



# All Saints Parish Paper

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## VICAR'S LETTER

The summer holiday season is well and truly over and the autumn “campaigning season” of church life is upon us. On the first Sunday of this month we will keep our Dedication Festival: our day of thanksgiving for the consecration of our church building. It is an opportunity to give thanks for what we have inherited from our forebears, and for what God has been able to do among us in the present. It is also an occasion to consider the nature of our dedication to God’s service in this place: what he might be calling us to do here.

When I have been away from All Saints, one thing I like to do is to look through the Visitors’ Book and see what people have written. Apart from the occasional grumble, most of the comments are very appreciative: of the beauty of the place, its prayerful atmosphere and silence, of the fact that it is open and clearly cared for.

This year, I found too in my post an email from Father Peter Simpson, the chaplain at St Andrew’s Cathedral in Inverness, and a former member of All Saints:

*“I very much enjoy receiving your weekly newsletter — my only grumble is that it*



*The All Saints Choir swelled with former members and three of its Directors of Music — Dr Harry Bramma, Paul Brough and Timothy Byram-Wigfield, August 2015.*

*Photo: Andrew Prior*

*arrives too late for me to steal your ideas!*

*“However, for this coming Sunday I received my inspiration from All Saints, Margaret Street. Perhaps with the passage of time things got a little exaggerated, but hopefully the message conveys warmth and appreciation. I hope to pay you all a visit again before too long.”*

He had written in the Cathedral’s Sunday leaflet for 30 August:

*“After five Sundays of John, we return to Mark’s Gospel and pick up the story in Chapter 7. The story we hear today (Mark 7: 1 - 8, 14 - 15, 21 - 23) reminds me of my experience 44 years ago as a first year student in London. I started to serve at All Saints, Margaret Street (a very high church) and was quizzed by the Master of*

*Ceremonies on my knowledge of Fortescue and O'Connell. When I confessed that not only had I never read the book, I had never even heard of it, he looked deeply distressed. I remember borrowing a copy from the Senate House library and was astonished at the intricate detail it went into concerning the ceremonial of the church. Times have changed and nowadays we look more for noble simplicity than regimented complexity. However, to be fair, the MC was a kind gentleman who took his Christian duties very seriously. He had a great love of the Lord and of his Church. He was a man of prayer and I thank God for having known him. He helped teach me the beauty of holiness — even if at times he drove me mad!”*

I also had an email letter from Patrick and Rebecca whose marriage was blessed at a Mass on the afternoon of that same Sunday, 30 August.

*“Dear Alan,*

*We know that we sent our thanks beforehand but after Sunday's spectacular service we wanted to write again to express our thanks for such a wonderful and joyous service and would appreciate it if this note could be shared with all those involved. We started coming to All Saints shortly after yourself and Theresa arrived and, whilst it clearly took us a while to get married and then have our marriage blessed, after Sunday's service I think it can be argued that it was well worth the wait!*

*“Our family and friends were without exception blown away by the whole experience as everything was just perfect and I don't think we could have hoped for anything more.*

*“Amongst the many complimentary comments from our guests included the following:*

*“That was better than any Royal Wedding”;*

*“The sermon has prompted me to re-appraise my stance on marriage” (to the relief of his long term girlfriend!);*

*“I haven't taken Communion for over 20 years but the occasion just drew me in and it felt the right thing to do”;*

*“The music was spectacular I didn't want it to end”.*

*“Please thank everyone again at All Saints who made it both incredibly special but also very personal to us and for giving their time with kindness, humour and good will.*

*“Can we do it again please?*

*“With our thanks and very best wishes,*

***Patrick and Rebecca”***

*(The sermon preached by Fr Alan for this occasion is on page 11)*

Fr Peter's epistle from Inverness reminds us that All Saints has a significant ministry to many people far away: former members of the congregation or occasional worshippers. I was reminded of this again when preaching in Philadelphia and New York while on holiday. In both places people told me how much they appreciated being able to worship at All Saints when they were in London and how much they looked forward to returning. There are also those from in and around London who worship with us on occasions in addition to their commitment to the life of their parish church and those who come here for the sacrament of confession or spiritual direction.

Providing spiritual support for our scattered network of contacts has been much aided by new means of communication which enable to us to be in touch with them

more often and more easily. So we now have our weekly email letter — appreciated even if it does not reach Inverness in time for Fr Peter’s sermons. He must be more virtuous in his preparation than some clergy! This is an extra task for the clergy and the parish office, but one well worth the effort. This is an area of our work we will probably go on expanding.

Patrick and Rebecca’s letter highlights something which I have been thinking about for some time. The comments of family and friends they report echo many we receive after weddings or funerals; those occasions when large numbers of people unfamiliar with our worship, or indeed any worship at all, are deeply moved by what they experience here. Even if they do not understand much of it, they sense that it has a reality and depth.

Many of them, like visitors who leave appreciative comments, come from far away, so are unlikely to become worshippers here but they might be prompted to do so where they live. But there must be some for whom coming to All Saints could be possible. How do we help people make the transition from the occasional to the regular? How do we help people who have just popped in for a look move on to the next stage of exploration; to finding out more about the faith practiced in this extraordinary building? How do we make contact with those who pass by day by day without thinking? How can we as a community think more effectively about these questions?

