



All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG
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OCTOBER 2021

£1.00

THE VICAR WRITES:

Now we are beginning the month of November, I urge you to think about your keeping of our parish's patronal feast, and to support the liturgies of the Festival Week.

It is a joy that we are now able to celebrate them with the full solemnity to which our parish is accustomed for the first time in nearly two years. Do put these dates in your diary and come to as many of these beautiful liturgies as you are able.

A patronal festival is a good opportunity to do several things. The first is simply to give thanks. It is important to have junctures in our liturgical year when we can look back and thank God for all he has done for us, and for all that he has enabled us to do in his name.

We also give thanks for the people we know who have died over the past twelve months, especially loyal parishioners. The past eighteen months have been very complex and stressful on so many fronts. We have all been affected by bereavement in one way or another, be that the loss of personal friends, or the broader sense of our sympathy and solidarity with all victims of the COVID pandemic. Our All Souls' Day Requiem is a good opportunity to give thanks to God for them and to pray for their souls.



The Preacher (Revd Charlotte Bradley) and the Altar Party Sunday 17th October

The second thing to do at a patronal festival is to entrust the future to God's keeping and care. We now find ourselves emerging from COVID and able to look forward with renewed hope and aspiration for our parish. So many exciting projects lie ahead of us: the re-opening of our church during the day; the restoration of liturgical patterns with an evening Mass; further development of online worship, teaching and connection with people; study days and opportunities for Christian formation; projects for the renewal of our kitchens and lavatories. In all of this, we will need God's grace and the prayers of all the saints.

Our Festival Week will begin with First Evensong and Benediction of All Saints' Day at 6.00 pm on Sunday 31st October. Our preacher at that Evensong will be the Revd Justin Hutcherson, Vicar of St

James', Clacton-on-Sea (Canticles: *Dyson in D; Ashfield, The Fair Chivalry; Caplin, O Salutaris and Tantum ergo*).

On All Saints' Day itself, Monday 1st November, our guest preacher at the 6.00 pm High Mass will be the Revd Philip Barnes, Vicar of St Stephen's, Gloucester Road. He will be known to many of us as an excellent preacher from his days working at the Shrine of Our Lady of Walsingham. The music for the Mass will include Mozart's wonderful *Krönungsmesse* and Victoria's *O quam gloriosum*.

The next day, All Souls' Day, Tuesday 2nd November, will see our annual High Mass of Requiem for all the Faithful Departed at 6.00 pm. We are pleased that the Revd Canon Andrew Zihni, Precentor of Southwark Cathedral, will be preaching for us on that occasion, when we will also hear Duruflé's beautiful setting of the *Requiem Mass Propers*.

Our Festival Sunday, which we will keep on Sunday 7th November, will see a High Mass at 11.00 am at which I will preach. It will be a particular joy to celebrate the

sacrament of baptism at that liturgy, as we welcome a new Christian who joins the fellowship of God's angels and saints through sacramental incorporation into Christ's Church. On that occasion, we can look forward to Caplin's *Missa Omnium Sanctorum* and Whitlock's *Glorious in heaven*.

Our feast in celebration of all the saints will finish with Evensong, Te Deum and Benediction on Sunday 7th November at 6.00 pm. The music on that occasion will be splendid with Wood's *Collegium Regale* setting of the office's canticles, and the wonderful *Tantum Ergo* composed by Henschel.

I ask you to pray for our parish over the next few weeks, for our renewal in the Spirit, and for the gift of courage, joy and confidence to proclaim the Good News of Jesus Christ in the years ahead.

I look forward to seeing you all over the liturgies of our All Saints' Festival, and pray it will be a period of blessing and grace for our whole parish family.

Fr Peter

FORTHCOMING OPPORTUNITIES FOR FORMATION AND STUDY

Ravenna: the history of a city and the art of theology

Friday 29th October 2021, 10.00 am – 4.00 pm

Join us for a study day led by Professor Judith Herrin on the history and theological heritage of the ancient city of Ravenna. Prof Herrin will explore the history of that remarkable city in the early Christian centuries and speak about its significance as one of the first truly "European" city that emerges in the early medieval period from the "Dark" Ages.

