



All Saints Parish Paper

MARGARET STREET, LONDON W.1

OCTOBER 2006

£1.00

VICAR'S LETTER

A century ago, the Vicar of All Saints got as far as the Canadian Rockies on his summer holiday — and that in the days of steamship and train. You can read something of it below. Our holiday plans were less ambitious. Once again we spent a fortnight at Theresa's sister's home in a small hamlet south of Poitiers. Much of our time was spent unwinding from the clamour of city life; enjoying the garden, good food and wine and books; "a Sabbath rest".

We did stir ourselves for a few outings of a tourist nature: one to Cognac which was spiritual only in the sense of including a guided tour of the Hennessy distillery; another to a former abbey closer to home which we had tried to visit in an earlier year without success. This time we were lucky and were shown round by its remarkable lady custodian. She and her architect-husband had bought it for their retirement and set about the task of restoration. He was now dead but she was carrying on the task.

The royal abbey of Reau was an Augustinian foundation — by happy chance we were there on St Augustine's day — in the 12th century at the time of the Hundred Years' War. The remains of its fortifications — "necessary because of the English" — our guide told us more than once, could still be seen. Even after

the English marauders had been expelled, life was not entirely peaceful. The region was strongly protestant at the time of the Reformation — we had arrived in France on St Bartholomew's Day, the anniversary of the horrific massacre of protestants in the 16th century.

Having survived the wars of religion, the abbey fell into spiritual decay when, as with many others in France, it found its revenues diverted to a royal or aristocratic titular abbot to fund a life of luxury at court. Then came the revolution and the suppression of the monasteries. The thinkers of the Age of Enlightenment had no time for monks who were regarded as unproductive parasites. The opus dei, the work of God, was not real work at all. After the revolution the monastery living quarters were converted into a chateau for an aristocratic family. The abbey church was turned into a barn and now has no roof. The house has a 19th century gothic private chapel. We were able to compare notes with our guide on the business of restoring historic buildings.

This part of France has an 11th or 12th century Romanesque church in almost every village, unless there is something modern like a 15th century Gothic one. All the churches are open, so it is easy just to pop in as you pass. In the little town of Charroux, the church looks down on the great tower of Charlemagne which is all that

remains of the mediæval abbey established to minister to pilgrims on their way to the shrine of Santiago de Compostella in northwest Spain. The local commune — the equivalent of the civil parish council — has bought a mediæval house next to the parish church to be a hostel and exhibition centre for latter-day pilgrims.

In the church we found a letter from the Bishop of Poitiers, Mgr Albert Rouet, in which he addressed some of the problems and opportunities presented by the dearth of priests. This means that not every church can have a Eucharist every Sunday. It was not good, he said, for priests or people for the clergy to be dashing from place to place, appearing for services like “a gust of wind” and then disappearing with no time to spend with people. When there is no priest, a parish has a Sunday Assembly, a Service of the Word led by lay people with Holy Communion from the Reserved Sacrament. Few churches outside major towns have a daily Mass.

The Bishop was encouraging his people to take responsibility themselves for maintaining the prayer life of their parish and its church as a means of keeping the memory of faith alive in their communities. As well as participating in Sunday worship, even when there was no Mass, groups might join together in the Rosary or some other devotion. He spoke of this as keeping alive the memory of faith in their communities.

A church — whether in a French village or a short walk from Oxford Street — might seem no more than an historical curiosity, to be visited for its architecture. But to us a church is much more than that. In the mind of the builders of those Romanesque churches, it is **“the house of God and the gate of heaven”**, a place of encounter with the presence of God.

We should not underestimate the power of buildings themselves to communicate faith. As A.N. Wilson writes in his new biography of John Betjeman: **“each parish church, even the duller ones, is a gospel in stone. Each tells us much more than most sermons or uplifting books.”**

Professor David Brown who is a canon of Durham Cathedral and so worships in one of the greatest churches in Europe, speaks in his recent book **“God and the Enchantment of Place”** of the value of sitting quietly in a church building without even attending a church service. Professor Brown argues powerfully that architecture is sacramental, not merely practical. The current fashion is to see architecture as merely functional, subordinate to worship or evangelism or other congregational activities. Brown sees architecture and worship rather as complementary. It is no surprise then to find him speaking positively of Butterfield and All Saints.

It is because Professor Brown is right about buildings that All Saints stands open every day, not just at service times, so that people can just sit there. It is because Mgr Rouet is also right that each day is punctuated by the worship of God in Office and Eucharist. Here in Margaret Street we are able to maintain a daily round of services which would be impossible in a group of village churches. However, this is not just a clerical matter. It is the calling of the congregation here to see the maintenance of this daily round as their responsibility just as much as it is for those parishioners in rural France in theirs.

When people just pop into All Saints, the building may well speak to them by itself. However, I suspect that for many it is the sense of a community which worships and prays and serves God together, when they

encounter a group of people celebrating the Eucharist or Morning and Evening Prayer together, which communicates the memory of living faith in the living God.

Yours in Christ,

Alan Moses

PEOPLE

Margery Duce 90th Birthday

Margery writes:

Although I have known All Saints since 1941, because of family commitments I was only able to become a regular member of the congregation about twelve years ago — since when the friendship and support I have enjoyed have irradiated my life.

I had a wonderful birthday week and cannot begin to thank you at all adequately for your part in a very happy experience which I shall remember as long as memory lasts. I'm working on that: according to the latest medical theory (fiction?), copious draughts of fruit juice will help to ward off Alzheimer's! Apple juice is my favourite tippie.

Clint Doolittle from Mobile in Alabama has become a familiar presence over the last year. He was spending a post-retiral year in London and began coming to Sunday Evensong at All Saints, as well as attending his local church, St Gabriel's in Pimlico. Clint became involved in a number of our parish activities, including Church Watch and Sunday Lunch, as well as bringing a steady stream of visitors from home to All Saints. We have enjoyed his presence and friendship and look forward to his planned summer visit next year.

The All Saints Sisters of the Poor

Fr Alan and Theresa were guests of the All

Saints Sisters for the dedication of their new guest accommodation and meeting room at the Convent in Oxford. The new buildings are named after the co-founders of the community, Mother Harriet Brownlow Byron and the Revd William Upton Richards (first Vicar of All Saints).

The sermon preached by the community's Visitor Bishop John Bone is printed in this issue.

