



# All Saints Parish Paper

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## VICAR'S LETTER

With the centenary of the outbreak of the First World War, the season of Remembrance this year was bound to have a particular intensity and poignancy. What exceeded all expectations was the powerful impact of Paul Cummins' ceramic poppies, cascading down the walls and filling the moat at the Tower of London. Such were the numbers drawn to this that public transport in the area almost ground to a halt. Here was proof of the advertising industry adage that "one picture is worth a thousand words". The artist had taken up and re-worked an image drawn from nature almost a century ago to symbolise the cost of war. It is an image which has survived a period when Remembrance Day was expected, like an old soldier, to just fade away. Not only has it endured but it has established itself anew in the public imagination.

A number of factors have contributed to this. This year's centenary is only the latest in a series of major commemorations. The wars our country has been involved in over recent years have made painfully visible the cost born by those killed or wounded in body and mind on our behalf and by their families.

Unlike many religious festivals, Remembrance has escaped being co-opted as a marketing opportunity by a voracious consumer-capitalism. Not many things

remain sacred to the world of marketing, but this has. I suspect this is because of its link with sacrifice. The giving of life retains a sacred quality which defies commercialisation: no price can be put on it. Unlike Advent and Easter, Remembrance cannot be used to boost sales of chocolate.

Are there things for us to learn from this powerful symbolism? Some thoughts come to mind. Unlike some Christian traditions — including those which seem most successful at the moment — ours takes the symbolic seriously. Our theology of creation, incarnation and sacrament encourages us to see images as means of communicating knowledge of the divine; of making possible relationship with God. So might we find encouragement in the reworking of an inspired yet simple symbol to persevere with forms of worship, art, architecture and music which may be out of fashion within the Church and the world outside?

Christianity has a rich repertoire of symbol and ceremony, language and music. Even though the First World War can be seen as undermining faith, much of the language of commemoration, 'remembrance' and 'sacrifice' is drawn from Christian faith. Does the simplicity of the remembrance poppy suggest we should focus attention on the principal Christian symbols: the

cross and crib, word and sacrament, the water of baptism, the bread and wine of the Eucharist? In a culture which to a large extent suffers from spiritual amnesia, which does not “remember” its religious heritage, do we need to rediscover ways of portraying Christian faith and life which combine clarity and depth, simplicity yet a richness of meaning which is not exhausted on one encounter? Our Advent groups this year are studying Archbishop Rowan Williams’ *Being Christian* — which examines four basic activities which form the Church and Christians: Baptism, Scripture, Eucharist and Prayer.

Dramatic as the impact of Remembrance is, it remains seasonal. No sooner have the final notes of the last post and reveille died away, than an advertising jingle is telling us that it’s “beginning to feel a whole lot like Christmas”. The cycle of the Church’s year which we embark on again in Advent gives us the opportunity for sustained reflection on the significance for humankind made in the image of God of Christ’s life, death and resurrection. As Fr Bowie reminded us at Evensong on Remembrance Sunday, this Christian ‘remembrance’ is no wistful memory of a lost past but an active and living relationship with the risen Christ.

Rich as our symbolic life is, we have to be realistic and admit that it seems not to speak to many people in our culture, or it does so only occasionally and with little lasting effect. We need to ask why this should be? Some of the answers may come to us from the culture which surrounds us. How effective are we in communicating with a world dominated by modern media — a world which changes with bewildering speed? Does what we do no longer work in a culture of the sound bite and tweet, and the brief attention span which seems to go

with them?

The renewal of Christian imagery will not be achieved by going round to Charlotte Street and commissioning an advertising agency to come up with an arresting image or a catchy slogan. It can only spring from lives formed by the symbols of faith and what they communicate. Just as the poppy draws its symbolic power from sacrifice, so Christian symbols and sacramental actions draw theirs from being rooted in the giving of self: that of Christ and then of his disciples. Christian symbols and sacramental actions spring from the self-giving of Christ, in St John’s striking image, the blood and water which flow from his wounded side. They enable us to share in that outpouring of love which is the divine nature. What gives them authenticity in the world is their transformative effect on those who celebrate them: those who celebrate the sacrifice offering themselves as a living sacrifice, not just in the words of a prayer but in their daily lives.

The sacrifice of those whose sacrifice we commemorate each November sprang from a common purpose and the discipline, loyalty and perseverance which served it. We cannot expect that the renewal of the Church’s life and mission will come about without similar commitment and discipline. Such renewal will depend on communities of faith formed around and by those Christian symbols of which Archbishop Rowan speaks. What we sang of our forebears here on Festival Sunday, whom God “at the font and the altar, had girt them with grace for the way they should go,” is just as true for us.

Archbishop Rowan’s successor has made the renewal of the religious life one of his priorities. This might sound arcane and

churchy, and even rather surprising coming from one formed, as Archbishop Justin was, in the charismatic tradition, but he believes it vital to any revival of the Christian faith in our culture. As well as having an ecumenical religious community living at Lambeth Palace, he is inviting young people to spend a year sharing this life.

A century and a half ago, our parish was one of those in which the religious life was restored in the Church of England with the All Saints Sisters of the Poor. That dimension of our life came to an end some years ago. But that does not mean that we cannot go on learning from the monastic life as we seek to be a missionary community in central London. Just like a religious community, we are committed to daily prayer as well as to Sunday worship. That is important in a city which is now the home of peoples of other faiths for whom prayer is important. Like a monastery, we seek to offer a ministry of hospitality and welcome, in a city which for all its bustle and excitement is for many a place of loneliness. As monasteries did in an earlier era, we seek to play our part in the conservation, development and transmission of Christian faith and culture, when these are in danger of being forgotten or relegated to museum and gallery. This is expressed both in our building and what we do as a community within it. Many of us who are perhaps nervous about sharing our faith explicitly with others, can still join in these activities which show that faith in action and life. Out of that might come, we can pray, a community which is a living sign of faith, hope and love for people who need all of these.

