



# All Saints Parish Paper

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## THE ASSISTANT PRIEST WRITES:

Greetings from a slightly less locked-down All Saints. By the time you read this I hope it may be possible for you to attend Mass in person: as I write it looks likely that limited numbers will be permitted at liturgies from 4 July, but given fears about a second spike of the pandemic that may be over-optimistic.

Meanwhile the daily round of Offices and live-streamed noon Mass has continued, and the number of those participating at the latter has remained steady at around 50 (computers) for weekday Low Mass and 150 on Sundays, with more on some special days like Ascension Day. This level of engagement is heartening and we are thinking about how it can be maintained once people are able to be in church again. Fr David Hutt, a former Vicar of this parish, has written about the music we've been able to offer: he doesn't say, but I shall, that he has also made a substantial contribution in support of the musicians and the technology that enables us to share this worship, and he would like to encourage others, if they are able, to do the same. Once the church building is open again we shall need new fixed cameras and microphones (for which proper permissions will have to be sought) if we are to continue to offer this opportunity of participating in our liturgical life to a wider virtual congregation. This



*Corpus Christi when business was 'as usual'*  
Photograph: Andrew Prior

is essential to the future flourishing of All Saints and I commend Fr David's enthusiasm to you.

Because a longstanding member of our choir, Ian Lyon, lives on site he has been able to be present throughout the lockdown. He contributes to the motets recorded by the choir, but he has done much more than that, always eagerly offering to sing additional music. We began by adding a hymn, but I soon realised that, with his voice, we could

also use the Latin chants of the *Graduale* for the Ordinary of the Mass (the parts we usually describe as the ‘setting’). These have always been close to my heart as aids to worship from first hearing them as a teenager at Christ Church S Laurence in Sydney; now, because Ian is able to sing them so well, we are using these beautiful ancient chants of the Mass, many of which won’t have been heard in the unique acoustic of All Saints for decades, if ever before. To me they are a perfect musical expression of faith and an echo of heaven, so many thanks are due to Ian for singing them. Together with the work of our splendid IT team, this musical input has ensured a unique and widely appreciated offering of worship (and one that will be preserved for our archives via YouTube).

John Forde has provided a second enthralling episode of his notes on the history of the parish, this time up to the end of Fr Mackay’s incumbency. The series will conclude in August, bringing us up to Fr Ross’s time. I have asked some people to contribute their thoughts about what life has been like in lockdown and will do so again for the July Parish Paper. In this issue we hear from Kate Hodgetts and Rachel Foss, and also from our Marist friend and neighbour, Fr Pascal Boidin at Notre Dame de France. Gillian Dare has asked for two articles to be included: one on the London Prisons Mission and another, written by her, on the London Churches Refugee Fund. There is also visual evidence of Marcus Reddington’s skill and ingenuity in further decorating the Bar with examples of the Butterfield shields which are to be found in different parts of our property. Sadly it is likely to be some months before the fellowship enjoyed in the bar will resume, but it will be waiting and, as Bishop Richard used to say, ‘repristinated’.

I have already written in the parish email about the sudden and untimely death of our former parish administrator, Dee Prior, and by the time you read this we will have offered a live-streamed Sung Requiem for her. Our prayers continue for Andrew and for Dee’s family as they come to terms with this loss. The following Sunday’s sermon struck a chord with some in the wake of her death and I have been asked to include it below. There is also, once again, an abbreviated Music List reflecting our current situation.

I very much look forward to seeing you all in person.

With prayers and best wishes,  
**Fr Michael**

p.s. if you haven’t already done so, do look at the extraordinary footage of the Corpus Christi Procession for the Centenary of the Parish in 1959 which we’ve posted on YouTube: [https://youtu.be/j\\_TL8awSXWQ](https://youtu.be/j_TL8awSXWQ)

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*A Letter from Fr David Hutt, Vicar of All Saints from 1986 to 1995 who writes, on receipt of the June Parish Paper, with characteristic **EMPHASES**:*

Michael — Greetings!

Once more I write to thank you — wholeheartedly — for the most recent Parish Paper. If ever there was a time in the history of the parish (thank you JOHN FORDE) when the contents reflected a common concern and a determined resilience it is now; a reminder of the past but also of continuity and the future. [*Fr David mentions a couple of other items, including the tributes to Richard Dibley and Margaret Spencer, and then continues:*]

But I have to single out JAMES SHERWOOD and the members of the choir. LOCKDOWN MOTETS will, of course, be

part of a unique episode in the history of All Saints. On reading the article I experienced an immediate connection and was really very moved by the individual contributions. Applying musical skills in solitude in the hope and expectation of a convincing synthesis impressed me immediately as a metaphor for PRAYER. However isolated, however lonely, the personal involvement and the personal effort MATTERS.

On 24 May 1970 I was ordained Priest at the Church of St Mary Abbot, Kensington. During 50 years of ministry I have learned much from the friendships with which I

have been blessed and the importance of the laity in the life of the Church. LOCKDOWN MOTETS deserves a wider audience — may it not be syndicated? I'm sure you will know the appropriate channels.