These issues form an agenda for us in the coming months but in the meantime we must continue with what we are already doing and that as well as we can. If a church is to be a spiritual resource for others, then we its people and clergy must attend to our

own corporate and personal spiritual lives: an increased dedication to the life of prayer and worship which overflows in other aspects of Christian discipleship.

In one sense, these things are without price, but the reality is that maintaining the life of a church like All Saints requires a good deal of money. One of the measures of the seriousness of our discipleship is our generosity with time, energy and money in the service of the Gospel of Jesus Christ. The people of All Saints have shown themselves in recent years to be increasingly generous in their giving to both the routine work of the parish and the extraordinary demands of restoring a unique building. They have been generous too with their time and energy. This autumn, as we begin a period when we will have no major restoration work and appeal, we will all have an opportunity to consider and pray about our regular giving.

Yours in Christ,

*Alan Moses*

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## **PARISH NEWS**

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### **THE VICAR’S SUMMER TRAVELS**

After a week in France, and a brief return for Patrick and Rebecca’s marriage blessing, Fr Alan and Theresa resumed their holiday by travelling to New York, where they stayed at the Church of St Mary the Virgin. Situated off Times Square, this may not be the quietest of spots but it is very convenient for lots of places.

One of their first activities was to visit Bishop Allen and Clara Shin in the rectory which is their temporary home. Bishop Allen was on holiday, so he was able to cook a splendid meal. He is leading an extremely busy life but seems to be thriving on it. An intensive exercise programme over the summer has taken off the pounds that “eating

for Jesus” had put on. Clara’s interior design work is keeping her busy and at the moment includes being flown to and from Florida in a private jet to arrange the redecoration of a client’s house in Palm Beach! They send greetings to all their friends at All Saints.

The first weekend took Fr Alan to Philadelphia where he was to preach at St Mark’s Church. Its Rector Fr Sean Mullen preached for us on Ascension Day. Philadelphia, like New York, was gearing up for a papal visit. Fr Sean told the congregation that, whatever the disruption to traffic, the church would maintain its regular round of services. “If Pope Francis comes by, he will find us doing what we always do.”

St Mark’s was founded in 1847, so is more or less contemporary with All Saints. It is one of the best examples of Gothic Revival architecture in the United States. It has a baptistry of inlaid Italian marble and colourful wall panels. Its Lady Chapel is spectacular. It was built in 1900 by a member of the Wanamaker department store family in memory of his wife who is buried in its crypt. Twelve panels have carvings depicting scenes in the life of Our Lady. Its marble altar is encased in silver. (A similar one was given to Sandringham Parish Church by the same donor.) *Coincidentally, a former All Saints’ organ scholar, Simon Thomas Jacobs, has been appointed interim Organist and Director of Music at St Mark’s and was due to take up his duties on the following Sunday.*

The parish does not live on past glories: a few years ago it opened a school for children from deprived backgrounds. They have also begun a beehive project and Theresa was presented with a jar of the first crop of honey from it. On the morning Fr Alan and Theresa left, they had set out to find somewhere for

breakfast when they heard themselves being hailed by name. A parishioner had spotted them on his way back from watering the church garden. He swept them up and took them home for breakfast with his wife in an apartment with spectacular views across the city.

Our ecclesiastical tourists also discovered St Clement’s Church, which Bishop Ambrose often used to visit and go to see in through the grille at the back.

After Theresa had flown home for a work commitment training parish treasurers how to budget, Fr Alan was due to preach at St Thomas’s, Fifth Avenue, on the Sunday. The sudden and early death of that famous church’s director of music, John Scott, led to him being asked to represent St Paul’s Cathedral at the funeral Mass. John had been Dr Harry Bramma’s assistant at Southwark Cathedral before spending twenty years at St Paul’s. He was a great help to us as our consultant when we came to find a replacement for Harry. The following day Fr Alan was a concelebrant at High Mass at St Mary’s and was introduced as the one who had **“preached the money out of the congregation”** for the church’s interior restoration some years ago.

Then it was back to St Thomas’s for Evensong. Bishop Allen (“Fr Allen the younger” as he liked to be known at All Saints, to distinguish him from his ancient Vicar) presided at Evensong and Fr Alan (the elder) preached. This was followed by an enjoyable dinner with the Rector, Canon Carl Turner and his wife Alison, Bishop Allen and Clara. And then, the next day it was packing to fly home.

On Wednesday 16 September, not too affected by jet lag, the Vicar preached at St Andrew’s, Holborn.

## **WEDDING AND MARRIAGE BLESSINGS**

Late summer this year has featured a series of such happy occasions at All Saints. The wedding of Benedict and Rolari with their many colourfully costumed Nigerian guests on 15 August, the full house and even more spectacular Blessing of the Marriage of All Saints' Treasurer Patrick Hartley and Rebecca Hirst 'crescendoing' to its finale with Handel's Hallelujah chorus on 30 August and the intimate Blessing of the Marriage of Richard and Valerie Steward, with 50 guests including members of her family from Brazil, on 19 September. We congratulate them all and wish them long and happy marriages.

**THE ELGAR SOCIETY** continued to hold their regular meetings at All Saints — the most recent on Tuesday 8 September.

**THE CHURCH MUSIC SOCIETY** held their Annual General Meeting in Church on Saturday 12 September, when about forty attendees came to the meeting, heard a talk on composer Sir Herbert Brewer, took tea in the dining room and then participated in Evensong and Benediction (Canticles: Service in G by Sir Herbert Brewer and Benediction setting by Dr Harry Bramma) accompanied by the All Saints Choir and joined by some regular and some visiting members of our congregation.