Yours in Christ,

*Alan Moses*

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## ARCHDEACON'S VISITATION

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Dr Jacob made his last Visitation of the parish before he retires at the end of this month. After examining records and registers with the Churchwardens, he attended a meeting of the PCC. He congratulated All Saints on all that had been achieved in the restoration of the building and the fund-raising which has made it possible. We are grateful to him for his support during his 17 years in office and wish him well in his retirement. He is a Church historian and is working on a book on the Church in 19<sup>th</sup> century London.

There is to be a farewell from the archdeaconry, at which All Saints will be represented, in February.

The Bishop has asked the three Area Deans in Westminster, of whom the Vicar is one, to carry out the Archdeacon's duties, until a replacement is in post. This will mean rather more meetings for Fr Alan.

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## ANGLICAN CENTRE IN ROME

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Archbishop David Moxon, the Director of the Centre, preached at Evensong on Sunday 26 October and then spoke about the work of the Centre in promoting relationships between Anglicans and Roman Catholics, and the support provided by its Friends organisation at a reception after the service.

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## NEWS OF OUR PEOPLE

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**Sophia Grace Bushby**, whose father Mark is a tenor in our choir, was baptised at High Mass on Sunday 26 October.

**Baby Angel**, who was born here at church in the summer, after her homeless parents took refuge at All Saints for several weeks, is now being looked after by foster-carers. They brought her to church on Sunday 16 November to see where she was born.



*Baby Angel visiting her birthplace,  
All Saints Margaret Street*

They are preparing an album of her history for her which will include photographs of All Saints. She behaved perfectly.

That day was **Jennifer Snapes'** last day as a soprano on duty in the choir before she went on maternity leave. We wished her well and hope to have news for the next issue of the Parish Paper.

On the same Sunday, after an excellent lunch with and provided by Fr Bowie, the choir travelled to Snaresbrook to visit **Lily Caplin** and sing for her and other residents of the care home where she now lives. It was just before the anniversary of Norman's death. Fr Alan had been there a couple of days earlier with the Sacrament.

Lily has not been the only person missing from their usual place in church. **Dilys Thomas** was able to be back with us for a Sunday recently after her surgery. She is now beginning a further course of treatment, but hopes to be with us from

time to time.

**Myrtle Hughes** has had two spells in hospital, but was able to be with us on Festival Sunday, as was Philip Harland. Their many friends were delighted to see them. Alas, Yvonne Harland was not able to be present, but Fr Alan had been to visit her care home and she and Philip received Holy Communion together.

Congratulation to our Dr John Birch Organ Scholar, **Nicholas Mannoukas**, on being made an Associate of the Royal College of Organists.

Welcome to **Philip Sanneh** who is an ordinand at St Mellitus' College, who has begun a placement with us. Philip, who has lived and worked in the UK for over twenty years, is originally from the Gambia and, after completing his training, will return there to serve at the cathedral in Banjul.

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## THE FESTIVAL

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All Saints is unusual in having such an extended celebration of its Feast of Title. With All Saints Day itself falling on a Saturday, the whole of our Festival this year took place over an elongated and very busy weekend. If people wanted to come to everything, they had to be in church five times in four days! Saturday morning may also be the only free time many of our friends who work in London all week have. These may have been reasons why numbers were down on recent years. Next year, All Saints Day is on Sunday and because the following Sunday is Remembrance Sunday, we will have no separate Festival Sunday and things will be even more concentrated.

All that said, our preachers this year served us extremely well and we are grateful to them for the seriousness with which they approached their task. [NB. Most sermons can be read on our website.] The music was glorious and we were introduced to the work of both featured composer Gabriel Jackson and others which may well become regular parts of our repertoire. The Bishop complemented us on the worshipful and coherent quality of our worship: “It was not just a series of turns!”.

We are pleased to report the success of the Festival Appeal collections in support of our Mission Projects. Taken together with the Lent Appeal collections, we will be able to divide the total and **give £3,000 each** to our two projects: **The Church Army Marylebone Project for Homeless Women** providing practical support, educational opportunities and spiritual space, and **The Us Partnership with the Anglican Church in Zimbabwe**, working to reduce the stigma and discrimination associated with HIV.

*Thank you to everyone who gave so generously to both Lent and All Saintside Appeals.*

Please see elsewhere in this edition the sermons preached on Festival Sunday and All Souls’ Day.

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## **THE RESTORATION PROGRAMME**

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Work on the electrical re-wiring is proceeding well. Much of this has been “below decks” in the undercroft, so not immediately visible. The most visible impact has been made by the removal of old wiring and light fittings from the church. This has left us worshipping in a “dim religious light”. This, as a number of people

have said, is very atmospheric, even if the strings of naked light bulbs are not very attractive, and reading is not always easy.

We have now moved to the stage where scaffolding is being erected in the north and south aisles so that wiring, and then the new nave Butterfield-designed chandelier light fittings, can be installed. Scaffolding will then be erected in the chancel. This will mean that Sunday worship will have to be at the nave altar for a couple of Sundays in Advent. However, at the time of writing, we hope to be clear of scaffolding once again in time for Christmas. Commissioning and focusing the lighting system are likely to take place in the New Year with all complete, appropriately enough, for Candlemas. We are still fund-raising.

