



All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG

www.allsaintsmargaretstreet.co.uk

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£1.00

VICAR'S LETTER

A couple of weeks ago, I was a guest at the launch party in Daunt's Bookshop in Marylebone High Street of Volume 52 of "The Survey of London". This covers, in fact in two substantial volumes, the architecture of South East Marylebone. The first part has Nash's All Souls, Langham Place, on the front cover; the second has Margaret Street with the spire of All Saints. I have acquired a copy for All Saints and am looking forward to dipping into what is a treasure trove of local history as well as of architectural description.

One of the tasks I always enjoy is speaking to groups who come to All Saints — ranging from school children to students of the University of the Third Age — about the building's architecture and our restoration of it, the history of our parish and its ongoing life.

I often draw a distinction between the churches of the generations which preceded the building of All Saints and those which followed it: those designed primarily as places in which to listen to sermons and those created as places which used all the senses to communicate faith.

This has not been a fashionable view to hold in recent decades, even though Victorian buildings like ours are no longer despised and neglected as they once were.



The Lady Altar after restoration and with new hangings Dedication Festival 2017

(Photo: Andrew Prior)

Architecture and beauty as means of grace have not figured highly in the thinking of many of those who have led thinking on mission in recent decades.

So, I was pleased to find in the latest issue of the *Church Times* an article by The Revd Dr William Whyte, Professor of Social and Architectural History at Oxford. He has written a book called;

“Unlocking the Church: The Lost Secrets of Victorian Sacred Space”. I have not managed to get a copy yet, but the article, **“What Victorian Churches Did For Us”**, sums up his argument. It is illustrated by one of Andrew Prior’s photographs.

He makes the same distinction between buildings which appeal only to our sense of hearing and those which reach out to all the senses; buildings which were locked outside service times and those which were open as places of prayer. His argument is not just with today’s charismatics with their drum kits where the altar used to be, but also with other reforming voices with different theologies, who recognize that buildings send a message but think that message is wrong. One of these is Richard Giles, whose advocacy of removing Victorian pews as representing a rigid and hierarchical view of worship, stirs the wrath of the Victorian Society.

All Saints, as I tell our visitors, never had pews. It was built as a “free and open church”. In those days, parishes were often funded by “pew rent”. A family would pay an annual subscription to reserve its pew. This was a form of social exclusion: those who could not afford it had to sit on uncomfortable benches or stand at the back. More often of course, they did not come at all. All Saints and churches like it signaled a theologically-inspired inclusion in an age of extremes of poverty and wealth.

One of the features of Victorian church life was a sense that the Church was losing the battle on a number of fronts; intellectual, institutional and social. Its massive church-building programme, of which All Saints was one of the

fore-runners, was a response to a rapid urbanization which frequently led to people losing contact with the Church in their new environment. Parishes like All Saints were characterized by their provision of a wide range of services, educational and welfare as well as liturgical and pastoral.

Our forebears brought to what they recognized as a new mission field the organizing energy which was a feature of so much of Victorian life. We live in an era in which the Church seems, along with many other institutions, to be losing the battle for the hearts and minds of people to a consumerism which erodes our sense of community. We have some of our Victorian forebears’ legacy in buildings. What we seem to lack is the spiritual energy which animated their work.

The source of that energy can only be in that life of prayer for which All Saints was built; a life not limited to an hour or so on a Sunday morning but embracing working week as well as sabbath rest. As we celebrate All Saintside again, at the beginning of this month, should we not be praying for something of that dynamism? Without it, how can we face another century of rapid and dislocating social change, of intellectual challenge to faith, of an ever-widening gap between rich and poor, of new and old forms of exploitation and slavery side-by-side with extreme wealth which seem to take us back to the dark side of Victorian times?

Could we not adapt Dr Whyte’s title and ask: **“What can Victorian Churches do for us?”**

Yours in Christ,

Alan Moses

EL GRECO TO GOYA: SPANISH MASTERPIECES FROM THE BOWES MUSEUM

Approached from most directions, Barnard Castle in Teesdale, near where I grew up and where I went to school, looks like any other Dales market town; that is until you come upon the huge 19th century French chateau which is the Bowes Museum. It was built by John Bowes, the illegitimate son of the Earl of Strathmore — who had a large estate in the dale. Bowes was immensely wealthy from the coal-mining on his lands. His French wife Josephine had been an actress at the theatre he owned in Paris. Both were avid art-collectors and they built this chateau in Teesdale to house their extraordinary collection.

The Wallace Collection in Manchester Square is also the result of the art collecting enthusiasm of another illegitimate but wealthy son of an aristocrat: Richard Wallace. The two museums have established a relationship based on their similar histories. One of the fruits of this is an exhibition at the Wallace of Spanish paintings from the Bowes: making it rather easier to get to for most All Saints parishioners.

At the heart of the exhibition is an early El Greco painting of St Peter's Tears; a painting I can remember being transfixed by as a boy. It's good to have it so close at hand for a while.

The exhibition in London at the Wallace continues until 7 January 2018.