## **JOHN LEWIS PARTNERSHIP AND WAITROSE — SABEEMA ARTS AND CRAFTS CLUB EXHIBITION.**

This annual event in the Parish Room was launched with a Private View attended by the Deputy Lord Mayor of Westminster on Monday 14 September. With such dreadfully inclement weather that day, the decision was taken to host the drinks

after Mass in Church, which provided the opportunity to show off the restored interior to a new audience, who were highly appreciative both of the architecture and the live musical accompaniment provided by new Dr John Birch Organ Scholar, Laurence Long, who has only been with us for a few weeks. **Exhibition opening dates: Tuesday 15 – Sunday 27 September 12 – 6pm.** This colourful arts and crafts exhibition — with most works being available to purchase — included paintings, drawings, jewellery, sewn goods and cards — and offered some a good opportunity to select early Christmas presents.

**KEATS ANCIENT AND MODERN** — advance notice of an afternoon of entertainment at All Saints — **Sunday 15 November at 3pm.** Come and see a film featuring one of our own congregation in the rôle of Fanny Brawne with the poet John Keats and hear the life story of a modern day Dr John Keet. **£10 a ticket including a glass of wine — in aid of the All Saints Church Restoration Appeal. The fund total currently stands at £412,730 with any monies remaining after the final costs of the major Lighting and Electrical Renewal being available for future refurbishment projects.** Tickets for Keats event will be available from Sandra Wheen, Christine Levy and Pamela Botsford any Sunday after Mass.

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## **WALSINGHAM PARISH PILGRIMAGE 2016**

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All Saints' thirteenth annual pilgrimage to the shrine at Walsingham will take place from Friday 15 to Monday 18 July 2016 after breakfast. Following the successful 2015 trial of extending the Pilgrimage time

by staying on until Monday morning, we are repeating that formula next year.

If you are interested in going on the Pilgrimage (or would simply like more information) please speak to Jean Castledine at Church or contact Ross Buchanan on 020 7221 1312 or ross.r.buchanan@btinternet.com.

Since 2014, and due to the Shrine's limited capacity and revised booking

arrangements, those who would like to attend in 2016 will need to pay a **non-refundable deposit of £10** to the Parish Office **by the end of November 2015** to reserve a place on the Pilgrimage. A further **£20 deposit will be required by Sunday 10 April 2016** and the full payment for accommodation by **Monday 11 July 2016**. Cash or cheques (made payable to All Saints PCC) acceptable.

**BLOOMSBURY CENTRAL BAPTIST CHURCH,  
235 SHAFTESBURY AVENUE**

**Friday 16 October 2015**

**7.30pm – 10pm: Music and Discovery with 10pm – 6am: Prayer Vigil**

**ALL NIGHT PRAYER VIGIL FOR PEACE FOR SYRIA AND IRAQ**

*Please support this Churches Together in Westminster event.*

**SERMON PREACHED FOR THE FEAST OF THE  
ASSUMPTION OF THE BLESSED VIRGIN MARY BY  
CANON DR SIMON JONES, CHAPLAIN OF MERTON  
COLLEGE, OXFORD**

*'A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.'*

As a 'genuflexious' teenager a group of friends and I used to make an occasional Sunday evening excursion from St Albans (Hertfordshire, that is, not Holborn!) to high church 'dos' in London. This Church was one of our regular destinations, as was St Mary's, Bourne Street, where, on Marian feasts, their image of Our Lady would be processed through the streets as we sang Wilfred Knox's wonderful hymn: 'Though the streets of heaven, Mary thou dost tread, Roses in thy bosom, Stars about thy

head'. Coming, as I did, from a somewhat Evangelical parish in the provinces, this spectacle made quite an impression; that is until one year, as we were turning a corner, the crown toppled from Our Lady's head. Looking at the precious object on the floor, I was utterly dismayed to see that the jewels which encrusted the crown were fake. Cheap costume jewellery would have been a disappointment, but this was far worse, and plain for all to see, as coloured drawing pins scattered across the streets of Pimlico!

One of the problems many Christians have with today's festival is that much of the imagery associated with Mary's assumption, both artistic and linguistic, is

overly influenced by our first reading. To my mind, this is as much a problem for those who rejoice to carry Mary through the streets as for those for whom it is anathema. The significant joint Anglican — Roman Catholic report on Mary, published just over a decade ago, stated that ‘the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory is consonant with Scripture’. And that’s fine. But it does not require the woman in Revelation chapters 11 and 12 to be identified as the Mother of Jesus for it to be the case.

This afternoon, as we celebrate Mary’s Assumption and prepare for our own procession, I would like to offer you another image of Our Lady which may give us a slightly different perspective on this feast.

Entitled Our Lady Queen of Peace, it stands behind the High Altar of Tewkesbury Abbey, facing east, towards the site where the Abbey’s original Lady Chapel stood until its destruction at the Reformation. It’s a relatively modern statue, the work of Anthony Robinson, and was given to the Abbey in 1992.