One of the downsides of this phase of the restoration work has been that the church has had to be closed for much of the time during the week, and visitors, both regular and occasional, have been disappointed. One group of Butterfield enthusiasts who had come all the way from Norfolk were disappointed to find the church locked one Saturday, but cheered up when Fr Alan who happened to be at home, was able to let them in to see the church. They were astonished by the building, even in “building site” mode, and plan to return in the spring with a larger contingent.

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## **VOLUNTEERING**

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All Saints is a church which relies heavily on the voluntary commitment of so many of its members to carry out much of its work. We are truly grateful for all that they do — seen and unseen.

Mention of some of our older members in this Parish Paper reminds us that some of

these ‘stalwarts’ and ‘pillars of the Church’ cannot go on for ever. Other gaps in the ranks appear when people leave London.

In past years, we have combined recruiting new volunteers with our regular Giving campaigns. This time, we have decided to separate these two elements of support for All Saints.

During December, every member of the Electoral Roll will receive a letter about the opportunities for providing practical help in the life and work of All Saints and we hope that as many of you as possible will be able to offer a few hours of time or some of your varied talents to support your church on a regular (but not necessarily frequent) basis.

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## **LATE-NIGHT OPENING**

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A little group of us have been helping at St Anne’s, Soho, with an experiment in having the church open on some Thursday evenings and inviting passers-by to come in, say a prayer and light a candle.

Here at All Saints, we are looking at how we might do something similar in the Spring as a means of reaching out to the many people who work around us and who also often socialise around us too.

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## **MARYLEBONE INTERFAITH GATHERING**

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This year’s event, which brings together representatives of the various faith groups in our area, took place at the Annunciation on Thursday 13 November, in the presence of the Lord Mayor of Westminster, Councillor Audrey Lewis, who has been one of the founders of this annual occasion.

Fr Gerald led the service, welcomed those

present and introduced the individuals and groups who were making musical or spoken contributions which represented their faiths. These included an Imam chanting the Muslim call to prayer, and some young people from the Buddhist Temple in Margaret Street singing — not their usual chanting, but to the accompaniment of guitars. Fr Jim Walters, the Chaplain and Inter-Faith Adviser at the London School of Economics, preached an excellent sermon which we hope to make available on our website. Our own Quentin Williams acted as MC and shepherded everyone to their places.

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## **ALL SAINTS’ PARISH RETREAT 2015**

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The Retreat will be at Ely again, from 13 - 15 March. As already announced, the conductor will be Fr John Cullen. If you would like to attend, or to know more about it, please contact Martin Woolley on 07976 275383 or at [m.g.woolley@btinternet.com](mailto:m.g.woolley@btinternet.com). A careful note will be kept of the order in which firm reservations are received.

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## **WALSINGHAM PARISH PILGRIMAGE 2015**

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All Saints’ twelfth annual pilgrimage to Walsingham will take place from Friday 17 to Monday 20 July. (In the past the pilgrimage has been from Friday to Sunday, but following feedback after the 2014 event, we are offering an option to stay until Monday lunchtime.) Please indicate which departure date you would like when booking. If you are interested (or would like to find out more) please speak to Jean Castledine or contact Ross Buchanan on 020 7221 1312 or [ross.r.buchanan@btinternet.com](mailto:ross.r.buchanan@btinternet.com).

Due to the Shrine's limited capacity and booking arrangements, those who would like to attend will need to pay a non-refundable deposit of £10 to the Parish Administrator, Dee Prior, by the end of

November 2014 to reserve a place on the Pilgrimage. A further £20 deposit will be required by Monday 13 April 2015 and the full payment for accommodation by Monday 15 June 2015.

### TEACHING THE FAITH AT ALL SAINTS

The series of Autumn/Winter *'The Shape of the Liturgy'* Ten to One Talks given by the Vicar and Fr Bowie on Sundays (12.50pm), continues in December:

7 December — The Second Reading

14 December — The Gradual Hymn/Acclamation

21 December — The Gospel

### Walsingham Cell Visit to Farm Street Church Friday 12 December, 6.45pm

On Friday 12 December, the Superior of the Jesuit Community at Farm Street, Fr Dominic Robinson SJ, is welcoming members of our Walsingham Cell and any other members of All Saints who would like to join us at an ecumenical celebration in the week of the Feast of The Immaculate Conception (the Feast of Title of Farm Street parish).

Fr Michael will officiate at Solemn Evensong, which will be followed by a Marian address given by Fr Dominic on the Jesuits and Mary, developing themes around the statues and images of Our Lady of Montserrat (significant to Jesuits because St Ignatius Loyola renounced his military career before her statue), Our Lady of Farm Street (the principal statue of Our Lady in the church) and Our Lady of Guadalupe (whose feast day falls on 12 December). Fr Dominic will then lead us in praying the rosary, after which there will be a short tour and talk about the history of the church, and refreshments. To help with catering, please email: [rosa\\_postance@hotmail.com](mailto:rosa_postance@hotmail.com) if you are planning to come to this event.

*Please try to join in this local ecumenical event as we honour Our Lady together with Roman Catholic friends and neighbours.*

### SERMON PREACHED BY THE VERY REVEREND PETER BRADLEY, DEAN OF SHEFFIELD ON ALL SAINTS' FESTIVAL SUNDAY, 2 NOVEMBER 2014

**Readings:** *Hebrews 11: 18 - 24*  
*Matthew 5: 1 - 12*

When the deans are finally — *finally!* — asked to take part in *Strictly Come Dancing*

I am counting on an early exit. When I dance — and that is a very rare event — when I dance I spend my time looking down at my feet to ensure that I don't stamp

on my partner's toes. As I count furiously, ONE two three, ONE two three, ONE two three, my brow furrows and I start biting my lip. There's something about this self-consciousness, staring down at the dance floor, that simply ends any possibility of dancing with flair. I have all the grace of that poor contestant on the television who was said to be dragged about the dance floor with all the grace of a Hoover.