Sr Jean Margaret will celebrate the golden jubilee of her profession in the All Saints Sisters on Monday October 16th. We offer her our congratulations and prayers.

David Welch

David's funeral Mass was at All Saints on Tuesday August 22nd. The Vicar's sermon at the service appears in this issue. It was good to see so many friends of David and John there, to say farewell to one brother and to comfort the other. Refreshments were served afterwards in the Parish Room and this gave John opportunity to speak to friends before returning to Oxford. Fr Ivan conducted the burial at Fox Earth on Friday.

John writes:

"I would like to say thank you to Fr Alan and Fr Ivan for their visits and for the lovely funeral Mass for David and to the servers who took part and all the people who came to the service.

A thankyou to Fr Ivan for coming all the way from London to commit David to his last resting place.

A big final thankyou to all the kind people who sent me cards and letters.

My love to you all and I miss you all."

John

Valerie Hargreaves-Smith

Valerie's funeral Mass was at St Thomas's,

Huddersfield, on Wednesday August 23rd. Fr Aquilina preached and there was a good representation of friends from All Saints. There will be a Mass for Valerie here at All Saints on Saturday October 28th.

Henry Ewer

A Requiem was celebrated for our former churchwarden on Wednesday September 13th. The preacher was Bishop Michael Marshall. We hope to publish his sermon in the November issue of the Parish Paper.

RESTORATION APPEAL

At its meeting on September 11th, the PCC had as its guests a number of people who are involved in the Restoration Appeal. This was an occasion to hear about the work and ask questions, as well as to thank those involved for the huge amount of work being undertaken on behalf of the parish.

Zoe Willems spoke about the time chart which she has established for the fund-raising programme in relation to the restoration work, and the programme of applications to trusts and grant-giving bodies which is moving into top gear now.

Nick Mayhew Smith showed us new publicity material which he has produced to follow on from the excellent brochure which he and his colleagues had done for us earlier in the year.

Martin Cullingford spoke about the use of our website to promote the Restoration Appeal. The Conservation Management Report prepared by our architects Molyneux Kerr is now available on the website.

Charlotte Black told us about plans to channel the enthusiasm of significant people outside the congregation in the

cause of the appeal.

Chris Self who chairs the events committee, spoke of the fund-raising events which had already taken place as well as those being planned, and encouraged us and anyone else connected with All Saints to come up with ideas. Most recently the concert on August 25th by the Valentine Singers and Coro il Baluardo raised £342.20 for the Appeal.

STOP PRESS!

“Westminster in Bloom”

We have just been informed that All Saints has been awarded First Prize in the Public Buildings category of this competition organised by the City Council. Last year, we were runner-up, after two years of winning first prize. Given that Guy Pritchard had been ill for much of the year, this was no mean achievement.

Since Guy's death, Janet Drake, Craig Williams, Monica Hall and Sandra When have taken over responsibility of the courtyard garden. Congratulations to them for a splendid result. They will receive the award at a presentation ceremony and reception in the Lord Mayor's Parlour at City Hall in November.

Flowers in Church

Regular worshippers may have noticed that we have been trying to have a small flower arrangement in front of the statue of the Virgin and Child as often as we can. The flowers for the Birthday of Our Lady on September 8th were given in memory of a parishioner's mother. If you would like to give flowers as a memorial or thank offering, please contact Jean Castledine on 0208 858 3505.

ALL SAINTS, MARGARET STREET
www.allsaintsmargaretstreet.org.uk

ALL SAINTS FESTIVAL 2006

PRINCIPAL CELEBRATIONS

Tuesday 31 October **Eve of All Saints**

**6.30 p.m. Litany of the Saints, Solemn Evensong
and Solemn Benediction**

Preacher: Fr Bertrand Olivier, Vicar,

All Hallows by the Tower

Wednesday 1 November **All Saints Day**

6.30 p.m. High Mass

Preacher: The Bishop of Gloucester

Music includes: Mass for Double Choir — Frank Martin

Thursday 2 November **All Souls Day**

6.30 p.m. High Mass of Requiem

Preacher: Fr Alan Gyle, Vicar, St Paul's, Knightsbridge

Music includes: Requiem — Duruflé

Sunday 5 November **Festival Sunday**

11.00 a.m. Procession and High Mass

Preacher: Fr Mark Birch, Chaplain,

Helen and Douglas House, Oxford

Music includes: Missa Solemnis in C — Mozart

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: Fr Roddy Leece, Rector, St George's,

Hanover Square

MUSIC FOR THE ALL SAINTS FESTIVAL 2006

The centrepiece will be the setting of the Ordinary for All Saints' Day: the 'Mass for Double Choir' by the mid-twentieth century Swiss composer Frank Martin. His style is approachable but original and highly expressive, so those with more traditional tastes need not be intimidated.

The Duruflé Requiem for All Souls Day 2004 met with such a rapturous reception that I have decided to do a straight repeat. On Festival Sunday we return to our beloved Mozart for the 'Missa Solemnis in C' which we revived successfully six months ago after a four-year absence.

I hope you will enjoy the music at the Festival this year. *Paul Brough*

CHRISTMAS CARDS

All Saints will have a new Christmas card again this year. Produced by Card Aid it features the subject of the Madonna and Child in the Courtyard of All Saints from a very attractive photograph taken by QFT Photography. Sold in packs of 6 they retail at £3.99 in aid of All Saints. We should have them in stock by October 1st.

Many of you will be familiar with Card Aid charity Christmas card shops. Well, as a result of our enquiry about our new card, Card Aid asked if we could provide them a venue for a new shop this year. They will set up shop here in the Parish Room from Wednesday October 25th until just before Christmas. It is anticipated that they will be open Monday to Saturday. All Saints will benefit by 10% of their sales.

DIARY DATES

Tuesday 26 September

- 7.00 p.m. School of Worship — *St Wulfstan and the Anglo-Saxon Liturgy***
Helen Foxhall Forbes, PhD student at Trinity College, Cambridge
First session of the 2006 - 07 series.

Sunday 1 October — Feast of Dedication and Friends' Day

- 11.00 a.m. High Mass**
Preacher: The Rt Revd John Inge, Bishop of Huntingdon
- 6.00 p.m. Solemn Evensong and Solemn Benediction**
Preacher: Fr George Bush, Rector St Mary Le Bow.

