



All Saints Parish Paper

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£1.00

THE ASSISTANT PRIEST WRITES:

It was a huge joy to reopen the church building each day, even for limited periods, from Monday 6th July, and even more exciting to be offering Mass with an actual Sunday congregation on Sunday 12th. We are proceeding cautiously with reopening and will continue to offer one daily noon Mass, including on Sundays for the immediate future. It will continue to be live-streamed: that will soon require some further investment so that it can become a permanent feature of our offering of worship, as it has connected or reconnected us with many people in the UK (and around the world); I hope that those of us who are in a position to do so will be prepared to contribute towards the cost of that, as I intend to do.

We had hoped, in the early optimism of lockdown, that we'd now be looking forward to our annual Assumption procession in August (in fact I have a note from Fr Philip Warner of S Magnus the Martyr written on Low Sunday, expressing the hope that he'd be lending us S Magnus' 'travelling statue' of Our Lady of Walsingham this year as usual), but that clearly won't be able to happen this year. I do hope, though, that many of you will join us, either in person or virtually, for this great Feast of Our Lady. Commitment to Marian devotion is a key marker of a Catholic understanding and proclamation of the



Part of the Courtyard Garden

Photograph: Marcus Reddington

faith: we should be proud of it.

Jesus, the letter to the Hebrews says, is a self-portrait of God. But the raw material needed human work if it were to mean anything to us, if we were to understand the value of the picture. Mary did that work; it was through Mary that he came to birth as one of us, so that we could engage in relationship with God. Mary cared for him during all the years he remained in the shadows, unknown and unrecognized, just

another scruffy child or rather intense young man. When at last he emerged from those shadows and came into public view, he did not meet with universal acclaim. Indeed the religious establishment refused to believe in him: he didn't *look* like a proper Messiah to them. But Mary continued to believe in him and stood by him to the end.

God raised him from the dead, vindicating him and putting his stamp of approval on all he stood for and lived for. Jesus was raised to glory at God's right hand. Mary later shared in his victory. That is why we keep this Feast, in honour of the humble and faithful woman of Nazareth, obscure and yet glorified with her son, pointing the way for us, the way of forthright perseverance and determination in faith and obedience to God which begins with humility and love. Each of us is made in the image of God. That doesn't mean that we look like God; it means that we have within us the divine spark of life.

Mary, uniquely, gave us a human relationship with God by bringing Jesus to birth; she nurtured and cared for him; she was there at significant moments in his ministry; we last see her gathered with the Church at Pentecost, after his resurrection, when all received the Holy Spirit which she had received at the Annunciation. Mary *saw*, saw not just the surface, but the true value in her child; she kept it safe and helped it to grow to full potential.

Mary, the first to share in the resurrection which is promised to us all, continues to intercede with her Son for our needs. She can help us with our struggle to believe in our human and divine dignity, who we really are, and to live in a way that befits that dignity, gifted to us by God. With her help, and by the grace of God, we may all hope to share in her glory and the glory of her

Son in heaven. She is the first Christian and a reminder of where our Christian journey can take us: through doubt and sorrow, but always looking upwards to that glory which lies ahead.

The Assumption has been celebrated at All Saints since 1914, as John Forde reminded us last month; in this month's historical article we read of Fr Eric Mascall's careful response to the dogmatic definition of it in 1950. I was fortunate enough to attend Fr Mascall's Sunday evening Mass at S Mary's, Bourne Street, a few times in the 1980s and I treasure my copy of his *Corpus Christi: Essays on the The Church and The Eucharist*. All his books are worth reading. Some of you may be familiar with his *Pi in the High*, (dedicated to Fr Austin Farrer and his wife), which is by far the wittiest (and often healthily self-mocking) book of Anglo-Catholic verse ever produced. Having just written that sentence, in personal self-mockery I should quote the first couplet of his best-known poem:

'I am an Ultra-Catholic — No 'Anglo-' I beseech you!

You'll find no trace of heresy in anything I teach you'

(not sure about the second line; my friend, the Reverend Anna Matthews, who preached for us at Epiphany, has been known to recite the whole poem from memory; I wish I could).

Since writing last month's editorial we have all been saddened by the death of Fr Gerald Reddington, both because so many of us knew and loved him and also because Marcus and Allie Reddington have become such valued members of our community. Allie has been lucky enough to score some theatre work over the summer (in Mallorca — poor her) and went directly there after

Fr Gerald's funeral Requiem, but Marcus is back with us, at least for the time being, and I know we would all want to reiterate our condolences to him and to his sisters: Fr Gerald's death, together with the loss of Fr John Gaskell a few years ago, feels like the end of a clerical era which connected us to the incumbency of Fr Kenneth Ross (about whom you'll now have to wait to hear until next month: I was over-optimistic about how much history we could fit into this month's PP).

We were delighted to welcome our Director of Music, Stephen Farr, on Sunday 5 July for his first visit to All Saints since he took up his appointment on Low Sunday. He will be here on Sundays and the organ will be heard increasingly from now on (and used regularly, which does it good). I fear it will be some time before we can return choral music to its honoured place in our liturgical offering of worship to God; meanwhile we are all very grateful to Stephen and our musicians for continuing to augment our music with recordings.

