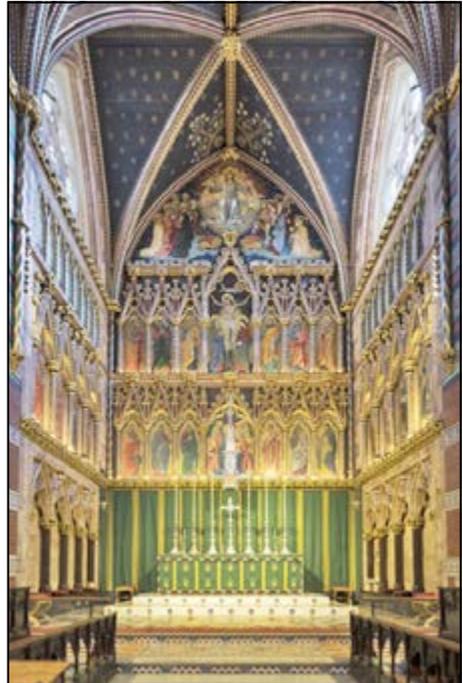
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VICAR'S LETTER

As I was coming along Margaret Street a few days ago, my path crossed that of a lady who had just emerged from All Saints. We did not speak, she may not even have noticed me, let alone connected me with the church she had just been in. She was talking animatedly on her mobile phone and saying to someone: **“I’ve just been in the most stunning church ever!”**.

Was she talking about its architecture, or was there something more to the impression she was relating to someone else? A few days later when I went down to get ready for the evening round of confessions and services, I found a Filipino lady deep in prayer. When she had finished her prayers, she told me she had just discovered our church and was delighted to find it open. One reason we might welcome immigrants to our country is that they are often much more devout than the native British. I notice many of these coming into church too. Sometimes they walk round slowly or sit down and absorb the atmosphere. Often, however, their stay is very brief: they look but do not seem to pray. Many, I suppose, do not know how to pray, or have little or no idea what a church is for?

That same day, another lady joined us for Evening Prayer. In London for the day to attend a conference, she had taken the opportunity to come to a church she had long



The All Saints' chancel with new lighting, October 2015

Photo: Andrew Prior

wanted to visit. In our brief conversation, it was not so much the architecture as the atmosphere of the place which had struck her: a sense of presence.

She had sensed something not easy to define but no less real for that. With all due respect to the architectural and decorative skills of William Butterfield and Ninian Comper, this comes from it being a place

which is prayed in. They would themselves have wanted this to be so. Comper believed that the purpose of a church building was to bring people to their knees.

Reading through old issues of the Parish Paper, as I do month by month, can lead to surprise discoveries. A century ago, as the people of this country struggled to come to terms with war on an unprecedented scale, Fr Mackay wrote in preparation for the Festival about the spiritual life of the parish in war time. He mentions that on the day that war began he brought the Blessed Sacrament from the chapel of Margaret House and placed it on the Lady Altar. This is the first record of reservation of the sacrament in the church itself — a matter of some controversy in the Church of England in those days.

The primary purpose of reservation of the sacrament is for the communion of the sick and dying. During the Great War, as Fr Mackay explained, it was also for soldiers on their way to the front to receive Holy Communion even if they could not attend a service. But catholic devotion has always sensed something more than the practical to reservation of the sacrament; something which grows out of the lived experience of the real presence of Christ in the sacrament.

After the war was over, the place of reservation would be in Comper's great silver sacrament house above the high altar — where it remains to this day. A lamp burns constantly to remind us of Christ's sacramental presence with us: a tangible expression of the risen Lord's words of assurance to the disciples at the end of Matthew's Gospel: "*Lo, I am with you always, even to the end of the ages*". Those words and that presence spoke to

anxious and troubled souls now as they did to soldiers and their families in 1915.

Fr Mackay was not entirely happy with the spiritual state of his parish: What parish priest ever is? Not enough people, he wrote, were attending weekday Masses and making their communion. Is this just fretting about numbers — something the Church of England is prone to at the moment in response to statistical alarms — or is there something deeper? Mackay's real concern was, I believe, about the holiness of his flock; that sense of the Communion of Saints being not just about especially holy people but the sharing of all Christians in the holy; about their sanctification. That is just as much our concern today. He grasps the truth that the growth of a catholic Christian life and spirituality depends on that full participation in the celebration of the Eucharist which is found in Holy Communion.

The spiritual sustenance which was there for soldiers and sailors on their way to war and possible death, the peace of mind and spirit found in the sacrament of confession, are still made available to us all in the life of All Saints. The challenges which we face in our daily lives may be less dramatic, but they are no less real for all that.

The ministry of a church like All Saints inevitably and rightly extends to the many people never seen by the regular Sunday congregation; although even they may encounter some of our large number of occasional visitors after High Mass.

But we who are the regular members of the congregation have a responsibility towards those who come only occasionally

or for the first time. Part of that calling is hospitality and welcome: simply being friendly does make a difference. But an equally vital part is to play our part in our church's life of prayer and worship; to be there if we can for some of those weekday services or for Sunday Evensong. And if we feel that our response to Christ's call to holiness is half-hearted and shabby, why do we not make better use of the spiritual resources which are there for us in the life of our Christian community?

A century ago, the Festival Appeal, usually made to pay off the annual deficit which was a recurring feature of parish life until relatively recent times, was on behalf of a group of people in particular need: Russian prisoners of war who were suffering greatly in German captivity. The Churchwardens asked for £600 — over £43,000 in equivalent value today. I will let you know how much they received next month.

Our Festival Appeal this year will also be for particularly vulnerable groups: one of which is often in the news, the other more hidden. The first is for those who have been driven from their homes in the Middle East by the advance of the brutal Islamic State forces. Nearer to home, we have our commitment to provide £3,000 a year to support the work of the Church Army in our deanery with homeless women. For both, the onset of winter will bring added hardship to already vulnerable people. Let us hope and pray that our Festival this year will be marked by thankfulness for God's blessings, dedication to holiness and generosity of spirit.

Yours in Christ,

Alan Moses

PARISH NOTES

Listeners to BBC Radio 4's *Sunday* programme a few weeks ago may have heard the Vicar being interviewed by Edward Stourton on the possibility of incense falling foul of the Government's proposed legislation to ban so-called "legal highs".

This always seemed rather like a summer silly season story come rather late. The proposed legislation would ban all stimulants except those on a list of exceptions. Included on this list was caffeine — presumably a stimulant indispensable to civil service legal draftsmen! Not included was incense. The problem arose because a laboratory in Israel has isolated a substance in frankincense which causes euphoria in laboratory mice. Perhaps this is why I have remained cheerful for so long. In fact, human beings would need to take substantial quantities to achieve the same effects as those observed in laboratory mice.