Now there's an insight in today's Gospel reading that can help with my dancing, but it's got a profounder application as well. We need to go quite deeply into the teaching of Jesus to understand just what this insight might be.

Jesus kept running across people like me who were counting the steps. They were doing their best to live a good life, struggling to keep the commandments, to be faithful to God and to love their neighbour. Think of the enthusiastic young entrepreneur who rushes towards Jesus to ask for advice (Mark 10: 17 - 27). This entrepreneur has carefully kept all the commandments, knows his Bible, is genuinely seeking to serve God, but he ends up disappointed.

Or there's one of Jesus's closest friends, Martha, who welcomes Jesus into her home and spends her time carefully preparing dinner for him. But when she asks him for help, she is left with her worries (Luke 10: 38 - 42).

Or there's Jesus's story of the older brother who serves his father all his life with care and love, in good times or in bad, but who ends up feeling that he's lost out (Luke 15: 11 - 32).

There are many, many, more such people whose stories are told in the Gospel. They

were all people who were working hard, rightly, to be good people and to walk in the ways of God. Why was it not enough for the enthusiastic young entrepreneur to keep the commandments and know the Scriptures? Why was it not enough for Martha to serve Jesus in her own home and to feed him? Why was it not enough for the older son to serve his father every day of his life? This was something that puzzled the religious leaders of the time, and it has puzzled the disciples of Jesus through the ages. Why was struggling to keep the commandments, and to serve God and our neighbour, not enough?

In each case, what the person was doing was indeed good. They were keeping time and stepping carefully, making their way across the dance floor, but in each case this was not enough. It seems that it is not even enough to keep the commandments and do what is right. Why?

Listen to the answers given by Jesus to each of these three. Speaking to the enthusiastic young entrepreneur, we read in the Gospel according to St Mark that (Mark 10: 21), Jesus, looking at him, loved him and said:

*'You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me.'*

So, confusingly, Jesus tells the entrepreneur that he lacks one thing, and then gives him three instructions (to sell what he owns, give the money to the poor, and to follow Jesus). The enthusiastic young entrepreneur lacks a heart that is open to God and to his neighbour: his riches are filling his heart, not God.

To his friend Martha complaining that



she is too busy and her sister is doing nothing, Jesus says (Luke 10: 41 - 42). But the Lord answered her,

*‘Martha, Martha, you are worried and distracted by many things; there is need of only one thing.’*

We must not hear Jesus as criticizing Martha or belittling her service of him. Overwhelmed by many small worries, she lacks a heart that is open to receive from God.

And in telling the mysterious story of the runaway son, Jesus has the father say to the older brother who is complaining that his father is making too much of a fuss of his son who has wasted all his money (Luke 15: 31 - 32):

*‘Child, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found’.*

Again the cross, older brother lacks an open heart, ready to have compassion on his brother, who “was lost and has been found”.

In each case — the entrepreneur, Martha, the elder brother in the story of the prodigal son — in each case these are good people, patiently counting steps and keeping time, but they are not dancing properly. They have not opened their heart to God fully, but are keeping themselves in reserve.

The writer of the Gospel according to John identifies this need to open our hearts fully to God as discovering a “thirst” for God. It is so important that Jesus himself cries out on the cross, “I thirst” (John 19: 28). Jesus has come so that we might discover our deep thirst for God, and cry

out to God so that our thirst can be slaked. At the core (Matthew 5: 6).

Blessed are those who hunger and thirst for righteousness, for they will be filled.

This is the blessing at the heart of the Beatitudes which ties the others together. Following Jesus, becoming a saint, is about discovering the hunger and thirst for God deep within us.

Following Jesus, therefore, is not just about doing the right thing; it is about opening our heart fully so that we can become completely transparent to God. When we dance like this, we feel the rhythm in our bones; we don’t need to count the steps because we are one with the music. There are no judges on this dance floor. We *become* the dance, one with God. This is the union that God wants with us. God wants us to know our “thirst for the water of life” deep within us, and to open our hearts fully to receive this water of life.

There’s a wonderful story of the desert fathers and mothers that explains what this might mean. The desert fathers and mothers were a group of Christians in the third and fourth centuries who felt called to a simpler life of prayer. They lived in the desert and scrublands of Egypt.

Listen to an exchange between a younger desert monk named Lot and the older, more experienced desert monk Joseph. Lot said to Joseph, “Father... I keep my little rule, and my little fast, my prayer, meditation, and contemplative silence... what more should I do?” Joseph stretched up his hands to heaven and his fingers became fire. He said, “Why not become all flame?”.

This monk Joseph understands the teaching of Jesus very deeply. He knows

that following Jesus is not simply about keeping the rules, but about opening our whole life to God's power and love, "becoming all flame".

So if we can trust God more deeply, open

our hearts fully to God, and drink the water of life, it will be good for our dancing too. Let us open our hearts to God today, so that we might be transformed and become saints.

