

All Saints Parish Paper

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THE VICAR WRITES:

Dear friends,

As we move into the autumn I would like to make a significant appeal for volunteers needed for two big changes to our parish's life as we emerge from COVID: the reopening of our church building during the day to visitors; and the reintroduction of an extra daily evening Mass.

I am proposing that we aim to undertake both these projects from early November onwards, once the All Saints' Festival week is over.

The reintroduction of an extra evening daily Mass

Ever since the beginning of the COVID epidemic All Saints has had one celebration of the Mass at 12 noon each day rather than the three low Masses which we used to have.

The past few months have actually seen a significant revival in the number of people who attend the daily Mass at All Saints. We now regularly have more people coming to the one noon celebration of the Eucharist than we had on average over all three of the Low Masses that we used to celebrate before COVID struck. This is a great blessing from God, and something we should give thanks for.

However, it must be noted that many working people may not find it possible to attend a lunchtime Mass, and others may find it preferable to come in an evening Mass



before going on to other evening events in town. We intend, therefore, to re-introduce an extra evening Mass each day to offer the opportunity of attending the Eucharist to a wider range of people.

That said, we will need intentionally to create a new community of people who will worship with us in the evening. I am particularly eager that we don't just expect the people who already attend the 12 noon Mass to come in the evening, as that would dilute the excellent numbers we are experiencing at lunchtime.

Attending a said Mass during the week is a wonderful way of placing Christ at the heart of our lives. It allows us to encounter him through his Holy Word, to be able to

bring to God the needs of the world, and to receive Christ's presence in the Blessed Sacrament. When people ask me what they can do to deepen or improve their prayer lives, one simple thing I often suggest is to consider attending one of our daily Masses. The simpler, more reflective celebration of the Eucharist we have during the week can make a good complement to the more solemn liturgy on Sundays. Placing a regular time in one's diary each week is also a good way of carving out some space for quiet reflection and a way of placing ourselves more consciously in God's presence.

We need therefore, to find a number of new people who currently do not attend the Mass during the week to "sponsor" an evening Mass each and undertake to attend it, so that we are assured there will be people present to answer the Mass and welcome newcomers in these first few months as we build up our evening attendance. It would be good if two people could undertake to support each evening Mass, Monday to Saturday (i.e. we need at least 12 new volunteers).

The question of the time of the new evening Mass has been discussed. Some feel 6.00 pm would be good. Others feel 6.30 pm would be better. I would be very grateful if people — especially those who work in town, and those who actually intend to attend an evening Mass — could give me some sense of which time would be better, so we can make a better informed decision on what would be best.

To volunteer for this important and useful duty, please either sign up on the forms I will leave at the back of church, or email me directly.

The reopening of All Saints' to visitors during the day

Since the beginning of the COVID

pandemic, All Saints' has been closed most days except when there is a liturgy. It used to be the case that the church was left open so people could pray and visit through the day. This was a wonderful opportunity for witness and welcome. Many people have spoken to me of being touched and moved by praying in our building after coming across it by chance one day. All Saints' also acts as a place of rest and refuge for people to find quiet and solace in the middle of often hectic and stressful days of work. Our church building is one of the most potent evangelistic resources we possess.

However, there are a number of issues we need to be aware of as we reopen our building. We need to make sure our church is COVID secure for visitors. It is best practice to ensure that the building is staffed with volunteers whenever open so we can respond appropriately to the needs of those who visit us.

Above all, I hope it will give people a better experience of our church if we have volunteers available to welcome people, answer questions, and speak about the Gospel which our glorious church seeks to express.

I propose from November onwards to keep All Saints' open each afternoon from the end of the noon Mass until the evening Mass. However, the building must be staffed during that time. The days of leaving the building open unattended as we used to are gone, I'm afraid, for a number of reasons.

We need people to volunteer as church welcomers for an hour or two a week so that the church is staffed through the whole of the time that it is open. Our aim is that there should always be two people on duty at the same time so volunteers feel supported and safe. There will be appropriate training

offered to those who volunteer, and we will organise a rota so that the whole time is covered appropriately each week.

To volunteer for this work, please sign up on the forms at the back of church, or email me directly saying how much time you can spare and when you are available.

I suggest we have a run of six months with the church open as proposed and with the new pattern of two Masses a day. We can then reflect on whether this way of

operating is sustainable, and whether the pattern of services I am proposing is the best one.

I hope these changes in our parish's life are a sign that new opportunities are being presented to us to interact with the world and communicate the Gospel of Jesus Christ. I urge you to reflect on whether you can spare a little time each week to help with these two crucial projects. I would be hugely grateful if you are able!

Fr Peter

ONLINE ZOOM THEOLOGY

It was good to host our first online Zoom theology seminar last week. We had an excellent turn out, with people tuning in even from Chicago.