Our second speaker will be Fr Anders Bergquist, vicar of St Johns Wood. He will reflect on the interaction between theology, politics and history in the city's life.

Fr Peter Anthony, our own vicar, will offer a third lecture focusing on the mosaics to be found in a significant church in Ravenna, S Apollinare in Classe.

The day will begin at 10.00 am and be finished by around 4.00 pm. There is no need to book a ticket for this — simply turn up.

Unveiling Scripture: Seeing Christ and ourselves in his light

Saturday 27th November 2021, 10.00 am – 3.00 pm

Join us for an in person Advent study day at All Saints', Margaret Street, with the Revd Professor John Behr, Regius Professor of Humanity at the University of Aberdeen.

Fr Behr is an orthodox priest and distinguished theologian who will explore with us what is involved in reading the Bible as Scripture. This series of talks will explore the dynamics of the preaching of the Gospel 'in accordance with the Scriptures', the arc of the single economy that leads from Adam to Christ as the path of growth into becoming a living human being, 'the glory of God', as Irenaeus put it, and the maternal and spousal dimensions of the Church as the context in which such growth occurs.

10.00 am First talk

12 noon Mass

2.00 pm Second Talk

There is no need to book tickets for this. Simply turn up.

A HOMILY PREACHED by FR PETER ANTHONY for the 17th SUNDAY after TRINITY (25th September 2021) on the SACRAMENT of BAPTISM

"Both epic and intimate"

Those are words from the *Financial Times*' review of Tom Stoppard's new play *Leopoldstadt*. It is currently running in the West End and I saw it last week.

It's a terrific play and a first rate production. It recounts the tragic history of an extended Jewish family living in Vienna from the golden age of the end of the C19th through to the appalling catastrophe of the Holocaust.

There was indeed some both epic and intimate about the story. Epic in that the play's backdrop was some of the most significant events of modern European history. But intimate too — intimate in that it revealed the effects of those forces made known in a series of individual lives in an individual family.

We gather today to celebrate the baptism of Aslan Rose Juniper. And as we baptise her, there is something both epic and

intimate about her baptism too.

Epic, in that baptism roots us in the big picture of the story of God's saving action in human history — from his rescuing of Israel from slavery in Egypt, to his defeat of death in the Resurrection of Jesus Christ.

But intimate as well, in that it unites one particular person with Christ. It washes Aslan's sins away, and pours Christ's grace into her heart as a personal gift that places her on the pilgrimage of faith that leads to God.

One of the things at the heart of that new play of Stoppard's is the idea of identity, and how complex a notion it is amidst the shifting politics and opinions of the world we live in. It explored how a range of different people related to both Jewish and Christian identity in an array of circumstances.

The play raises many questions. Is our identity a given that you can't change? Is it something imposed from outside ourselves,

or something each individual can define for themselves? Is it something we can create or change or alter?

One of the things at the heart of baptism is also identity. In the life we live in the secular world, identity is a constantly shifting thing. We all of us change who we are and present a subtly different self in the scenarios we find ourselves in. It all depends on what we want to project or achieve.

Yet in baptism, we discover God gives us an identity that cannot change or shift or alter, for the very simple reason that it is an identity rooted in his love.

When we are baptized we become a child of God, and are made one with Christ. No matter how wealthy we become, how famous we are, no matter what difference we make, or how insignificantly we live, nothing can change the fact that our first identity, the primary sense of who we are, is that we are a beloved child of God. That identity reaches beyond time, and culture, and history and genetics. It is more powerful than money or status or ambition.

Baptism is quite simply the gift of God, to know we are loved in Christ and can live in him.

The consequences of that gift are obvious and significant for Christian parents and godparents as they bring up a child entrusted to them by God. It means we learn gradually

to live not for ourselves but for others. It means we place the worship of God at the heart of our lives and make time and room for it. It means we profess our faith in Christ amidst the changing ideas and fleeting ideologies of our age. And it means we live in the hope of eternal life, that human existence is not just some arbitrary accident but something we are promised continues into eternity after our death.

