



All Saints Parish Paper

MARGARET STREET, LONDON W.1

NOVEMBER 2010

£1.00

VICAR'S LETTER

Whatever future generations at All Saints think about us, they will not be able to say that we sat on our hands doing nothing. The restoration of All Saints will be our memorial. The great project we are engaged upon is an act of faith; a commitment to God's mission here in London for the 21st century. Our hope is that, as in the past, people will find here the living faith.

The works have involved the cleaning away the grime of the ages. This reminds us that the Church as community as much as the building always needs to be reformed and renewed in the light of the Gospel. They have also included the uncovering of Butterfield's decorative scheme overlaid by some of his successors for one reason or another. In some cases, this was simply because the kind of restoration techniques we have been able to use were not available then or the money was not available. In other cases perhaps, they thought they could improve on the original!

The glorious results which have been achieved come from the combination of new skills and old designs; not to forget generosity on the part of so many and a great deal of sheer hard work. Those of us who witnessed the work going on day by day know that the task of cleaning the various surfaces in church or re-painting lost decoration requires not only skill but

endless supplies of patience and elbow grease.

While the restoration of the physical fabric has been going on over the past two years, we have been rather like the Israelites on their wilderness wanderings, or our forebears here while the church was being built, worshipping in a temporary tabernacle. On Sundays, we have been in church, surrounded by scaffolding. On weekdays, the daily round of worship has been carried on in the parish room, transformed into a chapel. We have appreciated the intimate space and the room has quickly taken on a prayerful atmosphere.

Looking back over the past six months, we see that numbers attending our weekday services have fallen. There may be a number of reasons for this. It may be because visitors and other people not "in the know" who are happy to come into the wider space of the church are perhaps reluctant to go into the narrower confines of the parish room. Or perhaps, it is that some of us, like the person who said to me a while ago, "When I was younger and more pious I used to come to the 8 o'clock Mass during the week", have lost the habit of weekday worship. There are others who have not yet tried it.

Whatever the reasons, it should recall us to the original intention of our forebears

in building this church in this place. Their purpose was not simply to produce a glorious piece of architecture but to establish a living church whose life would be characterised by daily worship. From the beginning, All Saints drew its spiritual power from that daily offering of prayer and praise, thanksgiving and intercession, in the liturgy of the Church of England. As the building was constructed of the finest materials available, so too, worship was offered here with the greatest care and devotion possible.

As we have uncovered the integrity of Butterfield's scheme, we also need to pay renewed attention to the worshipping life of our Church.

The Letter to the Hebrews speaks of considering, **“how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another”**. (*Hebrews 10: 24*)

When I thanked a parishioner recently because I knew that he had been praying especially for my wife's mother during her final illness and after her death, he replied, **“It does me good to pray for others”**. People quite often tell me that they find prayer difficult. This often seems to be because they think of it in individualistic terms; a solitary wrestling with God like some great saint. My experience, for what it is worth, is that personal prayer grows in quality and strength as a product of common prayer. We learn to pray by praying with other people; with saints on earth and in heaven. The dedication of our church to All Saints, celebrates the reality of the communion of saints. That mystery is not just about those great figures in the past who people the walls and windows of

our church. It is about our sharing in holy things with all the holy people of God; the living and the departed.

Our daily worship, scripture and sacrament, thanksgiving and intercession, does us all good. One of a group of visitors from a Swedish parish asked recently how we managed to have so many people volunteering to do things here. I am convinced that, in addition to our deliberate efforts to recruit people, it is our worship which stimulates people to respond to the call.

Worship is not simply for our own good, to make us feel better, to help us get through the day. It is for the good of others. The title “Vicar” comes from the word which means “on behalf of”. I am here as your Vicar “on behalf of” our chief pastor, the Bishop of London. I am commanded by the law of the Church of England, as parish priest in this place, to ring the bell each day and pray the daily offices of the Church “on behalf of”, that is, vicariously, for all the people of this parish. I am to ring the bell, both to let people know that it is being done and to summon people to take part in this offering. Those of us who have more free time, perhaps because they are retired, might consider whether they could use more of this of the work of God on behalf of others.

St Benedict, whose rule of prayer for his monks is one of the sources of the daily worship of the Church of England, in parish churches as well as cathedrals, speaks of it as **Opus Dei** — the work of God. All Saints may not be a very normal parish, like a country or suburban one, but one of the things it is called to, something we as a congregation are called to, is this work of the daily round of prayer. We provide

lots of opportunities; at morning, noon and evening. It would be a great testimony to the kingdom of God, if more of us were to see that calling as something to which we should respond. If you work near a church which has weekday services which are easier to get to than coming here, then go there.

Our weekday services are not long or complicated. One priest who goes round quite a lot of churches helping out on weekdays, said to me recently that ours were the most straightforward he has to do. But they do require commitment and effort; they are work, not just a leisure activity. They require application and discipline.

In “House Prayers for the All Saints Choir School”, which the choirboys would use for their daily devotions, in addition to Mass and Evensong, there is a lovely prayer for Saturday evening, in preparation for Sunday’s worship. I sometimes use it as we pray for our Sunday worship and all those who will share in it. It is just as apt for our weekday worship too:

Lord, who dost ask of thy people love for love, and worship in return for life: Assist us to keep holy, week by week, the day of thy Son’s mighty rising from the dead, and bless us in the breaking of the bread and the prayers; that other thy children who behold our joy may seek thy loving kindness in the midst of thy temple; through the same Jesus Christ our Lord.