Our programme for theological study through the next year has a mixture of in person and online events. We are trying to make our theological provision as inclusive as possible and as easy to access as possible. There will be events for those who prefer to meet in person or who do not have access to the internet, and there will also be events for people who live far from All Saints', or who might find online interaction easier.

Our online seminars take place once every two months. They take a theological topic to be discussed and often use a book, play, or film as a way of opening up the subject and giving us material to talk about.

Our first seminar in September was an opportunity to reflect on a recently released film called "*The Father*" which stars Anthony Hopkins and Olivia Coleman. The film revolves around the issue of dementia and the related questions of how we make sense of existence through memory, remembering and forgetting.

It is a complex and fascinating film. It

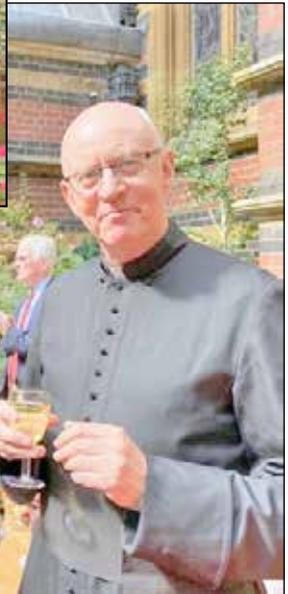
begins by presenting itself as a way of entering into the mind of a person suffering from dementia. Scenes are confusingly played over again with details changed, elements of the narrative shift, characters alter, disappear, or suddenly re-appear, as we experience what it must be like gradually to lose our capacity to remember and make sense of the world around us.

However, the film subtly takes us beyond the question of dementia and prompts us to ask a wide range of questions about our own understanding of and interaction with "reality". How can we, who are allegedly sane and in our right minds really know what is true? What narratives do we trust and which do we distrust as we make sense of our lives? Does not trauma, regret, and anger affect how all of us remember events, and construct narratives?

The film skilfully moves from being a story about the dementia of one man, to being a fascinating and disarmingly potent reflection on the quandaries at the heart of every life and how we use shifting memories, remembrances and narratives to make sense of our existence and defend our egos.



Zoom Theology Meeting Tuesday 14th September 2021



Socialising in the Courtyard

In addition to the issues about memory which the film brought up, we also had a very fruitful discussion around what the Gospel teaches us about the dignity of human life, and the many conundrums and puzzles that memory or loss of memory throws up in an account of what it means to be human from a Christian point of view. Many people spoke movingly about their experience of helping those in old age, their own fears or hopes for that period of their own lives, or the complexities of family life in the film that chimed with their own experiences.

Many commented at length about the last scene of the film, which attempts to bring some resolution to the plot. It is a puzzling scene that both offers answers and resists them at the same time, as the Father gazes out into a garden. Some saw there a resolution offered in the form of the restorative character of nature, emphasising

our relatedness to the creation we live in, and the cycles of life and death that none of us can escape. Others saw the scene as like an Eden, bringing us back to a place of creation and perfection. It is a fascinating ending to the film.

Many thanks indeed to all who attended, and to all who contributed. It was a really interesting evening of discussion, debate and reflection using a mode of connection (i.e. Zoom) which is not perfect but which certainly has many advantages.

Our next online seminar will take place on Tuesday 16th November at 7.00 pm. It will be an opportunity to reflect on the Study Day we will have had about the history of the city of Ravenna, and especially to discuss Judith Herrin's recent book on the subject in greater detail. I look forward to an equally stimulating discussion.

Fr Peter

MISSION ACTION PLAN

At a meeting in August, the PCC finalised an important document which is referred to as our Mission Action Plan. This is the fruit of much reflection and discussion, and is a way of setting some clear, achievable, realistic goals for our parish to achieve over the next 18 months as we seek to respond to God's call, and grow in faith and in number.

It is a document I hope everyone in our parish can get to know, so that we can own together the vision for our parish's future which has emerged from our PCC's reflections.

I want to thank the PCC for all the time and energy they have put into drawing this plan up, and for the sensitivity, imagination, and creativity with which they have been thinking about the future of our parish.

The Mission Action Plan lays out some key aspirations which we wish to achieve in the next 18 months. Our PCC away day a few weeks ago agreed that we need to spend some time getting our parish back on its feet and to where it was before COVID struck before we embark on more adventurous initiatives.

I suspect it will take longer for most churches to bounce back from COVID than many imagine — certainly in terms of congregational attendance figures. It is also the case that we do not know how choppy this autumn will be in terms of possible further waves of the virus.

As a result of all this, we decided to make plans at a more realistic pace, and really focus on some basics in our parish's life

that need attending to before we grapple with bigger problems. The next 18 months will be, therefore, a time for the renewal and revitalisation of the foundations of our parish's liturgical, pastoral, and missional life.

As part of that, we need to renew a number of key areas such as our many means of communication both with parishioners and with the wider world, some elements of PCC governance, how we welcome people, and what pattern of regular services we hope to see in the future.