Wednesday 4 October

- 7.00 p.m. Sing unto the Lord...** first of four sessions on the Wednesday evenings in October at 7.00 p.m. *See separate notice elsewhere in this issue.*

Thursday 5 October

- 7.05 p.m. Holy Hour** led by the Vicar

Friday 6 October — *The Cell of Our Lady of Walsingham and All Saints*

- 6.30 p.m. Low Mass of Thanksgiving** for the 75th anniversary of the translation of the Image of Our Lady of Walsingham to the restored Holy House.
- 7.00 p.m. Talk by A.N. Wilson: "John Betjeman's Journey of Faith"**
This will be followed by a retiring collection for the Walsingham Appeal.

Thursday 19 October

2.30 p.m. Memorial Service for Philip Cranmer a former Chorister here and a Patron of the All Saints Choir and Music Trust Fund.

SING TO THE LORD...

“**Sing unto the Lord**” is a series of four talks spanning the month of October 2006. This is All Saints’ way of celebrating the centenary of our hymn book: The (New) English Hymnal.

Each Wednesday in October will see a member of our congregation sharing with us reflections about their favourite hymn. We will then end the evening by singing the hymn together.

Come and join in celebrating the hymn book that inspired so many for such a long time.

Wednesday 4th October

7.00 p.m. “Lead, kindly Light” — by Denis Moriarty

Words: John Henry Newman (1801 - 90) *Music:* *Lux Benigna* — J.B. Dykes (1823 - 76)

Wednesday 11th October

7.00 p.m. “Come down O Love Divine” — by Dr Harry Bramma

Words: *Italian*, Bianco di Siena (+1434) translated by R.F. Litterdale (1833 - 90)

Music: R. Vaughan Williams (1872 - 1958)

Wednesday 18th October

7.00 p.m. “Jerusalem the Golden” — Ross Buchanan

Words: vv 1 - 3 Bernard of Cluny (12th cent) translated by J.M. Neale (1818 - 66);
v4 Hymns A & M 1861.

Music: From S Bede’s, a tune by Alexander Ewing 1853, in triple metre.

Present form from Hymns A & M 1861

Wednesday 25th October

7.00 p.m. “Lord of our life, and God of our salvation” — by Frances O’Neil

Words: Philip Pusey (1799 - 1855) based on the German of M. von Lowenstern

(1594 - 1648)

Music: Poitiers Antiphoner (1746)

IN THE DIOCESE: LONDON CHALLENGE II

The Bishop of London writes:

The *London Challenge* was conceived as a way of attending to the challenge addressed by Jesus Christ to his followers in the joys and sorrows of London life.

In the Book of Revelation, letters are sent to the Seven Churches of Asia commenting

on their spiritual state and describing some of the particular opportunities and dangers they face. Working from a similar prayerful assessment of the state of the Church in the Diocese, *London Challenge I* identified areas in which the Church had to grow if we were to be faithful disciples and active partners in building the Kingdom of God.

Not add-on but add-up

This was not so much an attempt to add on a “Diocesan Programme” to already overburdened clergy and parishes but to discern and add up our common wisdom and efforts to be Christ’s faithful soldiers and servants in 21st century London.

After its launch in January 2002, *London Challenge I* did help us to see what we were already doing together as a Church serving eighteen boroughs north of the Thames. There was a proper increase in confidence and gratitude for what the Spirit has been doing among us.

At the same time, specific commitments were made and the audit of the Challenge 2006 makes it clear that most of them have been achieved.

It has not entirely been a success story, however, and London has not stood still during the past five years. Now we are being called to address the period 2007 - 12 culminating in the London Olympics.

I hope that you will prayerfully consider the following proposals for *London Challenge II, 2007 - 12*. They form a kind of Mission Action Plan generated by the senior staff team. The intention once again is not to impose a programme on parishes, chaplaincies and the other communities in the Diocese, but rather to invite you to reflect on whether you can see how your own Mission Action Plans relate to this synoptic view and let your relevant Area Bishop know if you perceive major omissions.

London Challenge II will be presented to the Diocesan Synod in November for approval and adoption. It is intended to

launch the *London Challenge II* at a service at St Paul’s Cathedral early in 2007.

THE LONDON CHALLENGE 2007 - 2012

Seven big words have been identified as words that should shape our Christian mission and ministry in the next five years, as we face the challenge of transforming London and furthering the Kingdom of God.

**GROWING
SERVING
COMMUNICATING
ENGAGING
EQUIPPING
RE-CONNECTING
PARTNERSHIP**

These “Big Words” are the thread that runs implicitly as well as explicitly through the detail of *London Challenge II*. They are words that resonate theologically with the story of the work of God in Jesus Christ through the Spirit as we interact with the New Testament narrative. The early Church in Acts was unashamed to speak of being a **growing** Church:

- growing in numbers and commitment
(Acts 4),
- growing in faith and discipleship
(Acts 2),
- growing in fellowship and community
(Acts 6)
- and growing in influence and engagement
(Acts 11).

Furthermore, the early Church was a **servicing** and **communicating** Church of necessity, as the first disciples lived and preached the good news of Jesus Christ.
(Acts 3)

As they did so they **engaged** with the culture (Acts 17), the believers were **equipped** for **partnership** with other Christians.

As we respond to our calling in 21st century London, we recognise the need for **reconnecting** with a world city that struggles to comprehend the meaning and relevance of the Christian faith.

The big words from our Tradition provide a qualitative framework to assist in any evaluation and decision-making process, whether it is a diocesan decision about a building redevelopment, or a parish review about a weekly pattern of worship.

The Commitments 2007 - 2012

1. We are committed to sharing the good news of Jesus Christ in 21st Century London.

- By reconnecting with the people of London and engaging them fully. This will include ensuring that traditional ways of being church are expressed and developed to a high standard, and that there is a commitment to exploring new ways of being church, including the pursuit of planting policies.
- by growing disciples: bringing people to faith and deepening the understanding of those who are already followers of Christ
- by seeking new means of communicating the faith.

2. We are committed to equipping servants of Jesus Christ

- by teaching and helping people to pray
- by enabling people to communicate their faith, particularly in the workplace

- by encouraging more vocations to all kinds of ministry, with a commitment to appropriate training
- by taking steps to facilitate the full participation of all members of the Church
- particularly minority ethnic Anglicans and young people, in the life of the Church at all levels.

