

All Saints Parish Paper

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THE ASSISTANT PRIEST WRITES:

At the end of September and the beginning of October we have a double dose of Angels: Michaelmas, the Feast of the Archangels Michael, Gabriel and Raphael, falls on 29th September and is followed by a commemoration of the Holy Guardian Angels on 2nd October. If 4th October were not a Sunday this year it would be the commemoration of S Francis: Francis had a great devotion to the angels, at a time when Michaelmas was kept as a holy day of Obligation (there was even a sort of Lent observed before it). The celebrations were linked to the harvest and provided a last occasion for festivities as autumn began; some of the customs associated with this in England were picked up by the 19th century Anglican invention of Harvest Festival which is often celebrated at the beginning of October (I have to admit I don't feel the lack of that at All Saints!). Michaelmas remains a popular feast in Anglicanism, many of our church buildings being dedicated to S Michael: in my home church in Sydney it continues to be the occasion for a weekday High Mass.

When we offer Mass together the priest proclaims that we do so 'with angels and archangels and all the company of heaven'. This is one reason why, despite the anxieties of the Book of Common Prayer, a priest may offer Mass without a congregation: the offering is made in



*Our Lady of Margaret Street,
with flowers by Shawn Welby-Cooke*

this great company and is efficacious in itself. Angels also remind us that God is always present in our lives, and that purely materialist accounts of our interactions with creation are inadequate.

Scripture teaches us that angels exist to do God's bidding. God gives his angels different tasks (for which they are named in Scripture), but their primary

task is twofold: they are messengers and guardians. Cherubim, the most exalted angels, guard the way to the Tree of Life (Genesis 3: 24). Abraham reassures his steward, when sending him off to find a wife for Isaac, with the promise ‘God will send his angel before you’ (Genesis 24: 7). The devil knows what angels do: famously he reminds Jesus of the psalmist’s words, ‘God will give his angels charge of you’ (Matthew 4: 6, Psalm 91: 11). And Jesus warns us never to despise the ‘little ones’ because angels are their guardians (Matthew 18: 10). That verse is often assumed to refer to children, but it does not: following an earlier admonition not to ‘cause the little ones to stumble’ it is a reference to the disciples, the ‘little flock’, ‘the least of my brothers and sisters’, or perhaps, at a stretch, those new to, or young in, the faith. Guardian Angels are there for us all.

In their capacity as messengers, angels are understood to move between heaven and earth on the ladder that Jacob, and also Jesus, saw between the two. Because angels bear messages between heaven and earth it is not surprising that they feature prominently in the story of the Lord, who forsook the former for the latter. An unnamed angel appears to Joseph (Matthew 2: 20), Gabriel himself appears to Mary (Luke 1: 26), and the sky above the shepherds’ field is bright with angels.

The poet Frances Thompson reminds us that we may find angels all around us, even down the street from All Saints:

Not where the wheeling systems
darken,
 And our benumbed conceiving
soars!—

The drift of pinions, would we
hearken,
 Beats at our own clay-shuttered doors
 The angels keep their ancient places;—
 Turn but a stone, and start a wing!
 ‘Tis ye, ‘tis your estranged faces,
 That miss the many-splendoured
thing.

But (when so sad thou canst not
sadder)
 Cry; — and upon thy so sore loss
 Shall shine the traffic of Jacob’s ladder
 Pitched betwixt Heaven and Charing
Cross.

(from ‘The Kingdom of God’)

May St Michael and all the angels watch over all of us as we seek to proclaim God’s Kingdom from Margaret Street and may we, like them, seek always to do God’s bidding and share his good news.

With prayers and best wishes,

Fr Michael

In this issue:

There are contributions from Alan Kimbrough, who would normally have been visiting us from the USA for the Assumption, Peter Page, a former chorister, who wrote to me to ask whether we’d like to know a little more about what life was like for the choirboys, Fr Julian on lockdown, and Shawn Welby-Cooke on flowers in church. Shawn also writes that the courtyard garden, which he oversees, assisted by Craig Williams, has again ‘received a Gold Award for the London in Bloom Competition. As there were no site visits, they have not awarded best in category awards, but we were the only entry in our category with a Gold Award. We also improved on last year’s entry,

going from 173 out of 200, to 184 out of 200.⁷

Sunday Liturgies from October and All Saints Festival

The choir will be with us again, in reduced numbers, from Sunday 4th October, and Sunday Sung Mass will then revert to 11am.

Evensong and Benediction will return on Sunday 25th October at 3pm, in time for Festival Sunday, 1st November.

This year's Festival would have been a short one in normal circumstances with All Saints Day falling on a Sunday.

Because of current limitations we will

not sing a First Evensong of All Saints this year, and the Litany of the Saints will be sung at Evensong and Benediction on All Saints Sunday (**n.b. 3pm!**).

The All Souls Requiem will be sung on Monday evening, **2nd November, at 6pm.**

This year's preacher at All Saints Day Solemn Mass will be Fr Martin Browne OSB, of Glenstal Abbey in Ireland, (quarantine arrangements allowing).

The preacher at All Saints Day Evensong and Benediction will be Fr Peter McGeary and for the All Souls Requiem Fr John Pritchard, both former Assistant Priests of All Saints.