With those foundations set in place, we will be able to explore in 18 months' time what our next steps might be in terms of growth and development — particularly in the realms of charitable interaction with the world and making our church more welcoming to younger people, families and children.

I am very pleased to share the Mission Action Plan below. I ask people to make it a focus for their prayer, that God may assist and help us to achieve these crucial goals so that we can grow and develop as a parish.

Fr Peter

MISSION ACTION PLAN for 2021 and 2022

The PCC of All Saints Margaret Street, aims to have another away day in July 2023 to reflect and make further plans for the future. By that date, we commit to accomplishing the following as realistic, measurable goals.

Recovery from COVID

- ✿ To have restored weekly attendance at our Sunday liturgies to their pre-COVID levels.
- ✿ To have re-opened our church for daily visiting and prayer.
- ✿ To train a group of welcomers who will staff our church building whenever it is open in accordance with best practice.
- ✿ To have re-established a second daily Mass in the evening, with a rota of people committed to supporting it.
- ✿ To push ahead with the redevelopment project of our undercroft spaces under the courtyard, which was put on hold by COVID, creating a new kitchen and lavatories.
- ✿ To repeat the recent success of our Assumption procession and to offer other opportunities for people to join us for outdoor processions and significant feast days, including Corpus Christi.

Communication and connection with the world

- ✿ To install permanent cameras in the church for regular broadcasting of liturgies.
- ✿ To review and tackle the inadequacies of our present sound system.
- ✿ To undertake a review and refreshment of our parish website.
- ✿ To review the usefulness of the Parish Paper and introduce whatever suggestions that review produces.

- ✿ To completely refresh and renew the organisation Friends of All Saints’.
- ✿ To renew all public facing signage.
- ✿ To establish a new worshipping community for German speakers.
- ✿ To begin planning a theological mission conference which might take place at All Saints’ in two or three years’ time.

Governance

- ✿ To have established a Finance sub-committee of our PCC; to have reviewed other committees and to reduce them to an absolute minimum.
- ✿ To have 5 people under the age of 50 on our PCC, of whom 2 will be under the age of 40, and one under the age of 30.
- ✿ To have elected two new church wardens.
- ✿ To have an average PCC meeting length over the whole 18 months of no more than 1 hour and 15 minutes.

A SERMON PREACHED by FR PETER ANTHONY for TRINITY 14 on SUNDAY 5th SEPTEMBER 2021

“He has done everything well; he makes the deaf to hear and the mute to speak.”

In the evening of 14th September 1822, Jean-Francois Champollion ran through Paris in the dead of night to his brother’s house. He hammered on the door, and, upon arrival, shouted out the words, “*Je tiens mon affaire!*” — “I’ve got it!” He immediately collapsed on the floor in a state of complete exhaustion. He spent the next 5 days in bed entirely overcome and almost unable to utter a word.

What had he done? He had just managed to crack the Rosetta stone. He had for the first time, translated hieroglyphs, and could finally read a language that had remained a mystery for thousands of years.

Whether that story is true or not is debated. Champollion was the most appalling self-publicist and many historians suspect him of having completely invented it in order to burnish his reputation.

What is undoubtedly the case, however, is the extraordinary rôle he played in the gradual decipherment of hieroglyphs, and the foundation of modern Egyptology.

It was one of those pivotal moments in C19th cultural history. The cracking of a language, which suddenly opened up the glories of a vast Egyptian world that beforehand had been a closed mystery.

Language lies at the heart of our Gospel reading today. In that reading, Jesus gives back to a deaf mute the power to hear and to speak. In giving him back the power to speak, he isn’t just remedying a physical problem. He is radically enabling that man to connect with the world around him again. A bit like Champollion’s discovery, he suddenly finds a whole new world opens up to him that was previously shrouded in mute mystery, and silent incomprehension.

Sometimes, we all need moments like the one we saw in today’s Gospel

in which Jesus loosens our tongues and unstops our ears — a moment in which he suddenly gives us a new vision of what our interaction with the world around might be like.

We sometimes need Jesus to help us communicate with a world that we are at risk of not being able to speak to or hear. We need to learn afresh the language of the world, so as to be able to decipher what the world is saying back to us.

If we don't, our interaction ends up being like that Rosetta stone before Champollion — a dusty museum piece that speaks of mutual incomprehension and haunted mystery.

Our PCC finalised last week a document called our Mission Action Plan. It is a distillation of many weeks of reflection and discussion. In the plans and goals laid out there, I hope one of the things we are trying to do is to learn afresh a new language that will enable us to communicate with the world, and help us to hear what those outside our church are saying back to us.

The big idea in the Action Plan is this. We want to spend the next 18 months getting our parish back on firm foundations as we emerge from COVID. I suspect this will take far longer and be a bigger task than many people are imagining. It will not be a simple bounce back.

We need to renew and revitalise the basic building blocks of our parish's life — our means of communication, governance, our liturgical timetable and so on. The aim is to have restored congregational attendance to its pre-COVID levels in 18 months' time, and to have revitalised the basic patterns of our parish's life.