Renewed thanks and all blessings

*David*

*Fr David's faith in my ability to distribute the article more widely is misplaced, but if anyone has ideas about where else it might be published, please let me know.*

*Fr Michael*

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## SURVIVING LOCKDOWN

**Kate Hodgetts**

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If someone had told me on Ash Wednesday that, by Easter, all our churches would be locked and barred to clergy and the public I might have checked the calendar to make sure we hadn't leapt forward to April 1<sup>st</sup>. And not just churches: restaurants, bars, sports venues, entertainment centres, most shops, and



we would be confined to our homes for 23 hours a day. My initial feelings were of disappointment and disbelief combined with a degree of resignation and a smattering of despondency. I'd never been denied access to the Sacraments before, and Holy Week and Easter were just around the corner. Going to church has been an essential part of my life for as long as I can remember, and the thought of being excluded was unthinkable.

Since retiring I've learned the importance of having a routine to give some structure to the day, and right now the pivotal point of my day is the Mass streamed from All Saints at midday. Fr Michael's introductions are enlightening and I've learned about some of our lesser-known saints. This has been an unconventional Eastertide but it's been spiritually improving nevertheless. I'm grateful to all the people who make the live-streaming possible but, excellent though it is, I long for the day when we can all gather and worship together again. I worried about feeling isolated and I appreciate the support and friendship of fellow worshippers and I hope I've helped them too.

There was no shortage of advice on how to fill the hours of confinement: bake, clear out cupboards, binge-watch a box-set, learn a language. I tried most of those with varying degrees of success but, as the weeks of lockdown have turned into months, my initial enthusiasm has mostly evaporated. However, I've discovered something much more beneficial: the enjoyment of peace and solitude. Writing in the newsletter for Lent 1, Fr Michael suggests that we spend time in our 'personal desert' and that we 'strip away noisy business', something we're invited to do every Lent, but I've never followed this through: there's usually too much else going on. So, I try to make time each day to just be quiet, and not just because there's nothing worth watching on the television. It can happen when I take my daily walk in the park: it's reassuring to see that, in spite of the turmoil affecting

the human race, the rest of creation is carrying on as normal.

I can't pretend that the past few weeks have been easy: I have been through some dark, anxious days and, at such times, I've taken comfort from the wealth of the resources available, such as re-reading the weekly newsletter, and reciting the Rosary. At last, the restrictions are being eased but the impact of the lockdown will affect our lives for a long time to come. Lessons must be learned, and politicians, scientists and even the Church of England hierarchy will be held to account for their actions. As for the future at All Saints, it would be unwise for me to speculate: but my hope is that, before too long, Fr Michael has a day off!

I look forward to seeing you soon.

*Kate*

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## IN LOCKDOWN

**Rachel Foss**

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The beginning of lockdown — those few days in mid-March when it seemed like everything shut down in a series of domino effects — was quite a shock and everything felt rather unreal to me for the first couple of weeks. Just as lockdown happened, Spring emerged and a succession of days of sunshine and blue skies gave the impression that we were in some kind of extended bank holiday weekend, in stark contrast to the harrowing headlines that dominated the news. The realisation that this situation wasn't going away any time soon kicked in for me a little later. Like many others, I had to adjust rapidly to working from home, work out a new daily routine, create a makeshift

office environment within a living space that I can't always control and — as my organisation swiftly transposed its attachment to meetings from the analogue world to the virtual one — get to grips with remote platforms such as Zoom and Skype that I have largely been successful in avoiding until now. Three months later things are moving forward as our 'new normal' emerges. I am unlikely to go back to my office in any sustained way for a little while yet and I have been trying to take on board the likelihood that a hybrid environment of office and remote working will replace what we had previously been used to. We have all been aware of how

lucky we are to work for an organisation which is able to support its employees and of how difficult things are for the many people for whom this hasn't been the case.

While adjusting to change isn't easy, I have been trying to be mindful of the benefits it has brought. I find that I have slowed down quite a bit. I can't remember now what I used to do in the evenings that didn't involve being at home. Needing to get out of the flat and away from my laptop, but with limited options in places to go, has meant that I have taken more notice of what is immediately around me and have been surprised by my ability to miss what is on my doorstep. I have developed a new habit of blue plaque spotting (just at the time when a national review of these is in the offing). So far notable sites have included the house of Susanna Annesley (mother of John Wesley), the church of St Stephen's, Walbrook, (in whose crypt the Rector, Dr Chad Varah, founded the Samaritans in 1953) and the site of the house in the City of London in which John Henry Newman was born (his father was a banker). I have not heard any church bells for a while — apart from those coming via the ASMS YouTube Channel — but have been enjoying hearing the pre-recorded call to prayer from the East London Mosque at regular intervals. I don't remember being aware of this before, probably because I'm generally at home much less and also because it has been so quiet around the usually very bustling area in which I live that the sound is perceptible from quite a distance.