From the Churchwardens

MEETING OF PARISHIONERS AND ANNUAL PAROCHIAL CHURCH MEETING — SUNDAY 18 OCTOBER 2020

Before the pandemic the date of the annual meetings had been set as the last Sunday in April. On 21st March at the start of the national lockdown the Diocesan Bishop, in exercise of the powers conferred by section 10 of the Churchwardens Measure 2001 and rule 78 of the Church Representation Rules, extended the period for holding these meetings from 31st May until 31st October. The impact of the pandemic on normal activities has been much longer than many of us imagined in late April and by late August there were indications that the Meetings and elections for 2020 would be rolled into those for 2021. This was not to be. On 2nd September it was confirmed by the Synodical Secretary on behalf of the Diocesan Bishop that the meetings and elections are to be held by whatever means by 31st October.

In the light of this the PCC discussed

the best way for All Saints to proceed at their zoomed meeting on 7th September. A virtual meeting would be difficult to arrange for an electoral roll of over 165 people and not everybody would be able to participate by electronic means. The PCC considered that the better option was to hold the meeting in church as usual. The meeting will, therefore, be held on Sunday 18th October as soon as the organ voluntary ends after Mass as there can be no mingling in the present circumstances.

Also at the September meeting of the PCC, Frances O'Neil resigned as Vice Chairman having served since 2018 and was duly thanked by the members of the Council. Huw Pryce has been elected as the new Vice Chairman of the PCC.

In 2017 five members of the PCC were elected for a first consecutive term of three

years which is now ending. One member resigned from the PCC in July. The four other members, Judith Mather, John McWhinney, Keith Postance and Geoffrey Woodcock have all stated that they will stand for a second term. In these exceptional circumstances the churchwardens will break the convention of many years of not proposing or seconding candidates and this year will propose and second the four candidates standing for a second term. This leaves one further place. If there are no further candidates proposed then this can be filled for the remainder of the term next spring when we hope we will be able to have a meeting which all who desire can attend. Next year only three of the five members whose terms end will be eligible to stand which will make an election more important for the five or six places.

This year there is also the triennial

election of three representatives to the Deanery Synod. Janet Drake, Cedric Stephens and Frances O’Neil are offering to stand again.

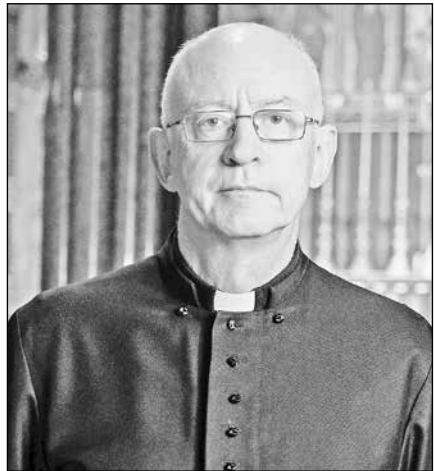
The two churchwardens are both willing to serve a further term of office although it will only be a relatively short time until a further election of churchwardens takes place in the spring of 2021.

The various people offering themselves for re-election have all made a valuable contribution to the work of the Council and life of the Parish; the churchwardens do not consider that it is appropriate for election statements to be collated and published this year. None of the candidates above are known to have any conflicts of interests as related parties. They will be asked to confirm this at the meeting.

LOCKDOWN IN MAIDA VALE

At the final High Mass held in All Saints, on the Third Sunday of Lent, March 15th, I prefaced my sermon by blithely remarking that a minor adjustment could be made to the Peace, by replacing the dreaded handshake with an oriental wai, or even a courtly bow. How little we knew. On the Tuesday of that week I had lunch with Fr Amos, the Vicar of St Augustine’s, Kilburn, at The Waterway, beside the canal at Little Venice. At the end of lunch, the news came through on the electronic clerical grapevine. They’re closing the churches. It was also the end of lunches out.

I live in Maida Vale, not the grand bit near the canal, but in a light-filled top floor flat, sixty steps up, in one of the many Edwardian mansion blocks to the North. Officially it’s still Westminster up there.



Geographically it’s the Brent border. It was the perfect lockdown location in many ways. I had all I needed. I overlook a park and the spire of St Augustine’s, Kilburn.

How wonderful, I thought, what an opportunity for serious study and reflection. Did I really think that would happen? Of course it did not work out like that at all. Time and again we have to learn that the Christian life is not bounded by self-help and self-improvement. The Christian life is Communion with God and each other. When that sense of connection is lost, even those of us who are socially distanced by nature begin to feel uneasy in our own company. I found Sundays particularly difficult without a church connection. It's all very well attending Mass on four continents before virtually parachuting into All Saints at noon, but it's not the same, is it, when you can have your coffee during the service itself, rather than waiting for afterwards. Going to church means, except for those who are housebound, leaving home and self behind. When I am not in my stall at All Saints on Sundays, I am likely to be found, or rather lost, in distant postcodes, trying not to make a hash of the services in churches even Higher and more eccentric than All Saints, Margaret Street, if you can imagine such a thing. And just as friendly. I missed all that. There was one internet site to which I did turn for sustenance and I now recommend to you: *wccm.org* the home of the ecumenical World Community for Christian Meditation, broadcasting through the crisis from their recently acquired former abbey at Bonnevaux, near Poitiers. Led by the Benedictine Fr Laurence Freeman, but developed, staffed and explored largely by volunteer lay people, the community has a wealth of experience available to us, and you don't have to do the yoga if you don't want to. On my shelves there are plenty of heavy books complaining about not being opened during lockdown, but as I grow up I prefer to listen to Victorian hymns at high volume in my

kitchen while I make a selection from my remaining tins of sardines. One book I did read with profit was *The Power Of Silence: Against the Dictatorship of Noise* (2017) by Robert Cardinal Sarah.