3. We are committed to telling the story of Jesus Christ “afresh” for this generation and especially for the young

- by giving priority to recruiting and developing Christian school teachers
- by building on our existing ways into the Church (eg. music, youth clubs, schools, weddings, baptisms and funerals) and providing freedom for young people to explore their faith and grow in discipleship.
- by engaging with the student population of London
- by serving schools and colleges by developing the network of chaplains
- by serving our communities through the work of church schools
- by being committed to the development of at least 4 new church secondary school academies
- by building on the initiative for youth work begun through partnership with the Children’s Society.

4. We are committed to serving London and all its people

- by staying present in every community, with a priority commitment to serving the poor and disadvantaged
- by targeting the grants of the Bishop of London’s Mission Fund to equip and support those working in areas of greatest need

- by engaging with regeneration projects, including the Thames Gateway, King's Cross and the Olympic site
- by making ecumenical partnerships with the independent black and ethnic minority churches in our city
- by engaging with developments in local and national government, including speaking out on transport, health and social justice issues
- by demonstrating the importance of "Faithful Capital" (as defined in the report "Faithful Cities" — the identifiable presence of Christian Faith and its rôle in enriching society).

5. We are committed to serving God's love in a world city

- by striving to engage with people of other faiths within the local context and at wider organisational levels
- by building on our existing partnerships with the world Church in Angola, Mozambique and Berlin-Brandenburg
- by taking a leadership rôle on engaging with environmental issues in the public arena
- by engaging with world development issues and encouraging others to be committed to such issues at local and national level.

Herculean Tasks:

- 2012 Ambassadors for Jesus Christ under the age of 35 by 2012
- 2012 additional places for students in Church Secondary Schools through the development of 4 new academies by 2012
- By 2012 all parishes will be healthy and viable by being either self-supported or diocesan supported

- £2,012,000 raised to support the extension of the work of the church in Angola and Mozambique by 2012.

People

- Continue careful selection and training of key leaders, clergy and lay
- Deploy clergy strategically
- Provide high quality support and ongoing professional development
- Complete and implement training review
- Collaborate with the variety of training centres which operate in the diocese
- Continue policy of recruiting professional staff at Diocesan House
- Development of creative partnerships in various fields such as youth work.

Finance

- Increase level of teaching on discipleship to encourage greater generosity
- Maintain balanced budget — not just as a good financial discipline but to give confidence, avoiding spiral of decline and cynicism
- Keep Common Fund system under review to ensure fairness
- Pursue a legacy strategy
- Take account of requirement for increased funding of clergy pensions and acknowledge that, if this is to be a priority, other spending may not be possible.

Property

Pursue policies which develop our buildings for the mission of the Church but also to use any surplus property to raise income for that mission. Follow policies of high maintenance of all our property assets.

THE SERMON PREACHED AT THE FUNERAL MASS FOR DAVID ARTHUR WELCH, AUGUST 22nd 2006

My first memory of David and John is from a visit to Mowbrays, 20 years or more ago. I was in London for a meeting and before catching the train back to Scotland, came to Margaret Street. Browsing among the shelves of that Aladdin's cave which was the old shop, I noticed a member of the staff who seemed very busy, going back and forward. It was not until I went to the desk to pay for my purchases, and saw David and John standing side-by-side, that I discovered that it was not one person but two. And then years later I would be their parish priest, get to know them, and learn to tell which one was which. That they were so alike in appearance did not mean that they were not people of distinct personalities and individual opinions.

Born in York, a place with which they have kept up their links through the Friends of York Minster, where they are being prayed for today. A spell as very young children in East Africa where their parents had met as UMCA missionaries, then back to the UK, growing up in Clacton and Fox Earth. David went to art school in Leeds but did not like it much and so joined John who was already established at Mowbrays. So a career in the religious book trade, with spells at the branches in Birmingham, Oxford and Cambridge, but primarily here in Margaret Street. David in charge of Bibles, John of theology. There were good years with friendships established. There was a sense of service to God and the Church; not just a job. Sadly Mowbrays left Margaret Street a few weeks ago, but in truth something of its soul departed when it lost its independence to Dillons and the brothers retired early.

Living in Hampstead and then in "Fitzrovia". Worshipping at Hampstead Parish Church, then St Mary's, Primrose Hill. David moved from there to St George's, Hanover Square, because he did not like the Alternative Service Book. The redoubtable Prebendary Atkins and traditional language were more to his taste and liking. John started coming here only when he could no longer manage the journey to St Mary's.

So David's Sunday morning would be divided between Mayfair and Margaret Street; serving the altar at St George's followed by being served at lunch here at All Saints. Standing at the gate after church, I would see John in the courtyard waiting for David, or David coming along the street looking for John. Latterly of course there was the Margaret Street connection at St George's, first with our beloved Fr John Slater and then with Fr John Cullen. It is good to have with us this morning Fr Cullen, the Churchwardens and the Verger of St George's.

The clergy of All Saints are the chaplains of St Luke's Hospital in Fitzroy Square and our path to and from there would take us by David and John's flat. We would often run into David or John or both as they were out on some errand. Sometimes we would be invited in a for a cup of coffee and hear stories of childhood and work, family and friends. Then when they were 80 we hosted a birthday party here with friends from a number of their walks of life, and it is good that some of them are here today.

The last year or more has not been an easy time. First John ill and then David falling, followed by recurring spells in hospital.

Each worried about the other and their friends anxious about them both. It became clear that they could not manage on their own in the flat. When people come to work and live in London, and especially when they grow old and lose their independence, the city which seemed so much more exciting than the village of Fox Earth, can be an isolating and lonely place. I know that John and David were particularly grateful to all those who rallied round to help them; not least to Fr Ivan and Claudia. It is good that they are home from holiday in time for the funeral.

Temporary accommodation and care was provided by Camden and then came the move to St John's Home at Oxford with the All Saints Sisters. It was a comfort to know that they were in good hands, in a holy place which they knew from visits over the years with the Sisters, among people who would care for them. Sadly, in David's case, it was not to be for long.

This last month or so after David's stroke has been particularly distressing for John, and again, I know that he has been buoyed up by the visits, the cards and letters and messages from friends, as well as by the kindness of those at St John's and the hospital. Now, for David, **“the strife is o'er, the battle done”**.

One of the sisters said to me on Saturday that some time ago, David had beckoned her aside and asked her to keep an eye on John when he was gone. When she mentioned this at the community meeting, it turned out that each had been asking the sisters to look after the other when he was gone.