This captures the sense of worship as our response to God’s love and of worship as missionary in the sense of our joy in it being contagious; drawing others into awareness of God’s love for them. Christians are often rather nervous and tongue-tied when it comes to evangelism and mission. However hesitant we are,

we can make a start simply by joining in the Church’s worship. All Saints makes a powerful effect on many people who enter, but that impression is magnified when they encounter even a small group of people worshipping in it; when they see it being used for its real purpose.

In a recent sermon to a select audience at Sunday Evensong, I was preaching on the text in St John’s Gospel: “You did not choose me, but I chose you.” As Jesus speaks to his disciples in the Upper Room, he knows that his “hour”, his confrontation with all the forces hostile to God, is upon him. He warns his disciples that, as the world has hated him, so it will hate them.

It is in such times that the enduring and real in our discipleship is revealed; tested by fire. I have recently been re-reading Dietrich Bonhoeffer’s “Life Together”: a book that will survive when many others are forgotten. He wrote it for his students at the anti-Nazi Confessing Church’s illegal seminary at Finkenwalde. His aim was to train pastors who would be able to resist the evil culture of Nazism which had invaded so much of the German Church. To this end, he set out the traditional disciplines of the Church’s corporate life: daily prayer, reading of and meditation on scripture, mutual confession and holy communion. These were to be the antidote to the propaganda of evil. One of his inspirations had been visits to Anglican monastic theological colleges at Kelham and Mirfield. Mirfield survives but Kelham has gone. Gone too, in some of our ministerial training establishment, and in many a “fresh expression of church” too, is that commitment to traditional spiritual disciplines.

By coincidence, Fr Julian has been re-reading Bonhoeffer’s “The Cost of

Discipleship”, written at the same time as “Life Together”. It concentrates on the Sermon on the Mount with its call to discipleship, and on the grace of God and the sacrifice it demands. As some of you have heard me say before: coincidences happen to people who pray; and perhaps especially to people who pray together.

In this month of our Festival, we mark too, on Remembrance Sunday, the cost of war and of the struggle against evil. We do not know if the Church in this land and in our time will have to face a challenge of the magnitude of Nazism. What we do face is the subtle corruption of a consumerist culture which seeks to persuade that it is we who choose and that our choices will make us happy. We need those astringent disciplines to teach us that it is God who chooses and that it is in being chosen that we find our fulfilment.

With my prayers and best wishes for All Saintside.

Yours in Christ,

Alan Moses

RESTORATION PROGRAMME AND APPEAL

As we go to press, Phase 2 of the Restoration Programme is coming to completion. This week, the scaffolding in the south aisle has come down and the final touches are being put to the cleaning and redecoration. There are always those bits that can't be reached while the scaffolding is up.

This has been a week in which we have had to keep the church closed for safety and security reasons, so only a few of us have been able to see the newly-revealed areas in the south aisle and at the back of

church. Even in a church which still has the appearance of a building site, with piles of equipment and materials, the effect is quite amazing. I'm sure that people will be as pleased as I am to see both the general effect of the whole nave, clean and with the integrity of its decorative scheme restored, and the countless details hidden or obscured for so long.

All Saints has always been like the Tardis in Doctor Who, much larger inside than it seems on the outside. Butterfield's genius enabled him to make the most of a confined site by creating the impression of spaciousness. Now that we see the interior light and vibrant rather than dark and gloomy, this effect is magnified.

Even as scaffolding has been taken down and finishing touches applied, preparations have begun for Phase 3. This will include the chancel with its glass, paintings, wrought iron work, sacrament house, floor tiles and wall surfaces, the glass in the south aisle and further work in the baptistery. Tests have been carried out on the various surfaces, including the Comper paintings in the chancel to establish what needs to be done and the appropriate methods needed.

While much of the decorative scheme in the baptistery was recovered in Fr Hutt's time, we now see that there is both more to be recovered and that the general condition of the brickwork looks very dirty in comparison with the nave. The font and the archway above it have been restored as part of Phase 2.

In the meantime, we continue with the work of fund-raising to enable the work to go ahead. Our hope is that we will be able to do this after Easter next year.

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PARISH NOTES

Visiting Parish Groups

The restoration work has meant that we have had even less space than usual to welcome groups of visitors; especially at those times when the church itself has had to be closed while scaffolding was going up or down or the floor was being treated.

However, we have managed and two groups should be mentioned.

On Saturday September 4th, we welcomed a group from St Andrew's, Kingsbury, in North West London. They were undertaking a walk from here to their church, via a number of others. Why would they start here? Because St Andrew's, Kingsbury's, church building was originally St Andrew's, Wells Street, around the corner from All Saints. When the church in Wells Street closed in the 1930s, it was dismantled and rebuilt in Kingsbury because they needed a larger building. All Saints took over the Wells Street parish, extending our responsibilities all the way to Berners Street!

The group from Kingsbury, led by their Vicar Fr John Smith, celebrated Mass in the parish room before setting off on their exodus journey.

Fr Smith writes:

"The walk was a huge success in every way and people were very taken with All Saints. They felt very welcome and it gave us a really first-class start to the day."

On October 5th, we had a group from further afield. Pastor Lennart Hansen

brought a group of about 30 people from his parish in Stockholm. In fact, they were all members of the parish staff. Such are the benefits of the church tax, that even in secularised Sweden such generous staffing is possible. But things are changing and what they wanted to talk about was our recruiting and support of volunteers in the life of All Saints. Our original intention was that Chris Self, who does so much in this area, would speak to them, along with the Vicar. Chris had to drop out because of his brother's illness and our visitors had to make do with Frs Alan and Gerald. After talk and discussion, our guests were taken into church by way of the Vicarage, as scaffolding was being dismantled and taken out of church that day. From the safety of the chancel, they were able to see what we have been doing in the building and see something of its splendour.