Priests never stop talking. That explains why lay people run the World Community for Christian Meditation. Lockdown was silent in Maida Vale, too silent for some, but I loved it when the only sounds to be heard were the goldfinches assembling on my balcony. The Word comes out of Silence. "The words in a homily are not a lesson; they are the echo of the words of the Master as He taught on the roads of Galilee." That goes for all we say and do. Silence is the best, if not the only preparation for Communion. There are two things I want to remember about those early days of lockdown: the Fear and the Silence. It certainly was frightening, and still is, to some extent, not least the fear of death alone. Silence has always been a state I seek and respect. Yet still there came upon me an unease, and I think it was to do with the passing of Time. Time passed so slowly! The power of the diary to bind and loose was undermined. I was never late; I could never be early. Like so many others, I clung to a routine, putting off chores, putting on weight. What were we all missing? We forgot a basic Christian notion, that God entered our lives, came into our time, so that we might step beyond our anxious concerns about the passing of time, into God's time, which is eternal life. There is no separation, no time gap, between the lives of the disciples and our own faltering footsteps in lockdown. It's an invitation into the life of Christ Himself, whether the afternoon drags or shoots by.

What next? In some ways in the current semi-lockdown daily life is more uncertain than it was at the height of the plague. But

at All Saints we can take great pride in the home team who have kept our ministry going. That is what the wider Church expects of us: faithfulness, confidence, high standards, and a Christian, if socially distanced, embrace. On 6 September, as the church filled with the congregation and the guests invited by Joe and Judith Mather to celebrate their twenty-fifth Wedding

Anniversary, and Parry's *I Was Glad* hit the rafters once more, and Communion was strangely delivered in silence with tongs and visor, I thought, this is what we are here to do. We are back home again,

“Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!”

Fr Julian Browning

THE SALVE REGINA and OTHER MARIAN ANTHEMS: ORIGINS and USAGE

Hail holy Queen, Mother of mercy; hail our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

The *Salve Regina* is the best-known Marian prayer after the Hail Mary, because it is used at the end of the Rosary as well as at the end of Compline. We sing it at the end of our Assumption High Mass and at other Marian festivals. Several other Marian anthems address Mary as Queen, so it seems opportune to ask what it means to address Mary in this way, as Queen of heaven.

In the Old Testament monarchy, the Queen of the Davidic Kingdom was the Queen Mother. The Kings had many wives, none of whom could fittingly be called ‘the’ Queen. That honour was reserved for the mother of the King, whose authority far surpassed the many women married to her son. We see this in Bathsheba’s relationship with King Solomon and the

occasions when the Queen Mother acted as regent on behalf of juvenile successors to the throne.

The rôle of the Queen Mother was therefore understood as a prophetic type of the Kingdom — rôle of Mary, just as the rôle of the Davidic King is a prophetic type of the Kingdom — rôle of Jesus. Jesus is understood as inheriting the Kingdom promised to David, who was told that one of his descendants would rule forever. This Davidic lineage is attached to the one to be born of Mary at the Annunciation: the expansion of doctrine around our Lady’s rôle in the history of salvation after her proclamation as Mother of God by the Council of Ephesus in 431 logically embraced this scriptural link. But honouring Mary in our daily prayers has a simpler and more obvious history.

Mary gives us the humanity of Christ; she brings God to us that we may be brought to him. For this reason, her rôle in making God one of us (and us his family), she is always a key figure in popular devotion. Once you make that link a complex of human psychology and cultural baggage around motherhood comes into play.

This was first brought home to me when travelling around Sicily, where, in addition to multiple Marian shrines almost on every street corner, the many ancient statues of the mother goddess Demeter show an almost oppressive cult of motherhood predating Christianity. Especially noticeable there is the cult of the *mater dolorosa*, deriving from Simeon's prophecy in the Temple that 'a sword shall pierce your heart also'. Almost every church has a statue of the sorrowing Virgin, often draped in black, usually with seven swords protruding uncomfortably from her chest. The sword piercing Mary's heart has been multiplied sevenfold to illustrate the highly developed devotion to the seven sorrows of our Lady. This cult of aggrieved mothers is said by many social commentators to have produced in their sons that happy mutual benefit society which we know as the Mafia: when Marlon Brando says 'don't go against the family', he is admitting that his mother has produced a monster. And there continues to be a problematic linking of Marian devotion with the Mafia which Pope Francis is seeking to break. The newest shrine of Our Lady in Sicily is a vast modern church in Syracuse erected in the 1990's to house a weeping picture of the Virgin to which crowds of Sicilian pilgrims flock. Because of all that, and because of centuries of devotional art in the manner of the *Pieta* (Mary cradling the lifeless body of her son after it has been removed from the cross) it is sometimes difficult to separate this devotion from a masochistic view of motherhood.