## UPCOMING EVENTS

**ADVENT SERVICE of READINGS and MUSIC  
by candlelight — Sunday 30 November 2014, 6pm**



**FESTIVAL OF NINE LESSONS and CAROLS  
Monday 15 December 2014, 6pm  
followed by mince pies and mulled wine.  
*Both services feature the Choir of All Saints***

**CAROL SERVICE & Blessing of the Christmas Tree  
Monday 22 December 2013, 12.30pm  
followed by mince pies and mulled wine.  
*Take a well-earned break from work and join us!***

**CAROL SINGING IN THE PARISH  
Thursday 18 December, 6.30pm**  
Please gather at All Saints in the Parish Office — via the door to the right of the church courtyard.  
*All welcome to come along and sing for charity!*

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## SERMON PREACHED BY THE VERY REVEREND VICTOR STOCK AT THE HIGH MASS OF REQUIEM ON ALL SOULS' DAY

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*“Supposing him to be the gardener she said to him, ‘Sir if you have carried him away, tell me where you have laid him’.”*

The evangelist John brings his masterwork to a conclusion with a story of ambiguity — the risen Christ is not recognised or perhaps recognisable. Today Syria and Iraq, the unambiguous cruelties of Isis — then the horror of the Ebola epidemic and for us in Europe civilisation destroyed by the First World War — all this sees belief in God carried away.

So it was after the Great War that the Requiem Mass began to be celebrated and prayer for the dead offered in a Church of England altered out of all recognition by 1914 - 1918. Everything seemed to have been carried away in the pointless stalemate of the blood-soaked trenches of the Somme and Passchendaele — so movingly evoked by the blood-red tide of poppies that swamp the moat at the Tower of London. [If you have not been yet, I urge you to go and see this most powerful and moving installation.]

Nothing was left but prayer — *“tell me where you have laid him?”* the cry of wives and lovers and sisters and brothers and parents, for many — though not all — the endless ranks of the white crosses of the Commonwealth War Graves Commission yield the answer.

The Mediæval Church, likewise reeling from the horrors of warfare, famine and the Black Death knew the brevity and ambiguity of life and turned to the hopeful

idea of purgation after death as part of a journey however painful and mysterious towards God. But, as so often in Christian history, the need to define and explain, to deal in time where there is no time, led thoughtful Reformers to decry prayer for the dead as manipulative interference with the implacable justice of the Creator and in the Churches of the Reformation like ours prayer for the departed died. However — even before the Great War here in the 19th century — the people of All Saints Margaret Street knew prayer for the departed met a deeply felt need that would not be denied. Thus, as for many years now, at this All Souls' Day Requiem, we give thanks and pray for those we have loved and lost but see no longer.

Fragmentary memories blur — become less distinct as time passes... Passes for us, but not we believe for God. John's great Gospel ends with this story of ambiguity *“supposing him to be the gardener”*. But it is the same Gospel writer who gives us the Feeding of the Five Thousand as a prelude to his theology of the Eucharist — a clue perhaps to the Divine purposes for the departed — *“gather up the fragments that nothing may be lost”*.

All Souls' Day is sombre, grief **wrenches**, no one who dies, no one, is perfect — without sin. All need a Saviour. Thus the requiem helps us face these realities. We don't have to be happy on All Souls' Day — we have to be honest. It is exactly here in our need that we are one with Mary

Magdalena in the story — “*Sir, if you have carried him away tell me where you have laid him?*”.

As in our grief and blindness — and Mary was weeping — as much as we are able to face into our pain and loss — we may faintly — just faintly hear far away in the

distance — “*Jesus lives! Our hearts know well nought from us his love shall sever; Life nor Death, nor powers of Hell tear us from his keeping ever*”.

In the All Souls’ Day Requiem a door may open in Heaven — where the fragments are gathered up that nothing may be lost.

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**SERMON PREACHED BY FATHER JULIAN BROWNING**  
**on REMEMBRANCE SUNDAY 2014,**  
**the THIRD SUNDAY BEFORE ADVENT**

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One of the successes of the First World War commemorations this year has been the way families have been encouraged to trace their forbears, those great great uncles and other relatives who served in the Great War. It is touching to see how those long-lost figures have been welcomed back into their families with love and loyalty. Love and loss go together. You have probably found that out in your own life. That’s a rather autumnal thought, isn’t it that arises at this time, the time of All Saints, All Souls and Remembrance Sunday. Falling leaves, falling poppies. It’s a sad time. The more we love, the more deeply we feel the loss. You can’t close that gap. A new love does not replace an old one. Where love was once true, it can never be replaced. Nor can we look to God to make everything better miraculously. He doesn’t do that. What we can say, is that the gap, the loss, somehow preserves the love. Love survives death. In different ways, this is what happens when we see those proud groups of ordinary folk today standing round the grave of a Great War soldier found in Flanders fields. He is theirs, he is one of them. Out of the new found loss comes a powerful love. Love and loss go together.

I’ve decided that today we should join in, do the same, and look for one of our own. Anthony Allsopp was a fourteen year old naval cadet at the Royal Naval College at Dartmouth when he began to attend this church in 1913 and 1914. He was the grandson of the 8<sup>th</sup> Earl of Shaftesbury. Anthony came here in his holidays, met some people as you do, and it was at this altar that he made his First Communion. He sat where you are, and he saw more or less what you see now.

In August 1914 he joined HMS Aboukir, a cruiser in the North Sea. The 7<sup>th</sup> of September was his fifteenth birthday. On the 22<sup>nd</sup> of September the Aboukir was torpedoed by the German submarine U9. Anthony was not among the survivors. From the three ships torpedoed in that action, there were 1,459 fatalities. Anthony and his friends are not forgotten. On the 22<sup>nd</sup> of September this year, at a drum head service at Chatham, the Duke of Kent unveiled a memorial to the casualties of 100 years ago. I summoned up the *Illustrated London News* for 3<sup>rd</sup> October 1914, and there is Anthony, proud, and with a half smile, in the cadet uniform which he wore when he came here.