One of the unexpected benefits of the lockdown at All Saints (for the few of us able fully to enjoy it) was having a private courtyard garden to enjoy, in which those of us living within the curtilage (a word with which I never thought I would become so tediously familiar) were allowed to meet and even occasionally bask in the fleeting sunshine. It really is looking wonderful at the moment (to my eye almost Italian — the highest compliment I can pay to any environment) and many thanks are due to Shawn Welby-Cooke for the careful planning and execution of a garden design which can be understood by reading the plan he has devised for the courtyard noticeboard. I generally address Craig Williams as 'Head Gardener' but the title properly belongs to Shawn, especially as Craig has been unable

to help with maintenance during lockdown (he is now looking forward to resuming his duties): thank you also to Marcus Reddington, and Martin Woolley's son Dan (who has been locked down with the rest of us) for watering the plants and keeping an eye on the garden during these months.

Andrew Prior has written to thank us for our support expressed to him in his recent bereavement. I have also 'commissioned' short articles from Cedric Stephens, Jean Castledine and Pat Phillips, as we all reflect on what is important to us in what has inevitably been a period of reflection and re-evaluation and I've included one recent sermon.

With prayers and best wishes,

Fr Michael

***Jean Castledine writes from
Morden College, Blackheath:***

Yes, Blackheath and not Morden at the end of the Northern Line, as some folk think!

The College was founded by Sir John Morden — hence the name — in 1695. He was apprenticed to the Turkey and East India Company for many years abroad. In time he amassed a great fortune, but got homesick for England and the sight of the Thames. So, loading everything on to three sailing ships, he preceded them to London and waited. After a year, he had to accept that everything was lost and started begging for work to keep body and soul together, when news reached him that three ships had docked in the Pool of London. His fortune was restored. He further increased his social standing by marrying Susan Brand, a JP's daughter from Edwardstone, Suffolk. Close links are maintained between Morden College and that parish, and exchange visits are made. The legacy Susan left to

the College still maintains the Chapel and provides for the support of two choristers for each of St Paul's, Southwark, Rochester and St Edmundsbury Cathedrals, and at Trinity Laban Conservatoire of Music and Dance in Greenwich.

Sir John and Dame Susan, as they became in 1699, had already bought a sizable estate in Blackheath for £4,200, and when it became obvious that they were not to be blessed with children (and so no heirs), and also in thanksgiving for their own good fortune, Sir John resolved to build a College — as Retirement or Almshouses were called in the 17th century — for poor retired seamen. He took his friend Sir Christopher Wren down to Blackheath and Wren agreed to design the main buildings, 'The Quadrangle', as it is to this day. They are described in Arthur Mee's *The Kings of England* — 'another historic building of Greenwich lies off Blackheath — Morden College – one of the most delightful places Sir Christopher Wren left to the world — a rare bit of Old England.'

When the Turkey and East India Company was disbanded, our Trustees began to come from the City of London — ex-Lord Mayors and Aldermen, with Sophie, Countess of Wessex as our patron, appointed by the Queen. All very helpful and active.

The first forty residents, who were retired seamen, soon blotted their copybook by refusing to attend chapel twice a day, by getting drunk and by bringing women in: they were dismissed. Today single respectable gentlemen still live in the Quadrangle and recently a few ladies, all living independently but lunching together



Jean Castledine

in the splendid Dining Room, where the men still have to wear tie and jacket. Over the years, other properties around Blackheath have been bought and converted into flats and in 1991 Ralph Perrin Court in Beckenham opened, increasing the number of residents to 300.

Since the 19th century, single women and married couples can apply for admission as long as they are retired, in good health appropriate to their age, under 80 years of age and have not owned a property.

We have a full-time Chaplain and daily services in our beautiful chapel, which is the focal point in the Quadrangle; a college coach for shopping, seaside trips, trips to museums, where people are often confused when they see 'College' on a coach with grey heads inside! There is a restaurant and bar with subsidised prices; a library; a computer room; extensive gardens with six gardeners; and, of course, the Nursing Home. This has 60 *ensuite* rooms, a doctor and nurses, a chiropodist, physiotherapist, and nearby the peaceful Garden of Remembrance, where our ashes can be scattered. Morbid? It comes to all of us.

During the recent Covid-19, we went into lockdown a week before the nation and expect to stay in at least two weeks later. A marquee has been erected on the lawn for services, meetings, concerts, parties — all suitably distanced. Ordered shopping arrives at each flat weekly and a 'Buddy' rings us up weekly. We are so well looked after by our caring staff.

I have lived here for over fifteen years and divide my time between Morden College and All Saints Margaret Street. Both are

great blessings.

We all dream of leaving something by which we will be remembered. Few have left such a beautiful and useful legacy as Morden College.

The prayer that is said every day in the Chapel:

Almighty God, whose love and care surround us, send your blessing on the family of this College, that we may live together in harmony and peace and enable us to build upon the foundation laid by John Morden. Amen.

Fr Michael adds: I first knew Morden College Quadrangle as the last home of Fr John Gaskell, a dear friend who served at All Saints at both ends of his priestly life; it is now also, as many will know, the home of Fr David Hutt our former Vicar. I am sure that both would be delighted to be described as 'single respectable gentlemen'.

Behind the Scenes — a server's calling

The Buzz phrase now is 'NHS Heroes', yet those heroes for decades have been underpaid, undervalued and unrecognised. All Saints too has heroes, wardens, treasurers, PCC members, sidespeople, lunch-, shop- and courtyard-teams, gardeners, florists, bar staff. However many are not paid, not valued and certainly for many years not appreciated. What they all give is beyond price — their time. Conspicuous by their absence from this list are 'the servants of the servants of God', the servers. Without the servers, All Saints' world-famous Catholic worship and Liturgy would be that of an ordinary parish church.

All servers are required to attend High Mass every Sunday, and Evensong and Benediction at least two Sundays a month.