St Luke founded the cult of Mary: it is his Gospel which first foregrounds her as Christian heroine with an emphatic rôle in the coming of Jesus. With Simeon he signals a tragedy in the classical sense: the

downfall of the hero, and, with him, 'many in Israel', is foretold, as if by a Teiresias of the Temple. The sword that will pierce her own soul or heart is usually taken to be a prophecy of Mary's experience as a bystander at the crucifixion, watching her son's side pierced with a lance.

This sword pierces her very self, her reasonable expectations of life: she will learn that obedience (which is Mary's strength in Luke's portrait), obedience to the word of God will transcend even family ties. We might recall how the priorities in relationship are depicted, as in Luke 8:

Then his mother and his brothers came to him, but they could not reach him because of the crowd. And he was told, 'Your mother and your brothers are standing outside, wanting to see you.' But he said to them, 'My mother and my brothers are those who hear the word of God and do it.'

Which of course does not exclude Mary. Or, in chapter 11,

While he was saying this, a woman in the crowd raised her voice and said to him, 'Blessed is the womb that bore you and the breasts that nursed you!' But he said, 'Blessed rather are those who hear the word of God and obey it!'

Mary is not dismissed but enhanced by these corrected descriptions of who she truly is: one who hears God and obeys. From those verses we may conclude that, 'don't go against the family' is the opposite of the Gospel: God's family is to be much more, and more inclusive, than our human families.

That is Mary's gift to us as Queen of Heaven, and as our mother in the history of salvation. With her help we are gathered

into the truest, most human family, one in which we will always belong.

What of the other anthems we usually associate with Mary? I have written in an earlier *Parish Paper* about the *Angelus*, which is not a Marian anthem or antiphon, but a popular devotion originally intended to replace the saying of the offices for those not bound to do so, or unable to read. In Eastertide the *Angelus* is replaced by the *Regina Cæli*, again referencing Mary's Queenship: this is a classic Marian antiphon or anthem, used in that season at the end of Compline since at least the 12th century. Again referring to Mary as Queen of Heaven it greets her as rejoicing with us at the resurrection of her Son. In Anglican churches it is usually sung to a familiar hymn tune ('Easter Hymn': *NEH* 110, the tune associated with that hymn, 'Jesus Christ is risen today'). At All Saints we are also accustomed to hearing it on Easter Day in the glorious setting by Mascagni for *Cavalleria Rusticana*.

But there are other Marian anthems commended for use after Compline which are not habitually used after Mass: *Alma redemptoris Mater*, *Ave Regina cælorum*, and *Sub tuum præsidium* are all found in *The Divine Office* and the *Memorare* is also sometimes used.

Sub tuum præsidium

Of these the *Sub tuum præsidium*, ('Under your protection') is especially interesting because it bears witness to Marian devotion in the earliest Christian centuries. In 1917 the John Rylands library in Manchester, which houses one of the world's most important collections of ancient papyri, added to its inventory a small fragment, probably dated to the third century, containing a prayer in Greek to the Virgin

Mary. Only published in 1938, it was recognized as an early version of a prayer to the Virgin familiar in Greek, Coptic and Latin liturgies. The English text reads,

We take refuge beneath the protection of your compassion Theotokos [God-bearer]. Do not disregard our prayers in troubling times, but deliver us from danger, O only pure and blessed one.

This text is evidence of developed popular Marian devotion in Egypt at the end of the 200's. The particular papyrus was probably made to be put in an amulet for personal use, but the first-person plural suggests that the text was for congregational recitation. It is also a very early application of the title *Theotokos*, not formally conferred on Mary until the Council of Ephesus in 431: from what we know about how prayers develop, it must have been in use for some time even before the fragment was written. This adds significantly to a picture of Mary's importance in early Christian piety which can also be inferred from other texts of this period. By the middle ages the *Sub tuum præsidium* was used as the final antiphon at Compline instead of the *Salve Regina* in several dioceses, especially in France, and continues to be used especially by religious orders with a special devotion to Our Lady. The Latin version has been set to music in the West many times by composers including Charpentier, Salieri, Mozart and Beethoven.

Alma Redemptoris Mater

This Latin hymn, also used at the end of Compline, was traditionally assigned to the period from Advent until Candlemas (no fixed seasonal use is now specified for these Marian texts, apart from the use of the *Regina Cæli* in Eastertide). In English it reads,

“THANK YOU, GOD, FOR ALL SAINTS, MARGARET STREET”

That simple prayer of gratitude has been on my lips and in my heart since my very first visit — in the summer of 1978 — to this marvelous place and its grace-filled community. But it has acquired increased fervency during the pandemic of 2020.

When I was preparing for my first visit to London, as a professor in the University of Dayton’s Study Abroad program, a good friend advised me to visit All Saints, Margaret Street. “I think you’ll like it,” he said. What an understatement! The first Sunday I walked through these doors, I ended up — by God’s good grace, I’m convinced — sitting next to Frances O’Neil, who made it easy for me to participate fully in the liturgy of the day and who welcomed me warmly. I have been coming back as often as possible ever since.