Hilary of Poitiers, writing in the C4th puts this mystery very well. He said,

“We who are reborn through the sacrament of baptism have the greatest joy, as we perceive within us the first stirrings of the Holy Spirit, as we begin to understand mysteries; we gain knowledge of prophecy, speech full of wisdom, security in our hope, and gifts of healing... These gifts, like drops of liquid, permeate our inner self, and so beginning, little by little, produce fruits in abundance.

As we move to the font in a few moments, let us pray for Aslan as she makes her first steps along the road of faith. Let us pray that, to use Hilary’s words, the graces of baptism drop into her life like precious liquid, and produce fruits in abundance. Let us pray for her as she begins this journey of faith – an adventure that is both epic and intimate, and which one day will lead her home to God, from whom all love and all compassion and all identity comes.

ALL SAINTS FESTIVAL APPEAL 2021

This year’s All Saints Festival Appeal will benefit two charities:

***The Soup Kitchen at the American Church, Tottenham Court Road** provides free nutritious meals, clothing, toiletries and a sense of belonging to over 150 homeless people each day and an on-site mental health drop-in centre. Our donations will go to support the much needed part-time mental health worker.*

***Welcome Churches Emergency Afghan Fund** has been set up to ensure that Afghan families arriving across the UK have access to services and support to help them integrate*

and adjust into a new community. **Welcome Churches** will provide mental health and well-being support for Afghan families who have suffered through tremendous trauma, loss and grief and train local churches to ensure a good, cross-cultural welcome.

MARK BUSHBY MEMORIAL EVENSONG

On Sunday 10th October, Evensong and Benediction at All Saints was in memory of Mark Bushby, our former tenor, who died very suddenly in 2019. Former colleagues of Mark's from All Saints, St Mary's Bourne Street, and from elsewhere in his musical and teaching career gathered to sing evensong together, and remember their friend.

After the service, James Sherwood shared the memories of Mark's All Saints colleagues. He also announced a new fund-raising effort to create a scholarship in Mark's memory for a talented young musician, run by the London Music Fund, and delivered by Brent Music Service. You can donate to the fund at:

londonmusicfund.enthuse.com/pf/bushbyscholarship

or you can point the camera of your mobile at the QR code printed on page 8, and it will automatically open up the donation page on your phone.

Here are James's words from that occasion:

Mark Bushby was a member of the choir of All Saints Margaret Street from 2004 to 2015. Here are a few memories from some of his colleagues from that time.

Mark was always very proud to have been Paul Brough's first appointment. Harry Brama says that he made the appointment. When a decision is that



Harry Brama

good, everyone wants a bit of it.

Mark joined a tenor department of three: Mark, Nick Hewlett, and Julian Smith.

Julian remembers, 'As a fellow tenor, we hit it off immediately — firm memories of always joining in with the sopranos on descants, and competing as to who could go higher. Mark usually won!'



Julian Smith

When Julian left, Paul Brough decided that you don't need two tenors on Decani, if the one that you've got is Mark Bushby. And not just because of his vocal power. As Ian Lyon remembers:

"Mark understood music in a way not often given to singers — and, rarely, to tenors. Blessed with popularity and a commensurate sense of humour, he worked and played hard: and he expected everyone to do the same."

Matt Howard, Mark's longest-standing tenor colleague at All Saints, says:

"When I think of Mark, I always remember singing next to him, and how enjoyable that was. It obviously didn't happen that often as we were opposite sides, but I do remember certain Holy Week services. He had the perfect mix of being a great singer and musician, so lovely to sing with, but also such a great sense of fun and joviality (if that's a word)."

Louisa Green remembers Mark from even earlier than his Margaret Street days:

“I will always associate Bushby with the shop Madhouse. He unashamedly always shopped there in the 90s and it was a standing joke that whenever I walked past a Madhouse with someone who knew him, we’d peer in to see if he was in there. He was all labels and gold chains, and I bloody loved him for it. Even when he was primarily in sharp suits, as a thoroughly important Head teacher, I still saw him as a totally lovable lad.”

Jennifer Snapes remembers:

In my earlier days at Margaret Street Mark and I would often be the first to arrive at church on Sunday mornings, way in advance of the rehearsal — for me because of the vagaries of train timetables and for



Jennifer Snapes

Mark I think because he wanted to have the time to feel properly prepared for the service. For all of Mark’s jokey exterior, he was utterly serious about his singing and his dedication to the choir, and he would spend this time going through the service music and practising passages from the mass settings and motets to ensure he was absolutely on the money (as of course he always was). He was a lovely and very much valued member of the ‘All Saints family’.