Weddings, funerals, baptisms, carol Services and other special services are also to be attended. Holidays and time off are arranged with prior notice. Being a server is not just a commitment but a way of life. This is not just one person's decision: it involves the understanding and support of their families, partners and loved ones.

Servers must arrive in plenty of time before a service begins to prepare vestments, vessels and books; also the sanctuary, choir stalls (at least 8 glasses of water!) pulpit, lectern, shrine of Our Lady, Offertory table and, if needed, the Baptistry and Lady Altar. But the main preparation is of the self.

After the service, clearing the sanctuary and the listed areas, including putting away holy vessels and vestments (under supervision) and securing all areas. This takes time, so fellowship after services is limited. For servers, serving is their worship and prayer and should be simple, without fuss and anonymous. We are always reminded, 'Vanity, vanity, all is vanity', and of course trying to achieve Matthew 25.21: 'Well done, good and trustworthy servant; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master'.



An anonymous server

A few anecdotes:

1. The Bishop who preached on a festival Sunday for thirty minutes on the ‘Second Coming of Christ’. When he finished the Vicar at that time said to those in the sanctuary, ‘Thank God! If he had gone on any longer we would all be here for it’.
2. On entering the sanctuary for Pontifical High Mass a bishop had his chasuble on back to front. I was sitting on the North Wall desperately trying to mime this fact to the MC, without success.
3. A bishop who genuflected and got entangled in his alb; being unable to get up the Deacon and Subdeacon could only untangle him by suspending him in mid-air while swinging him backwards and forwards.
4. A Director of Music who dozed off during a Festival Benediction; a server was sent to wake him, met by his audible expletives.
5. A Festival High Mass when the Organist started to play and the choir had the wrong Mozart score.

Finally, All Saints was built to be ‘none other than the house of God and the gate of heaven’, to worship God unlike others in their way, but in HIS way. To tell as George Stevens said in words, music and action, ‘The Greatest Story Ever Told’.

We are always looking for new people to join us, so if you feel you can make this commitment and would like to offer your service to God in this way, please feel free to phone Cedric Stephens on 020 7637 7468 for details or approach him after Mass in the courtyard WHEN WE RETURN.

Yours in Christ

‘Anonymous’

LOCKDOWN

Normal life stopped for me well before lockdown, when my dear friend Clive Wright went into hospital in mid-January and died at Candlemas. With the shock of his death and the preparations for his magnificent funeral on 2 March — the last of its kind at All Saints before the implosion — the coronavirus barely registered in comparison with the personal loss. The following week I went away for a few days’ walking the Norfolk beaches, where the wild seas and big skies reflected the intensity of grief but were also a form of communion and consolation.

The coronavirus was not in evidence in Norfolk so it was a shock to come back to a very changed London and increasingly restrictive measures. I made haste to see the new exhibitions before the galleries closed: Aubrey Beardsley at the Tate, David Hockney at the National Portrait Gallery, and the sublime Titian at the National Gallery. The Royal Opera House frustratingly closed on the day I was due to see *Fidelio*. I was at All Saints on 22 March for what turned out to be the last “normal” Sunday service — although Fr Michael was soon up and running with the streamed daily Mass which was to provide such great sustenance during the period of closure.

Lockdown was challenging for me without Clive’s company, and in the early stages London seemed full of fear and anxiety as the death toll rose. There was almost no traffic, and streets were deserted apart from queues outside supermarkets and post offices. People in masks scurried by with heads down, crossing the road rather than get too close to anyone else.

It had the feel of a dystopian novel or film — J.G. Ballard came to mind. On TV there were heartrending images of people dying in hospital without their loved ones, medical staff struggling to care for them, and funerals without due ceremony or mourners.

There were some positives to lockdown in London: it was quiet everywhere, the air was fresher, nature seemed somehow more evident. I walked a lot in the parks and appreciated the advent of spring more fully than ever before. The local community pulled together and helped the elderly and vulnerable with shopping and chats on the doorstep. People came out to clap for the NHS and got talking to neighbours they'd



Pat Phillips

barely known before. There's been more time for reading — although I've still not tackled Proust — and exploring online resources for the arts. I've seen more opera online during the last three months than in a whole year or more at Covent Garden, and done virtual tours of art galleries and museums in cities I may never visit.

And I've been to Mass on YouTube if not every day then far more often than in "normal" times. It has been hugely sustaining both spiritually and emotionally and provided an ongoing sense of connection to our All Saints community. Many thanks indeed to Fr Michael and to all the team for their much-appreciated endeavours.

Pat Phillips

THE SERMON FOR TRINITY 4

The first few Gospel verses today refer to an often-repeated theme in Jesus' teaching: that there's no pleasing the people of God. John, he says, was treated as a weirdo because of his abstemious lifestyle; Jesus himself is reviled as a lush because he goes to parties. Then we come to the well-loved passage at the end, distinguished by its use in both the so-called 'Comfortable Words' of the prayerbook Communion rite and in popular devotion to the Sacred Heart.

'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. (Matthew 11: 28 - 29)

'Come unto me all ye that travail and are heavy laden and I will refresh you.'

'Jesus, meek and lowly of heart; make our hearts like unto thy heart.'

The first was repeated at millions of prayerbook communion services to reassure the guilty sinner that they have a friend in Jesus; the second has been piously repeated in billions of popular devotions by those who felt they needed just such a friend. In each case the gentle mercy of God is proclaimed.