Over the years, I’ve gained a large number of All Saints friends and enjoyed countless social occasions with them. I’ve also enjoyed the opportunities to be an active participant in the parish’s liturgical life and in the parish’s ongoing mission of hospitality. I’ve felt privileged to be a reader, especially at the Easter vigil. I’ve been an enthusiastic member of the Assumption processions, sometimes vested, sometimes not. I’ve enjoyed working with Robin Clutterham to provide parish lunch on a number of occasions. So I can attest happily to having been embraced by and into the All Saints family.



I had my airplane reservations to be back this past Easter. And I was looking forward to another celebratory summer in London, with frequent returns to All Saints for worship and for conviviality. But the virus dictated otherwise. And I’ve had to stay far away, on the other side of the pond.

Nonetheless, All Saints, Margaret Street has played an even more central rôle in my spiritual life over the past six months than at any other

time in over four decades of my attachment to this parish. In my own diocese in the States, Eucharistic celebrations have been proscribed. So I have depended on the streamed Masses from Margaret Street to sustain me and feed my faith. Some will know that the recent deaths of my mother and a number of friends (including Margaret Spencer and Richard Dibley) have made that sustenance all the more crucial.

Thus my profound thanks to Father Bowie and all of the good people at All Saints who have made the streaming of the daily Masses technologically possible. I have felt connected to and buoyed by this faithful and faith-filled community from the very first closing of the churches, on both sides of the Atlantic. The Margaret Street Courtyard chats have helped maintain that community in ways that were particularly important when our celebrations were exiled to the Oratory. And more recently I have rejoiced in seeing more and more familiar faces and hearing more and more

familiar voices as the building has opened to greater on-site participation.

Many at All Saints know that I am a musician as well as an English professor. So I have been especially thankful for Ian Lyon's incredible work as our cantor, for the more recent contributions of our virtual choir, and for the sounds of our wonderful organ. I'm sure that I'm not alone in waiting impatiently for the return of our full choir.

If I were in London, I'd also be impatient for renewed opportunities to help serve Sunday lunches and to join in

the camaraderie of the All Saints Club. But I believe that parish life will eventually return to full vibrancy, thanks to the glue that the streamed Masses have provided to keep us all connected — connected to each other and connected to God.

So, with profound gratitude for all that All Saints has meant to me for over forty years and with particular thanks for all that All Saints has given me in the last six months, I look forward to the time when I shall again be able to thank God for bringing me back safely to this holy place. Peace to all!

R. Alan Kimbrough, Dayton, Ohio

FLOWERS IN CHURCH

In early Christianity, flowers were linked with decadence and paganism, but by the fourth century, ideas about flowers had changed drastically. Flowers became common in religious and ceremonial uses; being used for weddings, name days, funerals, church decorations and holy days.

Flowers which are separated into three parts are symbols of the mystery of the Trinity: Father, Son and the Holy Spirit. Lilies, with three petals, symbolize the Trinity and the triple virtues of justice, charity and hope.

White flowers such as white roses and lilies are also sometimes used in conjunction with references to the Virgin Mary. The white lily was associated with Our Lady from the early days of Christianity: a seeming legend from the second century narrates that her grave was decorated with lilies after her Assumption into heaven. For centuries, painters have frequently shown the Virgin Mary with a lily, and over time the lily became a symbol of purity.



During the Middle Ages the rose was cultivated in monastery gardens and used for medicinal purposes. It became a symbol in religious writing and iconography, in different images and settings. By the twelfth century, the red rose had come to represent Christ's passion, and the blood of the martyrs. St Alban, the first

British Martyr, is remembered with a red rose. This came about when William of Newbury, a 12th century English historian and Augustinian canon, used a beautiful phrase to describe St Alban. He said that among all God's Saints, among the roses of the Martyrs, brightly shines St Alban.

In the fourteenth century the poet Dante called Mary "the Rose, in which the divine Word became flesh..." Many artists of the fifteenth century painted Mary with roses, often in a rose garden. One of her titles in Catholic Marian devotion is *Rosa Mystica* or Mystic Rose. The rose also became an attribute of many other holy women, including Elizabeth of Hungary, Elizabeth of Portugal and Casilda of Toledo.

There are a few references to flowers in the Old Testament, but only two that I could find in the New Testament, both referring to the same story, but in different Gospels.

Hosea 14: 5 – 6: I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

Isaiah 35: 1 – 2: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Song of Solomon 2: 1 – 2: I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters.

Song of Solomon 2: 10 – 12: My beloved spake, and said unto me, Rise up,

my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Song of Solomon 5: 13: His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

Song of Solomon 6: 2: My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

Luke 12: 27 – 28: Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

Matthew 6: 28 – 30: And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Arranging flowers has always been something I have enjoyed doing, ever since I was a child, but I had no experience in larger arrangements and very little experience in using floral foam. I started helping out at All Saints about ten years ago, asking Jean Castledine (who was then singlehandedly arranging all the flowers) if I could occasionally make an arrangement. She was very encouraging and showed me the basics on using bowls with floral foam.

I really enjoyed the creative process and grew in confidence as time went on. I am not a florist and no expert when it comes to naming different varieties, and to begin with I relied heavily on lilies and roses (which is interesting, as after my research for this article, it seems those are two of the very few flowers mentioned in the Bible) but as I developed more of an eye for shapes and colours, I started using a larger variety of flowers.