AM

THE LADY ALTAR

The newly-restored Lady Altar and its hangings were blessed as a memorial to **Bishop Ambrose Weekes** during the

procession at High Mass on our Feast of Dedication on 1 October. It looks very splendid as you can see from our cover photograph.

RED WEDNESDAY: PERSECUTED CHRISTIANS

Two years ago, a resolution in support of persecuted Christians in the Middle East from St Marylebone Deanery was adopted by the Diocesan Synod. The Bishop also accepted the Vicar's suggestion that the Bishop's Lent Appeal last year should be for this cause. Many of you will recall that Fr Alan undertook a sponsored walking pilgrimage to Santiago which raised £20,000.

Synods are quite good at passing resolutions on issues and then forgetting about them. In this case, our own Cedric Stephens, who has been the driving force behind all this, has not allowed us to forget.

One of the charities working with Christians in the Middle East which the Diocese of London supported was the Roman Catholic charity **Aid to the Church in Need**. ACN organizes Red Wednesday (22 November this year) to highlight the plight of persecuted Christians. Church buildings will be illuminated in red for the day.

As part of this initiative, an ecumenical march of witness on Oxford Street will take place on **Saturday 18 November. It will begin at All Saints at 12.45** — after the Noon Mass — and conclude at the Church of the Annunciation, Marble Arch.

We hope as many people as possible from All Saints and the Deanery will take part. You can always do some Christmas shopping afterwards!

PEOPLE AND EVENTS

VIVIEN CAPLOWE RIP — Vivien's funeral was celebrated at All Saints on Friday 6 October. Her husband David was at the choir school during the Second World War, when it was evacuated to Freeland. Vivien was born and grew up in Mexico City where Fr Alan knew her father when he was a student there over 40 years ago.

Vivien's cousin Amanda writes from County Down:

'Yesterday's service for my cousin Vivien could not have been more memorable or special for me.

'Your church is splendid and has a wonderful feeling as soon as one enters the courtyard; your choir is magnificent, and everyone was so welcoming and helpful (letting me put my suitcase in a safe place, as I arrived early), the music and what you said about Vivien was so uplifting.

'When I am next staying in London, I very much want to come to a service, so I hope it will not be too long before I can do this. With my thanks for making Vivien's send-off so special...'

A piece for two cellos was played by Dietrich Bethge and his wife Sara. Fr Alan's hunch that he might be the son of the German theologian and martyr Dietrich Bonhoeffer's friend and biographer Eberhard Bethge and Bonhoeffer's Godson was confirmed to be true.

MARGARET SPENCER — Margaret has written from her new home in Cambridge to express her thanks for the card and the flowering plant sent from all her friends at All Saints. She has already been to a service in the chapel of St John's College.

CLERGY WELL-BEING

Fr Alan has been asked to serve on a General Synod working party on this subject; in part because of his experience as Chaplain of St Luke's Hospital for the Clergy, and also because of the significant ministry of spiritual direction for priests exercised by the clergy of All Saints.

FORMER CHORISTERS' REUNION EVENSONG

The annual reunion of former choirboys from the days of the All Saints Choir School took place on Saturday 14 October. They sang Evensong under the direction of Louis Halsey, who had composed the canticles with their voices in mind. Martin Bruce, another of their number, had composed the anthem. Organ accompaniment was provided by Dr Harry Brama and Ian Lyon from today's Choir also lent vocal support. Tea, scones and cake were enjoyed in the bar afterwards (for which many thanks to our volunteers for baking).

The principal topic of conversation was the fact that next year will be the 50th anniversary of the closure of the school. The boys' last service was on Easter Day, 1968. We are looking at a celebration in Eastertide which will bring together both the former and present musical establishments.

On the same day, we hosted a meeting of the Trustees of the **Friends of the Diocese of Masasi**, who attended the lunchtime Mass, and, as if the place was not enough of a hive of activity, there was also a **Hat-making School** in the Parish Room.

ALL SAINTS' RESIDENTS MARRY

Marcus Reddington and Allie Hunter, who rent a Church flat in No 8 Margaret Street, were married at a Nuptial Mass held on the afternoon of Saturday 21 October and their reception followed in the All Saints' bar and dining room. Marcus' parents Gerald Reddington and Valerie Gaunt (the well-known British actress who was best known for her appearances in the Hammer horror films *The Curse of Frankenstein* and *Dracula*, both starring Christopher Lee and Peter Cushing) had been married at All Saints almost sixty years before in a Marriage Service featuring the music of Mendelssohn and the last movement of Haydn's Trumpet Concerto.

We wish the new Mr and Mrs Reddington a long and happy married life together.



*Mr & Mrs Gerald Reddington,
May 1958*



*Mr & Mrs Marcus Reddington,
October 2017*

THE DONALD BARNES MEMORIAL LECTURE

**Wednesday 22 November, 8pm
at St Peter's, Belsize Park**

Prebendary Donald Barnes was a distinguished voice among the clergy of the Diocese of London for many years. In retirement, he was one of the priests who helped us maintain our daily round of worship by hearing confessions and celebrating Mass at lunchtime.