Well, as I suspected, it all turned out to be a storm in a thurible. The Government has announced that it has no plans to ban incense, so vicars are not going to be hauled off to jail for censing the altar at Evensong. The interview, carried out at All Saints in the vestry, sounded splendidly atmospheric and gave Mr Stourton the chance to use a thurible for the first time since he was a schoolboy with the Benedictines at Ampleforth.

FUNDRAISING THANKS

Thanks are expressed to all who generously contributed to the £1,000 shared between the Alzheimer's Society and Saint Anne's, Soho, who have benefited from an additional Gift Aid uplift of 25%. Since

those funds were passed to the respective charities, £100 has already been donated, and of course further contributions would be splendid, but Yvonne Craig (90 years young), who launched this fundraising effort with her 20 lengths of sponsored swimming, asks that you please send them to the charities directly.

BAPTISM AND CONFIRMATIONS

In a rather unusual twist, early one October weekday Fr Michael baptized Evelyn, a young woman who works on Margaret Street, in the presence of Allegra, the six week-old baby for whom Evelyn was to be Godmother. She would be attending the child's christening just a few days later.

On Wednesday 21 October at the 6.30pm Mass, Bishop Stephen Platten will confirm five people at All Saints — two members of the Annunciation congregation and three from All Saints, including Allie Hunter, who lives in one of the 8 Margaret Street flats and has been looking to make a stronger commitment to the church. *All are welcome to this service and to refreshments being served afterwards to mark the occasion.*

CHOIR BABY NEWS

Louisa Green writes: *'We welcomed Alexander John Green into the world on Monday 5th October. He was born pretty swiftly after a slow walk across the hospital car park at 4pm and he weighed a mere 44grams less than his older brother at 4.056kg (or just under 9lbs in real money). We're all home and well. Jeremy is already proficient at the name Alexander, although every now and then he calls him Megatron, for old times's sake.'*

Congratulations to Louisa, Tom and

Jeremy on Alexander's safe arrival. We hope he will be able to visit All Saints soon.

Richard Smith's wife Nicola has begun her maternity leave now so watch this space for the next choir baby!

PARISH E-NEWSLETTER FEEDBACK

As we seek to communicate by as many means as we can to a congregation drawn from far and wide, it is pleasant to receive this form of e-feedback:

Dear Alan,

I used to attend All Saints when my husband and I lived in London. We left 3 years ago when my husband took a job in Geneva. I very much enjoy keeping "tabs" on you all via your on-line newsletter and just wanted to tell you that I very much appreciated your most recent letter of September 23rd. I am one of your American — now out of town parishioners!

I wish you all well and send congratulations on the gallant carrying out of the renovations which are so beautifully done.

Warmest wishes, Lucie Dean

THE ANNUNCIATION

Our congratulations to Fr Gerald Beauchamp and the people of the Annunciation on the decision to lift the suspension of the benefice. This is in recognition of the transformation in the life of the parish in recent years. Fr Gerald will be collated and inducted as the Vicar at a date to be decided by the Bishop.

FRANCIS HOLLAND SCHOOL

Fr Michael Bowie has been appointed to serve as the Bishop of London's nominee on the governing body of the Francis

Holland School, originally a Church of England foundation, which is next door to St Cyprian's. This is another way in which we are seeking to assist our sister parishes.

GENERAL SYNOD ELECTIONS

Aiden Hargreaves-Smith and the Vicar have been re-elected as representatives of the Diocese of London.

CHRISTMAS POETRY TEA EVENT, SUNDAY 6 DECEMBER 3PM, AT PAMELA'S

All welcome. Please bring Poetry or Prose on the subject of '*Home*'.

To accept, or to request Pamela's address, please speak to Pamela or Sandra in the courtyard or ring Sandra on 020 7637 8456 leaving your name and 'phone number.

Cost £6, fundraising for the All Saints Restoration Appeal.

HEAT AND LIGHT

Now that the dark evenings are here, the final phase of adjustments to the lighting system and its controls can be made.

Our architect and a heating engineer are preparing a report on our heating system, which dates back to the early 1980s. It is neither very efficient nor very effective in very cold weather. In the meantime, the engineers who service our appliances have been asked to do what they can to reduce the level of noise from the fans in the heaters at the back of church. One option being considered is to replace them with radiators which will be silent. A consequence of the new lighting system's low energy lamps [which are significantly cheaper to run and have much longer life in use] are that they produce less heat than

the old style energy-inefficient ones. Our organ tuners Harrison's have recorded a marked drop in temperature in the organ chamber and chancel after the change was made last winter. While we work on how to tackle the church's heating system you may want to wrap up more warmly!

One kind of heat we do not want in church is fire. A new fire alarm system has been installed in church and, as long as we remember to turn it off when incense is being used, is functioning well. The system in the church undercroft, and at Nos 7 and 8 Margaret Street, dates back over twenty years and is causing problems due to age. Fr Alan, Theresa and Joanna Moses had to leap from their beds repeatedly one night recently as the alarm went off. Fortunately there was no fire. At least, the old sensors need to be replaced and a simplified control system installed.

HEALTH AND SAFETY

A few years ago, we installed a carpet runner at the high altar rail so that kneeling for communion would be easier. A couple of weeks ago, Fr David Paton was celebrating the Saturday evening Mass at the high altar when he tripped on this, fell badly and broke his shoulder. The paramedics were called and he was taken off to hospital, still clad in his cassock and alb; although the left sleeve of both had to be cut off. He was certainly an unusual sight in A&E at UCH on a Saturday evening. On further examination, the break has turned out to be less serious than first thought, although still painful, and it seems he will not now need surgery to repair it. However, it has delayed his return home to France.

In order to remove this trip hazard, the runner will now be rolled out by the servers

before communion at High Mass and removed afterwards. While we work on a more long-term solution, it will not be there for the 6.30pm Mass on Saturday and the 8am Mass on Sunday. We ask those who find kneeling on a marble step difficult, to receive holy communion standing.

RELIGIOUS TOURISM Part 1

Fr Bowie writes:

I have a lifelong collection of eccentric (I was going to write 'looney', but that might be thought unkind) religious books and tracts. One of my favourites is a unique piece of travel writing by an Anglican priest, Fr Edward J.G. Forse, *Ceremonial Curiosities And Queer Sights In Foreign Churches*, (published by the Faith Press in 1938) a fascinating and multi-layered work, as the title portends. As I sat down to write this article I discovered, to my horror, that I can't find my copy: if I've lent it to someone, you know who you are and I want it back!