“On the money”. Ian Lyon used exactly the same phrase to describe singing alongside Mark, and calls him ‘supremely talented and quintessentially professional’. Harry Brama mentions his character and fortitude. Louisa Green tells the story

of a gig elsewhere when Mark absolutely ‘nailed it’:

“The time that we did a Carmina Burana together. I was on one of the pianos and genuinely had been practising quite hard for the concert. He swans in to sing [appropriately] the “Roasted Swan” solo, whispers to me that he has worked out how much he was earning per note for the gig, and absolutely nailed the aria.”

Kate Ashby remembers:

“...his expressions of utter delight every Advent in singing one of his favourite motets — Tallis’ *Videte miraculum*. The way he talked about that piece of music is probably not fit for repetition in



Kate Ashby

church, but suffice to say he was a fan of it. He was someone who clearly felt music very deeply, and poured his whole soul into singing. Although there were times where he liked to play at being ‘one of the lads’, he was fundamentally someone who cared very deeply about the music, doing the best possible job, and supporting all his fellow singers in the choir. Singing alongside him every Sunday for more than eleven years was truly a privilege and we all miss him deeply.”

My personal recollection is of a very unimportant moment. At a Sunday morning service at All Saints, I see Mark open up his folder, and find his mass book isn’t in there (I’m watching this from the opposite side). No big problem, Mark knows how the service goes. But it means he hasn’t got the music for the Creed. I see him have a quiet word with Ian Lyon next to him, and

Ian presumably agrees to let Mark share his Mass book when the Creed comes. Of course, what Mark had forgotten is that Ian's Mass book-holding hand is also his conducting hand. So, when the Creed arrives, Mark is trying to read the Mass book while Ian flaps it around at a thousand miles an hour. Mark — where most people would have given up — decides that the best way to keep up is to mirror the flappings of the book with his head. Mark thus sang the whole of Credo 3 looking like his strings were being controlled by a puppeteer having a seizure.

Mark was an absolute star of the choir cabarets. Louisa Green remembers "his insistence to sing something that involved the highest possible notes." We generally had to put a Bushby number at the end of a section — he was always a show-stopper. Stevie Wonder's As, in duet with Amy Moore; Queen's Somebody to Love; Live and Let Die; Delilah. No one could follow that.

A little while after Mark left All Saints he received a phone call from the Director of Music at St Mary's, Bourne Street. I am told the entire conversation ran as follows:

"Brough!"

"Condry's leaving."

"When do I start?"

For many, it was the friendship. **Louisa Green** remembers:

"Our last lunch together. Just the 2 of us: a little Italian around the corner from Bourne Street we both had lasagne, it was cold in the middle after being nuked in the microwave. We talked about everything and nothing."

Ian Lyon remembers:

In the early days, I gave him a lift home most Sundays, and was proud to call him a friend. He taught and looked after Ellie,

my daughter, later at his school, and we remained friends even when he moved away. I know of no-one who doesn't remember him with fondness and gratitude, which is why his death has left such a large hole in so many lives.



Ian Lyon

Dan Collins remembers Mark as:

"...supportive, caring, and fiercely loyal. Underneath the laddish, quick-witted persona was someone who always made the time to listen to you, ask questions

(often taking the form of 'well what the flipping heck are you going to do about it then?') [I'm paraphrasing]. He gave advice which was both blunt and totally accurate. He took no prisoners.

After giving his opinion he'd simply say 'what are you waiting for then? Get on with it'.

Dan continues:

"I miss his infectious laugh, his stunning voice, and that noise he made with his cheek during most rehearsals. But mostly I miss his unwavering friendship."

Paul Brough remembers:

"meeting him in Reading for our yearly Naughty Boys' Night Out ...Arrive 6pm, Gins, Italian dinner with fathoms of Chianti Classico at 7pm, Beers at 9pm, Train home legless at 11pm... Awesome..."