It has meant a lot to me to be able to join the streaming of Sunday Mass from ASMS. I feel grateful to everyone who has worked so hard to manage a very

creative and professional-looking setup. This was particularly impressive as the challenges ratcheted up just before Easter when further restrictions were imposed, necessitating a move into the Oratory and making an already strange experience of Church seem even more bizarre. I am glad that we were able to avoid witnessing the Holy Week liturgies being celebrated from someone's living room as I feel I would have struggled to engage fully with that. It is interesting, though, to reflect on what may be gained in the virtual church environment. One thing that has stood out for me is that being that close to what happens in the Sanctuary is usually only experienced by the Sacred Ministers, servers and choir; now it can be seen by everyone. It is good that some thought may be given at ASMS to continuing the practice of live streaming after the churches are open for services again. The benefits this would bring have clearly been highlighted during this period.

I am also joining some of the weekday services when I am able to. I feel it has been helpful for me to be reminded of the power and beauty that there is in quieter, simpler worship, with less ceremony and spectacle. Virtually attending weekday Mass, which has not been part of my regular practice — at least not for some years — has helped me to ground the day and re-orient myself towards what really matters. Having more space in the day through lockdown has seemed to underline the need for urgency in getting my priorities right, the events of the last few months seeming like a daily reminder of how fragile and precarious life is, and of how dependent I am, even though I live much of the time under the illusion that I am in control.

As we begin to move out of lockdown, there is a lot more activity and noise around me than there has been for some time. While I feel a little anxious that I might take a bit of time to re-socialize and the prospect of taking public transport again is not an attractive one (despite my recent

discovery of face masks on sale in Marks & Spencer), I am looking forward to being able to come back to ASMS, to be able to see and talk to people again and to services restarting, in whatever form that will be. Though I really need a haircut first!

*Rachel*

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## SERMON FOR TRINITY 1

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*Stop all the clocks, cut off the telephone,  
Prevent the dog from barking with a juicy bone,  
Silence the pianos and with muffled drum  
Bring out the coffin, let the mourners come.*

*The stars are not wanted now: put out every one;  
Pack up the moon and dismantle the sun;  
Pour away the ocean and sweep up the wood.  
For nothing now can ever come to any good.*

You probably know Auden's poem, *Funeral Blues*: it has become standard fare at memorial services. It may have a particular resonance with one or two of us this week.

For me, Auden's words nail the sense I had, driving home to my mother's house the night my father died. His was the first death to touch my life deeply. In the ensuing days many expressions of sorrow were offered, some more suitable than others. Meanwhile, all we were thinking was 'stop all the clocks'.

The most helpful messages, the vast majority, were along the lines of, 'I can only imagine how you must feel the loss of a life's companion, or parent'. The, often less religious, people who responded like this weren't trying to find an appropriate answer to grief; they were trying imaginatively and honestly to

place themselves with us in that moment and understand what it might be like to be us. That is compassion, which we hear about in all three readings this morning.

Exodus: 'how I bore you on eagles' wings... you shall be my treasured possession out of all the peoples...'

Romans: 'God proves his love for us in that while we were still sinners Christ died for us.'

Matthew: 'he had *compassion* for them, because they were harrassed and helpless, like sheep without a shepherd.'

God claims the Israelites as his treasured possession out of compassion. St Paul reminds us that God sent his Son to save us from our own destructiveness because he had compassion on us. Jesus, seeing the crowds, had compassion for their suffering and lack of leadership, and

he did something about it. We are called to look in this way at each other, and also, especially, the people who are not with us (even virtually) this morning, but would benefit from knowing the love of God better, or at all. We are called to look at them all with ‘compassion’.

You will know that the word compassion is a Latin compound, meaning to ‘suffer’, or ‘experience’ ‘with’. There’s an important nuance there. *Passion* now has two meanings in English and the usual one doesn’t help us. I remember once telling a Jewish woman, in conversation about church, that the following Sunday was Passion Sunday. She roared with laughter and remarked, ‘well I didn’t know you Christians had a Sunday for that’! We use it as a churchy word, meaning suffering, the Cross; to the world it suggests sex.

The original word, *passio* is broader and more neutral: it means being acted upon, having something happen to me; experiencing something rather than doing it. So the compound, compassion, may mean ‘experience with’. It is related to another word from the same root, *empathy*, which is the currency of human relationship. When it *is* about what we call ‘suffering’ it means seeking to understand or imagine what it is like to be bereaved, or injured, or frightened, or ill, or, even further from most of our experiences, unemployed, homeless, substance-addicted, abused.

We won’t be able to answer or solve other people’s bad experiences and we do not help people by encouraging them to think that our faith gives us the power to

do that. In cases like the current pandemic there may be practical responses to make; bereavement, loss, poverty or sheer bad luck are less straightforward, and they will be the long-term outcomes of this time, when the immediate physical and financial needs are past. Then what we can *do* is certainly secondary to how we are *with* others. And as we look outside our lives we often also need to remember to be properly compassionate to those closest to us. We routinely expect so much of partners, children, friends and parents; we seem, sometimes, to find it easier to exercise compassion outside our immediate emotional circle. But the Gospel is that *all* are brothers and sisters, all are *within* that circle.