General Synod Elections

Aiden Hargreaves-Smith and Fr Alan have both been re-elected to represent the Diocese of London on the General Synod for the next five years. Please remember them in your prayers as the new Synod meets for the first time this month.

Another Golden Wedding

Our celebration of the Feast of Dedication was combined this year with that of the Golden Wedding of **Patrick and Margaret Spencer**: married in All Saints on October 1st 1960. They were joined by family and friends, some of whom had been at the wedding. The same Mozart Mass and Parry's "I was glad" which had been used at their wedding were sung. Despite a downpour outside, wine was enjoyed in their honour. The "bridegroom" gave a speech in which he recalled being told by

one of his fellow-servers that “It’s about time you and Margaret got married”. This prompted a proposal by telephone to Margaret who was teaching in Bristol at the time. We are all grateful that she accepted.

Patrick and Margaret write:

“We owe you and All Saints for a fine Mass; a timely sermon and the music that all the listeners were glad to hear. Be assured of our gratitude for all the work that has seen to the re-dressing of the building. Count on our dedication for the years that remain.”

In the congregation with her parents and family that morning was Patrick and Margaret’s daughter **Sophie**, a former resident of No 8 Margaret Street, who was married at All Saints 25 years ago.

The Vicar’s sermon, which tried to combine the two celebrations, appears in this issue.

VIP Day

As in previous years the New West End Company, which represents the interests of retailers in Oxford Street, Regent Street and Bond Street is organizing a VIP Day (Very Important Pedestrian Day or Car Free Day) on Saturday November 27th. There will be a variety of free events throughout the West End — music, street theatre and hopefully carol singing. Fr Gerald is organizing an *ad hoc* choir with other local churches to sing carols at around 3.00 p.m. for about 45 minutes, If you would like to take part please talk to him. Thank you.

Canterbury Pilgrimage

Saturday September 18th was a day of glorious weather and a group of twenty people accompanied Fr Gerald on a pilgrimage organized by the Cell of Our Lady of Walsingham to Canterbury. We were whisked to our destination on the new high speed train and arrived in under the hour. We had Mass at the 12C Greyfriars Chapel where we were welcomed by Br Colin Wilfred SSF. The Franciscans currently have the care of the chapel and reside at the Eastbridge Hospital next door. Br Colin also gave a homily. Our Lady is, as St Francis directed, the patron saint of the Franciscans. After a picnic lunch we walked to the cathedral for Choral Evensong at which we were made especially welcome by the Dean. After that we had devotions in the most atmospheric chapel, Our Lady Undercroft and also visited the site of the martyrdom of St Thomas Becket. It was a fascinating day out. It is hoped to organize a similar event to Ely in September next year. Do look out for further notices and sign up if you would like to come. These pilgrimages are open to all.

Advent Study

Fr Gerald will be leading a book reading group on Wednesdays November 17th and 24th and December 1st and 8th, 10.30 a.m. at the home of Yvonne Craig. We will be reading *Finding Happiness* by Abbot Christopher Jamison. If you are coming please sign the list at the back of the church. If you haven’t been to Yvonne’s before please ask Fr Gerald for her address. At the first session we will be discussing Part One of the book *‘Purity of Heart’*.

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

ALL SAINTS FESTIVAL 2010

Sunday 31 October — Eve of All Saints

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

Preacher: The Revd Philip North, Team Rector,
Old St Pancras Team Ministry

Music includes: *Wood* in E flat (No 2)
Give us the wings of faith — *Bullock*

Monday 1 November — All Saints Day

6.30 p.m. High Mass

Preacher: The Rt Revd Richard Chartres, Bishop of London

Music includes: Missa Solemnis in C — *Mozart*

This is the day that the Lord hath made

— *Harry Bramma*

Tuesday 2 November — All Souls Day

6.30 p.m. High Mass of Requiem

Preacher: The Revd Dr Joe Kennedy, Principal of the
College of the Resurrection, Mirfield

Music includes: Requiem — *Durufié*

Sunday 7 November — All Saints Festival Sunday

11.00 a.m. High Mass

Preacher: The Revd Canon Ian Paton,
Rector, Old St Paul's, Edinburgh

Music: Bell Mass — *Julian Anderson*
Faire is the heaven — *Harris*

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

Preacher: The Rt Revd Graeme Knowles,
Dean of St Paul's Cathedral

Music: Collegium Regale — *Wood*
O quam gloriosum — *Victoria*

FESTIVAL APPEAL

The Parochial Church Council resolved that the Festival Appeal be divided this year between our Mission projects (*Church Army Hostel for women in Marylebone, West London Day Centre, and Richard Owen's work teaching music to children in the parishes and church schools of the diocese of Trinidad and Tobago to help keep them out of the drug culture — a USPG project*) and our appeal for £250,000 to enable us to undertake Phase 3 (*the Chancel*) of the All Saints Restoration Project, having successfully completed phases 1 and 2. *Please give generously.*

DIARY DATES

The **Card Aid** Charity Christmas Cards shop will return again this year, opening in the Parish Room on **Thursday November 4th** until December 21st.

Our own Christmas card "The Holy Family — The Crib at All Saints Church" is now on sale in the Sunday Shop, from the Parish Office on weekdays and in church at selected times, and of course from the Card Aid shop, priced £5 for a pack of 10, sold in aid of All Saints.