Its base is a pile of rusted metal, twisted and misshapen — which has led some of the more conservative members of the Abbey congregation to refer to the image as ‘Our Lady of the Scrap Heap’! But there is some truth in that. Within the contorted features of this pile of scrap many have seen instruments of torture, the wreckage of a car crash, and the Ground Zero of September 11<sup>th</sup>. For me, this ugly pile of metal speaks of a painfully disordered world of chaos and despair — of a world and its people tortured and disfigured by the effects of earthquake, flood and famine; of terrorism and persecution, of religious and

racial prejudice and intolerance.

From this chaotic base rises the image of Mary — elegant, graceful, gleaming in stainless steel, her hands parted in prayer. With its two parts, the statue speaks of the movement from death to life, from Crucifixion to Resurrection, which is, of course, at the heart of the Christian story. But unlike many of the other Marian images at Tewkesbury, this is no gooey sentimental Christmas Card representation of the sort of mother who cradles her child in her arms in order to protect him from the painful reality of what is happening beneath them. The twisted metal is an integral part of the statue. Without it, the image is incomplete and would topple over.

‘A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.’

In the chronology of Luke’s Gospel, Mary’s *Magnificat*, which we’ve just heard, is her response to two encounters: first, with the Angel Gabriel, and then with her kinswoman Elizabeth. As Mary utters those words how could she have had any idea what she was responding to, as to what her ‘let it be to me according to your word’ would involve? The Mary whose son would be born in a cattle shed and laid in a feeding trough; the Mary who would be forced to flee into Egypt to escape Herod’s murderous threats; the Mary whose son would be rejected and persecuted by her own people; the Mary who found herself standing in a place where no mother should ever have to stand, a powerless spectator of her son’s bloody execution, whose final filial embrace was of a cold, disfigured and lifeless body.

As Anglican Catholics, who are, for much of the time, happy to see Mary clothed with the sun and crowned with stars, we can sometimes fall into the trap of distancing ourselves from Mary and her experience by placing her on such a high pedestal that we honour her as the perfect Christian rather than the model disciple. Obviously, there is a sense in which the unique vocation of the one chosen by God to bear the Christ places Mary in a different category of discipleship from each of us. None of us has been called to be the Mother of God. And yet, as children of God and of Mary, we must resist the temptation to emphasize the dissimilarity at the expense of the greater similarity which exists between us and her, both in terms of what God calls us to be and to do. For if we're not careful we can turn Mary's 'let it be to me' into the easy, natural and obvious response of the perfect disciple, rather than the risky, uncertain leap of faith of a young Jewish woman whose discipleship we are called to model. Tewkesbury's *Our Lady Queen of Peace* challenges us to get the balance right, by illustrating the connection which exists between Mary's experience and our own.

For by making scrap metal the foundation for stainless steel, this image of Mary expresses the important Christian truth that the resurrection of Jesus Christ does not obliterate his Good Friday experience; it does not remove the intense passion caused by its pain, or its darkness or its god-forsakenness for him, for us or for Mary. When applied to our own lives, this same truth helps us to come to terms with the often painful and frustrating reality that, like Mary, for much of the time, our lives are lived, not basking in the gleaming, reflective, and ecstatic splendour of resurrection glory, but struggling to find

our way in that often sharp and ambiguous place, of what appears to be a spiritual wilderness or no-mans-land, where twisted metal and shining stainless steel meet.

This same image helps me to approach today's commemoration of the 70<sup>th</sup> anniversary of VJ Day. At noon Japanese Standard Time on Wednesday 15 August 1945, the broadcast of a recording of Emperor Hirohito's voice brought the longed-for news that Japan's government had been instructed to accept the Potsdam Declaration, thereby bringing to an end the Second World War. Here in London, the streets were quickly filled with thousands upon thousands of people celebrating the end of six years of terror. The euphoria was so great because Britain's experience of war had been so great. And yet, when the dancing stopped and the celebrations subsided, the reality of ceasefire erased none of the experience of suffering and loss of life, either for people here or, indeed, for the people of Japan, for whom two atomic bombs had caused death and devastation on an unprecedented scale. Any hope of new life which could have been represented by shining stainless steel was held up by twisted, blood-spattered metal all over the globe.

On this feast of her assumption, we need to learn from Mary how to look for a constant coming of Christ into our lives and into the life of our world — into the chaos, into the misshapen and rusted disorder, and to look for opportunities to leave the twilight zone of our daily existence to reflect more fully the light of the risen Christ. As we take to the streets at the end of today's Mass, may our procession remind us of this and also help others to experience the truth of crucifixion and resurrection in and through us. We who

are frail, conflicted, complicated, scraps of human flesh, carry on our shoulders the image of the glorious God-bearer. She is part of our story, as we are part of hers. This feast of the assumption is Easter in August, Mary's Easter, but it is also ours. For the Mary who this day is assumed into glory invites us to join her in the risen life of her Son, not only when we die, but here and now, walking with her the streets of heaven as she walks with us the streets of this city. Today let us ask for her prayers, that in this public act of witness and devotion we may catch a glimpse of a glorious vision, not only of Our Lady, but also of ourselves.

For if, with our feet firmly rooted in the reality of the present, we can take the risk

of lifting our eyes from the rusted metal, to look into Mary's shiny, open womb, then the miracle of the Assumption will become plain to us; for in the place of her Son, we will see our own reflection, the face of one of her other children, a disciple, a brother or sister of Jesus and, yes, a child of God. Like the 'Hall of Mirrors' in a fairground, the reflection may, for a time, be distorted, but there can be no doubting whose image we see — and there can be no shadow of doubt as to the even greater glory as yet to be revealed.