Once that is done, we can then make

further plans to build on those foundations in order to respond to the many issues that so many want us to attend to — issues such as the problem of homelessness, making our parish more attractive to younger people or making provision for children and families.

I hope what we see in our Gospel reading today might be a kind of model for how we can learn afresh a new language with which to interact with the world.

One of the languages we need is the language of loving service, reaching out to others in need.

We also need the language of listening, as we seek not to clobber the world with the right answers, but to listen to the questions and ideas that people bring to us as they seek the living God.

We need the language of worship, in which people find in our liturgy the presence of the God they yearn for.

And perhaps most importantly, we need the language of welcome, in which we seek to be open to those around us, and embracing of newcomers.

Whether his deciphering of the Rosetta stone really happened like Champollion described we'll never know. But that story expresses something of the overwhelming power language, and communication has to open new vistas, fresh connections, and immense landscapes of wonder and creativity.

Let us ask God to help us learn the new language we need to communicate afresh with the world in which we live and which we want to serve. Let us pray Jesus will unstop our ears, and loosen our tongues as we hear him say to each and every one of us, "*Ephphatha be opened*".

ELAINE BULLOCK R.I.P.

A memorial service was held for Elaine at the Church of the Holy Spirit, Southsea, on Saturday 4th September. She died at Queen Alexandra Hospital, Portsmouth, on 20th December 2020, following a brief illness. Elaine's and her late husband Tony's links to All Saints went back many years, to when their daughter, Rosie, was a member of our congregation. Following



*Church of the Holy Spirit,
Southsea*

Rosie's tragic and untimely death, they joined the Friends of All Saints, and whenever they were in London would attend Mass. In particular, they would always try to be present for Mass on the anniversary of Rosie's death. In her memory they donated the candlesticks that can be seen on the Lady Altar.

Following Tony's death Elaine was able to come to London more frequently, and

especially enjoyed the All Saints Festival, Assumption and Corpus Christi. These visits enabled her to meet and share memories with those members of the congregation who remembered Rosie. Her last visit was for the Festival of 2019. Her mobility and health slowly deteriorated during 2020, which along with the Covid lockdowns restricted her to contacting friends by letter and 'phone.

Covid and travel restrictions also meant that attendance at her funeral was limited, therefore the memorial service gave her wider circle of friends the chance to celebrate the life of a very kind and generous lady. About sixty family and friends were there to see her ashes buried next to Tony's at the end of the service. Chris Swift and I were pleased to be able to attend and represent All Saints. May she rest in peace and rise in glory.

Anne Flanagan

MARK BUSHBY

Mark Bushby sang in All Saints Choir from 2004 to 2015. He died very suddenly in 2019.

Evensong and Benediction at All Saints on 10th October will be in memory of Mark. Those who knew Mark and worked with him in his church music career will be invited to the service, and to socialise together in a local pub afterwards. Please join us, and spread the word to anyone

who may have known Mark.

We hope to be able to announce a new fundraising scheme in Mark's memory on 10th October. The scheme will be aimed at giving one-on-one music teaching to promising youngsters — continuing the outstanding work Mark did in his lifetime in education and music.

Mark's widow Julia remembered how their life weaved music and teaching

together in her eulogy before Mark's Requiem at St Mary's, Bourne Street, in October 2019:

Our three years together in West London were a joyful whirlwind of work, friends and planning our future. You were going from strength to strength in your teaching, singing all over London, and happily zipping around from A to B on your little scooter with its L plates. I came to some of your many, many singing gigs, but now desperately wish I'd come to them all. Did you ever really realize how good you were? I'm so glad that you had music in your life and I know that you valued the friendship and support of the singing community immensely. Music was so much more for you than a hobby or a money earner; it was your release from the stresses of daily life and I know that it propped you up in many ways, just as you were so valued to everyone you sang with. Testament to that today is the number of singers here, for you, for us, and for them, in this church.

We followed our wonderful friend John Padley out to Queen Anne's in Caversham in 2009. You jumped at the chance to work with John again and we fell in love with the area as a place to start a family. John, Julia Harrington, Mark Richards: they all saw something special in you and opportunities started flying your way. In true Mark style you grabbed each and every one of course. In every walk of life you always made everything so easy for everyone else around you. You couldn't do enough to help others, and whether their problem was minute or pretty serious, you always made the person in need feel like they were the only one that mattered.



When the deputy head pastoral rôle came up at St Joseph's College, it pretty much had your name on it. You relished the challenge and made waves from day one. Working with Andy Colpus became a real treat and you admired him more and more every day, not least because

you always said how much you learned from him. When the rôle as head of the prep school came up you doubted whether or not you'd be good enough. Quite the opposite. Andy only wanted you in that rôle and rightly so — look at what you have achieved in the prep school in the last 18 months. Many memories have been shared over these last weeks, one of my favourites being an account of a game of musical chairs that you played with some of the youngest children — and every time the music played, you carried a chair around with you to sit on when it stopped. You were such a source of energy, positivity and fun for the pupils as well as the parents and the staff, and you leave some very big shoes to fill.