I think that this sentimental approach — for we knew none of those men — the sentimental and imaginative approach is the right one, because it is our only way into the story, the only way we can begin to understand. Military historians use personal stories to illustrate the bigger themes, but Christians start with the personal, and, on this day in particular, that is where we stay, deep in the individual stories of love and loss. Feelings matter. They point us in the direction of truth. The catch in the throat at the Last Post, the conflicting emotions at seeing our flag lowered in Afghanistan, the sickening feelings at the news from Syria and Iraq, the sadness and pride we feel on hearing the old songs, those flickering grey images of the fleet going into action, these are our ways of remembrance.

In my own case, those wars have never stopped. For over forty years I have had a professional interest in military and naval history, and through my hands have passed literally thousands of original letters sent back home by combatants from every campaign from the English Civil War to the Second World War. Sometimes I am the first person to read the letter since the day it was set aside by the recipient, and tied in ribbon with those that came before. Some letters are annotated with a few words, such as “Jack’s last letter”. Sometimes the research is unbearable, because I know what is going to happen, and from the folds of a letter comes a grief and anxiety so heartrending and private, that all I can do is fold it again and replace it.

I know that these letters home from the front, wherever that is, don’t tell the truth.

The truth is suppressed, not because of the censor, but because the truth of war is too awful and unbelievable, so letters home are padded out with questions about the harvest, news of younger siblings, jokes about promotion. Why should we expect the truth to be told, anyway? The object of the letter home was to preserve the bond, to close that widening gap. And they didn’t say much when they came home either. How can you say to those at home that you are now a stranger to them, because you have visited a circle of hell from which there is no escape?

Love and loss. They are everyone’s experience. We understand them. We live with them. We cannot live without them.

That is the Christian story too. A violent death by crucifixion, a loss too deep for words, leading, we believe, to a new and deeper and enduring love, which we call resurrection.

I don’t think that believing this heals any wounds; our religion doesn’t stop the tears, it brings no one back. But in that unfilled and painful gap between we who live and those who have died, whom we remember today, we can lift high the Cross, where love and sorrow meet. It is the only sign we know which can keep alive for us the faltering hope that when the cold North Sea closed over Anthony Victor George Allsopp, one of our own, aged just 15, on the 22<sup>nd</sup> September 1914, the God he worshipped here was with him then, and God is there, with all who die, on whichever side, in the conflicts which blight our age; for God is in the facts, in his creation, and God is Love, and Love endures to the end. This is no

solution, it makes nothing better, but love and loss are brought together, and at the deepest level of our humanity, we find communion, remembrance, which helps us, in our confusion, towards a life worth living ourselves, a life of remembrance, a God given life of love and loss. And there, in God's company, we discover today gratitude, humility and pride in the sacrifice they made for us. At the going down of the sun, and in the morning, we will remember them.

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## 100 YEARS AGO

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*The Vicar wrote:*

‘We had a quiet peaceful Festival and it helped many people in their troubles. There were great crowds on the Day and the Octave, and a great crowd for Father Congreve's sermon. There was a full church for the Feast of the Confraternity of Prayer and not quite a full one for the Requiem on All Souls' Day. The other sermons were well attended. About two hundred and fifty people heard Mass on the other days. About six hundred people took part in the Procession of Penitence, and, perhaps another four hundred came to assist at it and were scattered along the route.

We were favoured by beautiful autumn weather on the afternoon of the Penitential Procession. After prayers before the altar, the procession left the church at 4 o'clock. It was headed by the thurifer and crucifer, and acolytes carrying processional lanterns, then came the choir and the officiant in violet cope with his cope bearers. Behind the officiant, and heading

the Guild of All Saints, the master, Mr F.M. McGlinchy bore the Guild crucifix, one of the younger girls carried the little silver cross before the Confraternity of the Holy Child, and Miss Freda Young the crucifix before the Confraternity of All Saints. Following, came the Confraternity of the Holy Family, preceded by their cross, and then the second of the great silver crucifixes preceding the congregation.

The priests were placed at intervals in the procession that they might sustain the recital of the Litany and Psalms along the line. As the choir left the church it sang the “*Veni Sancte Spiritus,*” and “*Through the night of doubt and sorrow,*” while the first part of the procession was getting out into the road. As the crucifix was carried up Great Titchfield Street the priests began reciting the Litany in the natural voice, and the long roll of response down the line was very fine. The procession went by Little Portland Street, Great Portland Street, Oxford Street and Wells Street. It had got some distance along Oxford Street before the Litany ended. Then the choir sang “*Eternal Father, strong to save*”. After this the priests and people began the alternate recitation of the Penitential Psalms and these were still being recited when they re-entered the church. The demeanour of the passers-by was respectful and often reverent, heads were bared and knees were bent as the crucifix passed, young soldiers stood at the salute and drivers raised their caps. We have reason to be greatly obliged to the police for their kind and efficient help — they controlled the Oxford Street traffic in our favour, and the procession was not stopped at any point...

“We have all been glad to hear that twenty-four hours of prayer has been arranged at St Paul’s Cathedral beginning on the morning of December 16<sup>th</sup> and ending on the morning of December 17<sup>th</sup>. The authorities have assigned 9 - 10pm to the congregation of All Saints, Margaret Street.