By our membership in the Body of Christ we are to grow in exercising compassion, not to learn how to give pat answers: our baptism and Mass attendance are to create generous relationships with porous boundaries. And, as I said, compassion is the currency of relationship. Jesus doesn’t suggest that we can solve all the world’s problems; he showed how we are called to inhabit this way of being, this developed empathy, with our brothers and sisters, treating them as we would hope to be treated. All of us have been commissioned to confront evil and to offer God’s goodness in its place; all of us have been commissioned, like the apostles, to offer healing and peace.

Following Jesus in this way, ‘following through’ with our faith, is not easy. Nearly every one of the Twelve, named in the Gospel this morning, died a martyr for the faith. That provides a humbling context for our own self-examination.

Real compassion has to be open to real cost; but not exercising it puts us in greater peril, of losing our self, our soul, as Jesus puts it, to gain whatever approval or advantage constitutes ‘the world’ for us. Whenever we jump to condemn or gossip, it is good to pray for this gift of compassion, to ask ‘what must life be

like for you, right now?’

That is the Divine perspective, shown to us by the Incarnation, cross and resurrection: our hope of glory, when all loss and regret, and even time itself, will be redeemed.

*Fr Michael*

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## THE LONDON PRISONS MISSION

**By John Plummer, Co-ordinator, LPM**

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The London Prisons Mission (LPM) began in 2013 under the auspices of Churches Together in Westminster (CTiW). It recently became an independent charity, and continues to work closely with CTiW and its member churches of all denominations. LPM volunteers are recruited from church congregations in Westminster and trained to support the multi-faith Chaplaincy Teams of three major London prisons, and the Immigration Detention Centre at Heathrow. This requires perseverance and patience. Most British prisons are a strange and unfamiliar environment — they are overcrowded and noisy, and many are also ancient, grim and smelly.

LPM volunteers report back to their own and neighbouring churches. It is important for congregations to be informed about these sensitive and controversial issues — why does Britain have the largest pro-rata prison population in Europe, and why do we keep inmates locked up for longer? Does our penal system enable men, women, and children to make steps towards independent, crime-free lives? Promoting Christ’s

teaching on social justice is an important part of our Christian mission.

### THE IMPACT OF THE COVID 19 PANDEMIC

As the Covid pandemic arrived, I anticipated a very heavy death toll in British prisons, and that fear was widely shared. Prisons are overcrowded with men, women and children of generally poor mental and physical health, confined within often insanitary conditions and only limited health services. There were riots in several Italian prisons, triggered by severe restrictions and the suspension of family visits. Most European governments introduced emergency measures to reduce prison overcrowding by early release programmes and suspending new custodial sentences.

In fact, up to the end of May, only 22 prisoners and 8 staff are known to have died as a result of Covid and a further 411 prisoners and 540 staff have been tested positive in the UK. This is attributable to two factors, one positive and one very worrying. The first is that prison management and staff have substantially



improved their communications. This means that new restrictions on activities and movement have been explained to inmates, and have been widely understood. The second is that almost all in-prison activities have been closed and inmates have been confined to their cells for 23 or 24 hours every day. There is no out-of-cell education, training, work, exercise or recreation, and chapel worship is not allowed for prisoners of any faiths. There is extremely limited “association”, the period during which prisoners are usually allowed onto the wing for about 30 minutes each day. Now, only one or two at a time are unlocked to go for a shower.

Family visits have been suspended, causing anxiety and distress on both sides. All other visits by outsiders, including for probation and resettlement, are either prohibited or conducted by video. Meanwhile, prison officers continue to go in and out of the prison daily.

These measures have contained the spread of the virus through the system. But they have had a considerable cost to prisoners and families, and undermined human rights and humane treatment in our prisons. However, the severity of the restrictions defeats the primary purpose of imprisonment: the rehabilitation of convicted criminals towards independent, crime-free lives outside. The restrictions amount to cruel and unusual punishment, particularly upon vulnerable prisoners, and are not sustainable.

## **LONDON PRISONS MISSION — WORK DURING THE PANDEMIC**

While the work of LPM volunteers has been suspended during the lockdown, we have been communicating with churches. We have written for digital publications about the impact of the pandemic, the rôle of Chaplains, and short personal stories about life inside, calling congregations to prayer.

There is a pressing need for more volunteers to take on our wide range of interesting and challenging activities, provided with appropriate training and support from the LPM.

## **PRISONS WEEK AND SHOWS OF ART BY PRISONERS**

Prisons Week this year will run from 11th – 18th October. The LPM publishes a well received booklet encouraging churches to arrange services and activities to bring the issues of the prison system to congregations’ attention. The contents are designed to be cut and pasted into Orders of Service or church newsletters. We are presently collecting new material for the booklet, and would welcome suggestions.

We are also working towards a new series of Shows of Art by Prisoners at central London churches in Spring 2021. The artworks will be a focus for discussions and lectures about the penal and criminal justice system.