Not just in the last few years but throughout your teaching career I, and many others, have been in complete awe of your skill set and obviously your dedication to work, centering around looking after all the pupils in your care. Did you realise that I always looked forward to the haul of wine, chocolate and often far more extravagant gifts that you brought home at the end of every term? As well as so many beautifully written cards from over the years where pupils young and old have tried to put into words just how much you have helped and inspired them somehow.

Even though you're not here, I know

you'll be keeping an eye on us all, fighting our corner and cheering us on from the sidelines. Everyone here is so very very proud of you — how could we not be so after all you have achieved? I heard this week that some of the prep school pupils were asked to draw their superhero, and some of them drew you. It's by no means

an exaggeration to say that hundreds of people are the better for having known you, and the love, care and support you brought those closest to you is immeasurable. And after 39 years of living life at a million miles an hour, I'm so happy that you are finally resting, and at peace.

SANCTUS AT ALL SAINTS — by Sarah Law

Holy the liturgy spoken and sung —
as music patterns water molecules
sipped from a crystal glass, this place
and its prayers choreograph my thoughts,
my blood-cells, and the soul within —
Holy the light that quivers on the pulpit,
(brimming with its homily of silence) —
my gaze is half-aware of angels
hovering over the shoulders of the faithful.

A bright gleam settles on the cross
like a ghostly butterfly, knowing
where the yield is sweet. I rise
as organ chords swell like thick curls
of incense. Holy the hour that is done —
and the new life now begun.

Questions for the Poet

Following the publication of *Sanctus at All Saints* in the magazine 'Earth and Altar' (www.earthandaltarmag.com) a few members of All Saints' congregation had some questions for the poet Sarah Law, which she very generously answered.

Martin Amherst Lock asked: **“Which (religious) poets/poems do you particularly admire? Has any been a direct source of inspiration?”**

Sarah Law: *I could mention so many! In previous literary periods, the Metaphysical*



poets, Donne, Crashaw, and especially Herbert; in the nineteenth century, Hopkins, and in the twentieth century T.S. Eliot of course; also Elizabeth Jennings, Denise Levertov and Thomas Merton. In contemporary poetry, all my fellow Paraclete Press poets, especially Laura Reece Hogan, and in the UK, Malcom Guite, Rowan Williams, Hilary Davies, and Rachel Mann. I'm currently reading James Harpur's new collection The Oratory of Light: Poems in the spirit of St Columba — it's wonderful. I don't consciously model my work on any one poet, and I'm certainly not claiming to be as good as any of the above.

Martin also asked: **“Was the poem inspired by one specific visit to All Saints' or an accumulation of experiences?”**

SL: *I wrote this poem after one recent Sunday High Mass. The church was quite full so I was sitting in the Lady Chapel, and*

perhaps because I couldn't see much of the service, or the High Altar, the singing, the liturgy, the organ music, the pulpit and the light felt especially significant and sacred to me. In the poem I tried to convey the essence of that experience.

Rachel Foss asked: **“How did you settle on the form to use for this poem?”** And, from Yvonne Craig: **“Did you consider making your lovely poem a Holy Sonnet? Or would it have been too difficult to sacrifice one of its lines?”**

SL: As so often for me the poem — form and language — seemed to write itself to a large extent. I had the idea of the Sanctus, of the threefold ‘Holy, Holy, Holy’ threading through the poem, so writing in tercets felt right. I hadn't thought of making it a sonnet — perhaps I should! Traditionally sonnets have a shift of thought or perspective after the first eight lines (at the ‘volta’), although many don't. I'm not sure this poem does that. Perhaps it does.

Martin Amherst Lock again: **“Has any of your poems been set to music? Would this one with its musical imagery work particularly well as a lyric?”**

SL: Actually yes, some have — several years ago I worked with a musician in Norfolk, Ken Crandall, to create a song sequence about mediæval visionary Margery Kempe. We performed it at Wymondham Abbey, with a professional singer as Margery. It was a delightful experience. More recently, I read some of my poems about mediæval mystics in an event with the mediæval music group The Telling, although they were not set to music as such. I do think poetry is very close to music; the musical qualities of language come to the fore.

Rachel Foss also asked: **“How would you describe the sacramental nature of**

poetry? Do you see the poet as a priest-figure?”