I've had a devotion to the Sacred Heart since teenage years, and I now belong to a dispersed community of Priests which is dedicated to the Two Hearts, of Jesus

and Mary. I believe that such popular devotions, and others such as pilgrimage, the Stations of the Cross and the Rosary, are essential to a balanced Catholic Christian life. Such devotions should never be dismissed, tidied up, or intellectualised. To my delight I read in John Forde's excellent work on the history of the Parish (spoiler alert for the September Parish Paper), that Fr Kenneth Ross was making this same appeal more than sixty years ago. The Guild of the Sacred Heart had been established in the parish to encourage private prayer and Fr Ross commented,

All Saints' has long been famous for the beauty and reverence of its liturgical worship, and there must be thousands to whom corporate worship has meant something entirely different after a visit to All Saints'. I pray that this may never cease to be true. But I become uneasy when I find, as I sometimes do, that people do not always balance participation in this most moving formal worship with a more spontaneous and unliturgical devotion in their private prayers.

There ought to be more evidence of that warmth of personal devotion which does not depend at all on forms and ceremonies, but which springs straight from the heart. It may be and will be shapeless and sprawling and inarticulate and unpredictable, but that is all right, for it is not liturgical worship but unliturgical devotion.

It is my hope that the Friends of All Saints, in which our recent live-streamed worship has kindled fresh interest, might be renewed to encourage precisely this network of prayerful engagement in our greater community, just as it does in the Sodality of Mary, Mother of Priests, to which I belong, and which seeks, alongside

study and liturgical worship, to foster a renewal of piety and of true sentiment in our faith, not being shy of the deep feelings which our love of Jesus and Mary evoke in us, and communicating those to others.
(*SMMS Manual* Day 18)

The Gospel today finishes with a double oxymoron: the 'easy yoke' and the 'light burden', so often sonorously repeated in past liturgical use that we probably don't notice them. The word 'easy' in 'easy yoke', is *χρηστός* [*chrestos*], a deliberate play on 'christos', (Christ, Messiah). We aren't used to wearing wooden yokes or carrying heavy physical burdens, third-world style, but there's more than one type of burden. The Gospel, Jesus says, is good news about God, a light and joyful thing, not the heavy burden that Pharisees, both Jewish and Christian, so often seek to make it.

It is a simple piece of teaching but one that the Church still finds difficult to hear. It insists that all can receive the message of Jesus. Earlier in the chapter we read that even John the Baptist became unsure about whether Jesus was the real thing. In response, Jesus returned to his theme of how difficult it is to get God's message across, because we always want to discredit the speaker of any words we don't want to hear. He spells out how receiving the message of God works: revelation comes from the Father to the Son, and then to any, and all, who are open to it. These, in Jesus' repeated teaching, are exactly the people for whom the Comfortable Words and devotion to the Sacred Heart were and are intended. God's invitation is especially directed to those in any sense crushed by life. It is a generous welcome to them to occupy pride of place in the Kingdom.

Pious repetitions of Sacred Heart devotions and the Comfortable Words may have deafened us a little to this teaching. But burdens and yokes remain, within and without the Church. Our task is, looking first to ourselves, to question them wherever they are things which alienate people from God. Life is not easy for many of the world's population most of the time, whether physically, economically, psychologically or emotionally. But our faith is intended to enhance life.

The way to lighten our burdens is not,

as our instincts sometimes persuade us, to be ever cleverer, richer or more powerful: those moves will provide instant, if evanescent, gratification. Rather, letting go of some or all of that stuff will help. But we are also to recall that those who have never been any of those things always have something to *teach* us, as well as something to *receive* from us. That will bring us closer to God's loving heart.

Jesus meek and lowly of heart: make our hearts like your heart.

Fr Michael

LETTER FROM ALMA — LINKING THE ANGLICAN CHURCHES IN ANGOLA, LONDON AND MOZAMBIQUE

Dear Michael,

Thank you so much for the extremely generous donation of £1,416.00 from All Saints, Margaret Street, for the Diocesan Lent Appeal for our ALMA partners in the Dioceses of Angola and Mozambique to purchase substantial vehicles that will enable them to respond practically to the many results of climate change.

As our Bishops are community leaders and are frequently looked to as the first line of both practical and pastoral assistance post-disasters, (be they drought, cyclone, flood or even the current situation of Covid 19), they need robust vehicles to be able to access those most in need. These people are frequently well 'off the beaten track' and where any larger aid organisations are unable to assist. Being able to transport food, or whatever is needed across the variety of terrain that is the norm in these countries, is the most urgent primary requirement for each of our four bishops to adequately fulfil their rôles. This has been proven time and time again and is one area in which we are able to play our part in assisting them. Thank you for helping to enable this to happen.

Many, many thanks again for your generous support of the Appeal, and if you would like to know more about ALMA's work do please get in touch with us. There is more information on our website, www.almalink.org where you will also find our Twitter feed and our Facebook page at ALMA London.

Best wishes,

Helen Doery,
ALMA Communications Officer





Fr Gerald Reddington's coffin in his parish church on the Isle of Wight where his funeral Requiem was celebrated on 10 July. The final paragraph of the panegyric delivered by his daughter Victoria was as follows:

We pray that he will now rest at peace with God, and here is a final farewell thought from Gerald: 'if you want to know why God seems so far away, ask yourself — who moved?'

Andrew Prior writes:

Dear Fr Michael

I write to thank you for offering a Requiem Mass for my beloved Dee at All Saints, via the increasingly popular YouTube. I should also like to thank our friend Ian Lyon for being present to answer the prayers, but more particularly for singing the Requiem plainchant from the *Graduale* which we subsequently heard as the basis for the wonderful Requiem setting by Duruflé, sung at her Requiem Mass at St John the Evangelist, Upper

Norwood. Here you offered prayers as Fr John Pritchard celebrated Mass, assisted by our very dear friend Cedric Stephens as Subdeacon, as she was finally committed to Glory.