Thursday 4 November

7.05 p.m. HOLY HOUR led by the Vicar

Saturday 13 November

12.00 noon Mass for Altar Servers *with servers from amongst others, St Mary Magdalene, Oxford; Little St Mary, Cambridge; and All Saints, Margaret Street*

Monday 15 November

7.00 p.m. Meeting of the **Parochial Church Council** in the Dining Room.

Sunday 21 November — Christ the King

11.00 a.m. High Mass

Preacher: Fr Ian Brothwood, Rector, St John the Divine, S Croydon

5.00 p.m. St Nicholas Patrons Party and Concert — St Matthew's Westminster SW1 will host the fund-raiser for the St Nicholas Society. The patron, Dr Jane Williams and her family will be present as will Fr Jim Rosenthal, the society's leader, who lives here at All Saints. Tickets are £30 and are available from Lisa Martell on 020 7222 3704. The concert will be at 6.30 p.m. at St John's, Smith Square. Please support this worthy cause. www.stnicholassociety.com. The concert includes London Mozart Players and City of London Choir, singing Britten's *St Nicholas*.

There will be a Nicholastide Celebration Mass and gathering here at All Saints on Saturday 11 December at 12.00 noon.

Sunday 28 November — Advent 1

6.00 p.m. ADVENT CAROL SERVICE a service of readings and music for Advent with the Choir of All Saints.

THE LONDON DIOCESAN BOARD FOR SCHOOLS

The London Diocesan Board for Schools sponsors 149 parish schools throughout greater London. These include a number of historic foundations dating back to the 17th and 18th centuries and many Victorian schools, and some of the smallest schools in London. Our inner city parish schools were founded to provide for the poor when no other education was available. They have survived and flourished and still fulfil their founders' intentions by educating the least advantaged communities in our city.

In the 1990s it became difficult to recruit teachers for primary schools in the east of the diocese, partly due to their locations in deprived parts of the inner city where few teachers lived or trained and stories of the difficulties of teaching abounded. In 1998, a group of our primary school head teachers decided to form a consortium to train teachers in and for our own schools,

starting with the early years where the need was greatest. With the help of the diocese, a postgraduate SCITT (School centred initial teacher training) course was established which trains approximately 25 teachers a year in our own schools throughout London, with a special emphasis on teaching in the inner city and in multicultural schools. Together with other very experienced former teachers in diocesan schools, I work for this course with trainee teachers in their practical work in the classroom, some of my colleagues tutoring them in their theoretical studies at the course centre in Islington. The majority of the teachers we train work in our own schools, some in church schools in Southwark and Chelmsford Dioceses and others in inner city community schools. They are now beginning to form a confident, able nucleus of young professionals helping to train the next generation of teachers.

WILL AID AND THE CHURCH

The Prayer Book, in the Rite for the Visitation of the Sick, instructs the Parish Priest to exhort sick persons, after they have exhorted them both to repent of their sins and to forgive those who have sinned against them, to set their worldly affairs in order by making a Will, *for the better discharging of his conscience and the quietness of his Executors. But men should often be put in remembrance to take order for the setting of their temporal estates, whilst they are in health.*

Both clergy and the laity have been given a new form of assistance in carrying out their duty through WILL AID.

What is Will Aid?

WILL AID is a national scheme where people are encouraged to draw up or revise their will with a participating solicitor during the month of **November**. Instead of paying the solicitor, the parishioner is invited to make an equivalent donation to a group of leading charities including

Christian Aid. The suggested minimum donations is:

- £75 for one person's Will,
- £110 for a pair of mirror Wills for a couple, and
- £40 for an amendment (codicil) to an existing Will.

In 2009 over 15,000 people made or revised their Wills through the scheme, raising over £1.26m in donations, and hundreds of legacies for the participating charities and churches.

Why is the Church promoting Will Aid?

The Church of England is encouraging churches to promote Will Aid because it helps to remind parishioners of the part legacies can play in funding vital Christian work. Writing a Will through Will Aid can be a trigger to including a gift to their church, while the donation in place of the solicitors fees will benefit Christian Aid.

Who benefits from Will Aid?

Will Aid is organised by a consortium of nine leading UK charities including **Christian Aid**. Since it began, Will Aid has raised more than £7million in donations that have helped millions of people around the world to benefit from basic facilities like clean water, better health and basic education.

It has also encouraged thousands of UK people to include their favourite charities in their Wills. Unlike other charity will-making schemes, people of all ages are eligible to participate, not just senior citizens. There is no obligation for donors to leave any gifts to any charity (or church) in their wills. Will Aid is simply a way of encouraging people to influence the world and their local community for the better

even after their death.

Who needs a Will?

Wills are not just for older people. Parents of younger families need Wills to appoint suitable guardians and married couples often mistakenly assume that their assets will automatically go to their surviving spouse. Most people need to review their Will at least once every 5 years.

This year participants will be able to register their Will with the **Certainty National Wills Register** for free (usual cost £28.75 per Will) so they can be sure that it can be found when the time comes.

How to get a Will through the scheme

Making a Will through Will Aid is simple. Just find the details of a local participating solicitor, or call the Will Aid Helpline on 0300 0300 013, then ring your chosen solicitor directly to make an appointment for November,

How can I help All Saints through my Will?

The blessings we enjoy at All Saints are in great part the legacy of our forebears. Their generosity has enriched our lives. We have a responsibility in our own time to think of what we might contribute to the future life and mission of All Saints; both now through our stewardship, and after we have died through a legacy.