This year's annual lecture in his memory is to be given by another distinguished voice

among the clergy of the diocese, **Canon Mark Oakley** of St Paul's Cathedral, whose most recent book, *A Splash of Words* is on poetry and faith. He has a particular responsibility for the Cathedral's educational and artistic programme. The title of his lecture is *The Devil is in the Drivel: Reclaiming the Mystery of Faith*. Admission is free. There will be a retiring collection.

CHURCH HEATING

The new boilers have been installed in the undercroft and are being connected. A scaffolding tower has been erected in

the courtyard to give access to the roof of No 8 and the chimney, down which a new metal flue liner will be inserted to protect the brick work from corrosive fumes. The work should be completed in time for the Festival.

In the meantime, we have been enjoying the St Luke's Summer of balmy weather for which we had been hoping. This seems to be thanks to the after-effects of hurricanes in the Caribbean which have been pushing warm air from the south towards us. It is an ill wind that blows no one some good; although we should remember that our good fortune has been at the expense of people whose homes and lives have been devastated.

POETRY TEA at PAMELA'S, Saturday 30 September

Mary Rowe writes:

Our theme this time was *The Garden*. There are so many kinds, such as wild, formal, ruined, seasonal, of the mind, of love, of Eden, of Jerusalem. Human life itself might be regarded as a garden. It is as if we are given a plot of land, to make of it what we can and will.

William Joseph brought another of his own poems, deftly describing the wide range of gardens. Charles Thomson gave us part of Milton's stately, sonorous description of the garden of Eden in *Paradise Lost* where '*the crispèd brooks...ran nectar, visiting each plant and fed Flowers worthy of Paradise*'. John Cragg read Andrew Marvell's *The Garden*, another scholarly poem, moving from melodious description of flowers and fruit to the spiritual plane:

*Annihilating all that's made
To a green thought in a green shade.*

In contrast John also brought Emily

Dickinson's *A bird came down the walk*, its simple language suggesting an exquisite peaceful world at the end.

Rudyard Kipling's *The Glory of the Garden*, read by George Brown, vigorously described large, orderly, well-serviced gardens. Very different was Stephen Green's choice of Kipling's *Gethsemane* referring to his son's death in war.

There was wildness too. Dudley Green chose Norman Nicholson's *Pearlwort* with its tiny flowers, showing the poet's sensitivity to the spiritual beyond the material. And *in Tall Nettles* by Edward Thomas, read by Gary Codd, the dusty nettles in a corner of the farmyard are celebrated.

The suggested origin of the white and red roses of York and Lancaster, given in Shakespeare's *Henry VI*, was an interesting choice by Malcolm Howe. Ian Wilson brought *Fen-Edge* and *Escape* by Glen Cavaliero, with thoughtful insight related to the natural world. Wendy Shuttler read her own poem *Suntan Lotion* which memorably described the warm embracing atmosphere of a French country home in summertime. As usual, I regret that I cannot mention all the contributions we heard. Our poetry teas remain steadily popular. This time someone who could not be present sent in a generous donation. Perhaps these events might be compared to a garden, with Pamela Botsford like a wise gardener providing the setting for us and the nourishment, not nitrogen and potash, but sandwiches, tea and wine. We like plants and flowers, then grow and flourish, and remain grateful for her unfailing welcome.

September's Poetry Tea raised £125 (with applicable Gift Aid) for the All Saints' Restoration Fund. Thank you, as ever, to all those who attended.

**ALL SAINTS CELL of OUR LADY
OF WALSINGHAM:
UPCOMING EVENTS**

We commit to pray and support each other, pray for members of other cells worldwide and for the work of our Shrine in Walsingham — England's Nazareth. There we are prayed for every day at 6pm. We also do our best to promote the discipline of Pilgrimage and true devotion towards Our Lady of Walsingham as she constantly points us to her Son.

You need not be a member of the Cell to join in these events. They are organised by the Cell members for all to join as they wish and we hope that you will do that.

Saturday 11 November 2017

11.30 am Rosary and Walsingham
Devotions
12 noon Low Mass of
Our Lady of Walsingham

***Friday 8 December
Conception of Our Lady***

7pm HIGH MASS
at St Mary's Bourne Street

Saturday 9 December

11.30 am Rosary and Walsingham
Devotions
12 noon Low Mass of
Our Lady of Walsingham

Saturday 13 January 2018

11.30 am Rosary and Walsingham
Devotions
12 noon Low Mass of
Our Lady of Walsingham

Cell Superior: **Fr Michael Bowie**

Cell Chair: **Mrs Juliet Windham**

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**SERMON PREACHED BY FR MICHAEL BOWIE
FOR HIGH MASS TRINITY 15**

***'Are you envious because I am generous?'*
(Matthew 20: 16)**

The parable of the labourers in the vineyard [Matthew 20: 1 – 16] occupies the same territory as that of the prodigal son. We know that story is really about the generous father. Today the generous injustice or unjust generosity of the landowner is front and centre.

However, perhaps depending on how we feel life has treated us, we fixate sympathetically or, maybe slightly grumpily, like Jonah, on the lottery-winning outcome for prodigal and the unbelievable good fortune of the eleventh-hour labourers.