We propose to meet the members of the congregation here in church at 8.30, and after prayer before our own altar to conduct them in a body to the Cathedral. We shall go by tube and, of course, in no formal order, but this plan will ensure our being together in the Cathedral. We will enter St Paul’s by the west door, and friends who cannot come here can join us there. Others can go altogether separately if they prefer it. But let there be no mistake that everyone who is in health must go.

*Gospel:* Mark 1: 1 - 8  
*Preacher:* The Vicar,  
 Prebendary Alan Moses  
*Creed:* Merbecke  
*Anthem:* Hosanna to the Son  
 of David — Weelkes  
*Hymns:* 501, 15, 7

**CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalm:* 40  
*Lessons:* 1 Kings 22: 1 - 28  
 Romans 15: 4 - 13  
*Office Hymn:* 1  
*Canticles:* The Short Service  
 — Gibbons  
*Anthem:* Vigilate — Byrd  
*Preacher:* Fr Michael Bowie  
*Hymn:* 438  
*O Salutaris:* 2  
*Hymn:* 6  
*Tantum ergo:* 195

**SUNDAYS AND SOLEMNITIES  
 MUSIC AND READINGS**

**● SUNDAY 7 DECEMBER  
 SECOND SUNDAY  
 OF ADVENT**

**HIGH MASS at 11am**

*Entrance Hymn:* 55  
*Introit:* Populus Syon  
*Setting:* Kyrie ‘Le Roy’ — Taverner;  
 Mass ‘The Western Wynde’  
 — Sheppard  
*Psalm:* 85: 8 - end  
*Readings:* Isaiah 40: 1 - 11  
 2 Peter 3: 8 - 15a  
*Hymn:* 12

**● SUNDAY 14 DECEMBER  
 THIRD SUNDAY  
 OF ADVENT**

**HIGH MASS at 11am**

*Entrance Hymn:* 16  
*Introit:* Gaudete  
*Setting:* Orgelsolomesse — Mozart  
*Psalm:* 126  
*Readings:* Isaiah 61: 1 - 4, 8 - 11  
 1 Thessalonians 5: 16 - 24  
*Hymn:* 5  
*Gospel:* John 1: 6 - 8, 19 - 28  
*Preacher:* Fr Michael Bowie  
*Creed:* (Mozart)  
*Anthem:* Rorate cæli desuper — Byrd  
*Hymns:* 501, 275, 495  
*Voluntary:* Wachet auf, ruft uns die  
 Stimme, BWV 645 — Bach

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalm:* 68: 1 - 19  
*Lessons:* Malachi 3: 1 - 4: 4  
Philippians 4: 4 - 7

*Office Hymn:* 1

*Canticles:* Service in G — Bairstow

*Anthem:* This is the record of John  
— Gibbons

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Hymn:* 443

*O Salutaris:* Victoria (ii)

*Hymn:* 3 (ii)

*Tantum ergo:* Palestrina

*Voluntary:* Es ist ein Ros' entsprungen,  
Op 122, No 8 — Brahms

**MONDAY 15 DECEMBER  
FESTIVAL OF NINE LESSONS  
AND CAROLS at 6pm**

**● SUNDAY 21 DECEMBER  
FOURTH SUNDAY  
OF ADVENT**

**HIGH MASS and HOLY  
BAPTISM at 11am**

*Introit:* Rorate

*Setting:* Mass movements  
— Mendelssohn

*Psalm:* 89: 1 - 8

*Readings:* 2 Samuel 7: 1 - 11, 16  
Romans 16: 25 - 27

*Hymn:* 17

*Gospel:* Luke 1: 26 - 38

*At the Procession to the Font:*  
Litany of the Resurrection,  
arr Kitchen

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Is omitted

*Anthem:* A spotless rose — Howells

*Hymns:* 501, 465, 161 (T 385)

**CHORAL EVENSONG &  
BENEDICTION at 6pm**

*Psalms:* 113, 131

*Lessons:* Zechariah 2: 10 - 13  
Luke 1: 39 - 55

*Office Hymn:* 1

*Antiphon:* O oriens

*Canticles:* The Short Service — Byrd

*Anthem:* Ave Maria — Victoria

*Preacher:* Fr Julian Browning

*Hymn:* 17

*O Salutaris:* 238

*Hymn:* 8

*Tantum ergo:* 295

**MONDAY 22 DECEMBER  
CAROL SERVICE AND  
BLESSING OF THE  
CHRISTMAS TREE at 12.30pm**

**WEDNESDAY  
24 DECEMBER  
CHRISTMAS EVE**

**MIDNIGHT MASS and  
BLESSING OF THE CRIB at  
11pm**

*Entrance Hymn:* 29 (v 4 Descant  
— Willcocks)

*Introit:* Dominus dixit

*Setting:* Missa Sancti Nicolai  
— Haydn

*Psalm:* 96



*Readings:* Isaiah 9: 2 - 7  
 Titus 2: 11 - 14  
*Hymn:* 32 (v 5 Descant — Arthur)  
*Gospel:* Luke 2: 1 - 14  
*Preacher:* The Vicar,  
 Prebendary Alan Moses  
*Creed:* (Haydn)  
*Anthem:* O magnum mysterium  
 — Poulenc  
*Hymns:* 35, 42 (vv 3 & 6  
 Descant — Gray)  
*Carol before the Procession to the Crib:*  
 Sussex Carol — English  
 trad, arr Willcocks

*At the Procession to the Crib:*  
 30 (omit v 4;  
 v 7 Descant — Fleming)  
*At the Blessing of the Crib*  
 Hail, blessed Virgin Mary  
 — Italian trad, arr Wood  
*Voluntary:* In dulci júbilo, BWV 729  
 — Bach