I have, however, found a review in the *Tablet* from 1938 which is worth reproducing at length to give a flavour of the work:

Now we have [a] book by an English clergyman, as curious and unique in its knowledge of European byways as anything that the traveller could conceive; the Revd Edward J.G. Forse was no mean walker — thirty to forty miles a day was his regular march, and wherever he went he noted down the peculiar characteristics of the churches and liturgical ceremonies that he observed; trained in the nice points of Anglo-Catholic ceremonial he has a quick eye for the wide divergences that exist between rubric and practice, and even the well-travelled Catholic may

quail before some of the examples of local ceremony, or lack of ceremony, that Mr Forse has recorded. The spittoon on the predella of the High Altar in Avila Cathedral, the brass bedstead in St Martin's Church at Segovia, the chalice carved from a single sapphire at Monza, the "contadina" peacefully suckling her baby on the lowest step of the High Altar of St Peter's at Rome, and even the "plain white earthenware bedroom ewer" used for the Asperges at a peasant's funeral at Issoudun, may not be provided for in the pages of Fortescue, but are certainly a witness to the Catholic "diversitas in unitate". But not all this book is concerned with liturgical matters; there are articles on Food, and Beds, and Policemen, on why cobblers are Atheists, and all manner of useful advice about travelling cheaply on foot... one may regret the occasional items of Anglican apologetic [*I don't! MB*] with which Mr Forse has disturbed his Chronicle, but we may well be grateful for his sympathetic approach to even the most "outré" examples of Continental devotion. This collection can have barely tapped the vast store of information in Mr Forse's voluminous note books; as he himself says, "Perhaps some day I will tell of the choirboys, in scarlet birettas with four horns, at Bordeaux, on August 17th 1921, or of those (and ill-behaved, too!) in red birettas at Toledo Cathedral, on July 3rd 1912, and of the fine show the boys made in the same headgear at an out-door Mass and Procession at Le Folgoet for the Pardon of September 8th 1909". And again, "I meant to have told you about the jolly young Spanish detective at Sabinanigo, and the glorious jewelled decoration he wore concealed behind the lapel of his coat... And about

the Italian military officer who delivered me from the fat-headed policeman on the steps of the Cathedral at Piacenza. And about the two French gendarmes on bicycles, who chivied me at Issoudun, and got angry because I wouldn't call on the local Curé. And about the bomb that didn't kill me at Barcelona, when the red-coated policeman with the bowler hat and a malacca cane was outed [I wonder, is 'outed' an accurate quotation? MB] by a squad of mounted police carrying short rifles, and wearing suits of blue-striped galatea." May one hope that there will be sufficient readers of this book to persuade Mr Forse to reveal these mysteries at which he hints, and to gather together still more memories of his ubiquitous wanderings.

So, embarking on my recent holiday in France, I was trying to imagine myself Fr Forse's spiritual heir, though with one (important) caveat. The Vicar, as we know, is a keen walker and could doubtless compete with Fr Forse for daily mileage (though I suspect his interest in ceremonial curiosities is less acute than that of Fr F — or mine); I am a much feebler traveller, contenting myself with the motor car and the comfortable hotel bed: I convince myself that I make up in quantity of pilgrimage sites for the doubtless superior qualitative experience of blisters and hostels. Superficial, I know, but there it is.

My trip was partly to see friends in the south of central France, in La Creuse (a department of Limousin, not far from Limoges). There are many ways to get there after one's car leaves the Eurotunnel station and all of them involve passing many churches and abbeys, both abandoned and in current use (it is not always clear which is which, so thinly spread are the

French clergy these days). As I have now made this trip twice (and wanted to avoid a busy and exclusively francophone weekend in my friends' house), I made sure to add an extra excursion back to Burgundy to collect some new destinations. Sadly the onset of modernity has greatly reduced the Ceremonial Curiosities (or indeed any liturgy at all) that can be observed, but I did my best.

After leaving the tunnel, I like to stay a night in Lille, specifically, *Vieux Lille*, which gives its name to a delightful semi-soft cheese (which I regularly consume in *Le Beaujolais*, on the edge of Soho; but I digress). Old Lille is a lovely place in which to walk and stay a night or two, and has the advantage of several pleasant restaurants, among which *Le Barbue d'Anvers* can be highly recommended (Rue St Etienne, should you be passing). On this visit I also arrived in time for the Capitular Mass in the very undistinguished but delightfully named Cathedral Church of Notre Dame de la Treille ('Our Lady of the Trellis'). The Basilica was built, mostly, in the year of the proclamation of the dogma of the Immaculate Conception by Pio Nono, 1854. Lille had been known since the Middle Ages for its miraculous statue of the Virgin (protected by an iron trellis — hence the name) and the Basilica became the Cathedral of the new diocese of Lille in 1913. A typical 19th century neo-gothic building, the west end was, as in many similar churches in England, left unfinished. This may, however, have been preferable to the extraordinarily jarring west façade added in the 1990s (by which time the miraculous 12th century statue had been stolen anyway and a replica substituted).

The Capitular Mass was in the small Lady chapel under the gaze of the replica-statue, sung (mostly) with a haphazard

French *insouciance*. The concelebrants all wore distinctively floppy French cassock albs (more of these later); there was no chasuble to be seen. The service was what my Dominican friends in Oxford used to call ‘Masspers’, most of Vespers being integrated into the liturgy of the Word and the *Magnificat* being sung after communion: this seems to be a common format in France. The highlight for me (channelling Fr Forse) was the moment when, during the Fraction, the elderly principal celebrant tried to share out portions of the priest’s host to the six concelebrants during the *Agnus Dei* (as the rubrics require); he was wearily countermanded by (presumably) the Dean with a dismissive wave of the hand, the liturgical equivalent of a Gallic shrug and unspoken ‘ouf!’ To be fair it was otherwise a warm and joyful celebration of St Matthew which I would have been sorry to miss.

The next day took me many kilometres south to Vézelay in northern Burgundy. Vézelay’s hilltop location had made it an obvious site for a town since ancient times and in the 9th century the Benedictines were given land to build a monastery there during the reign of Charles the Bald. Not long before the end of the first millennium a monk named Baudillon brought relics of St Mary Magdalene to Vézelay from Saint-Maximin-la-Sainte-Baume, further south. In 1058 Pope Stephen IX confirmed the authenticity of these relics, leading to an influx of pilgrims that has continued to this day. Vézelay Abbey was (and remains) also a major starting point for pilgrims on the *Camino* to Santiago de Compostella. This was crucially important in attracting pilgrims (and the wealth they brought) to the town. When, later, the Basilica in (more tourist-friendly) Saint-Maximin-la-Sainte-Baume in Provence was confirmed as the only official custodian of the relics, Vézelay

declined in popularity, but the beauty of the building and its traditional standing as a starting point for the *Camino* ensured that the decline would not be terminal. And, in fact, you can still visit their Mary Magdalene relics in the crypt.