It has been a few years now since I volunteered to take on the organisation of ensuring we have flowers in church, in front of Our Lady, every week, after Jean retired from doing them, and I never had any intention of doing all the weekly arrangements myself, as I didn't think I would be able to find the time. Luckily there was a volunteer drive and we ended up with a team of four regular flower arrangers and another one or two occasional arrangers.

We took it in turns arranging flowers, sometimes for someone who had asked for flowers for a certain occasion, and sometimes just for the joy in creating something for no specific occasion. It all seemed to work very well, and we even started recycling the spent flowers and foliage for composting in the composter we bought, so that we could rely less on synthetic fertilisers for the Courtyard Garden, which I also volunteer for.

Then we had "Lockdown" earlier this year. Luckily we were in Lent, when we don't tend to have flowers in Church, except for Mothering Sunday, which was the last time I did flowers. Sadly it was only a few weeks after Easter that Allie Reddington and I started arranging flowers

for the Oratory, where services were being filmed, then the Sanctuary, when we were once again able to move into church. Allie lived on premises and I live walking distance away, so it was easy enough to arrange that, the other flower arrangers living too far away when we were advised to stay home.

Since we have returned to having flowers in front of Our Lady in the Nave of the church, I have been doing most of the arrangements myself. Although I love flower arranging, it would be wonderful if others would like to help.

If you are interested in joining the Flower Arranging Team, please get in contact with me. We are always eager to expand our team. If you don't have much experience and would like to 'learn on the job' as I did, I'd be very happy to give you a few pointers and help on your first few times.

If you would like to mark an occasion with flowers in church, be it a wedding anniversary, birthday, funeral, anniversary of death or any other occasion, please contact me on 07988 287663 or email shawnwilbe@outlook.com. I would be happy to go through flower and colour choices and budget.

If you would like to make a contribution to the Flowers and Garden Fund, which pays for flowers when there hasn't been a specific request and at big festivals like the upcoming All Saints Festival, Christmas and Easter, please also get in touch with me, Fr Bowie or Chris Self. Your donations (with Gift Aid where possible) are always greatly appreciated.

Shawn Welby-Cooke

ALL SAINTS SISTERS OF THE POOR and “THE PORCH”

As many of you will know, the founding of the All Saints Sisters of the Poor happened on the very doorstep of All Saints Church, Margaret Street, or Margaret Chapel as it was known then. Harriet Brownlow Byron, our foundress, sought spiritual guidance from the Vicar, William Upton Richards and, in 1851 she set up home with two orphans and three sick women; one of the women had open tuberculosis and she did the cooking for the household!

In 1856, while the new building of All Saints Church was in progress, the small group, soon to be known as All Saints Sisters of the Poor, rented property in Margaret Street immediately opposite the church. At that time the district was peopled by the poor, the sick, incurables, orphans and prostitutes. These were the people to whom the Sisters ministered. Some were taken in and became part of the household. One room in the house was adapted to be a mortuary where bodies of the destitute could lie until burial.

Through the decades the ministry of the All Saints Sisters of the Poor has taken various forms but the care of the poor or marginalised in society has always remained central and constant. Thirty-five years ago those of us living in east Oxford was so concerned about the number of people coming to our convent front door asking for a hot drink and something to eat that we adapted a store room to become a small café with its own entrance off the road. “The Porch” was open for two hours in the middle of the day and again in the early evening. (No drugs, no drink, no dogs but take-aways provided!) It was staffed by volunteers and the Sisters.

After a few years this proved to be inadequate, so The Porch moved across the road to a building then belonging to ASSP but since bought by The Porch. In normal times it is open to “Members” from 8:30am until 4pm, providing two hot meals a day in return for £1.50 (or a bit of help with cleaning). It also offers companionship, advice and support, literacy and IT skills, allotment work, shower facilities and clothing. The Porch is staffed by six employees and numerous volunteers including the Sisters. Some of the staff and volunteers have themselves experienced addiction and homelessness before successful rehabilitation.

A year ago we recognised that yet again the premises were not fit for purpose. We were able to purchase a disused Evangelical Free Church a few yards down the road, just before the outbreak of Covid-19. We appointed architects and went out to tender.

Meanwhile with the onset of Covid-19 the City Council called a meeting of representatives of all the “homeless” projects in Oxford. The Director of The Porch was the only one to say we would remain open. We stopped the normal routine of The Porch and, with the help of volunteers, we have provided a hot meal, with any extras we have been given, for up to 200 people seven days a week. About 60 of the more able-bodied come to the door each day to collect their meal. The remainder of meals are delivered to wherever people are sheltering across the city, giving us a chance to check on their physical and mental well-being. On two occasions it has been necessary to call the emergency services.

All this has meant that we have had to

use our financial reserves and we are now under some pressure to start work on the interior of our new Porch. The total cost including professional fees is in the region of £480,000.

Our Mother Foundress often went begging for food scraps at the basement doors of big houses where she had once been an honoured guest, hoping she would not be recognised. We are not so shy! If you know of any grant-making trust or individual who might help us to achieve our goal for the homeless and vulnerably housed of Oxford we would be immensely grateful.