May I take this opportunity also to thank many of our All Saints family for their cards, flowers and letters which have demonstrated how Dee was loved and appreciated by so many at All Saints.

It seems an age since Dee and I ‘braved’ the entrance to All Saints and swiftly became part of the choir family and made so many friends, especially following her appointment as Parish Administrator when she worked tirelessly to ensure that everything ticked over for the benefit of all. We had so much for which to be thankful during our years at All Saints, and an enduring legacy which sadly is only mine to savour. Your sermon published in the July Parish Paper, along with that preached by Fr Roderick Leece from St George’s, Hanover Square, at her Requiem Mass bring welcome sustenance, as well as the knowledge that Dee has most certainly been welcomed into one of the many mansions with God’s love.



LITURGICAL LIFE IN THE CHURCH 5

This is the fifth of a series of articles to refresh our memory about how we live as Christian people nurtured in a Catholic discipline and tradition of worship.

This month continues with short articles about various devotional aids and practices which assist us in liturgical worship and thus in forming our relationship with God.

Next month the series will conclude with articles about the six sacraments additional to the Mass and the Daily Office.

Seasons & Feasts

The Church’s year is made up of a cycle of seasons and feasts celebrating the history of salvation and tracing the developing relationship of humanity with God by means of the appointed biblical readings, other texts, and liturgical action.

The Christian year begins with a season of preparation for Christmas (Advent) and highlights the great saving acts of the Incarnation (marked by the feast of the Annunciation and the feasts and seasons of Christmas and Epiphany), the Passion and Death of the Lord (Lent, Passiontide, and Holy Week), the Resurrection (Easter and the Easter Season, Ascension), and the gift of the Holy Spirit to the Church (Pentecost).

Other feasts punctuate the cycle, commemorating events of our Lord’s life (Naming and Circumcision; Transfiguration) and our Lady’s life (The Nativity of the BVM, the Visitation, the Assumption). In addition we celebrate the heavenly birthdays of the saints (usually the date on which they have passed from earthly life).

There are additional commemorations

such as Trinity Sunday, when we contemplate the revelation of God as Father, Son, and Holy Spirit, the ultimate expression of creative love in relationship, and *Corpus Christi*, when we give thanks for the Institution of the Blessed Sacrament.

Processions

Processions, like many elements of Christian liturgy, are both functional and symbolic. They signify the pilgrimage of the Christian to the heavenly Jerusalem. But they also enable a liturgy to happen. Every liturgical service begins and ends with a procession, signalling a clear beginning and ending of the action. Other ceremonial processions take place within the Mass, such as the offertory procession, in which representatives of the assembly bring forward the bread and wine of the Eucharist to be offered at the altar.

On major festivals and the feasts of saints there may be processions of clergy and servers with candles and banners, marking the festal nature of the celebration. Processions may involve the whole congregation, especially on Palm Sunday, representing the Lord's entry into Jerusalem, or *Corpus Christi* and Feasts of the Blessed Virgin Mary, with the sacrament or an image or statue. These may go outside the church building, bearing witness to our faith more widely.

Of a different character are 'penitential' processions, usually for the singing of the Litany in the seasons of Advent and Lent. By tradition these take an anti-clockwise route inside the church to distinguish them from festive processions.

Vestments

Vestments are ceremonial robes used

in the worship of the church to signal the rôles of the various ministers who lead us in worship. Vestments indicate that those ordained or commissioned to do this are ministering not by virtue of their own talents or worthiness but as representatives of the local Christian community and, if in holy orders, by the grace of that gift from God.

Vestments are made in different colours to indicate the feast or season of the celebration, and in different shapes and styles, representing the rôle of the minister or priest and traditions of Christian vestiture from the centuries of our history.

The principal vestment of the Eucharist is the chasuble (from the Latin *casula*, a 'little house'), in origin a garment worn by Roman magistrates and imperial officials, varying in shape from the original voluminous bell-shaped garment (in ancient Rome always made of wool), to the cutaway 'Roman' chasuble of silk, often highly decorated. It is sometimes replaced in Anglican usage by the cope, a similarly voluminous cloak. Both vestments are similar in appearance to the *phenolion* of Eastern Orthodox usage. Other vestments include the stole, worn as a sign of holy orders by Bishops, priests, and deacons whenever exercising their orders liturgically. All are worn over an alb, a long white tunic, signifying the baptismal garment; for some services a shortened version of the alb, the cotta or surplice, may be substituted. These are worn over the traditional street clothing of the clergy, an ankle-length black garment, the cassock (purple for bishops). For liturgies in western catholic tradition, the *biretta*, originally an academic cap related to the English Canterbury Cap

and the academic ‘mortarboard’, is also sometimes worn.

Liturgical Colours

Vestments and ornaments of the sanctuary and altar may vary in colour according to the feasts and seasons of the liturgical year.

The western church has for centuries used a fixed sequence of colours linked to the season, festival, or particular celebration, but these colours previously varied locally and changed over the centuries.

The sequence now is:

Purple or dark blue for Advent, the season of preparation for Christmas. Advent is not strictly a penitential season, but is sometimes treated as one by analogy with Lent.

Lent is always kept in purple, sometimes a purple containing more red than blue (‘Roman’ purple). The last two weeks of Lent, known as Passiontide, are also marked by covering crosses and pictures with purple veils.