And the parable *is* about them too: as so often in Jesus's teaching, it is about that large section of people who seem to have little going for them, who get it wrong and suffer the consequences, the younger sons and latecomers of life; by extension, us on a bad day.

At the heart of these stories is the Gospel of reversal: the last to arrive, the feckless younger children, the most unlikely winners of anything, do inherit the kingdom. This is never because of their own ingenuity or heavy work schedule; it is not because of any self-improvement course they have taken: it is always because of the graciousness and generosity of others, ultimately of God.

I have a soft spot for precariously situated younger sons and farm labourers. It was thanks to the bloody-minded imagination of two farm-labouring youngest sons that the first of my family, my only English forebears, made it to Australia. While not zero-hours labourers like those in the parable, they were the eighteenth century's nearest equivalent, the youngest sons of tenant farmers, inhabiting the most insecure rural status. As they grew to manhood people were deserting their native agricultural Somerset in great numbers, often for mining areas, but they had a bigger idea.

Two cousins, James and Thomas, decided their prospects were so appalling that transportation to Australia would actually be an improvement. They planned, committed and confessed to a crime (the theft of six straw beehives and a hundredweight of honey from a mutual uncle) calculating correctly that this would be rewarded with transportation for seven years.

Like many big ideas this one was conceived in a pub and enacted before sobriety set in. Happily for them the calculation proved accurate (the alternative sentences, 14 years or life, being considerably less appealing). After many adventures they became prosperous hoteliers and ferry operators on the mighty Derwent river just outside Hobart, brought nieces and nephews out to Victoria when land-grants for free settlers were on offer, and the rest is history. Two hundred and fifteen years, hundreds of thousands of sheep and a mountain of wool later I stand before you today, having made my way back, rather more comfortably, to a city which they only knew from 18 months' in a stinking prison hulk on the Thames before setting sail for Tasmania. I lack their both farming and business acumen and I doubt they thought much of parsons.

So the entrepreneurial desperation of younger sons and latecomers is not only dear to me but responsible for my very existence. I don't believe for a moment that, in their later prosperity, they and their landowning family ever paid their employees the same amount for one hour as for twelve. But today's story is about the Kingdom of God: close as Australia is to that beatific state, we have to cut them some slack. And it *is* fair to say that their story is not one of simple hard work or just deserts. It is a story of a gamble taken, of good fortune and opportunity taken, of generous possibilities understood; and it is a story of imagination, risk and sheer brass neck. They didn't *deserve* the outcome, only the sentence.

That is where the Kingdom of God comes in. These parables model imagination and risk, and a love of life. They are about the boundless, foolish, wasteful generosity of *God*; and generosity is a close relative of risk. You could say that generosity is the ultimate enactment of risk, giving something away with no guarantee of getting anything back. That is what the cross is really about, not penal substitutionary atonement, as Fr Julian was reminding us last Sunday evening. That risk-taking speaks of imagination: imagination on the part of the divine giver to look beyond the *transactional* gift or the receiver who just keeps everything safe but barren (think of the parable of the talents, and man who buried his for the duration of his custody).

Imagination informs our response to God; without imagination how could we begin to take up God's offer, how could we seek to live by it, this bizarre generous view of the world, let alone create this extraordinary activity of worship, mixing music, performance and teaching with prayer and offering, to make our approach

to God worthy of his welcome. Imagination is how the landowner can see the grubby zero-hours worker who's filled the gap in his workforce to get the job finished as of equal value to the one who's worked hard all day. Because the Kingdom is not about our work, it's all about gift, grace.

The most important gift of the Christian imagination, rather than the instinct for material self-improvement which drove my ancestors (which I don't at all despise), the most important gift of Christian imagination is to see the world through God's eyes. To see innate rather than transactional value in people, allowing acceptance and wonder to flourish rather than judgement and resentment.

Fr Henry Wansborough OSB writes about today's Gospel:

'...Our love of God is a consequence of our being loved by God, not a prerequisite for it. What the early birds and the last comers share, and what should unite them, is that both have been chosen to work in the vineyard.'

We know well that the most important experience of life, being looked on in love by the other, is not something which we earn: it is something which depends on the mysterious preference and generosity of someone else.

The world of the Gospel is peopled with life's latecomers, who find themselves with some form of disability or disadvantage. They are the physically damaged, the psychologically damaged, the spiritually damaged, the economically damaged. They are the losers, the latecomers, the prodigal sons, the outcasts, the overlooked, the people we think we can safely ignore or shun. They are found in the midst of the Gospel because they are in the midst of life. Some of them

sleep here every day.

Jesus has a clear prejudice in their favour, not least because he teaches us what we keep unlearning: that God's ways are not our ways; that God does not work from the arithmetic of the calculator but from the fullness of a divine heart. All of us are chosen, called and loved. Especially the ones we most resent.