The building has passed through the hands of more than one religious order and is now staffed by one founded in the 20th century, the Jerusalem community, a mixed order which has about 40 men and women currently based in Vézelay. I first encountered the Jerusalem community in Paris at *Saint Gervais* in the early 90s and was not much grabbed by the acres of hessian and rather protestant-seeming austerity of the interior. The austere aesthetic is much in evidence in Vézelay too, but the startling beauty of the white stone interior is in this case definitely enhanced by the Jerusalem style.

Having found my room in the delightful little hotel across the square it was time for Masspers again, which for Jerusalemites takes a lot longer than for other Catholics (or even dare I say, were we to attempt it, the liturgical resources of All Saints, Margaret Street). There was a book: as a minimal French-speaker but a seasoned liturgical attendee I found my way through some of the apparently interminable psalmody, which was accompanied by much liturgical grovelling from the men and women in the sanctuary. There was a lengthy ceremony of censuring everybody in the building during the *Magnificat* (and again at the offertory) with a single-chain thurible which looked home-made (this was doubtless an expensively achieved impression). The singing was pure and pleasing, as were the interludes by an African nun on a large and possibly north-African stringed instrument; there was also a violin solo by another nun. You may be correctly suspecting that I find this Fresh

Expression of Religious Life just a little contrived, but again there was no doubt about the joy and warmth of the worship and the welcome. Any religious community which boasts forty (mostly youthful) members in 2015 must be doing something well. The building alone is worth a visit, as is the town.

From there I went to my friends in Creuse

for a couple of days, before heading back to Burgundy for a weekend feast of pilgrim sites — Paray-le-Monial, Flavigny-sur-Ozerain (and nearby Fontenay Abbey) and, finally Ars-sur-Formans, the home of St John Vianney. However, since I have exhausted the space allowed to me in this edition of the *Parish Paper*, those delights will have to be offered to you next month in *Religious Tourism Part 2*.

SERMON PREACHED BY THE VICAR, PREBENDARY ALAN MOSES AT HIGH MASS ON THE FEAST OF DEDICATION, 2015

Readings: Genesis 28: 11 - 18; Psalm 122; 1 Peter 2: 1 - 10; John 10: 22 - 29

You would not expect to find a reference to All Saints, Margaret Street, in a history of Communism — but my brother-in-law Andrew did just that: while reading Owen Hatherley’s “Landscapes of Communism” in which he studies that movement through its architecture.

Hatherley is discussing the Moscow State University building, one of a Stalin era group called “The Seven” meant to dominate the city skyline in the way that churches once had. The university is not, he says, “Gothic in detail” — there is not a pointed arch or a rose window to be seen — but it is completely Gothic in effect, in the most violent, “burning-of-heretics” sense.

He compares the “folkloric” aspect of these buildings to the way that high Victorian architects like Pugin thought that by designing in the mediæval way, they could reclaim the mediæval spirit. Then he gets to All Saints: “**In something like William Butterfield’s Margaret Street church in London, the architect palpably wanted to blast himself, through the pulsating, polychromatic force of his**

spatial will, right back into an allegedly superior past.”

Hatherley points out that what differentiates these Stalinist buildings from ones like this is that they are a wildly unstable, furiously kitsch assemblage of disparate elements.

Butterfield’s contemporaries were born too soon to know the 1920s German term “**kitsch**” meaning melodramatic, overdone, garish, gaudy and tacky, sentimental or folksy. When All Saints was opened, many did think it was melodramatic, overdone, garish and gaudy.

Butterfield did draw on different buildings in the past for his design, but he forged them into a unity. More than that, he was not simply producing a copy of something from the past but a church made of modern materials to serve a modern, rapidly growing and urbanizing society. His vision was not so much one of the Middle Ages as of the holy city, the new Jerusalem.

At the same time, the priests and

laypeople who conceived this building and its ministry sought inspiration from the past in developing a radically new way of being a parish church in a new age: one of rapidly increasing population and social change — so rather like our own. It was not much back to the past as **“back to the future”**.

The Bishop of London used that film title in a lecture at Lambeth Palace last week. The subject was church growth and decline in London over recent decades. You can read it on the diocesan website.

His theme is that growth is vision-led not problem led.

He spoke of a period — from the 1950s onwards — when buildings were increasingly seen by the church as problems not opportunities, as burdens not assets: to be closed down and sold off. A diocese beset by financial problems saw retreat as the only solution: the budget could only be balanced by selling off buildings — mostly churches and vicarages at the end of each year. Needless to say, the church would usually do badly out of these piecemeal measures. Worse still, if the property was in central London, with its ever-escalating property prices, as we know to our cost here, it is virtually impossible ever to get it back again.

One of the first decisions the Bishop was faced with was on a proposal to close Holy Trinity, Sloane Street in Chelsea: the cathedral of the Arts and Crafts movement. The archdeacon and various committees had all agreed that it had no future. The Bishop disagreed. Instead he instituted Bishop Michael Marshall, a former Vicar of this parish as the Rector. The result was a turnaround in its fortunes — not least because it now had a pastor who not only cared about the building but had a sense of

what it could be as a place of worship and mission.

Bishop Michael is not the only former Vicar of All Saints who gets an honourable mention in the lecture. Bishop David Hope is credited not only with steadying the ship after the departure of Bishop Graham Leonard but helping the diocese begin to give its attention to mission and growth rather than a dreary and dispiriting combination of ecclesiastical politics and managing decline.

So, we can take a vicarious pride in their contributions. We can take some pride too in a more recent development. Last week the Council of the Two Cities Area decided to lift the suspension of the benefice of the Annunciation, Marble Arch. This arcane legal procedure means that the parish is allowed to have Vicar rather than a priest-in-charge again. In plain English, it means it's out of intensive care, or “special measures” as they say of schools. It's off the naughty step.

It is recognition of the extraordinary transformation which has taken place at the Annunciation over the last decade. This began with something very small: as Area Dean I had to become priest-in-charge because the Vicar was too ill to carry out his duties. It might just have been a caretaker rôle until we found someone else to take it on, but we sensed that it had the potential to be something more.

Dear Beryl Harding who died last year, said to me after a weekday Mass, “What have you done at the Annunciation, Father?”. That's the kind of question that puts you on your guard: there is usually a complaint close behind. So I asked her what she meant. She told me that the previous Sunday her train had been late, so she had gone to the Annunciation rather than come

here. “The last time I was there, Father, there were more people in the sanctuary than in the congregation (not unknown in Anglo-Catholic parishes). But this time there were fifty or sixty people in the congregation and quite a few children. I said, “Well Beryl, I try to smile at people a lot, and if they suggest trying something, I say ‘yes — let’s give it a go’.” It’s not rocket science.