If there is a special bond between twins, how much more must this have been the case when they not only grew up together,

but spent the greater part of their adult lives not only living but working together; longer than most married couples. Memories will keep flooding back to John, bringing with them a bitter-sweet mix of joy and sorrow. It is difficult even now to imagine them apart, but that is how things are and must be, at least for a while, and we must continue to hold John in our compassion and prayers in the days to come.

David had asked for his funeral to be here so we have brought him back to this church where he and John worshipped together; and where they enjoyed so much friendship and companionship and conviviality. Later in the week, David will be laid to rest with their parents in Fox Earth. We celebrate his funeral Mass trusting in our Lord's promise that this our brother **“will rise again”**.

We thank God for his life, his love, his friendship, for our memories of him, for his quiet but faithful service to the Church. We pray for him and at the same time we pray for John. You see it is almost impossible to think of them apart. But to those who live and believe **“in the communion of saints, the forgiveness of sins and the resurrection of the dead”**, they are not really apart in him who is **“the resurrection and life”** now as well as in the future. The love of God binds living and dead together in one communion and fellowship.

We pray that John will be sustained by the truth that death has no dominion over our beloved; and that in God's good time we will enjoy together what one of his funeral hymns, **“Jerusalem the golden”** calls the **“social joys”** of heaven.

We pray that at times when John feels the sense of loss most keenly, he will hear that voice which spoke to another John all those years ago: **“Behold the dwelling of God is**

with men, He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death

shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”

Fr Alan Moses, Vicar

THE SERMON BY FR KEVIN MORRIS, VICAR, ST MICHAEL AND ALL ANGELS, ON THE ASSUMPTION OF OUR LADY AUGUST 15th 2006

Jesus said: “Where I am you will be also”.

When I went to selection board, to see if I could become a priest, I overheard a rather spiky, Catholic young man talking to an evangelical and he said, “Of course, when you go to Heaven, Our Lord will greet you and say, “You don’t know my Mother do you?” At which the evangelical answered, “No but I know your Father very well!”

There is a story of a moderately Catholic church where the Anglo Catholic Vicar was waxing lyrical about the merits of believing in the Glorious Assumption of Our Lady. At the end of the Mass the organist played “It ain’t necessarily so”.

It is said of Father Stanton, one of the great Anglo Catholic priests of the late 19th century, and the greatest preacher of his day, that he was once showing a Protestant Archdeacon around St Alban’s, Holborn. Suddenly, the Archdeacon stopped at the Statue of Our Lady, ablaze with candles. “Oh Mr Stanton, a penny for a prayer!” said the Archdeacon with some disdain. To which Father Stanton replied, “Give her a sovereign and she’ll even wink at you”.

These stories reflect my experience of the suspicion, perplexity, and sometimes visceral anger, that devotion to Our Lady can cause within some Anglicans, but also the experience of humour and confident

cheerfulness that some of us share as we honour the Blessed Mother. In my own parish there are elements of both, and over the years I have discovered the need to be more evangelistic about the place of Our Lady within the worshipping life, ministry and mission of the Church.

For many, Mary has become a goddess who supplants Christ, a distortion of the Gospel, a superstition, or as one placard, held by a Protestant Protestor during the procession of Our Lady at the Walsingham National, put it, “Waltzing Ham and the wobbly dolly”.

(There is a very good Assumptiontide lecture given at Walsingham some years ago by Ian Boxall, in which he deals with some of these issues. He looks at the history of Ephesus and the reading from Revelations we heard this evening which describes “*a woman crowned with the sun, with the moon under her feet, and on her head a crown of twelve stars*”.⁽¹⁾ Here he believes, Saint John is challenging the belief in the goddess Artemis, or Diana of the Ephesians, with this alternative story: “*The brothers and sisters of this Saviour, the sons and daughters of this mother, are those who throughout history – in Israel’s history and now in the Church’s history – have struggled to remain faithful to God, in spite of hostility and ridicule, hostility and persecution... In retelling the story, John turns it on its*

head, and in the process Ephesian Artemis is toppled from her throne. But in her place, we find not a rival goddess but a vulnerable and apparently powerless people.”) (2)

The images that have really struck home to me recently have been of those Middle Eastern women and children that we have seen so often on our TV screens and in the newspapers. They remind us of that woman with child, living in occupied territory and a war torn region, who proclaims the God who can turn upside down — who brings the powerful down low and who exalts the lowly. They remind us of the fragility and vulnerability of humanity and of the delicate humanness of Mary — and it is her humanity that some of us so often tend to forget on a feast day like this.

Mary proclaims God’s justice in the song of the Magnificat, familiar to us from many a staid Evensong, but which carries a revolutionary message, a manifesto for God’s kingdom: Mary the bearer of the hope of God’s love and power in the world.

Of the two great doctrines of the Christian faith — the Incarnation and Resurrection — Mary is closely associated with the Incarnation. After all she is a character of the Nativity play, and the image of Madonna and Child is in nearly every Art gallery in the world. But Mary should be also closely associated with the Resurrection — with Easter.

During Lent this year, I decided that as a congregation we would focus on the Resurrection. So many people spoke to the priests after the Sunday sermons saying, “We have never really thought about the Resurrection before!”. Easter, the most astonishing day in the history of the world, of crucial significance to all Christians and we heard, “we have never really thought

about it before”. Perhaps that is true of many of us. We might celebrate Easter all of one day, and then jet off somewhere for the bank holiday, it is but a moment in our worshipping life...

So, the Resurrection was worth looking at for us. We used that magisterial tome, “The Resurrection of the Son of God”, by Tom Wright, the Bishop of Durham, in which he remonstrates with preachers about their sermons on Easter day. The Gospel stories are about the Resurrection of Jesus and not about *us* going to heaven, he says, and he also has something to say about those hymns and sermons that give the impression that “heaven” is far off “beyond the skies” rather than being much closer than we think.

What are some of the themes that one ought to look at when studying the Resurrection?

- ***What did people believe about resurrection before Jesus?***

The Greeks and Romans believed that when you died you rid yourself of your body and became a “soul or shade” instead: Many things may happen to you when you died but not Resurrection. Some Jews at the time of Jesus (particularly the Pharisee Jews) did believe in the Resurrection, a **boldly** resurrection for all God’s people at the end of the age: The present state of the dead would be replaced by a future state in which they would be alive once more.