You can leave a bequest to All Saints Church. The PCC has a policy of using bequests for something special, such as an item of restoration work or allocating them to the All Saints Foundation or the Choir and Music Trust, rather than putting them into general funds for day-to-day expenses.

or

You can leave a bequest to the **All Saints Foundation**. This is a trust which assists the parish particularly with the maintenance and restoration of our historic building. The Trust's capital can be spent, so needs to be replenished regularly.

More information about the Foundation can be obtained from its administrator Damon Brash.

or

The All Saints Marylebone Choir and Music Trust.

This Trust's purpose is to provide financial support for the music of All Saints. The Trust's capital is invested and the income is used for this purpose. At the moment, the Trust has enough capital to meet about half the cost of our music. We look forward to the day when it has enough capital to generate sufficient income to meet the whole music budget.

The administrator of the Choir and Music Trust is Geoffrey Woodcock.

Both administrators can be contacted through the Parish Office.

THE OBERAMMERGAU PASSION PLAY 2010

Towards the end of the Thirty Years War, in Central Europe, there was an outbreak of plague in Bavaria. Many died and the people of Oberammergau made a solemn vow, that if God would spare them, they would tell the story of the suffering and death of Jesus, in words and music, every ten years. The plague left the village in 1633 and the first Passion Play was performed the following year, and except for a break in 1940, has continued as promised.

The All Saints party had been preparing for this Pilgrimage with McCabe Travel for over two years, with great anticipation. Our enthusiasm was not diminished by the 5.30 a.m. rendezvous at Stansted Airport, followed by a two and a half hour delay to our Munich flight! After that, our coach journey to Oberammergau was smooth and uneventful, and the small, family run hotel in the centre of the village was very comfortable with good access to the Play Theatre and the shops.

All the actors and musicians are born in the village or have lived there for over twenty years. Almost 2,000 villagers are involved including children and babies, for the six hour performance with a three hour break, from May to October. The Theatre seats 4,700 and is, naturally, covered in, but with a natural backdrop of the Bavarian mountains.

The Play portrays the Passion of Christ from the entry into Jerusalem to the Resurrection. The presentation is so realistic that it is easy to imagine oneself in the Garden at Gethsemane or at the foot of the Cross. The action is interspersed with incredibly impressive tableaux from the Old Testament, of Messianic prophecies. Many of the actors are children who keep absolutely still while the choir and orchestra sing the prophecies. The acting and musical achievement of the village is astonishing and can hold its own in any international performances. (We learnt that all children have singing lessons from the age of nine years in preparation for the play.) I usually identify with Peter in his blunderings and denials, but this time, it was with Judas, a doubting bumbler, easily manipulated by Caiaphas, who disintegrates into pathetic despair as he realises the consequences

of his own actions. “I have betrayed the best and kindest man; what have I done? Is there no hope? No redemption?” The Resurrection scene assures us that there is.

For the 41st Passion Play, the Director had made several changes. The text has to stay the same. But he wanted to portray Jesus, not as a suffering servant of God, but as an argumentative Jew who was nailed to the Cross for proclaiming a message that is still valid today. There were long scenes of conflict between Nicodemus, Joseph of Arimathea and Caiaphas, deeply divided over whether Jesus is the promised Messiah or not.

But the main change was to the timings of the Play, now 2.30 p.m. to 10.45 p.m. — instead of 9.30 a.m. to 5.00 p.m. — both

with a three hour break for sustenance. This was to enable the cast to carry on their normal business during the season and for dramatic lighting in the final scenes, but it also meant there was little time afterwards for talking and worshipping. As this was my 5th Passion Play, the changes were very noticeable!

After our two nights in Oberammergau, we were taken to the beautiful Austrian village, Maria Alm, for a lovely holiday with lots of mountain walks with frequent stops for the odd beer and apple strudel: a Mozart Candlelit Concert and Dinner in Salzburg and optional tours of the area. Very careful not to let All Saints down, we took advantage of the very good wine and food and really enjoyed ourselves!

Jean Castledine

DEDICATION FESTIVAL 2010 HIGH MASS

Today is a double celebration: of the consecration of this church and of Margaret and Patrick’s Golden Wedding. They were married here 50 years ago.

The Scriptures, our liturgy and hymns often use marriage to describe the relationship between God and his people. The marriage service speaks of Holy Matrimony as **“signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence and first miracle that he wrought, in Cana of Galilee”**.

This is not accidental and there are important things we can learn about the life of the Church from marriage and the marriage service.

Think first of all of marriage as a public

institution: **“Dearly beloved, we are gathered here in the sight of God and in the face of this congregation...”** Marriage is not a private arrangement but a public and open commitment in which the couple take their place in society. The Church is not a private club of those who share some leisure interest, or an invisible collection of the saved, but a public, visible body, the extension of the incarnation, the body of Christ.

Weddings are romantic and joyful occasions with champagne and flowers. There is nothing wrong with this as our Lord’s first miracle demonstrates. Wisely, our Lord did not hand on to his clergy the power to turn water into wine. If he had we would be a great deal more popular than we are; or perhaps just drunk most of the time.

But in the midst of all the celebration, there are serious words. Marriage, says the Prayer Book, **“Is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly; but reverently, discreetly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained”**.

What is true of the vows we make on entering into marriage is true also of the baptismal vows by which we are incorporated into the life of the Church. These are serious words and this is serious ground.

“First, It was ordained for the increase of mankind according to the will of God, and that children might be brought up in the fear and nurture of the Lord, and to the praise of his holy name.”