Red is used for Palm Sunday, Good Friday and Pentecost; also for feasts of Martyrs. The association is with the blood of martyrdom and the fire of the Holy Spirit.

White or Gold is used for Christmas, Epiphany, and Easter and their associated seasons. These are the most festive vestments, also used for the feasts of saints who were not martyred.

Black is the traditional colour for Requiem Masses. After falling into disuse last century black is returning to favour in the Western rite as having appropriate cultural, as well as liturgical, resonance

for mourners.

Green is used at all other times.

Incense

Incense is used in worship to symbolise our prayers rising up to God (Psalm 141: 2) and as a sign of honour offered to the real presence of Christ in the Blessed Sacrament, to the altar, to the Gospel book, and to all who participate in the offering of worship, signifying our membership of God’s kingdom gifted to us in our baptism.

It is often referred to in scripture, and especially in the book of the Apocalypse (Revelation), where it features in the heavenly worship. We learn from scripture that it is also a form of sacrifice, the offering to God of something precious and costly, as in the Epiphany story, where it is one of the gifts brought to the Christ child by the Magi. When burned and swung in a portable thurible or incense-burner, it is also used ceremonially to show honour to people and things and to enhance festal processions. When the Blessed Sacrament is carried in procession on Maundy Thursday or *Corpus Christi*, two thuribles are often used to honour the presence of Christ moving among us in blessing.

Bells

Bells feature significantly in church history. Bell towers with a single bell or larger ‘rings’, often of six or eight bells, have for centuries called Christians to church. The complex mathematical patterns of ‘change-ringing’ developed in English tradition and were exported to the Anglican communion, but in other Christian cultures bells are usually rung simply as a summons to church or a call

to prayer (like the *Angelus*).

Smaller bells are rung to draw attention to liturgical action. Historically, the location and form of the liturgy sometimes required signals to draw attention to significant moments and this custom remains. A single bell may be rung to indicate that a liturgy is about to begin. ‘Sanctus bells’ or a gong may be rung to draw attention to significant moments, such as the *Sanctus*, the *Epiciclesis*, and the Consecration and elevation of the elements, and at the blessing with the Sacrament in Benediction; also to summon the assembly to communion or to signify the approach of the sacrament being carried to an infirm person. A single bell in the church tower is often rung at a funeral as the body is carried into and out of church.

Holy Water

Water gives us life, literally and sacramentally. Holy Water is blessed by a priest for baptism or for our use in recalling our baptism as we enter or leave a church building. It is also used in the blessing of people or objects, marking them with the sign of God’s gift of life. The blessing of the font during the Mass of the Easter Vigil, the first Mass of Easter, is the origin of all blessed water. There we are reminded of the place of water in the creation story and the history of salvation, from the crossing of the Red Sea in the Exodus to the waters of baptism hallowed by our Lord’s own baptism in the Jordan, from which our own baptism and joining to Christ derives. The new light of Easter, the great Paschal candle,

is lowered into the font in an ancient rite of blessing which recalls the act of human generation. At High Mass Holy Water may be used in the initial rites of the *Asperges* and *Vidi Aquam* as a further reminder that we approach the altar as a baptized community.

Standing, Sitting, Kneeling

The classic Christian posture for worship and prayer is standing. Ancient churches were not furnished with pews or chairs, except around the walls for the elderly and infirm. (This remains the case in the Eastern Orthodox church.) We stand at the entrance of the ministers of worship in readiness to join in prayer and praise. We stand to welcome the proclamation of the Gospel and to proclaim our faith in the words of the Creed. When we are called to pray during worship, standing remains our default posture. Once seating became a feature of churches, it became usual to sit for readings and sermons, and sometimes also during musical offerings such as anthems and motets, or longer musical settings of the *Gloria* and Creed.

Kneeling was originally limited to acts of penitence. It used to be forbidden to kneel during Eastertide, when the good news of the Resurrection overwhelms even our sense of sinfulness. But, like genuflection, kneeling gradually became customary as a sign of reverence and sometimes even for prayer. We may kneel to receive communion, to receive a blessing, and out of reverence for the coming of Christ’s presence among us in the Great Thanksgiving or Eucharistic Prayer.

ALL SAINTS, MARGARET STREET — PART 3

Dom Bernard Clement OSB (1934 – 1942)

The Benedictine monk Dom Bernard Clement OSB was appointed sixth vicar in 1934. After a curacy in a north London suburb, Clements spent eight years as a naval chaplain, instituting a daily Mass while serving on board ship, and then two years as vicar of a dockside parish in Portsea. Then in 1921 he decided to test his vocation to the religious life in the Benedictine community then at Pershore Abbey, which moved to Nashdom in 1926. Solemnly professed in 1923, he was sent to Accra in Ghana to be rector of a seminary for the training of priests. Recalled to England in 1931, he spent much of the next three years away from Nashdom, being a widely sought-after preacher, confessor and retreat conductor. He began to broadcast on the wireless at this time to unimaginably large congregations. With his appointment to All Saints, in close proximity to Broadcasting House, this distinct ministry continued and became significantly important in the war years.

Dom Bernard published a large number of books before and during his time at All Saints, including *How to Pray* (1931); *Members of Christ* (1932); *The Royal Banners* (1934); *The Precepts of the Church, and other papers* (1936); *When ye Pray* (1936); *Learning to be a Christian* (1938); *What happens when I die?* (1939); *The Weapons of a Christian* (1940).

Dom Bernard maintained and in places further enriched the liturgical round. During his time the feast of the Most Sacred Heart of Jesus was introduced. It was then observed for most of the remainder of

the twentieth century. Some of the most significant vestments at All Saints were made in his time.