100 YEARS AGO

THE CHURCHWARDENS' APPEAL — £1,300 WANTED

The task of the Churchwardens at the beginning of each October is never an enviable one. Year after year we are obliged to ask the congregation for a large sum of money to provide against a deficit on the Church Accounts at the end of the year. We anticipated that we should scarcely be able to ask for less than we asked for last year, but unfortunately certain heavy items of expenditure have swelled the total of what we need to the very large sum of £1,300. Early in the year we were compelled to put a new kitchen range and boiler into the choir school, and now we are faced with a very considerable outlay upon a new apparatus for heating the church. It was not a question in either case of going on with what we had got, because in both cases what we had got was completely worn out, and the Church Council felt that the heating of the church could not possibly be postponed.

The figures of receipts and expenditure... show that, excluding the income of the Vicar, *our receipts are fallen by £260 while our expenditure remains just about the same.*

Thus it will be seen that the reductions we have effected upon the choir and staff have just been sufficient to meet the increased cost of everything else.

Those who really know All Saints will be aware that we have just managed to keep up the level of the services with a wholly inadequate choir, but that no further reduction is possible if the character of the church is to be maintained.

People sometimes say that this appeal for money spoils the Festival. It is only fair to reply that such an appeal is rendered necessary by the fact that so many people are inclined to wait to the end of the year to see how much we want instead of anticipating our needs by regular annual or quarterly subscriptions. £1,300 is a very large sum of money to ask for. It can only be subscribed at the cost of much real self-sacrifice. But we are encouraged by the rare generosity which has been the unailing tradition of All Saints' people to hope that the church will once again be enabled to close the year free from debt.

NEWCASTLE
IAN MALCOLM

The Churchwardens will be very glad to receive any sums to add to the Festival Collections from friends of All Saints who may be unable to be present at the services.

FOR ALL SAINTS-TIDE

From a Sermon Preached at Hanworth, to my Lord of Carlile, and his company, being the Earles of Northumberland, and Buckingham, &c. Aug. 25, 1622.

How many times go we to Comedies, to Masques, to places of great and noble resort, nay even to Church onely to see the company? If I had no other errand to heaven, but the *communion of Saints*, the fellowship of the faithfull, to see that flock of *Lambs*, Innocent, unbaptized *children*, recompensed with the twice-baptized *Martyrs*, (baptized in *water*, and baptized in their own *blood*) and that middle sort, the

children baptized in blood, and not in the water, that rescued Christ Jesus, by their death under *Herod*; to see the *Prophets* and the *Evangelists*, and not known one from the other by their writings, for they all write the same things (*for prophecy is but antdated Gospell, and the Gospell but postdated prophecy*;) to see holy *Matrons* saved by the bearing and bringing up of children, and holy *Virgins*, saved by restoring their bodies in the integrity, that they received them, sit all upon one seate; to see *Princes*, and *Subjects* crowned all with one crowne, and *rich* and *poore* inherit one portion; to see this scene, this Court, this Church, this Catholique Church, not onely *Easterne* and *Westerne*, but *Militant* and *Triumphant* Church, all in one roome together, to see this *Communion of Saints*, this fellowship of the faithfull, is worth all the paynes, that that sight costs us in this world.

A framed version of this extract from a sermon by John Donne was given to Fr Alan by a parishioner on the 40th anniversary of his ordination to the priesthood, earlier this year.

NOVEMBER ORGAN RECITAL

RICHARD MOORE trained at Oxford and the RCM, studying at the latter institution with David Graham and Sophie-Veronique Cauchefer-Choplin. During his time in London, Richard held the William and Irene Miller Organ Scholarship at St Paul's Cathedral, and was subsequently Acting Assistant at St Martin-in-the-Fields.

After a brief period as Assistant Organist at Winchester Cathedral, he took up the post of Sub Organist at Guildford Cathedral. He continues his studies with Bine Katrine Bryndorf.

All Saints, Margaret Street

Four-manual Harrison & Harrison (1910)

Organ Recitals

(following Benediction)

Sunday 29 October at 7.15pm

TIMOTHY BYRAM-WIGFIELD

Director of Music, All Saints

Toccata in F major, BWV 540 (i) – Bach (1685 – 1750)

'Unter den Linden Grüne' (4 variations) – Sweelinck (1562 – 1621)

Benediction Nuptiale, Op 9 – Saint-Saëns (1835 – 1921)

Præludium und Fuge über B.A.C.H. (1855), R 381 – Liszt (1811 – 86)

Pedal Study on "Tempus adest floridum" – Peter Hurford (b 1930)

*Pilgrim's Chorus, from Tannhäuser – Wagner (1813 – 83)
transcr Lemare (1865 – 1934)*

Sunday 26 November at 7.15pm

RICHARD MOORE

Sub-Organist, Guildford Cathedral

*'Edwylm' ('Surging fire'), 2017 (New work: 2nd performance)
Solfa Carlile (b 1985)*

Berceuse (24 Pieces en style libre) – Vierne (1870 – 1937)

Prélude – Boulanger (1887 – 1979)

Stèle pour un enfant défunt (Op 58, No 3) – Vierne

*Phantasia über den Choral Wachet auf, ruft uns die Stimme
(Op 52, No 2) – Reger (1870 – 1916)*

CDs of the organ and choir of All Saints are available to buy after the recital.