*SL: This is a great question, and interestingly, a lot of the poets I mentioned earlier are priests too. I think there are some affinities in the sense of a vocation, and of the discipline and training that help inform each calling. A poem can be sacramental in that it can embody and convey something greater than its ostensible content, than its outward and visible form if you like. And some poems have a remarkable energy to them. Poets like Hopkins might relate this to a Divine vibrancy (‘instress’) in everything (or each and every thing as Hopkins might prefer, being a devotee of Scotus). More recently, Mark Oakley says (in *The Splash of Words*) that God is in the world the way poetry is in the poem — a statement I often find myself reflecting on. There is also, sometimes, a mysterious sense of given grace when writing a poem, when I feel more of a conduit than a crafter. Perhaps that makes poetry more akin to prayer, and its grace similar to the sort given in contemplative prayer: grace that can be prepared for, but is neither earned nor guaranteed.*

Yvonne Craig again: **“What makes you feel that the pulpit is ‘brimming with the homily of silence’?”**

SL: That Sunday, I was able to contemplate the pulpit from my seat in the Lady Chapel. I imagined it as a kind of font or holy well, filled with sacred silence the way a well is full of water, brimming because everything felt joyously replete. From my seat off to the side, I noticed the sunlight as well. It seemed to dance over the pulpit's stonework and settle, for a brief while, on the decorative cross. By the way, this isn't to discount the actual sermons at All Saints, all of which are excellent!

Fr Julian Browning said: “I loved the brimming pulpit and the butterfly gleam, but wasn’t too sure about the hovering angels, which is a more conventional religious image. **Should religious poets use and re-interpret ancient imagery, or always seek to find a new language more attuned to those who are unaware of Biblical tradition?**”

SL: I would suggest both. All the arts arguably draw on but also rework and add to previous conventions and context, and religious poetry needn’t be any different. I included the angels partly because the Sanctus traditionally acknowledges the angelic presence at Mass, and so I envisaged a sort of angelic presence in the church at that point. Angels are popular beyond conventional religion, so I don’t think it would put a general, ‘non-Biblical’ reader off. Then again, perhaps I didn’t need to name them.

Fr Julian also asked: “**Do you think a poet without faith could have written such a poem, relying on the aesthetic and musical experience alone?**” And from Rachel Foss: “**What do you hope that a reader might take from your poem (if you have any particular reader or readers in mind)? What might your poem say to a non-believer?**”

SL: Potentially, depending on the disposition and receptivity of the ‘faithless’ poet towards church buildings and liturgy. I think a poem evoking a similarly expansive experience could certainly be written, perhaps with fewer, or different, referents and images. I hope a general reader might identify the spiritual uplift I felt during the Mass, an enquiring reader might ponder the sweet ‘yield’ of the cross (that image surprised me as I wrote it), a non-believer might intuit the joy and renewal that Sunday’s specific blend of sunlight, liturgy, music and architecture prompted: the technical poetic term for this effect is an objective correlative — thank T. S. Eliot for that!

Fr Julian put the final question: “**Would you recognise an element of proselytizing in your poetry?**”

SL: Implicit proselytizing perhaps. But the poem isn’t attempting to teach the reader; instead it’s written from the point of view of a speaker who is conveying an experience. So it’s a sharing, rather than a poem with a ‘palpable design’ (Keats’ phrase) upon the reader. It sounds a bit quaint, but I usually just hope my poetry does good — in the way Julian of Norwich says prayer does good, rather than anything more specifically intentional.

SAFARI TO AFRICA — *Jean Castledine*

In 1958, after a Service of Blessing in Westminster, three nurses and one teacher were taken to the George V Dock (now the London City Airport) for a month-long journey on the Rhodesia Castle, the Union Castle Line to East and South Africa. It was all very exciting, not dampened by the force eight gale in the Bay of Biscay,

which resulted in an almost empty dining room. When I asked the Captain if he gave a certificate to those not missing a meal, he replied, “I’ll give you one if you do miss a meal!” Ah, well!!

The parents of one of my companions worked for the Cable and Wireless firm, so in every port there was a car to take us

around — so lucky.

Genoa, our first stop, was beautiful with the lovely Italian spring flowers. Gibraltar and the apes were fascinating and I was able to meet up with my brother, who was in the Royal Navy and posted there.

Cruising was new to all four of us and we joined in the many activities on board. It was a great thrill when we got to Port Said and sailed down the Suez Canal to Suez. We were one of the first ships to travel through after the Suez Crisis in the fifties, and there were still half-sunken ships we sailed by.

I hated Aden and wanted to return home! Very hot, many flies, smells and beggars, but thankfully the usual car took us outside the town to see the countryside, so perhaps it wasn't so bad!

As we approached the Equator, the crew were very busy preparing for the ceremony of 'Crossing the Line', with King Neptune and all the activities that went with it. We were encouraged to dress up and three of us went as Cool'ie, Cool'er and Cool'est, with appropriate clothing. Such fun!