Just as marriage is usually expected to produce children, so the life of the Church does not exist merely for the benefit of those who already belong. God is that love which reaches out to embrace the other, so the Church is, by its nature, a missionary body. We are called to seek to share our faith and the love of God to those around us: to those whom God has entrusted to our care. Those are the people who live in our parish, or in the case of one like this, those who come to it to work or study or shop or whatever. They too are God’s children and are to be called into the fellowship of his family that they might grow in the knowledge and love of God.

Just as children make new demands on husband and wife as they become father and mother, so being a member of the Church, being a congregation of Christian

people, the church in a place puts demands on us. We may begin coming to a church because we like what goes on there, it suits us, meets our needs, but we find ourselves being asked to give as well as receive. Just as a family has to make room for new members, so has a church.

“Secondly, It was ordained in order that the natural instincts and affections, implanted by God, should be hallowed and directed aright; that those who are called by God to this holy estate, should continue therein in pureness of living.”

This is the Church talking about sex, a subject of which it has a bad reputation, not entirely undeserved. But fundamentally, the Church teaches that our sexuality is a gift of God in creation; and therefore, if we take Genesis seriously; a good thing. But like all God’s gifts it can be abused and is, because our lives are distorted by sin. What is true of one aspect of our lives is true of all of them. The Marriage service, along with the rest of the Prayer Book, is realistic about the fact that we are not perfect. But it is not content simply to condemn our failures; it calls us to holiness of life; to “pureness of living”; the hallowing and right direction of all our life; whether we are married or not. Both marriage and the life of the Church are to be schools of holiness.

After all these years it is difficult to think of Margaret and Patrick apart, but that does not mean they have become identikit figures. They are still distinctive people with their own characters and gifts. Those characters and gifts have been enabled to grow and flourish in the context of a loving and mutually supportive marriage. It is not the business of a church to produce

Christian clones, all conforming to a single pattern. A church should be filled with all sorts and conditions of people who can find in communion with God and each other the enrichment and fulfilment of their humanity. That is why those who argue that the mission of the parish church to all the people in its parish should be abandoned or sidelined in favour of mission directed to groups with some single identifying characteristic or interest, miss the point. For all their good intentions, they lose something vital about Christian mission. A husband and wife may look an “odd couple” to others, and we may look a very odd lot, we are an odd lot, but that is the way we are meant to be.

“Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.”

As God says in the book of Genesis, it is not good for us to be alone. For many, marriage is the principal way in which they find that stable human companionship which is for our flourishing as human beings. But it is not the only way and it is not the way for everyone. That **“mutual society, help and comfort”**, should also be the mark of a Christian community, a parish and congregation, **“both in prosperity and adversity”**.

We give thanks today with Margaret and Patrick that they have found that mutual society and comfort in and with each other. We can give thanks too for the countless instances, in good times and bad, when people have found them here in the fellowship of this church. It is one of the privileges of the clergy who minister here to see more perhaps than others the degree

of mutual caring that goes on among us. We often find when we go to visit the sick that someone from the congregation has been there before us. On Easter Day last year, my wife and I went in the afternoon to visit a parishioner in hospital, only to find that six parishioners had already been there: the poor soul was exhausted!

This church has provided a home for many who have come to London; be it from Tanzania or Japan, or some other part of these islands, like the young Margaret Meek from Fife. We are largely a congregation of migrants, who on their own in a strange city, have found a spiritual home where they were **“no longer strangers and aliens, but citizens with saints and also members of the household of God...”**

Fifty years ago, Patrick and Margaret stood at the chancel step of this church and made their vows to each other, **“till death us do part”**.

Like marriage, a parish church is for the long run. Businesses in this area come and go, people come and go, often with bewildering rapidity. But this church remains. It has been here for 150 years, outlasting changes around it because that is of the nature of the parish church which is wedded to its place; which with the Psalmist prays for the well-being of this earthly city as it represents God’s enduring commitment to his creation.

“With this ring I thee wed; with my body I thee honour; and all my worldly goods with thee I share.”

That weddedness to place has been and is being sustained because of the generosity of people who have worshipped here down

the years. Like David and the Israelites giving their darics of gold and talents of silver to build the temple, people have given and continue to give. Some of those people were wealthy enough to give things like this pulpit, gleaming in its newly-restored glory. Countless others with less means gave perhaps proportionately even more generously. That generosity recognises that all that we have is the gift of God, that we are blessed to be the recipients of his love just as we are blessed in being loved by another with whom it is right that we should share what we have; that we should worship God in body and spirit: **“all things come of thee, and of thine own have we given thee”**.

Some of those darics and talents and widows' mites have been used in the restoration work which has been going on this year. It is almost complete. The scaffolding will start to come down on Tuesday and we will be able to see the result. But of course we are not finished yet and we are asking you for your yet more darics and talents in order to move on to the restoration of the chancel which we hope to undertake next year.

If a marriage is to survive and prosper, then those who embark upon it must give care and attention to the disciplines and practices which build and beautify it. Just as they must listen to and care for each other, repent and forgive one another, so we as a church need to listen to God in the disciplines of the Church's life which we call the work of God: its worship, in which God reminds us of the **“covenant betwixt us made”**; in which Christ cleanses the temple of our sins as the conservationists have removed the grime of ages; the sacrament in which that covenant is

renewed and strengthened.

All those years ago, Patrick and Margaret celebrated their wedding at Mass here; at the marriage supper of the Lamb. Today we celebrate that marriage feast again with them, in thanksgiving for their marriage and for the countless other gifts which have been received here. They were glad to come to God's house on their wedding day to be joined in holy matrimony. They are glad to be here today, and we are glad to be here with them, because we know that here in Christ we are enabled to grow **“into a holy temple to the Lord... built together spiritually into a dwelling place for God”**.