*Gïian Dare*

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## NOTRE DAME DE FRANCE IN LOCK DOWN...

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Like all the other churches, Notre Dame de France has been closed since 23<sup>rd</sup> March. Usually March, May and June are the busiest months for us. It is during these weeks that we celebrate the Sacraments for the children and the teenagers of the French schools in London. Every weekend, a group would celebrate either their baptism, their first communion, their profession of faith (a French tradition for teenagers aged 12 or 13) or their confirmation. We should also have had *Spirit in the City*, the catholic festival in Leicester Square on 6<sup>th</sup> June. I will also mention the nightmare of marriage preparation this year. It is an important ministry for us as we welcome around 120 couples per year. In France, where most of the weddings take place, the celebrations are now resuming. Anyhow, a lot of couples have postponed their weddings to 2021.

A lot of work has gone into relating with the families and the couples, and trying to find solutions for each case. Hopefully,

social media has been a great help in this difficult time. This time is also bearing fruit by reinforcing the sense of community. I would mention three aspects. We have created a list of our older Parishioners and we call them regularly to keep in touch. This was an idea in the air for many years which was put in place during the pandemic. Groups meet on social media for faith sharing. It proves a great support for those involved. It might give us an idea of what church life will be in the years to come. The churches and the faith groups in Westminster are meeting regularly on Zoom with the Council to provide a coordinated support for the homeless. Notre Dame de France is currently offering a Sandwich Service three times a week. We are blessed in our relationships with neighbouring churches such as All Saints seeking to proclaim the Gospel in words and deeds.

***Pascal Boidin SM***

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## THE MARCUS BAR



The shields found on the ceiling beams of the Parish Room, Oratory, Parish Office and in the first floor flat of number 8.

Reproduced by Marcus Reddington and now displayed above the bar at All Saints.

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## ALL SAINTS MARGARET STREET (part 2)

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### **George Frederick Holden 1905 – 1908**

The fourth vicar, George Frederick Holden, came from St John's Wilton Road, an area of slums adjacent to Victoria Station. During his ministry there he had laid the foundations of sacramental practice through systematic teaching of the catholic faith. He was only Vicar of All Saints for less than three years before his death from influenza, but during this short time he developed the teaching ministry and made the first advances in ritual practice for many years, acquiring

a thurible, introducing seven hanging sanctuary lamps and increasing the number of high altar candles from two to six. Holden made more explicit reference in the Parish Paper to the times when Confessions would be heard. His obituary in the Parish Paper singled out "The seven silver lamps, the beautifying of the Altar and Sanctuary, the establishment of the Guild of All Saints for Men, the formation of the Ward of the C.B.S., and of the Margaret Street Branch of the E.C.U., [and] the increased opportunities for Eucharistic adoration" as "lasting

memorials of his work”.

## **Henry Falconer Barclay Mackay 1908 – 1934**

Henry Falconer Barclay Mackay returned to the parish as fifth vicar in 1908, having been Priest Librarian of Pusey House Oxford. On his arrival he placed the emphasis on the fixed times he would be in church to hear confessions and later that same year a complete list of times for Confessions before Christmas was published for the first time.

For Mackay firm adherence to the fundamentals of the faith and to Catholic order provided a secure framework in which there could be a freedom for theological exploration. After the Margaret Chapel years, All Saints followed rather than leading developments in liturgy and ritual. The services, which had become somewhat stereotyped since the time of Upton Richards, had been brought into closer harmony with general practice in Holden's time and this was taken forward by Mackay. From 1908 incense was used in processions and at the 'High Celebration', which became the 'Solemn Eucharist' and then in 1913 the 'High Mass'. The ceremonial advanced significantly in Mackay's early years to follow more closely contemporary Roman practice, with six consecration torches and the Pax introduced in 1916. The liturgy offered was essentially from the Book of Common Prayer but this was supplemented from the Missal. Writing in 1917 Mackay commented that he did make a memorial of the living and the saints before consecrating and of the departed after consecrating — almost certainly inaudibly. (In 1917 the inventory listed an Orby Shipley Missal being kept

in the Sanctuary. Later an English Missal was presented in 1924, in memory of Anglo Catholic Pilgrimage to the Holy Land.) By 1933 things had moved on: in the Parish Paper a review of the peoples' edition of the English Missal commented that 'Portions of the Roman Canon are commonly inserted in the Anglican Canon by the priest at the altar to supply further deficiencies', adding: 'The useful one to bring to church is the edition on India paper and everybody ought to have it.'

The present arrangements and ornamentation of the sanctuary are essentially as they were in Mackay's time, albeit recently cleaned and conserved. The reredos was re-created by Comper in 1909 – 1910, but maintaining the original iconographic scheme from the time of the consecration. The altar was extended, and in 1911 the present crucifix and six tall candlesticks were given. The panels with the fathers of the western and eastern churches on the north and south sides of the sanctuary together with the child martyrs above were completed during the war.