*'A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.'*

## **WESTMINSTER ABBEY**

### **NATIONAL PILGRIMAGE TO THE SHRINE OF ST EDWARD THE CONFESSOR**

**Saturday 17 October**

9am Abbey open for Pilgrims

11.30am Festival Eucharist

***Preacher: Bishop Stephen Platten***

3pm Evensong with Procession

Throughout the day pilgrims will be able to pray at the Shrine, priests will be on duty for individual spiritual counseling and the Sacrament of Reconciliation and prayer tours around the Abbey will be available. There will be opportunities to renew baptismal promises and to participate in healing liturgies with the laying on of hands and anointing.

**A lecture will be given on the life of St Edward the Confessor.**

Activities for children will be offered in the Education Centre and around the Abbey and its precincts. School groups are very welcome.

***All welcome. Tickets are not required.***

- ALL SAINTS -  
MARGARET STREET W1

## ALL SAINTS FESTIVAL 2015

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

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

**Canticles:** Stanford in A

*O quam gloriosum — Moore*

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

*Preacher: To be confirmed*

**Mass Setting:** Grosse Orgelmesse — Haydn

*Lo! round the throne — Ley*

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

*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  
6.30pm — HIGH MASS OF REQUIEM**

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

**Mass Setting:** Requiem — Fauré

*Offertoire — Fauré*

**WWW.ALLSAINTSMARGARETSTREET.ORG.UK**

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## SERMON PREACHED BY THE VICAR ON THE OCCASION OF PATRICK AND REBECCA'S MARRIAGE BLESSING, Sunday 30 August, 2015

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[*Editor:* as context for this sermon, the Blessing Service opened with *For all the saints* and included *Tell out, my soul*; St Francis' *Make me a channel of your peace*; John Rutter's *The Lord bless you and keep you*; Parry's *I was glad*; *Christ is surely coming* (set to the tune: Land of Hope and Glory) and ended with the *Hallelujah Chorus*. The Mass setting was Mozart's *Missa brevis in C Major*, 'Spatzenmesse'.

Four priests were involved in celebrating the Mass, preaching, dedicating the marriage and leading the intercessions — the Vicar, Fr Michael Bowie, Assistant Priest All Saints, Fr John Pritchard, Vicar of St John the Evangelist, Upper Norwood, and former Curate of All Saints and Rebecca's father Canon Godfrey Hirst. There were some 200 friends and family in attendance.]

When Rebecca told me in an email that they had been married, I replied; "About time!". She told me that her dad had said much the same thing. She also said, "We don't want any fuss". Some of you may be thinking: "What must "fuss" be like if this is what 'no fuss' looks like?"

Patrick and Rebecca wanted you all, family and friends, to be here today to share their happiness and to do so in this church which has been such an important part of their lives: even though some of you are not used to church and certainly not to church like this.

The official title for the marriage bit of this service is: "**A Service of Prayer and Dedication**".

One of the things we do in the service is pray. Prayer is our way of communication with God, of relationship with him. The practice of prayer is not just pious decoration: it says something vital about communication and relationship, not just with God, but between human beings made in God's image and likeness: not least those who are married to each other.

We often think of prayer as about asking for things. People who never normally pray will turn to prayer in times of crisis or distress or desperate need and plead for help. The more controlled and sophisticated among us shy away from this kind of prayer. It seems somehow rather childish, dependent, immature. We like to think of ourselves as independent, self-assured, grown-up, in control of our own lives and destiny.

But we are not made to be independent: "**it is not good for us to be alone**", says the Book of Genesis. Even those of us who are not married need the support of partners, friends and family. This is so because we are made in the image of the God who is no solitary, impersonal monarch, but the perfect communion of self-giving love.

When we fall in love, when we commit our life to another in marriage, we find ourselves, we make ourselves, dependent on that person: our happiness is bound up with theirs and theirs with ours. Our well-being depends on them and on their love: on what they give to us of themselves. We have chosen them, but they have also

chosen us.

We sometimes think that marriage is what we do when we are all grown up. It is more true to say that it is what we do so that we can grow up. This is like prayer which, if it is to grow into maturity must always begin with childlike dependence. It is the mystery of the vowed relationship that in elected dependence on the other that we are given the means, the grace, to grow up; that we are enabled to become ourselves as we are meant to be. The other, the partner, the beloved, accompanies us, encourages us, helps us, challenges us, on the journey to becoming that person. Our hearts are opened up by the experience of the other, as heart speaks to heart.

Prayer, like this service, begins with praise and worship. We thank God for what God is and does. The Marriage Service uses the same language of worship to speak of our relationship to each other in marriage. So gratitude for love, thanksgiving for the gift of the other, for all that other person gives to us, including sometimes helping us to see the truth about ourselves — both positive and negative — our gifts and our failings, and showing that gratitude in word and action, lies close to the heart of marriage.

So this service of Prayer and Dedication and Blessing takes place as part of the Mass, the Eucharist — the Greek word which simply means “**thanksgiving**”.

But Christian prayer, like this service, also includes **penitence**, the acknowledgement of human failure: both sins of commission, what we actively do wrong, and sins of omission, the good we neglect to do through laziness or inattention or thoughtlessness.