Things really took off when our assistant priest Fr Gerald Beauchamp took over the rôle as priest-in-charge — and of St Cyprian’s which we had also taken under our wing. We had recognized that simply adding more and more churches together under one priest does not lead to growth: it just means he has to go to more and more meetings. With some help from All Saints, the Annunciation was given a breathing space. This, by the grace of God and a great deal of hard work has enabled something quite unexpected to happen. Instead of a faithful but dispirited remnant, the church is now full on a Sunday and there are over 100 children in the Sunday School. Anglo-Catholic parishes are not supposed to be able to do this sort of thing. Only somewhere like Holy Trinity, Brompton, can pull it off!

Clergy and lay people from here have played a supporting rôle in this. Two of our servers, Stuart and Quentin, keep the church open on weekdays. Martin and Jasmine Cullingford are leaders in that enormous Sunday School. Andrew Prior is a governor at the parish school, where I help out with the chaplaincy. Of course there are challenges and problems — but they are now those of growth rather than decline. Which would we rather have?

Bishop Richard points out that a century and more ago, church-planting was largely an Anglo-Catholic business. It led to places like the Annunciation and St Cyprian’s.

But over the intervening century or more, missionary enthusiasm waned. We are not perhaps yet at a stage where we can engage in church-planting but we have at least been able to mount a rescue operation or two.

When I came here twenty years ago, I was presented with a report by professional fund-raisers. It said bluntly that there was no way in which the congregation, deeply divided over the issue of the day, could engage in a major restoration and the appeal necessary to fund it. I think we still have a copy of it somewhere but we decided to ignore it.

With no further help from professional fund-raisers, we have spent two decades on a massive programme of restoration work which has been funded in very large part by the generosity of parishioners past and present. As we look around this church, there is hardly anything which you see which has not been restored.

We said at the outset that we were not doing this simply for our generation but for future ones. We had inherited this place from our forebears, profiting from their generosity. Our calling, our responsibility, is to hand it on to those who come after us; to make it ready for another century and a half of life and work.

Another of the points which the Bishop makes in his lecture is that our churches are parish churches. They belong to everyone in the parish — not just those who worship in them. We who do worship here have a responsibility for all those who live and work around us in this parish. There are many more of the latter than the former. From the beginning, this church had a reach far beyond its parish boundaries. In today’s evangelistic jargon, it was a kind of “network” church. It was in its day a “fresh expression of church”. Its founders sought a

new and more effective model of ministering in a rapidly-changing urban environment with an ever-expanding population made up of people pouring into London. In those days they came largely from the rest of the British Isles — now from all over the world.

Bishop Richard refers to the American theologian Jaroslav Pelikan’s distinction between “tradition” and “traditionalism”.

- “Tradition” is the living faith of the dead — who are in fact not dead but who live in Christ in the communion of saints.
- “Traditionalism” is the dead faith of the living; usually a clinging to the ways of the last generation or an attempt to retreat into some golden age — whether gothic or baroque — which no longer exists — rather than a following of the Good Shepherd whose voice we hear and who leads us into the future of the kingdom of heaven.

This place exists in part to be a Bethel, the place of Jacob’s vision: a place where people can encounter God in the midst of their daily lives, even when they do not expect it. It is meant to be a place where we can dream dreams and see visions; where we can see a ladder set up between heaven and earth and the angels of God ascending and descending on it; where we can see that there is more to this world than meets our eyes.

Jacob was just looking for somewhere to sleep while on the run from his brother Esau’s anger when he reached the place which would be called Bethel — “the house of God,” and the “gate of heaven”. Some of the people who come here every day are seeking somewhere to rest — they have been on the streets all night. Sometimes they snore a bit, sometimes they snore a lot. Sometimes they smell a bit; sometimes a

lot. But we just carry on with our meditation and Morning Prayer and Mass. Others come looking for respite from the stresses and strains of city life, of commuting and computers, of juggling work and family. Others come simply from curiosity.

Some people — whether members of the regular congregation or people from other parishes who come into town — come to share in our worship. Men and women who are pretty obviously not born in London or anywhere near it pop in to light candles on their way to work. The paint on Our Lady’s foot is getting worn away. Religion for them is a tactile thing. The defensive response to this would be to move her six feet further up the wall, safely out of reach or even to keep the church closed. We’ll leave her just where she is and get her foot repainted from time to time.

We are not concerned just with the restoration of a building but with the renewal of a congregation: with a deepening of its life of worship and prayer. This must be a place where we listen to Jesus, where we hear his message of mercy and peace, but also his challenge to act on what we hear; to become not just consumers of the comforts of religion but active co-workers in the mission of the kingdom of God.

This must be a place where people worship and pray together, where we share our faith with each other, where we bear one another’s burdens. It should be a place where we care not just about those who come but about those who don’t. We need to pay attention to what God says to us in scripture and prayer within these walls. We need also to hear what he is saying to us through those outside them.

So then, as we look to another year, our motto must be: **“Back to the future”**.

- ALL SAINTS -
MARGARET STREET W1

ALL SAINTS FESTIVAL 2015

**SATURDAY 31 OCTOBER — EVE OF ALL SAINTS
LITANY OF THE SAINTS, FESTAL EVENSONG
AND BENEDICTION — 5pm**

*Preacher: The Revd Kevin Morris,
Vicar of St Michael's, Bedford Park*

Canticles: Stanford in A
O quam gloriosum — Moore

**SUNDAY 1 NOVEMBER — ALL SAINTS' DAY
PROCESSION & HIGH MASS — 11am**

*Preacher: Canon Christopher Chivers,
Principal Westcott House*

Mass Setting: Grosse Orgelmesse — Haydn
Lo! round the throne — Ley

**FESTAL EVENSONG, TE DEUM
AND BENEDICTION — 6pm**

*Preacher: The Venerable Jonathan Smith,
Archdeacon of St Albans*

Canticles: The Short Service — Gibbons
All wisdom cometh from the Lord — Moore

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

*Preacher: The Right Revd Stephen Cottrell,
Bishop of Chelmsford*

Mass Setting: Requiem — Fauré
Offertoire — Fauré

WWW.ALLSAINTSMARGARETSTREET.ORG.UK

WILL AID

In this month of All Saints and All Souls, we take this opportunity to remind our parishioners of the duty which the Prayer Book teaches of putting our affairs in order so that our families and friends are spared unnecessary difficulty and stress after our death.

We also appeal to our parishioners and friends to remember All Saints in their will. This is an opportunity for us who have been blessed by the ministry of All Saints during their lifetime to play a part in ensuring that its work will continue after we are gone.

PARISH LEGACY POLICY

The PCC encourages people who wish to leave bequests to All Saints in their will to leave them to either or both of the:

- **All Saints Choir and Music Trust**
- **All Saints Foundation**

The **Choir and Music Trust** assists the PCC in the funding of our music. Its assets of £1.7million have come largely from bequests. The Trust's capital cannot be spent. It is invested to both generate income for our music and also to maintain its value. It generates a bit over half the annual cost of the choir — so we still have some way to go before the intention in setting up the trust of paying for the whole of our music is achieved.