- ***What did the Resurrection mean to the first disciples?***

What could have transformed a group of cowardly disciples, in fear and trembling for their own lives as Jesus was arrested and crucified, into people who boldly proclaimed that Jesus the Messiah was risen from the dead and who were

prepared to die for their belief?

- ***What did the Resurrection mean for St Paul?***

Paul, who was transformed from a persecutor and slayer of Christians to one of the greatest missionaries of our Easter faith. He wrote: *“Lo! I tell you a mystery. We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound and the dead will be raised imperishable, and we shall be changed.”* ⁽³⁾

We shall be transformed because Jesus is the example and the means of our Resurrection. For Paul, the Resurrection would happen in two stages — first Jesus then His people. He believed that Resurrection would be a transformation (not resuscitation) into a non-corruptible body and that it would involve the whole cosmos — heaven and earth would be renewed.

- ***What did the Resurrection mean for our relationships?***

Consider Mary and John at the foot of the Cross and how new relationships are formed at the Cross — with God, and with other people — and that these relationships are sustained eternally through God’s love.

But the great question which arises again on this Feast day is:

- ***What does the Resurrection mean for us?***

What is Resurrection?

Christians believe that dead people do not ordinarily rise from the dead and have insisted that what happened to Jesus was precisely something new, which remains without analogy, comparison or parallel.

We need to be clear that death is about the end, a completion, finality, a full stop, cessation, but out of which God brings new life. Jesus is “raised **by God**”. It is God who does it: it is nothing within us that causes it, but a result of God’s power and love. And he raises “bodily”. It is body; transformed but which has continuity with what has gone before. The past is not rejected — our history and uniqueness, our personality and all that has made us who we are — but we are transformed. This is a body that God gives us — in which we are recognisably who we are, but this body does not know the power of death and corruption. It is just full of life — God’s life.

As Professor John Macquarrie has written, there is a difference between “Ascension” and “Assumption”. “Ascension” is about “going up”, and only one has ascended, but “assumption” is about “being taken up” — by God, in His power and love to be with God, where Christ is. And he writes, that *“Mary’s glorious assumption, we may say, is the first moment in the glorious assumption of the Church”*. ⁽⁴⁾

Tom Wright may be right in that often preachers get it wrong on Easter Day. There is that old story of the Anglo Catholic preacher on Easter Day standing up and saying, “On this great day of Resurrection our thoughts naturally turn to Our Lady”. Well, this feast day of the Glorious Assumption is about Resurrection, the meaning of the resurrection for each of us and our thoughts naturally turn to Our Lady. Jesus said: *“The glory which thou hast given to me, I have given to them... Father I desire that they also, whom thou hast given to me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world.”* ⁽⁵⁾

Today is the Easter of the Church. Assumption is an Easter celebration, celebrating our final destination with Mary and all of God's saints. What does the Resurrection mean for us? It involves all those "little deaths" and "little resurrections" that form our life: Those experiences of ending, which can be painful, sacrificial and grief stricken and those experiences of new beginnings which are unexpected, life giving and full of hope.

I pray that those mothers and children in the Middle East may experience signs of Resurrection light in the midst of their darkness at the moment and that they may speak to us, as Mary did, of God's justice, mercy and hope.

John Macquarrie has written beautifully about the Assumption: "*Wherever in the Church militant here on earth there is a gleam of true glory, a faithful act of discipleship, a*

prayer offered in faith, a hand stretched out in love, there is assumption, human life is being lifted up to God by God. We believe too that in the Church expectant, souls are being perfected toward the day of Jesus Christ. Finally in the Church triumphant, the work will be complete, and with Mary and all the saints, the people of God will have attained to this eternal kingdom of glory, peace and light." (6)

May the Mary, whose Glorious Assumption we celebrate, pray for us that Christ may always Easter in us. Amen.

1 Revelation 11: 19 - 12: 6

2 Ian Boxall, Tutor at St Stephen's House, Oxford, "Mary of Ephesus and the Apocalyptic Woman" Assumptiontide Lecture 2002

3 1 Corinthians 15 vv51 - 52

4 John Macquarrie, "Mary for all Christians" (1991)

5 John 17: 22, 24

THE SERMON BY BISHOP JOHN BONE AT ALL SAINTS CONVENT, OXFORD, ON 19 AUGUST 2006 Dedication of new buildings at All Saints Convent

Few preachers are optimistic enough to expect that what they say will exist other than in most people's short-term memories. However just possibly a story told might stay. If you can remember as far back as Helen Mary's installation you might just recall the sign we saw outside a nursing home in the deep Irish countryside — 'The Omega Rest Home — short term only'. But the God in whose hands are past, present and future is not only Omega the end, but Alpha the **beginning**.

And **in the beginning** was the **Garden**. It is a wonderful and evocative picture in chapters 2 and 3 of Genesis.

'When the Lord God made the earth and the heavens, there was neither shrub nor plant growing on the earth, because the Lord God had sent no rain; nor was there anyone to till the ground... The Lord God planted a garden in Eden away to the east... and made trees grow up from the ground, every kind of tree pleasing to the eye and good for food; and in the middle of the garden he placed the tree of life.'

But plants and trees were only the beginning — there were to be living creatures of infinite variety, and a man and a woman to live in the garden and enjoy it and care for it. And it was to be **God's** place as

well — for ‘the man and the woman heard the sound of the Lord God walking about in the garden at the time of the evening breeze’. What a wonderful image!

A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Fern’d grot —
The veriest school
Of peace; and yet the fool
Contends that God is not —
Not God! In gardens!
When the eve is cool?
Nay, but I have a sign;
'tis very sure God walks in mine.

(Thomas Edward Brown 1830-1897)

Frances Hodgson Burnett wrote in her book *‘The Secret Garden’* of the little girl, Mary, drawn by a fluttering Robin to discover the old iron key that unlocked the door into the walled garden. The garden had been created long ago by the lady of the house, but since her death had been left unvisited, unused — invisible except for the great wall that bounded it and held the secret.

There is a sense in which the life of a Religious Community is hidden and secret, surrounded by a wall that guards what is within and excludes that which is without. For some, given wholly to the life of prayer, the wall is more protective than it is for others. For yet others, living in an ordinary house in a town street, it may appear to be non-existent — yet there is necessarily something there to enclose and protect. The stranger passing by the long stretches of high brick wall around this community may wonder what lies within; catching a glimpse of a large brick building within as the gate in St Mary’s Road is found; and then wonder at the modern buildings open to the road on yet another

side. But unless they venture in they will not find the **garden**.