As many of you will already know, we have created a Mark Bushby Scholarship



Dan Collins

(exact name to be determined) through the London Music Fund. The scholarship will deliver high-quality instrumental teaching, including one-on-one tuition and ensemble work, to a talented youngster. It is all delivered by Brent Music Service, who Mark worked for early in his teaching career.



Paul Brough

Recipients of scholarships like this come from families who could never otherwise afford this kind of tuition. The scholarship runs for four years. They start somewhere between ages 8 and 10, with the intention that the scholarship starts at primary school, and carries on into secondary school. The scholarship scheme has been running in Brent for several years, and this fund will ensure that one more child gets this amazing opportunity to develop as a musician.

Of course, this will only happen if we raise the money. We need to raise four thousand pounds. And we are unashamedly asking you to dig into your pockets. I have a suggestion for anyone who knew Mark, and who works as a church musician. I'm asking you to do a service for Mark, for free. I can't tell you when or where the service is: that's up to you. Have a look in your diary and pick a service in the next couple of months. When the service comes along, privately — or publicly — dedicate it to Mark. And then donate your fee to the Mark Bushby Scholarship. And let's see if we can get there that way.

We've already made an extraordinary start. Although it was my intention to announce this fundraising effort this evening, word got out. And through the amazing generosity of our first few donors — not all of whom have the surname Bushby — we already have more than one thousand pounds.

You can scan the QR code in the order of service [also reproduced here] to take you to the donation page.



I have one very boring request: at some point over the next six months or so, we will have some decisions to make about this current fund-raising effort, and the future. I would ideally like to form a small-ish committee to help make these decisions. If you'd like to join the committee — and attend maybe one meeting a year, either over Zoom or in a pub — please let me know.

Finally, many thanks to Julia Bushby for being here, and giving us her blessing in putting this service together. Thanks to the clergy and churchwardens at All Saints for letting us put it on. Thanks to Huw Pryce for helping us stream the service on YouTube. Thanks to my colleagues in the choir, especially the tenors who, for some reason, seemed to have quite a lot of solos today. And thanks to all of you for being here.

I hope this evening so far has been a fitting memorial to Mark, but I think we all know what he would expect us to do now. They're expecting us at the Crown and Sceptre on Great Titchfield Street.

Thank you.

ALL SAINTS SINGER WINS THE LONDON MARATHON

Amy Blythe, who sings alto in All Saints choir, ran the London Marathon on 3rd October for the mental health charity Mind. As she commented on Twitter, 'Anxiety didn't win. I did.'

Amy writes:

Many, many thanks for all your support and donations! I am very pleased to say that Marathon day was a resounding



success and I crossed the finish line in 4hr 14m and 14s, actually having run a bit more than a marathon!

As well as being blessed with perfect weather I even received a blessing of Holy Water from a priest as I passed by a church around mile 7 or 8.

The current total of my fundraising

is staggering £3,571 and there's still plenty of time to donate if you'd like. My fundraising page is open until the 8th November — [justgiving.com/fundraising/amy-blythe4](https://www.justgiving.com/fundraising/amy-blythe4)

A team of 800 people ran the London Marathon for Mind this year and together we raised around a million pounds! Mind are focusing on diversity in mental health support and access making sure that everyone regardless of background or where they live get the support they deserve when it comes to mental health.

The marathon may be over but my challenge of living every-day life with my own mental health challenges continues and raising valuable funds for a charity who supported me when I really needed it has been my way of saying thank you.



SERMON for ASMS on SUNDAY OCTOBER 17th
PREACHED by REVD CHARLOTTE BRADLEY

*“For the Son of Man came not to be served but to serve,
and to give his life a ransom for many.”*

I’ve been thinking a lot about the concept of ‘service’ recently in relation to the prison population. I’ve been working in two different prisons recently, one running a wellbeing course with inmates at a women’s prison in Surrey and one assisting families coming to visit inmates at a men’s prison in Hertfordshire.



So when I read this morning’s Gospel and Jesus’ well known saying ‘The Son of Man came not to be served but to serve’, it was the prison population who came to my mind. Why is it that we talk about people ‘serving’ their sentence in prison or the community? It certainly suggests a degree of willingness on the part of the inmate. Well, if it’s a sentence that they feel is just, or deserved, it makes sense. They are ‘serving’ the community through the loss of their freedom in order to pay the community back for the crime they’ve committed.