The **Foundation** which assists the parish in the maintenance and restoration of our Grade 1 listed building, is allowed to spend its capital. Much of this in recent years has underpinned the fundraising for the most recent refurbishment works on the Church electrical renewal and lighting, so time to begin building up funds again for other essential renewal projects — including the

replacement of the ancient boilers and non-Church fire alarm.

Those leaving a bequest to these charities can be assured that their gift will be put to good and lasting use. It will not be used for ordinary running expenses — which are paid for from the live giving of the congregation and occasional worshippers. It may also benefit others you leave personal bequests to by reducing inheritance tax due on your estate.

Will Aid is a special partnership between the legal profession and some of the UK's best-loved charities. Every November, local participating solicitors waive their fee for writing or updating a basic Will. Instead, they invite clients to make a voluntary donation to Will Aid. The suggested donation is £95 for a single basic Will and £150 for a pair of basic matching or mirror Wills. Every year, thousands of people gain peace of mind by writing their Will in this way — and at the same time raise thousands of pounds for life-changing charity work in the UK and around the world.

How to take part

To find a Will Aid solicitor near you, simply visit the Will Aid website (www.willaid.org.uk) or call the helpline number: 0300 0309 558.

The Will Aid campaign takes place in **November**, but appointments get filled quickly, so be sure to book yours as early as possible.

ALL SAINTS FESTIVAL APPEAL 2015

The Mission Committee recommended to the PCC that this year's Festival Appeal be divided between:

1. **Our regular local mission project, the**

Marylebone Project (run by the Church Army) which supports the increasing numbers of **HOMELESS PEOPLE in LONDON** — A Day Centre, Residential and Transitional accommodation provider, re-settlement project, Educational and Training Unit for women. **The Emergency Bed Unit** — for which we have for some years helped to provide the funds for one of 4 beds — offering a safe haven and refuge for women escaping domestic violence, financial crisis, sexual exploitation and mental health issues.

2. THE FOUNDATION FOR RELIEF AND RECONCILIATION IN THE MIDDLE EAST

This small UK-based charity works in northern Iraq, Jordan, Israel and Palestine, providing food, medical relief and accommodation to refugees in the camps and to the internally displaced in Iraq who have been made homeless by Isis. The charity supports the multi-faith clinic attached to St George's Anglican church in Baghdad and an afternoon school for 250 refugee children in Amman, Jordan, run by a Roman Catholic priest, Father Khalil. Their latest project is the Jerusalem International School of Reconciliation, established to encourage dialogue across religious and cultural borders.

We have chosen this charity because they *'try very strongly to ensure that the donations we receive go directly towards our work in the Middle East and to minimise the cost of administration by working with trusted partners who have local knowledge and will ensure donations are used well'*.

Further information about the work of both charities is displayed in the baptistery at the back of the church.

MUSIC FOR THE ALL SAINTS' FESTIVAL 2015

Continuing the established tradition of featuring music by a noteworthy contemporary composer, this year's Festival includes music by Dr Philip Moore. Philip has been a central figure in cathedral music, holding appointments at Canterbury, Guildford, and in succession to Dr Francis Jackson, as Organist of York Minster from 1983 until his retirement in 2008. Alongside his playing career he has established a reputation as a composer, writing extensively for choral forces, and for the organ as a solo instrument, developing a catalogue of over 300 works over a period of nearly 50 years.

We are including three pieces. *O quam gloriosum* was commissioned by the Dean and Chapter of York Minster in 1986, and first performed for the St Peter's Day celebrations in the building that year. More recently, in 2013, a set of Evensong canticles was presented for the London Festival of Contemporary Church Music (known as the St Pancras Canticles). The anthem *All wisdom cometh from the Lord* (from Ecclesiasticus and Psalm 119) was written in 1983 as a celebratory anthem for Lanesborough School, Guildford, (the Cathedral Choir School), featuring a baritone solo, originally sung by the Head Master.

Dr Moore's style discloses strong English influences; Howells, Britten, Alan Rawsthorne and Gordon Jacob amongst others. His distillation of these ideas generates majestic music, providing a mantle for the liturgy. I look forward to presenting them for our Festival devotions this year.

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

Sunday 22 November at 7.15pm

Four-manual Harrison & Harrison (1910)

Organ Recital

(following Benediction)

TIMOTHY BYRAM-WIGFIELD

Director of Music, All Saints

Prélude et Fugue, Symphonie No 1 in C minor,

Op 13, No 1 (movements I and VII)

Charles-Marie Widor (1844 - 1937)

‘Nun komm’, der Heiden Heiland’: 8 Variations

Anton Heiller (1923 - 79)

Passacaille, from Trio (1914)

Maurice Ravel (1875 - 1937)

Scherzo (1917)

Alfred Hollins (1865 - 1942)

Pæan (1940) No 6 of ‘Six pieces’, publ 1953

Herbert Howells (1892 - 1983)

***Retiring collection to support the Choir and Music
at All Saints (suggested donation £4)***

100 YEARS AGO

From the Vicar’s Letter

“The awful shadow which lies upon the world has deepened during the past year. I pray God that never again may our Festival be celebrated amid such circumstances as those of 1915. A far future historian of our church may turn back to the old volumes of the *Parish Paper* to discover whether

any record exists of the attitude of the clergy and congregation during the first fifteen months of the Great War.

“The War broke out in August, 1914, and when it seemed imminent, Mass “In Time of Need” was said on every available day. Since war was declared Mass “In Time of War” has been said daily except on Festivals, usually at 8 o’clock.

“On Sundays, at the end of High Mass, devotions in time of war have been said, concluding always with the *De Profundis* (Psalm 130) for the dead. Intercessions have been said after the Litany on Wednesdays and Fridays. Twice All Saints has taken its turn in a scheme of Station Masses, and the faithful from all over London have crowded the church on these occasions to hear Low Mass and join in the War Prayers. This scheme was inaugurated at St Paul’s, Knightsbridge, the Lord Bishop preaching to an enormous congregation which included several members of the Royal Family. On November 24th 1914, a Solemn Requiem was sung for all who had fallen in the cause of the Allies.

“On St George’s Day 1915, Solemn High Mass of Intercession for the Empire was sung with full orchestral accompaniment. An able sermon was preached by the Revd C.E. Osborne, Rector of Wallsend, and at the end the National Anthem was sung with fine effect. The Church was crowded to overflowing, the seats immediately before the altar being occupied by wounded soldiers, accompanied by their nurses and members of the RAMC.

“Both the National Day of Prayer in January, held at the King’s request, and the Day of Prayer in July, ordered by the Bishop for the diocese of London, were marked at All Saints by perpetual intercession. It is scarcely an exaggeration to say that perpetual intercession has been maintained in the church from 6am to 9pm, every day since the war broke out, I have hardly ever entered the church for fifteen months without finding its silent congregation present. Almost ceaseless prayer has for long been a feature at

All Saints, but since the war began the numbers have been considerably larger, and every day they include a good proportion of men.