***Sister Francis Dominica ASSP
Chair of Trustees of The Porch***

As an Associate of the All Saints Sisters of the Poor for many years I have always remembered gratefully the historic links of its witness and work for the needy and homeless which inspired our church in the publicly acclaimed shelter for them which we gave in recent years. We also recall the greatly appreciated ministry here of Sister

Jean Margaret, who organised skilfully and compassionately many important community activities for us at All Saints House opposite.

Among the other Sisters who worshipped with us was Sister Barbara, a cheery Chaplain at the Middlesex Hospital, who delighted us all with her jokes and homilies. Many happy stories could be told about the lives of the blue-clothed All Saints Sisters of the Poor when they were an active presence in our church here, and about the wonderful hospitality (with delicious lunches) which they gave us in their Oxford House during our annual visit to them there. Most important of all is the precious link which our church has with the Religious Community which was an essential part of our foundation. So I hope we will be able to help fund its continuing and now vital work in helping the needy and homeless at The Porch which I strongly support as a daily communicant at All Saints for 40 years.

Yvonne Craig

ALL SAINTS CHOIR SCHOOL

My name is Peter Page. I am now 71 years old and I have realised that before too long many of the residential choristers from the choir school days may no longer be with us. So here is a snapshot of my life at All Saints.

I joined the school on 3rd September 1958, having previously taken an audition in singing and two instruments. Mine were the French horn and piano. I was 9 years old and excited that I would start a new adventure. Within two days I realised my mistake as homesickness set in. The headmaster, the Revd Malcolm Melville, was most sympathetic to my tearful situation



Peter Page as an All Saints Chorister

and allowed me to telephone my mother. We all agreed that if I still felt distressed after the first week I could return home. One week later I had settled in to the routine and decided the new life might be rather fun.

Here is a brief summary of the timetable

6.30am — those going to early morning communion were awakened by the headmaster. The others could stay in bed till 7.30am. We had to attend 3 communions a week (with one boy serving at the altar) and 2 mornings off.

7.40am — every day the school lined up across the road, split into 8 seniors and 8 juniors. We ran in opposite directions round the block for about a quarter of a mile. At that time of day the streets were, of course, deserted so it was quite safe.

7.50am — we were back in the school and all had to strip off to immerse ourselves totally in one of the two cold baths. Come rain or shine that was our routine.

8am — breakfast in the dining room on the ground floor, which included the vicar, the Revd Kenneth Ross and other resident clerics.

8.45am — school prayers together in the school room.

9am — choir practice across the road in our music rehearsal room. This building was next to the convent and on the 4th floor could be found our gym. The choir practice was mainly a run through for the 5.30pm Evensong, which included a plainsong Psalm. In addition we would begin to rehearse the music for the 11am and 6pm services on the following Sunday.

10.00am — school work would begin and continue until 12.30. Our school rooms were either on the first floor in the school

house, or across the courtyard on the ground floor of the Vicar's flat. At some stage the lessons would be missed to receive music lessons on one of our 2 instruments.

12.30pm — we all had lunch prepared for us by the Irish ladies in the basement kitchens of the school house...the food was not excellent, but edible.

1.00pm — siesta

2.00pm — afternoon school except for Mondays when we took the Underground on the Northern line to Stanmore where we had football or cricket practice on the London Transport sports club.

Sunday and Wednesday afternoons we walked in crocodile fashion to Regents Park for football fun (we all loved playing football).

5.30pm — Evensong

6.00pm — Supper

6.30pm — evening prep in the school room

7.30 pm — TV in the Headmaster's rooms. Juniors into bed at 8pm and seniors at 9pm.

Next day repeat until your voice breaks at about 13 years.

I left the school in January 1963 and went to Cheltenham, Dean Close for my secondary education.

My accolades from All Saints were Head Boy, main soloist, and top goal scorer in the school records!

On Saturdays we were all allowed home for the day. In my case I took the greenline bus from outside the BBC to north London where my parents lived. We returned to school by 6pm the same day.

On Sundays we were very much focused

on the music and the Church. At 8am we all attended Communion. At 11am was Full Communion with exciting and wonderful music. At 6pm was Evensong, again with beautiful music and full choir.

I have often wondered why I didn't continue with my music into adult life. At

the time, that pursuit didn't pay particularly well and my ambition led me elsewhere. But All Saints was a remarkable experience for a young lad. Today it would seem almost Dickensian in nature, but my voice is still fine in the shower.