It is a garden that has been tended and loved, dug in and planted, pruned and harvested over many years. Once it was much larger than it is now, for other things than trees and shrubs and vegetables and fruit have grown up here. For the Community — whose focus has always been beyond the walls as well as within — has used the ground inside these great brick boundaries to grow other kinds of plant — Trees of Life — places where pilgrims may come and stay, places where the desperate needs of God’s children for food and shelter, and for love and nursing care may be met. This garden, which in Thomas Brown’s words ‘is a lovesome thing’ is also a place where it can be confidently said ‘tis very sure God walks’.

But to grow such places requires different skills than the gardener’s, both to conceive and to bring into being. Paul writing to the Church in Corinth says ‘God gave me the privilege of laying the foundation like a skilled master builder... let each take care how he builds.’ And he goes on to say that whatever the vision, whatever skills the architect or craftsman may bring, all will be in vain unless Christ is himself the foundation. We may be thankful today for the vision God planted in the minds of the Sisters, and for the skill of architect and builder in creating a handsome building to fulfil it; and confident in its foundation in Jesus Christ we have sought his blessing on what will happen there in years to come.

To God who is both Alpha and Omega, the Beginning and End, be all the glory!

Bishop Bone is Episcopal Visitor to the Community.



The All Saints
Cell Of
Our Lady of Walsingham



Presents

A Quiz Night

GAUDIA ET AMICITIA
(Fun and Friendship!)

The Parish Quiz Night will be held on
Thursday November 16th
in the Church Hall
at St Botolph without Bishopsgate,
Bishopsgate EC2
(nearest Underground: Liverpool Street)

From 7.30 - 9.30 p.m.

Further information from:
Jean Castledine, Paul Weston, John McWhinny
and Cedric Stephens

In aid of the All Saints Restoration Appeal

100 YEARS AGO

Notes from the Vicar

“I am writing these few notes for the October number in the heart of the Rocky Mountains, after a very pleasant voyage from Liverpool to Montreal, and a somewhat trying six days’ ride in the train on the Pacific Express.”

One of the people he met on the voyage was the founder of the Church of England Children’s Society.

“I had often heard of, admired, and as far as I could supported Mr Rudolph’s excellent work among the waifs and strays, though I have never had the pleasure of meeting him. It was, therefore, a very special pleasure to come across him in the flesh on board the “Virginian”, and moreover to meet him busied about the very best of his numerous good works amongst the little ones. He was taking out a party of children for settlement in Canada. A happier group it was never my good fortune to see, and it did not require much discernment to see that the secret of their happiness sprang from a most trustful, touching and loving confidence in the good and devoted clergyman who had rescued them from dire poverty and far worse things.

“It was pleasant to remember that All Saints, Margaret Street, had for many years given support to this most excellent work... Mr Rudolf promised to come and tell us about his work. It indeed deserves all the support we can give, carrying with it as it does the Sacred Sanctions of our Lord’s own words “Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me”.

“Later on during the voyage, too late

indeed for much conversation, I came across the Dean of Calgary, who was returning from England to his work in the far West. In him I found an old and devoted friend of All Saints. He had worshipped at this Church in Mr Berdmore Compton’s time. I shall not soon forget how his face lightened up when he realised from what church I came. He is only one instance out of many I have come across in Canada which makes it quite a revelation to me wherever I go to find how widely this dear church is known and appreciated.

“At the High Celebration on the Feast of St Michael and All Angels, I shall hope to dedicate to Almighty God the new silver sanctuary lamps.

“...the centre lamp, which is somewhat larger and more ornate than the others, has been presented by a few friends of the late Revd Charles H. Christie, in tender love and memory of a faithful and devoted priest who served this church in days gone by for some thirty years, and who passed into the more immediate presence of his Lord and Master in the year 1900, at the ripe age of eighty.

“The other lamp has been presented by a few friends in grateful and loving memory of the Reverend Mother Foundress of the All Saints Community (Harriet Brownlow Byron) who entered into rest in the year 1887.

“It is a great joy that these beautiful gifts associated as they must be to me with the beginning of my ministry among you should thus be linked with the past history of the Church and with its devoted servants.

“The other five lamps have been bestowed by individual donors, either in memory of loved ones now at rest, or in

thanksgiving to Almighty God for great and conspicuous mercies.

“It is not the wish of the various donors that their names should transpire to the public and, of course, this wish must be respected.

“I pray that these earthly symbols of the seven lamps of fire before the Throne of the Most High, may continually remind us of that Heavenly City, whose builder and maker is God — our true Home, and the stimulus of all our Faith and Hope and Love.”

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 1 OCTOBER DEDICATION FESTIVAL

HIGH MASS AT 11.00 a.m.

Processional Hymns: 205, 210

Introit: Terribilis est

Mass: Missa Omnium Sanctorum
— Norman Caplin

Lessons: Revelation 21: 9 - 14
Psalm 122
1 Peter 2: 1 - 10

Hymn: 212

Gospel: John 10: 22 - 29

Preacher: The Rt Revd Dr John Inge,
Bishop of Huntingdon

Anthem: Locus iste — Bruckner

Hymns: 209, 471, 362 (T 185;
v 3 Descant — Caplin)

Voluntary: Allegro maestoso (Sonata III)
— Mendelssohn

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 132

Lessons: Jeremiah 7: 1 – 11
Luke 19: 1 – 10

Office Hymn: 204

Canticles: St Paul’s Service — Howells

Anthem: I was glad — Parry

Preacher: The Revd George Bush,
Rector of St Mary-le-Bow

Hymn: 484 (T 167)

SOLEMN BENEDICTION

O Salutaris: Hutchings

Te Deum: Solemn Tone

Tantum Ergo: Hutchings

Voluntary: Fanfare — Leighton

● SUNDAY 8 OCTOBER TRINITY 17

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 352

Introit: Justus es, Domine

Mass: Missa ‘Simile est regnum
caelorum’ — Lobo

Lessons: Genesis 2: 18 - 24
Psalm 8

Hebrews 1: 1 - 4, 2: 5 - 12

Hymn: 494 (T 413)