**Retiring collection to support the Choir and Music at All Saints
(suggested donation £5)**

Please use Gift Aid envelopes.

The All Saints Licensed Club/Bar below the Church will be open after this recital.

**Please find more organ recitals on
www.organrecitals.com**

MUSIC FOR THE ALL SAINTS FESTIVAL 2017

Tim Byram-Wigfield, Director of Music writes:

Those of you who have approached this paragraph somewhat nervously in previous years, will be reassured to learn that the music settings for the Festival this year are entirely taken from the tried and tested, the comfortable and familiar. There will be no (intended) astringent note clusters; no petulant organ outcries; no experimental tonalities. But there will be music from The First Viennese School (Haydn and Mozart) — of course! — Stanford, Parry, and, this year, the Fauré Requiem on All Souls' Day. Full details of the Festival's services and music may be found on page 13 of this edition.

On my arrival at All Saints in 2013, I inherited the feature of *This year's Festival Composer*, and ran with it for a few seasons. Although it has resulted in some striking and colourful additions to the repertoire, it seems to me that there are other occasions in the liturgical calendar when a single featured modern piece, or a commission, could be more fully appreciated. Our contribution to the annual London Festival of Contemporary Church Music in May provides one example.

However, there are some subtle innovations in presentation this year, which it is hoped will add an extra crescendo and momentum to the week's festivities. The annual airing of the Rachmaninov arrangements by Walter Vale and Eric Arnold, (affectionately 'ours') will now be heard always on the

Sunday immediately before the Festival. We have timetabled one of the organ recitals for the same evening, and intend to invite notable players from 'outwith' Margaret Street in future years.

For the Evensong on Tuesday 31 October, we have invited former staff singers, regular deputies and former organists and scholars, to join the main Choir for the Anthem and Benediction music. Bairstow's commanding arrangement of the hymn "Blessed city" is perfect for augmented forces.

I know those who are able to sing with us will be delighted to see friends from the congregation, and for a glass of something after, radiating bonhomie in the way that only musicians know. We hope this date will become a perennial informal reunion for Choir members.

Some of you will have heard the splendid news that Dr Francis Jackson, a former organist of York Minster, celebrated his 100th birthday on 2 October. (He still gardens 2 hours a day.) Some 35 years ago now, Francis honoured All Saints' with settings of 'O salutaris' and 'Tantum ergo', which are still in our repertoire. Ironically, most of our 'featured composers' had not set either of them! Perhaps commissioning new settings of these hymns for the Festival would be an attractive way to embellish the traditions of the Festival week.

Whichever service you are able to come to, I hope that the music we present as part of the Festival liturgies will be inspiring, commemorative and devotional for you.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

TUESDAY 31 OCTOBER EVE OF ALL SAINTS

LITANY OF THE SAINTS, FESTAL EVENSONG AND BENEDICTION at 6.30pm

Litany of the Saints

Psalms: 1, 5

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

Office Hymn: 196 Father, in whom thy
saints are one

Canticles: Canticles in A — Stanford

Anthem: Blessed city, heavenly Salem
— Bairstow

Preacher: Revd Jonathan Kester,
Vicar, Emmanuel Church,
West Hampstead

Hymn: 226 Hark! the sound of
holy voices

O Salutaris: Sumsion

Hymn: 227 (T 184) How bright these
glorious spirits shine!

Tantum ergo: Sumsion

Voluntary: Placare Christe Servulis
— Dupré

WEDNESDAY 1 NOVEMBER ALL SAINTS' DAY

HIGH MASS at 6.30pm

Entrance Hymn: 197 For all the saints who
from their labours rest

Entrance Chant: *Gaudeamus omnes*
in Domino

Setting: Krönungsmesse, K 317
— Mozart

Psalms: 34: 1 – 10, 22

Readings: 2 Esdras 2: 42 – end
Hebrews 12: 18 – 24

Gradual Hymn: 230 (ii) Palms of glory,
raiment bright

Gospel: Matthew 5: 1 – 12

Preacher: Revd Paul Thomas,
Vicar of St James's,
Sussex Gardens

Creed: Merbecke

Offertory Motet: *Gaudeamus omnes*
— Philips

Hymns: 225 (i) Give me the wings of
faith to rise
341 Blest are the pure in heart
478 Ye watchers and ye holy
ones

Voluntary: Final (Symphonie No 1, Op 14)
— Vienne

THURSDAY 2 NOVEMBER ALL SOULS' DAY

SOLEMN REQUIEM at 6.30pm

Entrance Chant: *Requiem aeternam* — Fauré

Setting: Fauré (Benedictus — Chant)