“On the night war was declared I brought the Blessed Sacrament from the chapel of Margaret House and placed it on the Lady Altar. So the war has brought to All Saints the principal furnishing provided for a Christian church by the God the Holy Ghost. Every one going to the Front can claim the privilege of the Communion of the Sick, and those who have to leave London before the earliest Mass is celebrated can now come and quickly receive the life-giving provision for the way. Soldiers have used the church a great deal. Large numbers have heard Mass here on Sundays. Many have come to confession and communion. I received a letter one day from a friend of an officer. The letter said that the officer was going shortly to the front, that he had never made his confession, that he realized that he ought to do so, but to make an appointment was impossible. Could I undertake that at whatever time the officer came there would be a priest ready? I said I hoped I could, I could not be perfectly sure, but I hoped it would be so.

“He came suddenly and unexpectedly. A priest was ready, and the officer wrote a day or two afterwards in gratitude for the blessing he had received. Then he went to the front and died on the field of honour. I am glad to say he is one of the many soldiers who found the priest ready and waiting during the past year.

“The numbers who attend the daily Masses and the number of communions made have increased, by not very much.

There is nothing like a renewed impulse of communion and worship at All Saints. Looking back fifteen years, however, a marked advance is noticeable. Writing in 1901, Prebendary Whitworth expresses his gratification that in two years he remembers celebrating early without any communicants on 24 occasions. But in the past two years there has been nothing approaching this state of things at the 7 and 8 o'clock Masses. The numbers are almost always in double figures, and the average for ordinary week-days, much lowered in the summer months is about thirty. How pitiable that this wretched average should be a thing to be thankful for! How is it when Death, Judgement, Hell and Heaven are the plainest facts before us all that there are not 600 at Mass and 300 communicants? What would 300 communions a day be in proportion to the multitudes about us? Why merely an illustration of the Church's failure to be the religion of England. No, it is in dust and ashes that we should lie today, Archbishops and Bishops, priests and people.

“Let me turn to a brighter side of things. Very many of our people cannot worship with us now because they have taken up arms or are standing behind the firing line on errands of mercy... The ladies of the congregation have also taken a noble share in the burden of the times. Many are nursing, doing Red Cross work, or working in the recreation huts. Almost all are doing war work of some kind or another. They, also, like the men, have less time at their disposal for church-going. But less church-going in men and women alike would not be incompatible with more frequent communions. In the case of believing, practicing Catholic Christians a forward movement in the corporate life of

the Church must show itself in a greater frequency of communion, but there is no sign of such a forward movement here. Equally sad is the fact that the careless before the War remain the careless still. The people who did not go to church before the War do not go now. If there was any body of inquiring, vague beginners at church-going, some of them would certainly drift in here, but in this matter my experience is that of all the incumbents I have spoken to on the subject, I have seen no trace whatever of any such tendency.”

Churchwardens Festival Appeal, 1915

“It is an almost immemorial custom that in the November issue of the *Parish Paper* the Churchwardens should issue a brief statement of the financial position of the church, together with an appeal for whatever sum of money might be required in order to close the year free from debt. This year, as was explained by the Vicar in the October issue, such an appeal will not be necessary. We have been enabled for the first time to devote our Festival collections to an external object, and the fund selected is for the Relief of Russian Prisoners in Germany. (*The Vicar had related how these were being kept in conditions of near-starvation and inadequate medical care.*) A personal letter of warmest thanks for this proposal has been received from the Russian Ambassador...

“We are confident that we can rely on the generosity of the congregation to contribute a sum **far in excess of the £600** which we should have asked for ourselves, to such an object. [*Editor: £600 in today's terms would be £43,124. We will announce the result of the Appeal in next month's issue.*]

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 1 NOVEMBER ALL SAINTS DAY

PROCESSION & HIGH MASS at 11am

Processional Hymns: 197

Entrance Chant: *Gaudeamus*

Setting: Grosse Orgelmesse
— Haydn

Psalm: 24

Readings: Isaiah 25: 6 - 9
Revelation 21: 1 - 6a

Hymn: 230 (ii; v 5 Descant
— Caplin)

Gospel: John 11: 32 - 44

Preacher: Canon Christopher Chivers,
Principal of Westcott House,
Cambridge

Creed: Credo III

Anthem: Lo! round the throne — Ley

Hymns: 341, 432, 478 (v 4 Descant
— Birch)

Voluntary: Toccata in F, BWV 540 (a)
— Bach

FESTAL EVENSONG, TE DEUM & BENEDICTION at 6pm

Psalms: 148, 150

Lessons: Isaiah 65: 17 - end
Hebrews 11: 32 - 12: 2

Office Hymn: 196 (Veni redemptor)

Canticles: St Pancras Service
— Philip Moore

Anthem: All wisdom cometh from the
Lord — Moore

Preacher: The Venerable
Jonathan Smith,
Archdeacon of St Alban's

Hymn: 231

O Salutaris: Elgar

Te Deum: The Short Service
— Gibbons

Tantum ergo: Henschel

Voluntary: Flourish for an occasion
— Harris

MONDAY 2 NOVEMBER ALL SOULS DAY

HIGH MASS OF REQUIEM at 6.30pm

Entrance Chant: Requiem æternam
— Fauré

Setting: Requiem — Fauré

Psalm: 27: 1 - 6, 16 - end

Readings: Wisdom 3: 1 - 9
1 Peter 1: 3 - 9

Hymn: 396

Gospel: John 6: 37 - 40

Preacher: The Right Revd
Stephen Cottrell,
Bishop of Chelmsford

Anthem: Offertoire — Fauré

Hymns: 329 (i), 462, 112

● **SUNDAY 8 NOVEMBER**
THIRD SUNDAY
BEFORE ADVENT
(REMEMBRANCE SUNDAY)

HIGH MASS Start at 10.58am

During the Act of Remembrance

Hymn: 417

Entrance Chant: Dicit Dominus

Setting: Mass in E minor
— Lloyd Webber

Psalm: 62: 5 - end

Readings: Jonah 3: 1 - 5, 10
Hebrews 9: 24 - end

Hymn: 200

Gospel: Mark 1: 14 - 20

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Lloyd Webber

Anthem: Requiem æternam (i)
— Howells

Hymns: 273, 431, 490

Voluntary: Ciacona in E minor
— Buxtehude

CHORAL EVENSONG
& BENEDICTION at 6pm

Psalms: 46, 82

Lessons: Isaiah 10: 33 - 11: 9
John 14: 1 - 29

Office Hymn: 150 (R)