100 YEARS AGO

Fr Mackay seemed to have had what was worn in church on his mind. He wrote, first:

Mr Ian Malcolm has presented a set of festal vestments to the church of great beauty. They are of hand-woven gold material, and display a most remarkable pictorial design. I am arranging that they shall be on view in the Vicar's Room after Evensong on Wednesday, November the 2nd, and I hope many members of the congregation will take the opportunity of examining them closely.

These are the gold vestments which are still in use 100 years later and have been among the many things we have had conserved and restored in the past few years. The recent restoration included the replacement of a heavy protective gauze which obscured the pictorial design and generally flattened the effect. The new lighter gauze has restored the original effect.

I have been requested to say that it will be a great help to those who are slightly deaf and partly dependent on watching the movement of the preachers' lips, if ladies will come to the Festival services in some of the *smaller* of their hats. All Saints is a small church and there is scarcely room in it for some of the more noticeable hats of the present fashion. It is only fair to add that as I write, I am told that hats are becoming smaller.

Nowadays, it is very rare to see ladies wearing hats at All Saints other than at weddings.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

SUNDAY 31 OCTOBER THE EVE OF ALL SAINTS

SOLEMN EVENSONG at 6.00 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 E flat (No. 2)

— Wood

Anthem: Give us the wings of faith

— Bullock

Preacher: Fr Philip North

Hymn: 432 (omit *)

SOLEMN BENEDICTION

O Salutaris: Hutchings

Hymn: 227 (T 184)

Tantum Ergo: Hutchings

Voluntary: Paean — Howells

MONDAY 1 NOVEMBER ALL SAINTS DAY

PROCESSION AND HIGH MASS at 6.30 p.m.

Processional Hymn: 197

Introit: Gaudeamus

Mass: Missa Solemnis in C

— Mozart

Lessons: 2 Esdras 2: 42 - end

Psalm 34

Hebrews 12: 18 - 24

Hymn: 381 (v 4 Descant — Caplin)

Gospel: Matthew 5: 1 - 12

Preacher: The Rt Revd Richard Chartres,
Bishop of London

Creed: Credo III

Anthem: This is the day the Lord hath

made — Harry Bramma

Hymns: 225 (i), 341, 478

(v 4 Descant — Birch)

Voluntary: Grand Choer in D

— Guilmant

TUESDAY 2 NOVEMBER ALL SOULS DAY

HIGH MASS OF REQUIEM at 6.30 p.m.

Introit: Requiem aeternam

Mass: Requiem — Duruflé

Lessons: Wisdom 3: 1 - 9

Psalm 27

1 Peter 1: 1 - 9

Hymn: 396
Gospel: John 6: 37 - 40
Preacher: The Revd Dr Joe Kennedy,
Principal of the College
of the Resurrection, Mirfield
Anthem: Offertoire — Duruflé
Hymns: 329 (i), 462, 113

● **SUNDAY 7 NOVEMBER**
ALL SAINTS
FESTIVAL SUNDAY

**PROCESSION AND
HIGH MASS AT 11.00 a.m.**

Processional Hymns: 197, 432
Introit: Gaudeamus
Mass: Bell Mass — Julian Anderson
Lessons: Daniel 7: 1 - 3, 15 - 18
Psalm 149
Ephesians 1: 11 - end
Hymn: 224
Gospel: Luke 6: 20 - 31
Preacher: The Revd Canon Ian Paton,
Rector, Old St Paul's,
Edinburgh
Creed: Credo II
Anthem: Faire is the heaven — Harris
Hymns: 227 (T 184), 230 (ii; v 5
Descant — Caplin), 231, 208
Voluntary: Toccata Phrygica
— Nicholas O'Neill

**SOLEMN EVENSONG
at 6.00 p.m.**

Psalms: 148, 150
Lessons: Isaiah 65: 17 - end
Hebrews 11: 32 - 12: 2
Office Hymn: 196
Canticles: Collegium Regale — Wood
Anthem: O quam gloriosum — Victoria

Preacher: The Rt Revd Graeme Knowles,
Dean of St Paul's Cathedral
Hymn: 226 (v 5 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: French Chant
Te Deum: Solemn Tone
Tantum Ergo: Henschel
Voluntary: Sonata No. 3 (1st movement)
— Mendelssohn

● **SUNDAY 14 NOVEMBER**
**THE SECOND SUNDAY
BEFORE ADVENT**
(Remembrance Sunday)

HIGH MASS at 10.58 a.m.

(beginning with 2 minutes' silence)
Entrance Hymn: 417
Introit: Dicit Dominus
Mass: Missa 'Miserere mihi'
— Cardoso
Lessons: Malachi 4: 1 - 2a
Psalm 98
2 Thessalonians 3: 6 - 13
Hymn: 490
Gospel: Luke 21: 5 - 19
Preacher: Fr Gerald Beauchamp
Creed: Credo III
Anthem: O thou sweetest source of
gladness — Wood
Hymns: 491 (T 129), 494 (T 413), 492
Voluntary: Rhapsody in C sharp minor
— Howells

**SOLEMN EVENSONG
at 6.00 p.m.**

Psalms: 93, 97
Lessons: Daniel Ch 6
Matthew 13: 1 - 9, 18 - 23

Office Hymn: 150 (S)

Canticles: Service in B minor — Noble

Anthem: Bring us, O Lord God
— Harris

Preacher: The Vicar

Hymn: 498

BENEDICTION

O Salutaris: Lloyd Webber

Hymn: 286

Tantum Ergo: Lloyd Webber

Voluntary: Postlude in G — Stanford

● **SUNDAY 21 NOVEMBER** **CHRIST THE KING**

(The Sunday next before Advent)

HIGH MASS at 11.00 a.m.