Psalms: 27: 1 – 6, 16 – 18

Readings: Wisdom 3: 1 – 9
1 Peter 1: 3 – 9

Gradual Hymn: 327 (T 195) Christ, enthroned
in highest heaven

Gospel: John 6: 37 – 40

Preacher: Rt Revd Stephen Conway,
Bishop of Ely

Offertory Motet: Offertorium — Fauré

Before Lord's Prayer: Pie Jesu

Hymns: 329 Jesu, Son of Mary
330 (T 175) What sweet of life
endureth

Communion: Libera Me — Fauré
114 Now is eternal life

After dismissal: In Paradisum — Fauré

● **SUNDAY 5 NOVEMBER**
ALL SAINTS
FESTIVAL SUNDAY
4th before Advent

PROCESSION AND HIGH MASS at 11am

Processional Hymns: 197 For all the Saints
 who from their labours rest
 231 Who are these, like stars

appearing

Entrance Chant: Gaudeamus omnes in
Domino

Setting: Mass in G minor
 — Vaughan Williams

Psalms: 34: 1 – 10, 22

Readings: Revelation 7: 9 – end
 1 John 3: 1 – 3

Gradual Hymn: 228 (T 439 ii) Jerusalem,
 thou City blest (omit*)

Gospel: Matthew 5: 1 – 12

Preacher: The Revd Simon Butler,
 Vicar of St Mary's, Battersea

Creed: Vaughan Williams

Offertory Motet: Beati quorum via
 — Stanford

Hymns: 198 (T 378) The Church
 triumphant in thy love
 224 For all thy saints, O Lord
 381 Jerusalem the golden
 (Caplin descant)

Voluntary: Allegro symphonique — Salomé

FESTAL EVENSONG, TE DEUM AND BENEDICTION at 6pm

Psalms: 148, 150

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

Office Hymn: 196 Father, in whom thy
 saints are one

Canticles: Magnificat in G minor
 — Francis Jackson
 Nunc Dimittis — Tone V

Anthem: O how glorious is the kingdom
 — Harwood

Preacher: The Revd Simon Buckley,
 Rector of St Anne's Soho

Hymn: 199 God, whose city's sure
 foundation

O Salutaris: Elgar (no 1)

Te Deum: Collegium Regale — Howells

Tantum ergo: Quilter

Voluntary: Pæan — Howells

● **SUNDAY 12 NOVEMBER**
3RD BEFORE ADVENT
(Remembrance Sunday)

ACT OF REMEMBRANCE and HIGH MASS at 10.58am

Entrance Chant: Intret oratio mea

Hymn at Act of Remembrance:
 417 O God, our help in ages past

Setting: Collegium Regale — Howells

Psalms: 70

Readings: Amos 5: 18 – 24
 1 Thessalonians 4: 13 – 18

Gradual Hymn: 443 Rejoice, the Lord is
 King

Gospel: Matthew 25: 1 – 13

Preacher: Fr Michael Bowie

Creed: Credo II

Offertory Motet: Greater love hath no man
 — Ireland

Hymns: 305 Soul of my Saviour,
 sanctify my breast

402 Lord, it belongs not to
 my care

499 Thy kingdom come,
 O Lord

Voluntary: Fugue in E flat, BWV552 (ii)
 — Bach

**EVENSONG AND
BENEDICTION at 6pm**

Psalms: 20, 82

Lessons: Judges 7: 2 – 22

John 15: 9 – 17

Office Hymn: 150 (R) O blest Creator of
the light

Canticles: Dyson in F

Anthem: Thou wilt keep him in perfect
peace — S.S. Wesley

Preacher: The Vicar, Fr Alan Moses

Hymn: 408 (ii) Love Divine,
all loves excelling

O Salutaris: Harry Bramma no1

Hymn: 420 O Jesus, I have promised

Tantum ergo: Harry Bramma no1

Voluntary: Christe Redemptor Omnium
— Parry

● **SUNDAY 19 NOVEMBER
2ND BEFORE ADVENT**

HIGH MASS at 11am

Entrance Hymn: 339 Be thou my vision,
O Lord of my heart

Entrance Chant: *Dicit dominus: Ego cogito*

Setting: Kyrie — Orbis Factor
Missa Miserere Mihi Domine
— Cardoso

Psalm: 90

Readings: Zephaniah 1: 7, 12 – end
1 Thessalonians 5: 1 – 11

Gradual Hymn: 449 Soldiers of Christ, arise

Gospel: Matthew 25: 14 – 30

Preacher: The Vicar, Fr Alan Moses

Creed: Credo III

Offertory Motet: Ave Verum Corpus
— Elgar

Hymns: 286 From glory to glory
advancing, we praise thee,
O Lord
287 Glory, love and praise
and honour

398 (T395) ‘Lift up your hearts!’