Mombasa was our first stop in Africa and it should have been for one night, but — sob, sob — there was a dock strike and

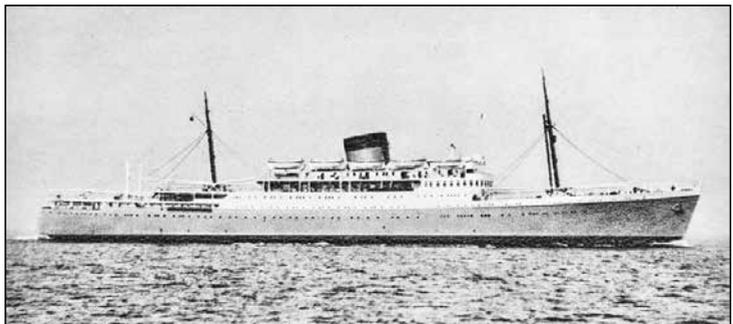


we stayed for ten nights, which enabled us to see a lot of Kenya and I could practise my Swahili that I had learned in England.

Tanga, in Tanganyika, as it was then, was our next stop and two of our companions got off there.

The ship sailed over to Zanzibar, which in the 1860s was the headquarters of my

Missionary Society, the Universities Mission to Central Africa. In 1857, David Livingstone returned to England to address the undergraduates at Cambridge and Oxford. To a packed house at the Senate House he said, "*I go back to Africa to prepare a pathway for commerce and Christianity. Do you carry out the work I have begun.*" Five men responded and went to Likoma Island, in Nyasaland, now Malawi, but within four years three had died of malaria and dysentery, so the work was transferred to Zanzibar, a centre of the Arab slave trade. In 1873, largely owing to the influence of the Mission, the Sultan of Zanzibar was persuaded to abolish slavery



The Rhodesia Castle

and the beautiful Cathedral was built on the site of the Slave Market.

And then Dar-es-Salaam, Harbour of Peace, where I transferred onto a smaller ship to go down the coast to Lindi and Masasi where I was to work. The Bishop met me in his long wheel-base Land Rover for the two-hour journey over unmade roads and potholes, until we arrived at Mkomeirdo Hospital where I was to live

and work for the next ten years. It was just as beautiful and primitive as I had imagined. No electricity, no running water or telephone, and my house was a mud-and-stick thatched building with a pit toilet outside, where one soon got used to the tickle of cockroaches and banging shoes before putting them on for fear of centipedes or scorpions. One safari ended, another begun.

MUSIC LIST OCTOBER 2021

✘ SUNDAY 3 OCTOBER — 18th AFTER TRINITY

HIGH MASS at 11am

<i>Setting:</i>	Messe Solonelle — Vierne
<i>Preacher:</i>	The Vicar, Fr Peter Anthony
<i>Offertory Motet:</i>	Easter Hymn — Mascagni
<i>Communion Hymn:</i>	290 Holy God, we show forth here
<i>Final Hymn:</i>	408 Love divine, all loves excelling
<i>Voluntary:</i>	Fugue, Sonata 2 — Mendelssohn

EVENSONG & BENEDICTION at 6pm

<i>Office Hymn:</i>	150 O blest Creator of the light
<i>Canticles:</i>	Second Service — Gibbons
<i>Anthem:</i>	Beati Quorum Via — Stanford
<i>O Salutaris:</i>	Vaughan Williams
<i>Tantum ergo:</i>	de Séverac
<i>Voluntary:</i>	Choral (24 pieces) — Vierne

✘ SUNDAY 10 OCTOBER — 19th AFTER TRINITY

HIGH MASS at 11am

<i>Setting:</i>	Missa Brevis in F K192 — Mozart
<i>Preacher:</i>	Fr Michael Bowie
<i>Offertory Motet:</i>	O Jesu Christ, mein Lebens Licht — Bach
<i>Communion Hymn:</i>	384 Jesu, my Lord, my God, my All
<i>Final Hymn:</i>	306 Strengthen for service, Lord, the hands
<i>Voluntary:</i>	Offertoire from Messe pour les Paroisses — Couperin

EVENSONG & BENEDICTION at 6pm

In Memory of Mark Bushby

<i>Introit:</i>	Ave Maria — Parsons
<i>Office Hymn:</i>	150 O blest Creator of the light
<i>Canticles:</i>	Collegium Regale — Howells
<i>Anthem:</i>	Faire is the Heaven — Harris
<i>O Salutaris:</i>	Sumsion
<i>Tantum ergo:</i>	Sumsion
<i>Voluntary:</i>	Elegy — Thalben-Ball

✠ **SUNDAY 17 OCTOBER — 20th AFTER TRINITY**

HIGH MASS at 11am

<i>Setting:</i>	Missa Brevis — Leighton
<i>Preacher:</i>	Fr Julian Browning
<i>Offertory Motet:</i>	The Lamb has come for us — James Macmillan
<i>Communion Hymn:</i>	335 All praise to thee, for thou, O King divine
<i>Final Hymn:</i>	394 Let all the world in every corner sing
<i>Voluntary:</i>	Toccata — Monnikendam