Some of you might have watched ‘Time’ on the BBC a couple of months ago, which was a very compelling depiction of life inside a men’s prison. It followed the arrival and subsequent time spent in prison of a character played by Sean Bean, who had been found guilty of causing death by dangerous driving after being well over the limit. He was hugely remorseful, desperate for redemption and for forgiveness from the family and especially the wife of the man he had killed, and he therefore saw his sentence — and the violence he was subject to inside

prison — as being entirely just; he welcomed it, almost. The writer obviously had a few — very salient, I thought — points to make about the purpose of prison, the unsuitability of prison for a lot of the people in there and the possibility – or impossibility — of redemption following a crime. I thought the most telling line was that spoken

by Sue Johnson, who played his mother, who was aghast at the violence and bullying he was being subject to, and even more his acceptance of it. “You’re in here AS punishment, not FOR punishment”, she told him. That’s what prison should be in a civilised society; the loss of one’s liberty. That is the service a prisoner does.

That kind of service — a loss of liberty and status — is probably not what James and John had in mind when they put their request to Jesus that we heard in today’s Gospel. It’s worth remembering that this passage comes soon after these two sons of Zebedee went up the mountain with Peter and Jesus where they witnessed the transfiguration; they had seen his clothes become dazzling white and had seen Moses and Elijah appear alongside him. So when they ask to sit at his right and left hand when he comes into his glory, perhaps appearing alongside him in that kind of a scenario is what they had in mind. It’s safe to assume that they do not realise that if they were granted their request, it would not be thrones that they would be sitting on, but instruments of torture and death they would

be nailed to; that Christ would receive a crown of thorns, not of jewels, at this great moment of triumph. And of course, who is it, who in the end, does take these coveted places? Two criminals; two prisoners, released from jail in order to be nailed to crosses. After the disciples — James and John among them — had fled in fear, it is those who have been serving sentences who serve Christ in the end as his companions to his final crowning in glory.

The seventeenth century Christian writer William Secker wrote that God has three sorts of servants in the world:

- 1 Some are ‘slaves’ and serve him from a principle of fear
- 2 Others are ‘hirelings’ and serve him for the sake of wages
- 3 And the last are ‘sons’ (and daughters, I shall add) and serve him under the influence of love.

Three kinds of Christian discipleship: slaves; hirelings; friends. I think we see examples of all three in the Gospels and you can see them by the way Jesus responds to them:

- 1 Slaves — We often who encounter Jesus in discussion with the Pharisees who are slaves to the law, serving not through love but because they are too afraid of the repercussions if they break any of the rules.
- 2 Hirelings — those who serve God in order to be paid — not necessarily with cold hard cash, but perhaps paid with status or power. We might put the Scribes into this category, who enjoy the public attention and status that comes with their role. On occasion the disciples fall into this category - a good example being the request made by James and John, thinking that sitting at Jesus’ right and

left hand would bring them glory and adoration.

- 3 And finally sons/daughters — those who serve God through love. There are plenty of examples of these in the Gospels. The sinful woman who anoints Jesus’ feet with her hair, even whilst Simon the Pharisee sneers at her and criticises her. Jesus’ Mother, Mary the wife of Clopas and Mary Magdalen and the beloved disciple, who stood at the foot of the cross and stayed with Jesus until his dying breath. And again, when the 12 disciples get it right, they serve through love too — leaving their homes and livelihoods to follow Christ; Peter, after initially being horrified at the thought of Jesus washing his feet, wants to share in his servant ministry and asks Jesus to wash not just his feet but his head and his hands.

Which kind of servant are you? Is your faith and discipleship motivated by fear; by the potential for praise and glory; or by love for Jesus Christ? I suspect that most of us will experience all three at some stage in our Christian journey.