Gospel: Mark 10: 2 - 16

Preacher: The Vicar

Creed: Credo III

Anthem: Jauchzet dem Herrn — Schütz

Hymns: 387, 288, 369

Voluntary: Improvisation on ‘Nun
danket’ — Paul Brough

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 125, 126

Lessons: Joshua 3: 7 - end
Matthew 10: 1 - 22

Office Hymn: 150 (S)

Canticles: The Second Service — Byrd

Anthem: Teach me, O Lord — Byrd

Preacher: Fr Ivan Aquilina

Hymn: 460

BENEDICTION

O Salutaris: Tallis

Hymn: 396

Tantum Ergo: Victoria (No 2)

Voluntary: Concerto in A minor (ii)
— Bach

• SUNDAY 15 OCTOBER TRINITY 18

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 296 (i)

Introit: Da pacem

Mass: Mass in B flat
— Rachmaninov

Lessons: Amos 5: 6 - 7, 10 - 15
Psalm 90
Hebrews 4: 12 - end

Hymn: 366

Gospel: Mark 10: 17 - 31

Preacher: Fr Ivan Aquilina

Anthem: Hymn of the Cherubim
— Rachmaninov

Hymns: 422, 431, 476

Voluntary: Improvisation on 'Austria'
— Paul Brough

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 127, 128

Lessons: Joshua 5: 13 - 6: 20
Matthew 11: 20 - end

Office Hymn: 150 (R)

Canticles: Service in B Flat
— Rachmaninov

Anthem: Ave Maria — Rachmaninov

Preacher: The Vicar

Hymn: 216 (v 5 Descant — Caplin)

BENEDICTION

O Salutaris: Rachmaninov

Hymn: 481 (T 462)

Tantum Ergo: Rachmaninov
Voluntary: Meditation No 1
— Oldroyd

• SUNDAY 22 OCTOBER TRINITY 19

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 436 (v 4 Descant
— Blake)

Introit: Salus populi

Mass: Jugendmesse — Haydn

Lessons: Isaiah 53: 4 - end
Psalm 91
Hebrews 5: 1 - 10

Hymn: 335

Gospel: Mark 10: 35 - 45

Preacher: Prebendary John Gaskell

Creed: Credo II

Anthem: And the glory of the Lord
— Handel

Hymns: 84, 94 (T 76), 393

Voluntary: Hornpipe — Handel

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 141

Lessons: Joshua 14: 6 - 14
Matthew 12: 1 - 21

Office Hymn: 150 (S)

Canticles: Marenzio; and Tone IV

Anthem: Abendlied — Rheinberger

Preacher: The Vicar

Hymn: 252

BENEDICTION

O Salutaris: Fischer

Hymn: 275

Tantum Ergo: Palestrina

Voluntary: Kleine præludium in G
— Bach

• SUNDAY 29 OCTOBER THE LAST SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 498 (omit *)

Introit: Omnia quae fecisti

Mass: Missa 'O quam gloriosum'
— Victoria

Lessons: Jeremiah 31: 7 - 9
Psalm 126
Hebrews 7: 23 - end

Hymn: 271

Gospel: Mark 10: 46 - end

Preacher: The Vicar

Anthem: Ave maris stella — Grieg

Hymns: 272, 457 (ii), 7

Voluntary: Ciacona in E — Buxtehude

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 119: 121 - 136

Lessons: Ecclesiastes 11, 12
2 Timothy 2: 1 - 7

Office Hymn: 150 (R)

Canticles: Collegium Regale — Wood

Anthem: O thou, the central orb
— Wood

Preacher: Fr Ivan Aquilina

Hymn: 450

BENEDICTION

O Salutaris: French Chant

Hymn: 270

Tantum Ergo: de Séverac

Voluntary: Meditation on Brother
James' Air — Darke

TUESDAY 31 OCTOBER THE EVE OF ALL SAINTS

SOLEMN EVENSONG

at 6.30 p.m.

Litany in Procession: Litany of the Saints

Psalms: 1, 5

Lessons: Ecclesiasticus 44: 1 - 15
Revelation 19: 6 - 10

Office Hymn: 196

Canticles: Service in G — Howells

Anthem: The souls of the righteous
— Harry Bramma

Preacher: The Revd Bertrand Olivier,
Vicar, All Hallows by
the Tower

Hymn: 231

SOLEMN BENEDICTION

O Salutaris: Norman Caplin

Hymn: 227 (T 184)

Tantum Ergo: Norman Caplin

Voluntary: Berceuse — Vierne

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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m. and 5.15 p.m. Morning Prayer 10.20 a.m. HIGH MASS and SERMON at 11.00 a.m. SOLEMN EVENSONG, SERMON and BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. & 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. & 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

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CALENDAR AND INTENTIONS FOR OCTOBER 2006

1	✕ DEDICATION FESTIVAL (and Friends' Day)	OUR PARISH AND PEOPLE
2		West London Day Centre
3	r Requiem (1.10 p.m.)	The departed
4	St Francis of Assisi	Franciscans
5	v for Unity	Christian Unity
6	William Tyndale	Those in need
7		Hospitals
8	✕ THE 17th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
9	<i>S Denys and his Companions</i>	Diocese in Europe
10	St Paulinus	Province of York
11	<i>S Ethelburga; James the Deacon</i>	Religious
12	St Wilfred of Ripon	Unity
13	St Edward the Confessor	Those in need
14	v of Our Lady	Walsingham
15	✕ THE 18th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
16	<i>Norman Ridley and Hugh Latimer, Bishops</i>	The Bishop of London
17	St Ignatius of Antioch	Christian commitment
18	ST LUKE, THE EVANGELIST	St Luke's Hospital for the Clergy
19	Henry Martyn	Unity
20		Those in need
21		Society of All Saints Sisters of the Poor
22	✕ THE 19th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
23		St Cyprian's Theological College
24		The unemployed
25	<i>Ss Crispin and Crispinian</i>	The chronically sick and disabled
26	St Alfred the Great	Unity
27		Those in need
28	Ss SIMON AND JUDE	USPG
29	✕ THE LAST SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
30	v for peace	Peace of the World
31	<i>Martin Luther (Vigil of All Saints)</i>	Our Patronal Festival

Please note:

All Friday Masses are for 'those in need' — intercessions from the board inside church are used on these days.

r — Requiem — the monthly Requiem, 1.10 p.m. this month.

v — a Votive Mass.



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