FIRST EVENSONG of ST LUKE & BENEDICTION at 6pm

<i>Office Hymn:</i>	214 Let the round world with songs rejoice
<i>Canticles:</i>	Murrill in E
<i>Anthem:</i>	Give us the wings of faith — Bullock
<i>O Salutaris:</i>	Laloux
<i>Tantum ergo:</i>	Laloux
<i>Voluntary:</i>	Andantino — Vierne

✠ **SUNDAY 24 OCTOBER — Last Sunday after Trinity**

HIGH MASS at 11am

<i>Setting:</i>	Missa Vinum Bonum — Lassus
<i>Preacher:</i>	The Vicar, Fr Peter Anthony
<i>Offertory Motet:</i>	Ego sum panis vivus — Palestrina
<i>Communion Hymn:</i>	305 Soul of my Saviour
<i>Final Hymn:</i>	476 Ye servants of God
<i>Voluntary:</i>	Præludium in E minor — Bruhns

EVENSONG & BENEDICTION at 6pm

<i>Office Hymn:</i>	150 O blest Creator of the light
<i>Canticles:</i>	Weelkes for five voices
<i>Anthem:</i>	Lord, let me know mine end — Greene
<i>O Salutaris:</i>	Byrd

Tantum ergo: Byrd
Voluntary: Prelude and Fugue in G BWV 557 — Bach

✠ SUNDAY 31 OCTOBER — *Fourth Sunday before Advent*

HIGH MASS at 11am

Setting: Collegium Regale — Howells
Preacher: The Vicar, Fr Peter Anthony
Offertory Motet: I will go — Brama
Communion Hymn: 295 Let all mortal flesh
Final Hymn: 366 God of mercy, God of grace
Voluntary: Fugue sur le thème du Carillon des Heures de la cathédrale de
Soissons — Duruflé

FIRST EVENSONG of ALL SAINTS & BENEDICTION at 6pm

Office Hymn: 196 Father, in whom thy saints are one
Canticles: Dyson in D
Anthem: The fair chivalry — Ashfield
Preacher: Fr Justin Hutcherson
Hymn: 227 How bright these glorious spirits shine
O Salutaris: Caplin
Tantum ergo: Caplin
Voluntary: Placare Christe Servulis — Dupré

MONDAY 1 NOVEMBER — *All Saints' Day*

HIGH MASS at 6pm

Entrance hymn: 197 For all the Saints who from their labours rest
Setting: Krönungsmesse K317 — Mozart
Preacher: Fr Philip Barnes
Offertory Motet: O quam gloriosum — Victoria
Communion Hymn: 432 O what their joy and their glory must be
Recessional Hymn: 478 Ye watchers and ye holy ones
Voluntary: Allegro Deciso (Final), from Evocation — Dupré

TUESDAY 2 NOVEMBER — *All Souls' Day*

SOLEMN REQUIEM at 6pm

Setting: Duruflé
Preacher: Fr Andrew Zihni

*For a full Music List, including readings and psalms, go to asms.uk/music.
All Masses are live streamed on asms.uk/youtube.*

– 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 Office can put you in touch with these individuals by email.

Please email in confidence: office@asms.uk

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 Marylebone Project**)

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

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 Email

This gives weekly news of events, people to pray for, and a short letter from the Assistant Priest. You can subscribe for free at asms.uk/email — all subscription enquiries to the office: **office@asms.uk**

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Email: Vicar@asms.uk

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Email: Assistantpriest@asms.uk

Honorary Assistant Priest:

The Revd Julian Browning 020 7286 6034

Parish Office:

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Chris Self 020 7723 2938

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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 2021

1	S Teresa of the Child Jesus (Lisieux)	Missionaries
2	Holy Guardian Angels	Church Schools
3 ✕	TRINITY 18	Parish and People
4	S Francis of Assisi	Franciscans
5	<i>Feria</i>	Social Services
6	S Bruno	Carthusians
7	Our Lady of the Rosary	Society of Mary
8	<i>Feria</i>	Persecuted Christians
9	S John Henry Newman	Ecumenism
10 ✕	TRINITY 19	Parish and People
11	S Ethelburga	Those in need
12	S Wilfrid	Abp 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 (<i>Monthly Requiem</i>)	Faithful departed
17 ✕	TRINITY 20	Parish and People
18	S LUKE	Christian Doctors
19	S Paul of the Cross	Retreat conductors
20	<i>Feria</i>	The Metropolitan Police
21	<i>Feria</i>	Christian Unity
22	<i>Feria</i>	Mediators
23	<i>of BVM</i>	Shrine of OLW
24 ✕	LAST SUNDAY AFTER TRINITY	Parish and People
25	Ss Crispin and Crispinian	NHS workers
26	S Chad	Diocese of Lichfield
27	<i>Feria</i>	Vocations
28	Ss SIMON and JUDE	The College of Bishops
29	<i>Feria</i>	Persecuted Christians
30	<i>of BVM</i>	Devotion to Our Lady
31 ✕	2nd BEFORE ADVENT / ALL SAINTS EVE	Parish and People