A lot of daft things get said about love. Among the silliest of them is that “**Love means not having to say you’re sorry**”. No it doesn’t! It means exactly the opposite. Love is more than a romantic feeling, an emotion which can be blown away by the cold wind of adversity. It is an ordering, a direction, a dedication, a consecration of the whole of our life. Being fallible and frail, we get that wrong sometimes: we fall short of our best; what we hope and promise in our marriage vows.

We will make mistakes, we will say thoughtless and hurtful things, we will be careless rather than careful, forgetful rather than mindful, of those we love. And because the ones we love most in all the world are so close to us, so dependent on us and our love, the hurt we can inflict on them is so much the greater. So recognizing our fault and acknowledging it, both to ourselves and to the other, saying sorry, asking for forgiveness, and seeking amendment of life, being willing to be changed, is literally life-giving and life-saving in a relationship.

Prayer is not just talking to God, much less talking about God, it involves a lot of **listening** to God: in the words of scripture read at Mass, in the silence of quiet focused attention. We learn from this the importance of listening in our relationships: the importance of paying attention to each other. And when we listen, not only do we learn, but the other person, the one listened to, has confidence that they are being heard, that they are appreciated, that they are valued; in short, that they are loved.

Poets, like the Psalmist or Longfellow whom we have heard, are people who pay

attention to things, people who look and listen, who seek words to express what that attention reveals to them. Poetry does not yield up its meaning at one reading, nor do scripture and music. Like them, human beings too are a mystery which can never be exhausted, but only be explored and revealed over time, over a lifetime — **“till death us do part”**.

Prayer is also **Intercession**, praying for others, described once as, **“being in the presence of God with others on our heart”**. It is a bearing of pain as well as of joy — **“for better for worse, for richer for poorer, in sickness and in health”**. That’s something Rebecca and Patrick know something of.

If prayer and marriage are about listening, they are also about talking — about telling God and our partner how we are feeling, what we need. It is about not being afraid to ask for help.

Prayer is not a hobby — something that can be taken up and put down when we feel like it — nor is it an occasional grand gesture — although those are not out of place on special occasions. It is **work**, a school, a daily discipline. Marriage too is a school of love in which we learn and practice the disciplines of care and attention and self-giving which sustain love. Prayer, like romance, sometimes happens spontaneously, and they should do, but most of the time it is something we have to set ourselves to.

Prayer and dedication go together in life, in marriage, as well as in this service. Patrick and Rebecca have come to this church to dedicate their life together to God and to ask his blessing upon it. The sacraments of the Church, including

marriage and the Eucharist, link our lives with the life of Christ: our relationship with each other, with his oneness with God lived out in perfect obedience to God’s law of love.

So, in the Eucharist and in marriage, we are taken into that relationship, that communion and we offer to God ourselves, our souls and bodies to be a living sacrifice. At Holy Communion, we kneel to receive in bread — the sign of companionship with God and each other — and the wine of joy and sacrifice, the sacrament of Christ’s self-giving love which shapes and strengthens our life and love, so that we might be a holy communion.

Now all that sounds very serious, and I make no apology for that. But that’s not the whole picture. This is an occasion of joy as well as seriousness; one grows out of the other.

The scriptures picture heaven as a wedding feast and the Mass is an anticipation of heaven. The only recorded instance of Jesus being present at a wedding was at the Marriage at Cana — when the catering arrangements went disastrously wrong — something we can’t imagine Patrick and Rebecca allowing to happen!

At Cana, after Jesus had turned the water into wine, the steward of the feast complimented the groom on having kept the best wine until last. Our hope and prayer for Rebecca and Patrick is that many years from now, say on some anniversary, they will be able to look back and raise a glass to each other, knowing that the best wine has indeed been kept until last.

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## NONAGENARIAN CHARITY SWIMMING FEAT

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The redoubtable Yvonne Craig, aged 90, has achieved a new feat recently. She swam 20 lengths of a public swimming pool to raise funds for two charities: the ALZHEIMER'S SOCIETY and in support of the remedial work needed at ST ANNE'S, SOHO, (founded 1677, consecrated on 21 March 1686 by Bishop Henry Compton as the parish church of the new civil and ecclesiastical parish of St Anne, created from part of the parish of St Martin in the Fields, and bombed twice in 1940).

Yvonne has previously raised over £500 for All Saints but on this occasion she felt, that as St Anne's Rector, Fr Simon Buckley, assists at All Saints with the weekday lunchtime Mass from time to time, it would be appropriate for her to support his endeavours in his own Church. The final sum raised will be divided equally to benefit her two chosen charities. To date, this extraordinary swim for a woman of her years, has raised over £300 and she hopes to realise a final total of £500. Thank you to those who have already supported her. If anyone else would like to contribute to these two great causes, please hand in your donation to a priest, church warden or at the Parish Office — who will pass it on to Yvonne.

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## FAITH PRAYER LEARNING AT ST PAUL'S

Tuesday 20 October, 6.30 – 8pm

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**TALK — The Kingdom of God** by **Tom Wright**, who is one of the leading Biblical scholars of our times, and thinks that there is a fundamental problem deep in the heart

of contemporary Christianity: that we have simply forgotten what the Gospels are about. He challenges us to read what the Gospel writers are really saying about Jesus and find him larger, more radical and more compelling than we ever imagined. In doing so, he says, we will hear his urgent call to draw closer together in mission and life, faith hope and love, and join him in his project of bringing God's wise, healing rule to bear on his world.