The need for a second altar had been identified in the time of Holden. Mackay appealed to 'a lover of souls' to give a side altar for weekday Masses and as a focus for intercession. The Lady Altar was given by Mrs Friederica Frances Swinburne and installed in 1911.

In 1913 Mackay wrote a lengthy article in the Parish Paper on reservation and Benediction of the Blessed Sacrament. This was followed by describing the need for a quiet chapel apart from the main church in which to reserve the Blessed Sacrament, which up to that time was

only reserved in a chapel of the Convent and, when this was closed for rebuilding, in the confraternity chapel to the west of Great Titchfield Street.

The next year: "On the night war was declared I brought the Blessed Sacrament from the Chapel of Margaret House [the Confraternity House, 15 – 16 Margaret Street] and placed It on the Lady Altar. So the war has brought to All Saints the Principal Furnishing provided for a Christian Church by God the Holy Ghost. Everyone going to the Front can claim the privilege of Communion of the Sick, and those who have to leave London before the earliest Mass is celebrated can now come and receive the life-giving provision for the way." Writing many years later Bishop Roscow Shedden (at the time one of the curates at All Saints) recalled that Mackay had then notified the Bishop of London he had done so. "It was not a thing for which he regarded himself as needing Episcopal permission. The Reservation of the Blessed Sacrament was among the duties of the Parish Priest included in the cure of souls committed to him." In 1915, during the war, Comper prepared an elaborate design for a recessed tabernacle in the rear of the Lady Altar, below the Statue of the Virgin and Child, to replace the freestanding domed tabernacle on the mensa of the small Lady Altar.

In 1913 a branch of the Guild of All Souls was formed to encourage prayer for the dead. Devotion to Our Lady also increased further. From 1914 the Angelus was rung from the Church tower and the Feast of the Assumption on 15 August was added to the Kalendar. The free-standing statue of Our Lady and the Divine Infant in the south aisle was given in 1924.

The stone holy water stoups were installed during the First World War. In 1915 a life-sized crucifix was given and installed in the Baptistery as a focus for prayer; shortly after an altar was erected beneath. (This was taken down in 1958 and later given on loan to Wandsworth Prison Chapel.)

On the day the war ended Mackay recorded that "At 8 o'clock in the evening a large number of people who lived near us assembled, and we sung the Glorious Mysteries and the Te Deum on our knees before the Most Holy Sacrament." Devotions before the Blessed Sacrament, which was transferred to a temporary tabernacle on the high Altar, had taken place for some time before this became a regular ending to Evensong on Sundays in 1922. Mackay was clear that he considered that Benediction with a Monstrance and the Procession of the Blessed Sacrament should be allowed, but it was many decades before these were to happen in All Saints.

After the war a design was prepared by Comper for the construction of a chapel of the Holy Angels, on the site of the upper vestry and rear of No 6 Margaret Street. This included a stone sacrament house in the centre of the altar. This was an ambitious scheme in case Reservation became forbidden in the open Church and the fund was only closed in 1936 after Mackay's death. In 1924 the PCC considered that the permanent built-in bronze tabernacle designed by Comper in 1915 for the Lady Altar should be made and installed as the war memorial to replace the small domed tabernacle which had been there since 1914. This proposal was eventually superseded by the great

silver turreted mounted above the High Altar, in which a small fully veiled tabernacle is suspended. This was given by the seventh Duke of Newcastle in 1928 as a memorial to six former choristers who gave their lives in the war. In 1929 Mackay wrote in the Parish Paper: "The Bishop has no desire to interfere with Reservation or to alter the position in which the Blessed Sacrament is reserved here in a hanging tabernacle upon the east wall... It is to help the Bishop of London that I have had the Sacrament lifted off the altar, not because I think that a hanging tabernacle, beautiful as it is, is the best plan."

Mackay's development of the liturgy and ceremonial and Comper's enhancement of the building were accompanied by development of All Saints' musical tradition by Walter S. Vale, whom Holden had appointed as Organist and Director of the Choir in 1907. His Requiem Mass in D flat 'in commemoration of the faithful departed', performed on All Souls' Day each year from 1910 onwards, was probably the first setting of the English texts. The June 1912 performance of Victoria's mass 'O quam gloriosum est regnum' was the first in an English church. Vale's Rachmaninov Mass in B flat (adapting sections of Rachmaninov's Liturgy of St John Chrysostom to the English texts) was first performed in November 1915, only five years after Rachmaninov's work was first published in Russia.

In the Parish Paper for October 1919 Mackay wrote: "What is All Saints', Margaret Street? It is a parish church in very little more than name. Few people and scarcely any Church People live in the tiny district, full now of day workrooms and

wholesale businesses, which is bounded by Mortimer Street on the north, Oxford Street on the south, Great Portland Street on the west, and which on the east does not even include the near side of Wells Street. From the first it was intended that All Saints' should diffuse an *urbi et orbi* ministry. It was to be a rallying point for the Catholic movement in the Church of England." [The population of the parish then was around 2,000; the population of the enlarged parish is now only around 300 people.]