In 1938 “The Friends of All Saints’, Margaret Street” was formed for a much wider circle of people than were able to worship in the church Sunday by Sunday. The enrolment subscription was one shilling (5 pence) and upwards; many paid very many times this. By mid September there were 375 members and by December Dom Bernard reported that the assured income from the Friends was some £600 per year (some £40,000 in today’s terms). For many years the contributions made up a substantial proportion of the PCC’s annual income.

In 1939 the centenary of the licensing of Oakeley to the Margaret Chapel was celebrated. On the preceding Sunday Evensong was broadcast at which Dom Bernard preached: “The music, the beauty, were to be the outward expression of the principles of the Catholic Revival. But the bedrock principle of the Catholic Revival was the fact that the Christian soul is not only in intimate personal relationship with a God who loves it and died for it, but that it is, as St Paul taught us, by its Baptism an actual living part of the Body of Christ, its Lord — so that it is not the soul, that lives, but Christ living in the soul. All the beauty and the music come from that. All our sacraments are that truth expressing itself. That is the explanation without which so many people miss what we are at — we who glory in the name of Catholic.”

Two months later the Second World War came; the day to day life of All Saints

changed substantially. The Choir School was evacuated first to Searles in Sussex and then to Freeland in Oxfordshire. Bombs fell in Margaret Street on Friday 13th September 1940. The following Sunday the only Mass was for the household behind the shuttered windows of the Vicar's Room. Mass was said in church on the Tuesday and Wednesday of that week, after which there was a further evacuation due to the air raids, with the church returning to use on Saturday 28th September. Dom Bernard commented in October 1940, "Except perhaps I might just say here that if our religion should ever get driven by bombs out of our churches and into catacombs, there would be nothing at all hopeless about that. There was some quite good Christianity practised in catacombs in days gone by!"

In 1942 after a short illness Dom Bernard died, at the age of 62, on the eve of Holy Cross Day. Stanley Eley, then honorary assistant priest, Secretary of the London Diocesan Fund and eventually Bishop of Gibraltar, wrote of Dom Bernard, "His ministry was not confined to All Saints'. He was one of the most effective religious broadcasters in the country and rightly considered it his duty to accept invitations to broadcast both from All Saints' and from the studios. This involved a great deal of extra work and anxious preparation. The apparent artlessness and the easy homely style of his talks were not by any means effortless. His manuscripts were carefully prepared and drastically revised. With a background of considerable reading and prayer he somehow put things in such a way that people saw the challenge of religion and also its very real application to the day-to-day problems of life. This brought him a large correspondence and

many interviews which of course meant many new friends."

"He died as he would have wished to, with no long drawn out illness, with All Saints' holding its own in the fight to spread the Christian Faith: he died so soon after his people had sung those words which meant so much to him — "The Royal Banners forward go," the office hymn of the Holy Cross, that cross which called him to the Religious life and which was ever the central theme of his preaching as it was the inspiration of his own life."

Cyril Edric Tomkinson 1943 – 1951

Bishop Geoffrey Fisher appointed Cyril Edric Tomkinson as the seventh vicar in 1943. Tomkinson had a long list of appointments in notable Anglo-Catholic parishes on his CV. One of his four curacies was at Little St Mary's, Cambridge; he had been Vicar of St Stephen, Lewisham; St Bartholomew, Brighton; and All Saints, Clifton. He had one published work: *The Stations of the Cross*. Fr Harry Williams CR in his book *Some day I'll find you* gives a fascinating account of his time as a curate at All Saints during Cyril Tomkinson's vicariate. Hugh Ross Williamson (editor, playwright, politician, broadcaster and priest) wrote about Tomkinson: "He... refused to allow me to say even a private Mass at All Saints — 'because, my dear, you'll use that horrid Roman book and the rule here is music by Mozart, choreography by Fortescue, decor by Comper, but' — his long forefinger wagged roguishly and his voice became solemnly emphatic — 'libretto by Cranmer'."

Two small but notable objects designed by one of the last great Gothic Revival architects, Stephen Dykes-Bower, and executed by Mr Frost of the firm of W.

Bainbridge Reynolds were added in the Chancel. The first is the memorial brass to Dom Bernard inlaid in the floor in 1947 and the second is the aumbry fitted into the open space below the marble credence shelf to the south side of the High Altar in 1948. This was originally intended to house the Oil for Extreme Unction.

Cyril Tomkinson did attract some notable guest preachers. At the beginning of the vicariate the eminent theologian, Eric Mascall, assisted in the Parish during vacations from his teaching post at Lincoln Theological College. In 1949 on the feast of the Holy Apostles Peter and Paul, Doctor Mascall (as he was by then) preached at High Mass on “The Apostolic Ministry”. Two church newspapers asked to be allowed to print the sermon, but Dr Mascall nobly refused, saying that it had already been offered to All Saints’ Paper. This should be read in full but here an extract must suffice: “If it is true that once a Christian always a Christian, if it is true that when we were baptised we were signed as Christ’s own for all eternity, then the Church on earth and the Church beyond the grave are equally parts of the one Mystical Body of Christ, and it is simply absurd to suppose that the Church’s ministry is confined to the Church’s earthly part. Those of us who are on earth at this moment, and the holy souls in purgatory, and the blessed saints who enjoy the beatific vision in heaven, are all united in Christ in that mystical body which is the blessed company of all faithful people, and this one united Church possesses one united ministry. We live under the tutelage not just of the successors of the Apostles, but of the Apostles themselves and all those to whom throughout the centuries there has been imparted the