## THURSDAY 25 DECEMBER CHRISTMAS DAY

### LOW MASS 9am

### HIGH MASS at 11am

*Entrance Hymn:* 30 (omit v 4; v 7  
 Descant — Fleming)  
*Introit:* Puer natus est  
*Setting:* Spatzenmesse — Mozart  
*Psalm:* 98  
*Readings:* Isaiah 52: 7 - 10  
 Hebrews 1: 1 - 4  
*Hymn:* 37  
*Gospel:* John 1: 1 - 14  
*Preacher:* Fr Michael Bowie  
*Creed:* Credo III

*Anthem:* Tomorrow shall be my  
 dancing day — English trad,  
 arr Willcocks  
*Hymns:* 28, 31, 26 (omit \*;  
 v 3 Descant — Ledger)  
*Voluntary:* Overture Miniature, from  
 Nutcracker Suite  
 — Tchaikovsky,  
 arr Goss-Custard

## ● SUNDAY 28 DECEMBER FIRST SUNDAY OF CHRISTMAS

### HIGH MASS at 11am

*Entrance Hymn:* 24  
*Introit:* Dum medium silentium  
*Setting:* Mass in G minor  
 — Rheinberger  
*Psalm:* 148  
*Readings:* Isaiah 61: 10 - 62: 3  
 Galatians 4: 4 - 7  
*Hymn:* 21 (v 5 Descant — Marlow)  
*Gospel:* Luke 2: 15 - 21  
*Preacher:* The Vicar,  
 Prebendary Alan Moses  
*Creed:* Credo II  
*Anthem:* I sing of a maiden  
 — Hadley  
*Hymns:* 20 (i), 22, ‘See, amid the  
 winter’s snow’, arr Willcocks  
*Voluntary:* Wir Christenleut, BWV 612  
 — Bach

### NO CHORAL EVENSONG

## ALL SAINTS FOUNDATION

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

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

The Foundation's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

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

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

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

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

## FRIENDS OF ALL SAINTS

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

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

## MISSION PROJECTS

We support:

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

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

**The West London Day Centre** for the homeless.

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

## KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

### **The All Saints Website**

[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

### **The Weekly Parish E-mail**

This gives weekly news of events, people to pray for, and a short letter from the Vicar. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

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

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### **Vicar:**

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: [alanmoses111@gmail.com](mailto:alanmoses111@gmail.com).

### **Assistant Priest:**

The Revd Dr Michael Bowie

020 3632 4309

Email: [mnrbowie@hotmail.com](mailto:mnrbowie@hotmail.com).

### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

The Revd Neil Bunker

Mental Health Liaison Chaplain  
for Westminster.

### **Parish Administrator:**

Mrs Dee Prior 020 7636 1788

Email: [astsmgtst@aol.com](mailto:astsmgtst@aol.com)

## **Parish Officials**

### **Churchwardens:**

Mr John Forde 020 7592 9855

Mr Chris Self 020 7723 2938

### **PCC Secretary:**

Jaron Lewis

[asms.pccsecretary@outlook.com](mailto:asms.pccsecretary@outlook.com).

Phone messages to the Parish Office

### **Hon Treasurer:**

Mr Patrick Hartley 020 7607 0060

### **Director of Music:**

Mr Tim Byram-Wigfield

c/o 020 7636 1788

### **Associate Director of Music:**

Mr Charles Andrews 01580 240575

### **Electoral Roll Officer:**

Miss Catherine Burling

c/o 020 7636 1788

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## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and  
BENEDICTION at 6pm.

### **Monday to Friday:**

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

**(Except bank holidays — 1.10pm Mass only)**

### **Saturdays:**

Morning Prayer at 7.30am

Low Mass at 8am and 6.30pm\*

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

**On major weekday feasts, High Mass is sung at 6.30pm**

## CALENDAR AND INTENTIONS FOR DECEMBER 2014

1	Andrew the Apostle	Scotland
2		St Marylebone Healing & Counselling Centre
3	Francis Xavier, missionary, 1552	Mission agencies
4	<i>John of Damascus, monk &amp; teacher of the faith, c749</i>	Christians in the Middle East
	<i>Nicholas Ferrar, deacon, founder of the Little Gidding Community, 1637</i>	
5		Those in need
6	Nicholas, bishop, c326	The Children's Society
7	✠ <b>ADVENT 2</b>	<b>Our parish and people</b>
8	<b>Conception of the Blessed Virgin Mary</b>	<b>Thanksgiving for Our Lady</b>
9		The Samaritans
10	Ember Day	Friends of All Saints
11		Unity
12	Ember Day	Those in need
13	Lucy, martyr, 304. Ember Day	Vocations
14	✠ <b>ADVENT 3</b>	<b>Our parish and people</b>
15		Local shop & restaurant workers
16		The homeless
17		The emergency services
18		Unity
19		Those in need
20		Westminster City Council
21	✠ <b>ADVENT 4</b>	<b>Our parish and people</b>
22		Local businesses
23		Travellers
24	<b>Christmas Eve</b>	Preparation for Christmas
25	<b>CHRISTMAS DAY</b>	<b>Thanksgiving for the Incarnation</b>
26	<b>Stephen, deacon, first martyr</b>	<b>Persecuted Christians</b>
27	<b>John, Apostle and Evangelist</b>	<b>Thanksgiving for the Incarnation</b>
28	✠ <b>CHRISTMAS 1</b>	<b>Our parish and people</b>
29	<b>The Holy Innocents</b>	<b>Children at risk</b>
30		Thanksgiving for the Incarnation
31	John Wycliffe, reformer, 1384	Thanksgiving for the Incarnation



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