So, if we’re in the first or second category — how do we move from serving through fear or for payment, into serving from love? I was reminded by a colleague a while ago of some words of Dietrich Bonhoeffer; we were discussing how it is that people come to faith, and how we might encourage people who want to have faith but can’t seem to get there. My colleague reminded me of the words of Dietrich Bonhoeffer, who said, “Don’t say, ‘I wish I had the faith to do that.’ Do it, and the faith will come!” — So we might say to a person who wants to have faith, start coming and living the life of faith, and the faith will come. Or to the person who wants to do the good works they

see Christians doing in their community — Start serving your community alongside those of faith, and the faith will come. Or to the person who has faith, but has it through fear or because of the status it might bring — follow Jesus Christ, and the faith — and love for him — will come.

I expect all of us can think of examples of people who have been drawn into the community, and subsequently the life of faith, through acts of service to the community. I'm sure we can all think of someone who started helping run the weekday toddler group because a church-going friend roped them into it, then came to the family service and then started coming every week and became a disciple of Christ — or someone who saw a notice outside a church about a homeless shelter, offered to volunteer at it, became intrigued by the church building and what went on there on a Sunday so came along and gradually came to faith. It's not just that those who have faith are motivated by that faith to do acts of service (though of course that's a good thing), but it can so often work the other way round. I know you're thinking

here at All Saints at the moment about ways in which you can engage with and serve the community, and acts of service in the community are a wonderful way to serve the people around you, but they're also a way of drawing those outside into the life of faith. Do it, and the faith — and I might add, the **faithful**, will come!

And when we are God's servants who are sons and daughters who are serving because we love, that is when we are most aligned with the kind of servanthood that Jesus displays. When we serve because we love, we won't make requests or even harbour desires for glory or status. In a famous passage from John's Gospel Jesus says, "I do not call you servants any longer... I have called you friends." When we serve because we love we do so because we know that we are not a slave or a hireling but a friend of Jesus Christ, a beloved son or daughter of God; whose endless love and mercy will overflow from us into the beloved sons and daughters of God, drawing them into that endless mercy and love. Do it, and the faith will come.

MUSIC LIST NOVEMBER 2021

✠ SUNDAY 31 OCTOBER — *Fourth Sunday before Advent*

HIGH MASS at 11am

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

FIRST EVENSONG of ALL SAINTS & BENEDICTION at 6pm

| | |
|---------------------|--|
| <i>Office Hymn:</i> | 196 Father, in whom thy saints are one |
| <i>Canticles:</i> | Dyson in D |
| <i>Anthem:</i> | 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
Communion Hymn: 329 Jesu, Son of Mary

✠ SUNDAY 7 NOVEMBER — *All Saints Sunday*

PROCESSION, HIGH MASS and HOLY BAPTISM at 11am

Processional Hymn: 197 For all the saints, who from their labours rest
Setting: Missa Omnium Sanctorum — Caplin
Preacher: The Vicar, Fr Peter Anthony
Offertory Motet: Glorious in heaven — Whitlock
Communion Hymn: 225 Give me the wings of faith
Hymn at commemoration of past worshippers:
208 In our day of Thanksgiving one psalm let us offer
Voluntary: Toccata, from Suite Opus 5 — Duruflé

SOLEMN EVENSONG, TE DEUM & BENEDICTION at 6pm

Office Hymn: 196 Father, in whom thy saints are one
Canticles: Collegium Regale — Wood
Anthem: O quam gloriosum — Moore
O Salutaris: French chant
Te Deum: Solemn Tone
Tantum ergo: Henschel
Voluntary: 'Allegro Maestoso e vivace' (Sonata 4) — Mendelssohn

✠ **SUNDAY 14 NOVEMBER — 2nd before Advent**
(Remembrance)

HIGH MASS at 11am

| | |
|-------------------------|--|
| <i>Setting:</i> | Missa Simile est regnum — Victoria |
| <i>Preacher:</i> | Fr Julian Browning |
| <i>Offertory Motet:</i> | Almighty and everlasting God — Gibbons |
| <i>Communion Hymn:</i> | 329 Jesu, Son of Mary |
| <i>Final Hymn:</i> | 485 Thy hand, O God, has guided |
| <i>Voluntary:</i> | Nimrod (Enigma variations) — Elgar |