Tom Wright is Research Professor of New Testament and Early Christianity at the University of St Andrews, and was until recently the Bishop of Durham. He is the author of over fifty books. The evening will include plenty of time for questions and answers. **Free of charge, all welcome.** **To register for a free place, go to: [www.stpauls.co.uk/kingdom](http://www.stpauls.co.uk/kingdom)**

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## WALSINGHAM CELL VISIT — DECEMBER 2015 TO NOTRE DAME DE FRANCE (French Church off Leicester Square)

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The All Saints' Cell of Walsingham plans a visit, on **Wednesday 9 December, 7pm**, to Evensong with a Talk on the history of the Church by Fr Kevin Mowbray followed by drinks. A fine modern ecclesiastical space with renowned Lady Chapel by Jean Cocteau and other historic and contemporary works of art, including a painting of Joan of Arc and a sculpture representing Our Lady of Mercy above the entrance welcoming visitors as they walk in from the street — Leicester Place. The sculptor was a famous French artist Georges-Laurent Saupique (1889-1961) who was head of the restoration work of Reims cathedral. **All welcome.**

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## DEVONSHIRE MARBLE AT ALL SAINTS

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Some readers may remember a visit, tour of church and talk at All Saints earlier this year — given by Geology Professor Gordon Walkden and attended by about twenty people, including representatives from English Heritage. This came about during the period when Professor Walkden was writing a new book on the subject, which is now published. He writes:

*‘I would particularly like to draw your congregation’s attention to the November launch event of my book at the Lloyd’s Register building on Fenchurch Street. This is on Friday 6 November at 3pm. Lloyd’s has one of the finest Devonshire Marble interiors in the country and this is a rare chance to see it. If anyone is interested in attending the formal lecture they can apply for a ticket by email as follows: **Booking essential at Barbara.Jones@lr.org**; place ‘Marbles Talk’ in subject box.*

*‘Thank you for your assistance with my Devonshire marbles project. The broad details are as follows: Devonshire marbles: Their geology, history and uses (2 vols), 500pp by **Gordon Walkden**, published by the **Geologists’ Association**, Autumn 2015. £12.’*

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## 100 YEARS AGO

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*The Parish Paper included a review of a book by one of the Churchwardens, Ian Malcolm MP. This was based on his experiences working with the Red Cross in France during the first year of the war.*

*The review concludes with a paragraph on the work of chaplains.*

“With regard to the relation of the Church to the War, Mr Malcolm is quite frank. The German and French soldiers are alike adequately served by the Church. The English soldiers are not adequately served. The fault lies in the English conception of religion as an elevating exercise to be practiced in moments of leisure, but hardly a necessity in the hour of death. Matters are improving, but they are not likely to be what they should be in the present war.”

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 4 OCTOBER EIGHTEENTH SUNDAY AFTER TRINITY FEAST OF DEDICATION

### PROCESSION & HIGH MASS at 11am

*Processional Hymns:*

205, 210

*Introit:* *Terribilis est*

*Setting:* Missa Brevis in F, K 192

— Mozart

*Psalm:* 122

*Readings:* Genesis 28: 11 - 18

1 Peter 2: 1 - 10

*Hymn:* 211 (T 341)

*Gospel:* John 10: 22 - 29

*Preacher:* The Vicar,

Prebendary Alan Moses

*Creed:* Mozart

*Anthem:* Locus iste — Bruckner

*Hymns:* 206, 209, 484 (T 167), 208  
*Voluntary:* Dedication March  
— Lloyd Webber

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

*Psalm:* 132  
*Lessons:* Jeremiah 7: 1 - 11  
Luke 19: 1 - 10  
*Office Hymn:* 204 (Urbs beata)  
*Canticles:* Dyson in D  
*Anthem:* O clap your hands  
— Gibbons  
*Preacher:* Fr Michael Bowie  
*Hymn:* 485  
*O Salutaris:* Saint-Saëns  
*Hymn:* 471  
*Tantum ergo:* Vierne  
*Voluntary:* Andante cantabile ('Dolce',  
from Symphonie IV) — Widor

## **● SUNDAY 11 OCTOBER NINETEENTH SUNDAY AFTER TRINITY**

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

*Hymn:* 355  
*Introit:* *Salus populi*  
*Setting:* Communion Service 'for the  
King's College, Cambridge'  
— Howells  
*Psalm:* 90: 12 - end  
*Readings:* Amos 5: 6 - 7, 10 - 15  
Hebrews 4: 12 - end  
*Hymn:* 499  
*Gospel:* Mark 10: 17 - 31  
*Preacher:* Fr Julian Browning  
*Creed:* Merbecke  
*Anthem:* Almighty and everlasting  
God — Gibbons

*Hymns:* 318, 422, NEP 627  
*Voluntary:* Pæan — Howells

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

*Psalms:* 127, 128  
*Lessons:* Joshua 5: 13 - 6: 20  
Matthew 11: 20 - end  
*Office Hymn:* 150 (R)  
*Canticles:* Second Service — Byrd  
*Anthem:* Prevent us, O Lord — Byrd  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 216  
*O Salutaris:* Byrd  
*Hymn:* 307  
*Tantum ergo:* Byrd  
*Voluntary:* Præludium in C — Byrd