During Mackay's incumbency All Saints was again at the centre of the Catholic movement — in the Diocese of London and more widely. He had a distinguished teaching ministry, drawing large crowds when he was preaching, and some twelve volumes of his collected sermons were published for a far wider readership. Visiting preachers included the leading Anglo-Catholics of the day; the catholic societies, missionary societies and overseas diocesan associations held their festivals at All Saints; and the congregation were encouraged to participate in the crusading work of the movement through the Margaret Street and Mayfair Branch of the English Church Union, which Mackay chaired. Mackay also played a leading rôle among the West London Anglo-Catholic clergy. The parish played a central rôle in the Anglo Catholic Congresses, providing the fixed and temporary altars for priests from the provinces to say private Masses on their way to the conferences.

In 1933 Mackay concluded a long article *A Hundred Years in Margaret Street*: "When I asked the Bishop to come and preach on our seventy-fourth

anniversary, I said to him, ‘All Saints’, Margaret Street, has never had a row with a Bishop of London,” but I added, “I am not sure though that that is to its credit.”

Following the centenary of the Oxford movement, Mackay retired to a canonry in Gloucester at the age of 70 in 1934 and died two years later. In an obituary in the Parish Paper his former long-serving

curate Bishop Roscow Shedden wrote: “It is quite untrue to suggest that Mackay was ever a ‘moderating influence’ in Anglo Catholic circles. His whole sympathy was always with what was most ‘extreme,’ but his quick understanding of other people’s difficulties (including those of his bishop) caused him to advance more slowly than some eager spirits desired.”

*John Forde*

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## **HEARTFELT THANKS FROM THE HELEN BAMBER FOUNDATION**

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Your donation will contribute to our work supporting survivors of human trafficking and torture to make a sustained recovery. This is an incredibly challenging time for the organisation and the survivors we support so your donation at this time means a great deal to us.

Your contribution means a survivor of unthinkable cruelty will be treated with dignity so that they can move on from their trauma. As one survivor said:

*“Now I can hear the birdsong, notice the joy of sunshine, and enjoy being alive again, which was impossible for me to feel for over 15 years of my life.”*

Thank you from everyone at the Helen Bamber Foundation, including those we support.

### **About the Helen Bamber Foundation**

The Helen Bamber Foundation (HBF) is a Human Rights charity supporting survivors of trafficking and torture. The people we work with have been subjected to the worst kind of atrocities, including religious and political persecution, forced

labour, sexual exploitation, gender-based and honour-based violence.

These abuses are among the most significant atrocities facing the world today and there are roughly 40,000 refugees and asylum seekers in the UK who are suffering with the consequences. Tormented by flashbacks and nightmares and suffering debilitating panic attacks, extreme depression, anxiety and despair.

We provide a place of safety to recover; we can help restore their dignity so they feel valued in society; we can give them the strength to soar again.

HBF is dedicated to ensuring that its clients are free and healthy (both physically and mentally), are safe, are protected from re-victimisation, detention and poverty, and can lead an independent life, fully integrating and contributing to society.

We are leaders in our field, and we take seriously our responsibility to influence the practice of other organisations and policy makers in the UK and Internationally. See [helenbamber.org](http://helenbamber.org) for more information.

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## THE LONDON CHURCHES REFUGEE FUND

### AN UNCOMFORTABLE CHALLENGE: LONDON'S DESTITUTE ASYLUM SEEKERS

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People rarely flee their country unless they are desperate — fearful that they and their families will be killed, imprisoned, or tortured. Many risk their lives in order to avoid or escape persecution in search of safe and secure homes for themselves and their children.

But when asylum-seekers arrive in the UK the media focus is largely on the growing numbers rather than the conflict, injustice or oppression from which they are fleeing. They are treated as numbers, not as human beings. As a result, the people of London are blind to the ongoing plight of the thousands of refugees in their midst, thereby creating ever greater challenges for those dedicated to supporting the refugee community here in London.

In the face of such need the Bishop of Edmonton has said: *“We seek to help create a humanity which recognises that it is our collective responsibility to respond with compassion and love.”*

**The ecumenical “London Churches Refugee Fund”** was established for just this purpose, making twice yearly small grants of up to £850 each to numerous front-line Church and Community Refugee Projects across London. With these grants Refugee Projects are enabled to purchase Travel and Phone Cards, and to make one-off emergency cash payments, to the thousands of destitute asylum seekers accessing their services (drop-in, advice, support, food etc), to enable them to phone friends, family and



*Gillian Dare*

solicitors; to visit the Home Office to pursue their asylum claims; and to simply survive their destitution in what is an increasingly hostile environment.

In the 14 years since The London Churches Refugee Fund was launched we have made 425 grants (totalling over £250,000) to more than 80 different front-line refugee projects across London; many of whom re-apply for a grant year after year.

This Fund, unique in London, is dedicated solely to the support of *destitute* refugees — traumatised people in the most desperate need, with no access to public funds, housing, or other services, and who are not allowed to work. The Coronavirus pandemic has had even more impact on them than on other vulnerable people.