Peter Page

MUSIC LIST OCTOBER 2020

✠ SUNDAY 4 OCTOBER 17TH AFTER TRINITY

SUNG MASS AT 11 am

Setting: Missa Brevis in C K220
(Spatzenmesse) — Mozart

Preacher: Fr Michael Bowie

Motet: Behold, the tabernacle of God
— Harris

Communion Hymn: 305 Soul of my
Saviour

Voluntary: Toccata in F BuxWV157
— Buxtehude

✠ SUNDAY 11 OCTOBER 18TH AFTER TRINITY

SUNG MASS AT 11 am

Setting: Missa O quam gloriosum
— Victoria

Preacher: Fr Michael Bowie

Motet: Teach me, O Lord — Byrd

Communion Hymn: 283 Father, see thy
children bending at thy throne

Voluntary: Offertoire sur les Grands Jeux
— Couperin

✠ SUNDAY 18 OCTOBER ST LUKE

SUNG MASS AT 11 am

Setting: Ireland in C

Preacher: Fr Michael Bowie

Motet: O taste and see
Vaughan Williams

Communion Hymn: 324 Thine arm, O Lord,
in days of old

Voluntary: Fugue no 1 on BACH
— Schumann

✠ SUNDAY 25 OCTOBER LAST AFTER TRINITY

SUNG MASS AT 11 am

Setting: Missa Brevis Capella Regalis
— Caesar

Preacher: Fr Julian Browning

Motet: Jesu, grant me this I pray
— Whitlock

Communion Hymn: 300 O food of men
wayfaring

Voluntary: Speciosa es (Op 18 no 5)
— Dupré

SOLEMN EVENSONG AND BENEDICTION at 3pm

Canticles: Fourth Service — Batten

Anthem: Hear the voice and prayer
— Tallis

O Salutaris: Anerio

Tantum Ergo: Asola

Voluntary: Wir glauben all BWV 680
— Bach

✠ **SUNDAY 1 NOVEMBER**
ALL SAINTS

SUNG MASS AT 11 am

Setting: Missa Brevis in B flat K275
— Mozart

Preacher: Fr Martin Browne OSB

Motet: Glorious in Heaven
— Whitlock

Communion Hymn: 341 Blest are the pure
in heart

Voluntary: Sinfonia from Cantata 29
BWV 29 — Bach arr Dupré

SOLEMN EVENSONG
AND BENEDICTION at 3pm

Canticles: Stanford in C

Preacher: Fr Peter McGeary

Anthem: Give us the wings of faith
— Bullock

O Salutaris: Rossini

Te Deum: Solemn Tone

Tantum Ergo: de Séverac

Voluntary: ‘Allegro con Brio’ from
Sonata no 4 in B flat
— Mendelssohn

MONDAY 2 NOVEMBER
ALL SOULS

REQUIEM MASS AT 6pm

Setting: Officium Defunctorum a 6
— Victoria

Preacher: Fr John Pritchard

Anthem: Russian Contakion
— arr Harry Bramma

All services are streamed on YouTube.

A reduced choir will be singing in church from 4th October.

NEW WEBSITE, NEW ADDRESSES

The church has a new website, and a new address where it lives. But don't worry, if you put the old address into your computer, it will re-direct you to the right place automatically. The new address is:

asms.uk

We hope you'll find that rather easier to remember, and pass on to friends. You can put 'www' on the front, or not — either way it will get you there.

This means the parish emails are changing too. But again, the old addresses will continue to work indefinitely. The new addresses are:

assistantpriest@asms.uk

office@asms.uk

Do drop us an email at the office if you encounter any problems — if, say, you used to rely on part of the old site, but can't find the equivalent page on the new one.

James Sherwood

Parish Office

office@asms.uk

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 asms.uk

The Weekly Parish Email

This gives weekly news of events, people to pray for, and a short letter from the Assistant Priest. You can subscribe by sending the Parish Office an email titled News and Events/Weekly Newsletter to:

office@asms.uk

Assistant Priest:

The Revd Dr Michael Bowie 07581 180963

Email: Assistantpriest@asms.uk

Honorary Assistant Priest:

The Revd Julian Browning 020 7286 6034

Parish Office:

020 7636 1788

Email: office@asms.uk

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

Hon PCC Secretary:

John McWhinney asms.pccsecretary@outlook.com.

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Stephen Farr c/o 020 7636 1788

Assistant Director of Music:

Jeremiah Stephenson c/o 020 7636 1788

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

CALENDAR and INTENTIONS for OCTOBER

1	S Teresa of the Child Jesus (Lisieux)	Missionaries
2	Holy Guardian Angels	Church Schools
3	<i>of BVM</i>	Society of Mary
4	✘ TRINITY 17	Parish and people
5	<i>Feria</i>	The Samaritans
6	<i>Feria</i>	Spiritual Directors
7	Our Lady of the Rosary	Our prayer life
8	<i>Feria</i>	Christian Unity
9	S Denys and companions	French Christians
10	<i>of OLW (Walsingham Devotion)</i>	Shrine of OLW
11	✘ TRINITY 18	Parish and people
12	S Wilfrid	Archbishop Stephen Cottrell
13	S Edward the Confessor	The Queen
14	S Callistus	Pope Francis
15	S Teresa of Jesus (Avila)	Theologians
16	S Margaret Mary Alacoque	Devotion to the Sacred Heart
17	S Ignatius of Antioch (<i>Monthly Requiem</i>)	Faithful Departed
18	✘ S LUKE	Parish and people
19	S Paul of the Cross	Retreat leaders
20	<i>Feria</i>	Parish administrators
21	<i>Feria</i>	Parish treasurers
22	<i>Feria</i>	Christian Unity
23	<i>Feria</i>	Persecuted Christians
24	<i>of BVM</i>	Devotion to Our Lady
25	✘ LAST SUNDAY AFTER TRINITY	Parish and people
26	S Chad	Diocese of Lichfield
27	<i>Feria</i>	Church growth
28	Ss SIMON and JUDE	The College of Bishops
29	<i>Feria</i>	Christian Unity
30	<i>Feria</i>	Persecuted Christians
31	ALL SAINTS' EVE	Our Festival