Entrance Hymn: 352

Introit: Dignus est Agnus

Mass: Collegium Regale — Howells

Lessons: Jeremiah 23: 1 - 6

Psalm 46

Colossians 1: 11 - 20

Hymn: 391

Gospel: Luke 23: 33 - 43

Preacher: Fr Ian Brothwood, Rector,
St John the Divine,
South Croydon

Creed: Credo II

Anthem: Where thou reignest
— Schubert

Hymns: 134 (v 6 Descant — Caplin),
465, 338

Voluntary: Kyrie, Gott heiliger Geist,
BWV 671 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 72

Lessons: 1 Samuel 8: 4 - 20
John 18: 33 - 37

Office Hymn: 128

Canticles: Service in E — Watson

Anthem: Great Lord of Lords — Wood

Preacher: Fr Gerald Beauchamp

Hymn: 373 (T Coe Fen)

SOLEMN BENEDICTION

O Salutaris: Sumsion

Hymn: 384 (v 4 Descant — Caplin)

Tantum Ergo: Sumsion

Voluntary: Toccata in D minor — Reger

● **SUNDAY 28 NOVEMBER** **ADVENT SUNDAY**

PROCESSION AND

HIGH MASS at 11.00 a.m.

Litany in Procession: Tallis

Introit: Ad te levavi

Mass: Missa Euge Bone — Tye

Lessons: Isaiah 2: 1 - 5

Psalm 122

Romans 13: 11 - end

Hymn: 2 (T 1 (ii))

Gospel: Matthew 24: 36 - 44

Preacher: The Vicar

Creed: Credo III

Anthem: Vox dicentis: Clama — Naylor

Hymns: 3 (ii), 14, 9

ADVENT CAROL SERVICE

AT 6.00 p.m.

A Service of Readings and Music for
Advent with the Choir of All Saints.

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STEWARDSHIP AT ALL SAINTS

All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

Please write for further information to The Friends' Secretary at the address below.

PARISH ORGANISATIONS

Please write c/o
The Vicarage,
7, Margaret Street,
London W1W 8JG

www.allsaintsmargaretstreet.org.uk

e-mail: AStsMgtSt@aol.com

All Saints Church Marylebone Choir and Music Trust Fund

Administrator: Mr Geoffrey Woodcock

All Saints Foundation

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Vicar:

Prebendary Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd Gerald Beauchamp 020 7636 1788

Honorary Assistant Priests:

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: ddavis4956@aol.com

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. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 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.

PARISH OFFICIALS

Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

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Mr Paul Brough 020 8655 3361

Associate Director of Music:

Mr Henry Parkes 01223 566942

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR NOVEMBER 2010

| | | |
|----|---|---|
| 1 | ALL SAINTS DAY | THANKSGIVING FOR THE COMMUNION OF SAINTS |
| 2 | ALL SOULS DAY | The departed |
| 3 | Richard Hooker | Teachers of the faith |
| 4 | | Unity |
| 5 | | Those in need |
| 6 | <i>Leonard, hermit; William Temple</i> | Archbishop of Canterbury |
| 7 | ✠ ALL SAINTS FESTIVAL SUNDAY | OUR PARISH AND PEOPLE |
| 8 | Saints and Martyrs of England | Church Army Hostel in Marylebone |
| 9 | <i>Margery Kempe, mystic; Requiem (8.00 a.m.)</i> | The unemployed, The departed |
| 10 | St Leo the Great | Friends of All Saints |
| 11 | St Martin of Tours | Unity |
| 12 | | Those in need |
| 13 | Charles Simeon | Altar servers |
| 14 | ✠ 2nd SUNDAY BEFORE ADVENT | OUR PARISH AND PEOPLE |
| | <i>Remembrance Sunday</i> | |
| 15 | | Parochial Church Council |
| 16 | St Margaret of Scotland; Requiem (1.10 p.m.) | * ALMA; The departed |
| 17 | St Hugh of Lincoln | Diocese of Lincoln |
| 18 | St Elizabeth of Hungary | Unity |
| 19 | St Hilda of Whitby | Those in need |
| 20 | St Edmund | HM The Queen |
| 21 | ✠ CHRIST THE KING | OUR PARISH AND PEOPLE |
| 22 | <i>St Cecilia</i> | Musicians |
| 23 | St Clement | Roman Catholic Church |
| 24 | Requiem (6.30 p.m.) | The departed; General Synod |
| 25 | <i>Catherine; Isaac Watts</i> | Unity |
| 26 | | Those in need |
| 27 | v of Our Lady | Walsingham |
| 28 | ✠ 1st SUNDAY OF ADVENT | OUR PARISH AND PEOPLE |
| 29 | <i>Day of Intercession and Thanksgiving for the Missionary Work of the Church</i> | |
| 30 | St Andrew the Apostle | The Church in Scotland |

Please note:

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

v — a Votive Mass

* ALMA — The Angola, London & Mozambique Diocesan Association

r — Requiem, there is a black book at the back of church in which you are invited to PRINT the names of those you would like commemorated at one of the Requiem Masses in November (stating which) on All Souls' Day at 8.00 a.m., 1.10 p.m. or 6.30 p.m., on Tuesday 9th at 8.00 a.m., Tuesday 16th at 1.10 p.m. and Wednesday 24th at 6.30 p.m.



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