## **● SUNDAY 18 OCTOBER ST LUKE THE EVANGELIST**

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

*Hymn:* 259  
*Introit:* *Mihi autem*  
*Setting:* Missa 'ad imitationem  
vinum bonum' — Lassus  
*Psalm:* 147: 1 - 7  
*Readings:* Isaiah 35: 3 - 6  
2 Timothy 4: 5 - 17  
*Hymn:* 194  
*Gospel:* Luke 10: 1 - 9  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Creed:* Lassus  
*Anthem:* Ave Maria — Stravinsky  
*Hymns:* 102, 225 (i), 235  
*Voluntary:* Chorale Prelude on the Old  
104th — Parry

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalm:* 103  
*Lessons:* Ecclesiasticus 38: 1 - 14  
Colossians 4: 7 - end  
*Office Hymn:* 150 (S)  
*Canticles:* Stanford in C  
*Anthem:* Strengthen ye the weak  
hands — Harris  
*Preacher:* Father Julian Browning  
*Hymn:* 486  
*O Salutaris:* Sumsion  
*Hymn:* 325  
*Tantum ergo:* Sumsion  
*Voluntary:* Psalm Prelude, Set I, no 2  
— Howells

**● SUNDAY 25 OCTOBER  
LAST SUNDAY  
AFTER TRINITY**

**HIGH MASS at 11am**

*Hymn:* 296  
*Introit:* *Involuntate tua*  
*Setting:* Missa Brevis — Ives  
*Psalm:* 126  
*Readings:* Jeremiah 31: 7 - 9  
Hebrews 7: 23 - end  
*Hymn:* 476  
*Gospel:* Mark 10: 46 - end  
*Preacher:* Father Michael Bowie  
*Creed:* Credo IV  
*Anthem:* O be joyful in the Lord  
(Jubilate in C) — Britten  
*Hymns:* Amazing grace  
NEP 626, 376, 7  
*Voluntary:* Fantasie (First Sonata,  
Op 33) — Reger

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalm:* 119: 121 - 136  
*Lessons:* Ecclesiastes 11, 12  
2 Timothy 2: 1 - 7  
*Office Hymn:* 150  
*Canticles:* Watson in E  
*Anthem:* O Jesu Christ, meus lebens  
licht — Bach  
*Preacher:* Fr Julian Browning  
*Hymn:* 453  
*O Salutaris:* Schumann  
*Hymn:* 450  
*Tantum ergo:* Bruckner  
*Voluntary:* 'Ich ruf' zu dir' BWV 639  
— Bach

**SATURDAY 31 OCTOBER  
EVE OF ALL SAINTS**

**LITANY OF THE SAINTS  
FESTAL EVENSONG &  
BENEDICTION at 5pm**

*Litany in Procession:*  
Litany of the Saints  
*Psalms:* 1, 5  
*Lessons:* Ecclesiasticus 44: 1 - 15  
Revelation 19: 6 - 10  
*Office Hymn:* 196 (i)  
*Canticles:* Stanford in A  
*Anthem:* O quam gloriosum — Moore  
*Preacher:* The Revd Kevin Morris,  
Vicar of St Michael's  
Bedford Park  
*Hymn:* 226  
*O Salutaris:* Hutchings  
*Hymn:* 225  
*Tantum ergo:* Hutchings  
*Voluntary:* Toccata — Jongen

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***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.

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### **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@hotmail.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

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## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

### **Monday to Friday:**

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 OCTOBER 2015

1	<i>Remigius, bishop, 533, Therese of Lisieux</i>	Unity
2	The Holy Guardian Angels	Those in need
3	<i>George Bell, bishop, ecumenist, peacemaker, 1958</i>	The peace of the world
4	<b>✠ FEAST OF DEDICATION</b>	<b>Thanksgiving for the consecration of the church</b>
5		Students
6	William Tyndale, translator, martyr, 1536	Biblical scholars
7		Refugees
8		Unity
9	<i>Denys, bishop and companions, martyrs, 250</i>	Those in need
10	Paulinus, bishop, missionary, 644	Mission in England
11	<b>✠ TRINITY 19</b>	<b>Our parish and people</b>
12	Wilfred, bishop, missionary, 709	Anglican Centre in Rome
13	Edward the Confessor, king, 1066	Edwardtide Pilgrimage, Westminster Abbey
14		Friends of All Saints
15	Teresa of Avila, teacher of the faith, 1582	Unity
16	<i>Nicholas Ridley and Hugh Latimer, bishops, martyrs, 1555</i>	Those in need
17	Ignatius of Antioch, bishop, martyr, 107	The Church in the Middle East
18	<b>✠ ST LUKE THE EVANGELIST</b>	<b>Our parish and people</b>
19	Henry Martyn, translator, missionary	Christians in India and Iran
20		Local businesses
21		Religious communities
22		Unity
23		Those in need
24		Of the BVM
25	<b>✠ LAST SUNDAY AFTER TRINITY</b>	<b>Our parish and people</b>
26	Alfred the Great, king and scholar, 899	The Queen
27		The homeless
28	<b>Simon and Jude, apostles</b>	Bishops
29	James Hannington, bishop, martyr, 1885	Unity
30		Those in need
31	Eve of All Saints	Our Festival