We lift them, Lord, to thee

Voluntary: Tanz Toccata — Heiller

**EVENSONG AND
BENEDICTION at 6pm**

Psalm: 89: 19 – 37

Lessons: 1 Kings 1: 15 – 40

Revelation 1: 4 – 18

Office Hymn: 150 (S) O blest Creator of
the light

Canticles: Murrill in E

Anthem: Verleih uns frieden
— Mendelssohn

Preacher: Fr Michael Bowie

Hymn: 433 O worship the King (omit*)

O Salutaris: Fischer

Hymn: 388 (ii) Jesus shall reign
where'er the sun

Tantum ergo: Palestrina

Voluntary: Méditation (Suite
Médiévale) — Langlais

● **SUNDAY 26 NOVEMBER
CHRIST THE KING**

HIGH MASS at 11am

Procession Hymns: 338 At the name of Jesus
352 Crown him with many
crowns

Entrance Chant: *Dignus est Agnus*

Setting: Credomessa K 257 — Mozart

Psalm: 95: 1 – 7

Readings: Ezekiel 34: 11 – 16, 20 – 24
Ephesians 1: 15 – end

Gradual Hymn: 457 (i) The King of love
my Shepherd is

Gospel: Matthew 25: 31 – end

Preacher: Fr Julian Browning

Creed: Mozart

Offertory Motet: Alleluia. I heard a voice
— Weelkes

KEEPING IN TOUCH

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

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Weekly Parish E-mail

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

The Weekly Notices — available as a small booklet to pick up from the Church table and which worshippers are encouraged to take away with them.

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

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Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

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John McWhinney

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Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Timothy Byram-Wigfield

c/o 020 7636 1788

Assistant Director of Music:

Jeremiah Stephenson

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

Service Times

Sundays:

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and BENECTION at 6pm.

Monday to Friday:

Church open 7am

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

(Except bank holidays — 12 noon Mass only)

Saturdays:

Church open 11am

Low Mass at **12 noon** and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.

The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long-lasting effect rather than being used to pay day-to-day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:

The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/

The All Saints Foundation Administrator

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

The Parish Administrator can put you in touch with these individuals by email.

Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

Mission Projects

All Saints year-round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone

The USPG-led UMOJA, HIV Project in Zimbabwe,

enabling people living with HIV and Aids to live positive lives, and

The Soup Kitchen (American International Church, Tottenham Court Road) feeding up to 80 vulnerable people daily

CALENDAR AND INTENTIONS FOR NOVEMBER 2017

1	ALL SAINTS' DAY	Thanksgiving for the Communion of Saints
2	ALL SOULS' DAY	Commemoration of the Faithful Departed
3	Richard Hooker, Priest, Teacher of the Faith	Those in need
4		of Our Lady
5	✕ ALL SAINTS FESTIVAL SUNDAY	Our Parish and People
6	<i>William Temple, Abp Of Canterbury, 1944</i>	The Archbishop of Canterbury
7	Willibrord, Bishop, Apostle of Frisia, 739	Diocese in Europe
8	Saints and Martyrs of England	Friends of All Saints
9	<i>Margery Kempe, Mystic, 1440</i>	Unity
10	Leo the Great, Bp of Rome, 461	Those in need
11	Martin, Bp of Tours, 397 (Armistice Day)	Peace
12	✕ 3rd SUNDAY BEFORE ADVENT	Remembrance Sunday
13	Charles Simeon, pr, 1836	University chaplains
14	<i>Samuel Seabury, First Anglican Bp in North America, 1796</i>	American Episcopal Church
15		The Marylebone Project
16	Margaret of Scotland, 1093	Unity
17	Hugh, Bp of Lincoln, 1200	Those in need
18	Elizabeth of Hungary, 1231	Third Order of S Francis
19	✕ 2nd SUNDAY BEFORE ADVENT	Our Parish and People
20	Edmund, King of the East Angles, Martyr, 870	Those who suffer for the faith
21		Local businesses
22	Cecilia, Martyr at Rome, 230, Patron Saint of Music	Musicians
23	Clement, Bp of Rome, Martyr, 100	Unity
24		Those in need
25	<i>Catherine of Alexandria, Martyr, 4th Century</i>	Christians in the Middle East
26	✕ CHRIST THE KING <i>Sunday next before Advent</i>	Our Parish and People
27		Refugees
28		Local businesses
29	<i>Day of Intercession & Thanksgiving for Missionary Work</i>	USPG
30	Andrew the Apostle	Scotland



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FESTIVAL APPEAL 2017

raising funds for THREE important causes:

Church Army-run, THE MARYLEBONE PROJECT
‘empowers homeless women into independent living’.

Our money supports the emergency bed unit, providing vital safe accommodation to women escaping domestic violence, financial crisis, sexual exploitation and mental health issues.

USPG’s UMOJA HIV PROJECT. Working in the Anglican Diocese of Manicaland Zimbabwe, this project ***‘enables people living with HIV and Aids to live positive lives’*** by reducing stigma and boosting HIV prevention. Engaging the local community, in partnership with local churches and HIV services, the programme raises awareness of the lack of care and support for people with HIV and their families.

DIOCESE OF THE GAMBIA. Continuing All Saints’ work befriending and training Fr Philip Sanneh — recently ordained to serve in the Gambia — we are appealing for money to establish a rural Gambian community bakery and poultry business.

The project is designed to ***create employment, provide food security and improve the livelihood skills of women and young people.***

Please give generously — gift-aiding your donations wherever you can (so your generosity is increased 25%).

If you can’t visit All Saints, please send cheques payable to:

Parochial Church All Saints in an envelope marked
FESTIVAL APPEAL to:

All Saints Church, 7 Margaret Street, London W1W 8JG.

***Please include your full name and address
to allow us to claim Gift Aid.***