EVENSONG & BENEDICTION at 6pm

| | |
|---------------------|-------------------------------------|
| <i>Office Hymn:</i> | 150 O blest Creator of the light |
| <i>Canticles:</i> | Third Service — Moore |
| <i>Anthem:</i> | Save us, O Lord — Bairstow |
| <i>O Salutaris:</i> | Böely |
| <i>Tantum ergo:</i> | Durufié |
| <i>Voluntary:</i> | Ruhig Bewegt (Sonata 1) — Hindemith |

✠ **SUNDAY 21 OCTOBER — Christ the King**

HIGH MASS at 11am

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|-------------------------|--|
| <i>Setting:</i> | Missa Brevis — Cox |
| <i>Preacher:</i> | The Vicar, Fr Peter Anthony |
| <i>Offertory Motet:</i> | Let all mortal flesh — Bairstow |
| <i>Communion Hymn:</i> | 295 Let all mortal flesh keep silence |
| <i>Final Hymn:</i> | 499 Thy kingdom come, O God |
| <i>Voluntary:</i> | The people respond 'Amen' (Rubrics) — Dan Locklair |

EVENSONG & BENEDICTION at 6pm

| | |
|---------------------|---|
| <i>Office Hymn:</i> | 386 O Jesu, King most wonderful |
| <i>Canticles:</i> | Stanford in C |
| <i>Anthem:</i> | Cantate Domino — Gabriel Jackson |
| <i>O Salutaris:</i> | James Sherwood |
| <i>Tantum ergo:</i> | James Sherwood |
| <i>Voluntary:</i> | Postlude in D minor Op 105, No 6 — Stanford |

✠ **SUNDAY 28 NOVEMBER — Advent Sunday**

HIGH MASS at 11am

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|-------------------------|--|
| <i>Setting:</i> | Mass for five voices — Byrd |
| <i>Preacher:</i> | Fr John Behr |
| <i>Offertory Motet:</i> | Hosanna to the Son of David — Gibbons |
| <i>Communion Hymn:</i> | 501 Drop down, ye heavens |
| <i>Final Hymn:</i> | 3 Come, thou long-expected Jesus |
| <i>Voluntary:</i> | Nun Komm den Heiden Heiland BWV 659 — Bach |

ADVENT CAROL SERVICE & BENEDICTION at 6pm

Featuring music by Bach, Britten, Byrd, Fleming, Goldschmidt,
James Macmillan, and Manz.

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

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**

Vicar:

The Revd Dr Peter Anthony 020 7636 1788

Email: Vicar@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

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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 NOVEMBER 2021

| | | |
|----|--|---------------------------|
| 1 | ALL SAINTS | Our Parish |
| 2 | ALL SOULS | The Faithful Departed |
| 3 | S Martin de Porres | Dominicans |
| 4 | S Charles Borromeo | The church of Milan |
| 5 | Feria | Social Services |
| 6 | Our Lady on Saturday | Walsingham |
| 7 | ✕ 3rd BEFORE ADVENT | Parish and People |
| 8 | Feria | Persecuted Christians |
| 9 | Dedication of the Lateran Basilica | ARCIC |
| 10 | S Leo the Great | Pope Francis |
| 11 | S Martin of Tours | Those in need |
| 12 | S Josaphat | Greek Catholics |
| 13 | Feria — monthly Requiem | The faithful departed |
| 14 | ✕ 2nd BEFORE ADVENT | Parish and People |
| 15 | S Albert the Great | Theologians |
| 16 | S Margaret of Scotland | People of Scotland |
| 17 | S Elizabeth of Hungary | People of Hungary |
| 18 | Dedication of the Basilicas of Ss Peter and Paul | The RC Church |
| 19 | Feria | Local councillors and MPs |
| 20 | Our Lady on Saturday | Walsingham |
| 21 | ✕ CHRIST THE KING | Parish and People |
| 22 | S Cecilia | Musicians & our choir |
| 23 | S Clement | Mariners and sailors |
| 24 | S Andrew Dung Lac and comps | Church in the Far East |
| 25 | S Catherine of Alexandria | The imprisoned |
| 26 | Feria | Our servers |
| 27 | Our Lady on Saturday | Vocations |
| 28 | ✕ ADVENT 1 | Parish and People |
| 29 | Feria | Our keeping of Advent |
| 30 | S Andrew | Scottish Christians |



– **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