We are totally reliant on the donations of individuals and churches, every penny we raise is re-distributed in Grants following a simple application process and rigorous scrutiny and monitoring by our Trustees.



All our work is undertaken voluntarily by Trustees, we have no office and no paid staff.

*Revd Chris Brice, Chair of LCRF says:*  
"Your support enables the Fund to make grants that support front-line services. I cannot exaggerate the benefit your donations make for someone, men, women, a parent and child who is reduced to total dependence on other fellow human beings."

## **MAKING A REGULAR CONTRIBUTION AND ENGAGING**

We are now launching a fresh appeal to Christians, and other people of goodwill, across London to become one of our **Foundation Donors** by committing to at least £10 per month by standing order, and gift-aiding it. We already have some 60

foundation donors and are aiming to reach 100 during 2020.

The LCRF is also looking for people to volunteer their time and skills to help.

***For further information on the Fund and to see how to engage or donate, go to the following link to download a standing order and gift aid form or to make a one-off donation.***

***<http://www.help4refugees.co.uk/donate/4587053339>***

*Jesus said, "I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Truly I say to you, as you did it to one of the least of these my brethren, you did it to me." Matthew 25*  
***Gillian Dare***

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## **STREAMED SERVICES — MUSIC LIST**

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### **SUNDAY 5 JULY 4th AFTER TRINITY**

#### **MASS AT NOON**

*Motet:* If ye love me — Tallis  
*Final Hymn:* 386 (T385) O Jesu, King  
most wonderful  
*Voluntary:* Fuga in D minor  
— C.P.E. Bach

### **SUNDAY 12 JULY 5th AFTER TRINITY**

#### **MASS AT NOON**

*Motet:* Teach me, O Lord — Attwood  
*Final Hymn:* 478 Ye watchers and  
ye holy ones  
*Voluntary:* Andante in D — Mendelssohn

### **SUNDAY 19 JULY 6th AFTER TRINITY**

#### **MASS AT NOON**

*Motet:* Our Father — Sheppard  
*Final Hymn:* 355 Eternal Ruler of the  
ceaseless round  
*Voluntary:* Voluntary in G — Purcell

### **SUNDAY 26 JULY 7th AFTER TRINITY**

#### **MASS AT NOON**

*Motet:* O, for a closer walk — Stanford  
*Final Hymn:* 361 Forth in the peace  
of Christ we go  
*Voluntary:* Passacaglia (Op156 no 11)  
— Rheinberger

## 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](http://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:

**office@allsaintsmargaretstreet.org.uk**

### **Assistant Priest:**

The Revd Dr Michael Bowie 07581 180963

Email: [assistantpriest@allsaintsmargaretstreet.org.uk](mailto:assistantpriest@allsaintsmargaretstreet.org.uk)

### **Honorary Assistant Priest:**

The Revd Julian Browning 020 7286 6034

**Parish Office:** 020 7636 1788

Email: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk)

### **Parish Officials**

#### **Churchwardens:**

John Forde 020 7592 9855

Chris Self 020 7723 2938

#### **Hon PCC Secretary:**

John McWhinney [asms.pccsecretary@outlook.com](mailto:asms.pccsecretary@outlook.com).

Phone messages to the Parish Office

#### **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

## – 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@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.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

## CALENDAR and INTENTIONS for JULY 2020

1	<i>Feria</i>	Discipleship
2	<i>Feria</i>	Sailors and naval chaplaincy
3	<b>S THOMAS</b>	Mar-Thoma Christians in India
4	<i>of BVM</i>	Notre Dame de France parish
5	✕ <b>TRINITY 4</b>	<b>Parish and People</b>
6	Ss John Fisher and Thomas More	Christian Unity
7	<i>Feria</i>	Missionaries
8	<i>Feria</i>	London College of Bishops
9	S Augustine Zhao Rong and comp	Chinese Christians
10	<i>Feria</i>	Persecuted Christians
11	S Benedict	Benedictine religious
12	✕ <b>TRINITY 5</b>	<b>Parish and People</b>
13	<i>Feria</i>	Homeless and marginalised people
14	<i>Feria</i>	Penitents and Confessors
15	S Bonaventure	Franciscans
16	Our Lady of Mount Carmel	Carmelites
17	<i>Feria</i>	Persecuted Christians
18	<i>Monthly Requiem</i>	The Faithful departed
19	✕ <b>TRINITY 6</b>	<b>Parish and People</b>
20	<i>Feria</i>	Servers
21	<i>Feria</i>	Obedience to God's will
22	<b>S MARY MAGDALENE</b>	Evangelists
23	S Bridget	Church of Sweden
24	<i>Feria</i>	Persecuted Christians
25	<b>S JAMES</b>	Camino Pilgrims
26	✕ <b>TRINITY 7</b>	<b>Parish and People</b>
27	<i>Feria</i>	Growth of the Kingdom
28	<i>Feria</i>	Trust in God
29	Ss Martha, Mary & Lazarus	Retreat houses
30	S Peter Chrysologus	Preachers
31	S Ignatius of Loyola	Jesuits (and Farm St Parish)