apostolic character. So the ancient preface for feasts of apostles, which goes back at least to the sixth century, prays that the Lord, the everlasting Shepherd, would not leave his flock, but *through his blessed Apostles* — mark those words — would keep it under his continual protection, that it may be governed by those same rulers whom in his stead he has appointed for his work as shepherds of his people. And when we look at the earliest surviving form for consecrating a bishop — that in the work called “The Apostolic Tradition of Hippolytus,” which dated from around the year 200 — we see that what happens when a bishop is consecrated is not that a *successor to the Apostles* is being made but there is being made a *new apostle*.” In October 1950 Eric Tomkinson called on Dr Mascall to write a considered theological article for the Parish Paper on the Assumption of the Blessed Virgin Mary in anticipation of the definition by the Pope of this belief as a dogma of the Church. The definition of what had long been believed by many remained and remains a difficulty for others. Just one short quote from Mascall: “Thus, when Assumption is described as a ‘new dogma’, all that is meant that it is new *as a dogma*, that is as a truth defined as of faith, not that it is new as a truth believed by the Church.”

In February 1950 it was announced that Roy Foster, who had been appointed as Headmaster of the Choir School in 1935 by Dom Bernard, and had seen through the years of the school’s exile to the country, was leaving to become vicar of St Augustine’s, Queens Gate, in South Kensington. This followed the earlier departure to Kensington of Stanley Eley to become Vicar of St Mary Abbots. In October 1950 Tomkinson made this

announcement: “Eight years at All Saints’ in wartime and post war conditions — it has been strain enough; and I believe that now the time has come for me to step down and so give place to a younger man who will arrive with new ideas and a fresh “attack” to deal with the problems which

beset us. The matter has been in my mind for months. I am sure that I am right and that I am acting for the good of the beloved church. But with what sorrow I take this step!”. Cyril Tomkinson retired early in 1951 at the age of 65. He died in 1968.

John Forde

STREAMED SERVICES — MUSIC LIST

SUNDAY 2 AUGUST 8TH AFTER TRINITY

MASS AT NOON

Motet: O Sacrum Convivium — Byrd

Final Hymn: 368 Guide me, O thou great Redeemer

Voluntary: Prelude and Fugue in E minor
BWV 533 — Bach

SUNDAY 9 AUGUST 9TH AFTER TRINITY

MASS AT NOON

Motet: Adolescentulus sum ego — Mundy

Final Hymn: 443 Rejoice, the Lord is King

Voluntary: Voluntary in A minor — Stanley

SATURDAY 15 AUGUST ASSUMPTION OF THE BLESSED VIRGIN MARY

MASS AT NOON

Gloria: from Missa Sancti Joannis de Deo — Haydn (arr M. Haydn)

Motet: Assumpta est Maria (à 5) — Palestrina

Communion Hymn: 184 Shall we not love thee, mother dear

Voluntary: Dialogue sur les Grands Jeux (Ave Maris Stella) — de Grigny

SUNDAY 16 AUGUST 10TH AFTER TRINITY

MASS AT NOON

Motet: Confitebor Tibi — Rheinberger

Final Hymn: 480 (T 15) In Christ there is no East or West

Voluntary: Kyrie, Gott Heiliger Geist
BWV 671 — Bach

SUNDAY 23 AUGUST 11TH AFTER TRINITY

MASS AT NOON

Motet: Prevent us, O Lord — Byrd

Final Hymn: 463 (ii) Thine for ever, — God of love

Voluntary: Fantazia of Foure Parts — Gibbons

SUNDAY 30 AUGUST 12TH AFTER TRINITY

MASS AT NOON

Motet: Blessed are the dead — Stanford

Final Hymn: 374 How sweet the name of Jesus sounds

Voluntary: O welt, ich muß dich laßen — Brahms

KEEPING IN TOUCH

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

The All Saints Website www.allsaintsmargaretstreet.org.uk

The Weekly Parish 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:

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Jeremiah Stephenson c/o 020 7636 1788

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

CALENDAR and INTENTIONS for AUGUST

1	<i>of BVM</i>	Devotion to Our Lady
2	✠ TRINITY 8	Parish and People
3	<i>Feria</i>	Trust in Jesus
4	S John Mary Vianney	Parish priests
5	<i>Feria</i>	Unity
6	TRANSFIGURATION OLJC	Discerning faith
7	<i>Feria</i>	Growth in discipleship
8	S Dominic	The Order of Preachers
9	✠ TRINITY 9	Parish and People
10	S Laurence	Christ Church S Laurence, Sydney
11	S Clare	Poor Clares
12	<i>Feria</i>	Penitents and Confessors
13	<i>Feria</i>	Unity
14	S Maximilian Kolbe	Christians in Poland
15	ASSUMPTION BVM	Shrine of Our Lady of Walsingham
16	✠ TRINITY 10	Parish and People
17	<i>Feria</i>	Treasure in heaven
18	S Alberto Hurtado	Chilean Christians
19	<i>Feria</i>	The unemployed
20	S Bernard	Cistercians
21	<i>Feria</i>	Love for God and neighbour
22	Queenship of Mary	Thanksgiving for our redemption
23	✠ TRINITY 11	Parish and People
24	S Bartholomew	Armenian Christians
25	<i>Feria</i>	Churches together in Westminster
26	S Ninian	Scottish Christians
27	S Monica	Directors of Vocations and Ordinands
28	S Augustine of Hippo	Theologians
29	Beheading of S John the Baptist	Persecuted Christians
30	✠ TRINITY 12	Parish and People
31	S Aidan	Iona Community