Canticles: Bairstow in G

Anthem: Iustorum animæ
— Stanford

Preacher: Father Julian Browning

Hymn: 498

O Salutaris: Lloyd Webber

Hymn: 464

Tantum ergo: Lloyd Webber

Voluntary: O welt, ich muss ich lassen,
Op 122, No 3 — Brahms

● **SUNDAY 15 NOVEMBER**
SECOND SUNDAY
BEFORE ADVENT

HIGH MASS at 11am

Hymn: 333

Entrance Chant: Dicit Dominus

Setting: Messe en sol mineur, pour
trois voix d'hommes
— Lemmens

Psalm: 16

Readings: Daniel 12: 1 - 3
Hebrews 10: 11 - 14, 19 - 25

Hymn: 190

Gospel: Mark 13: 1 - 8

Preacher: Father Michael Bowie

Creed: Credo IV

Anthem: Never weather-beaten sail
— Campion

Hymns: 286, 467, 461

Voluntary: Scherzo (Symphonie No 6)
Op 42, No 2 — Widor

CHORAL EVENSONG &
BENEDICTION at 6pm

Psalm: 95

Lessons: Daniel 3: 13 - end
Matthew 13: 24 - 30, 36 - 43

Office Hymn: 150 (S)

Canticles: Dyson in F

Anthem: O gladsome light — Darke

Preacher: The Vicar,
Prebendary Alan Moses

Hymn: 252

O Salutaris: Elgar No 3

Hymn: 369

Tantum ergo: H.C. Nixon
Voluntary: Wenn wir in höchsten
Nöten sein, BWV 641
— Bach

● SUNDAY 22 NOVEMBER CHRIST THE KING

Sunday next before Advent

PROCESSION AND HIGH MASS at 11am

Processional Hymns: 345, 352
Entrance Chant: *Dignus est Agnus*
Setting: Credo Messe, K 257
— Mozart

Psalm: 93
Readings: Daniel 7: 9 - 10, 13 - 14
Revelation 1 - 4b - 8
Hymn: 9
Gospel: John 18: 33 - 37
Preacher: The Vicar,
Prebendary Alan Moses
Creed: Mozart
Anthem: Lift up ye heads, O ye gates
— Gibbons
Hymns: 52, 295, 483
Voluntary: Præludium in G minor
— Buxtehude

CHORAL EVENSONG & BENEDICTION at 6pm

Psalm: 72
Lessons: Daniel 5
John 6: 1 - 15
Office Hymn: 335
Canticles: Murrill in E
Anthem: Let all the world in e'vry
corner sing (Antiphon)
— Leighton

Preacher: Father Michael Bowie
Hymn: 332
O Salutaris: French chant
Hymn: 386
Tantum ergo: de Séverac
Voluntary: Prière du Christ montant
vers son Père — Messiaen

● SUNDAY 29 NOVEMBER FIRST SUNDAY OF ADVENT

LITANY IN PROCESSION AND HIGH MASS at 11am

Litany in Procession: Tallis
Entrance Chant: *Ad te levavi*
Setting: Missa di cappella — Lotti
Psalm: 25: 1 - 10
Readings: Jeremiah 33: 14 - 16
1 Thessalonians 3: 9 - 13
Hymn: 14
Gospel: Luke 21: 25 - 36
Preacher: Father Julian Browning
Creed: Credo II
Anthem: People, look East — anon
Hymns: 501, 5, 16

ADVENT SEQUENCE OF READINGS & MUSIC at 6pm

*Information correct at the time of going
to press.*

ALL SAINTS FOUNDATION

The Foundation's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation's Charity Number is: 273390.

CHOIR AND MUSIC TRUST

The Trust's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust's Charity Number is: 802994

FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Wednesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Please contact **Dee Prior** in the Parish Office in relation to Friends' matters.

MISSION PROJECTS

We support:

The work of **US** (formerly USPG) with the Church in Zimbabwe among people affected by HIV-AIDS;

The Church Army hostels and programmes for homeless women in Marylebone;

The West London Day Centre for the homeless.

Janet Drake chairs our Mission Committee and she can be contacted through the Parish Office.

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 through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

The Weekly Notices included in the Sunday service booklet, which worshippers are encouraged to take away with them.

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

PCC Secretary:

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Timothy Byram-Wigfield

c/o 020 7636 1788

Associate Director of Music:

Charles Andrews 01580 240575

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:

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:

Morning Prayer at 7.30am

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 NOVEMBER 2015

<p>1 ✠ ALL SAINTS' DAY</p> <p>2 ALL SOULS' DAY</p> <p>3 Richard Hooker, teacher of the faith, 1600</p> <p>4</p> <p>5</p> <p>6 <i>William Temple, archbishop, teacher of the faith, 1944</i></p> <p>7 Willibrord, bishop, 739</p> <p>8 ✠ 3rd SUNDAY BEFORE ADVENT</p> <p>9 <i>Margery Kempe, mystic 1440</i></p> <p>10 Leo the Great, bishop, teacher of the faith, 461</p> <p>11 Martin, bishop, c 397</p> <p>12</p> <p>13 Charles Simeon, priest, 1836</p> <p>14 <i>Samuel Seabury, bishop 1796</i></p> <p>15 ✠ 2nd SUNDAY BEFORE ADVENT</p> <p>16 Margaret of Scotland, 1093</p> <p>17 Hugh of Lincoln, bishop, 1200</p> <p>18 Elizabeth of Hungary, 1231</p> <p>19 Hilda, abbess of Whitby, 680</p> <p>20 Edmund, king and martyr, 870</p> <p>21</p> <p>22 ✠ CHRIST THE KING <i>Sunday next before Advent</i></p> <p>23 Clement, bishop and martyr, c 100</p> <p>24</p> <p>25 <i>Catherine, martyr, 4th Century</i></p> <p>26</p> <p>27</p> <p>28</p> <p>29 ✠ ADVENT 1</p> <p>30 Andrew the Apostle</p>	<p>Thanksgiving for the Communion of Saints</p> <p>Commemoration of the Faithful Departed</p> <p>Theologians</p> <p>Refugees</p> <p>Unity</p> <p>Those in need</p> <p>Old Catholic Churches</p> <p>Remembrance Sunday</p> <p>Pilgrims</p> <p>Pope Francis</p> <p>Friends of All Saints</p> <p>Unity</p> <p>Those in need</p> <p>Episcopal Church in the United States</p> <p>Our parish and people</p> <p>Scotland</p> <p>Diocese of Lincoln</p> <p>Third Order of St Francis</p> <p>Unity</p> <p>Those in need</p> <p>Of Our Lady</p> <p>Our parish and people</p> <p>Persecuted Christians</p> <p>Prisoners</p> <p>Royal Foundation of St Katherine</p> <p>Unity</p> <p>Those in need</p> <p>Of Our Lady</p> <p>Our parish and people</p> <p>World Mission</p>
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