



All Saints Parish Paper

MARGARET STREET, LONDON W.1

NOVEMBER 2004

£1.00

VICAR'S LETTER

There is a trendy clothes shop just round the corner from us which rather cheekily calls itself "All Saints". Their borrowed name is occasionally a source of confusion. We have received phone calls asking if our sale has started. The other All Saints has now opened a new and larger branch in Market Place where they seem intent on making the most of their religious name by decorating the shop with enough religious articles for a church: candles, crucifixes, holy pictures and the like.

A number of people have said to me that this crass commercial exploitation of our faith is offensive. As I thought about this a number of ideas went through my mind. Isn't it strange how Christianity has become the only religion that people are allowed to treat in such a trivial fashion in our society? Is our willingness to put up with this kind of thing a sign of weakness or of strength? I tend to the view that it is a sign of spiritual maturity to be able to laugh at oneself. Perhaps we should ask them to make reparation with a large donation from their profits to church funds. Or they could post publicity for the church under the flashing lights which display the shop's name. And then I thought, we are often accused by our critics within the Church of being hopelessly out of touch with

contemporary culture as to be unable to evangelise it. Well, perhaps we are not so out of touch after all. Customers might just begin to wonder what all these religious symbols mean. Imitation is after all the sincerest form of flattery.

What pilgrims to the shop are unlikely to encounter is the sense of peace and presence which is so much a part of the real All Saints. I was reminded of this while shaving last Sunday morning. I was listening to the "*Sunday*" programme on Radio 4 — not always good for the blood pressure at that time of the day. There was an item about a poetry competition held by Manchester Cathedral. The winning entry had been written by a young Buddhist woman. It was inspired by a holiday visit to a church in the Aegean; the sense of divine presence encountered there even though the service had finished.

In a recently published book of essays called "*The Gestures of God*", Bishop Geoffrey Rowell writes of a similar experience when he was leading an expedition to the highlands of Ethiopia. A storm and flooding had made the party late for the liturgy in a church on the edge of the Rift Valley. **"We asked if we might see the church but were told that we**

must wait for the holiness to wear off. The angels had descended for the Liturgy and they had now returned to heaven (some Ethiopians will tell you that the dismissal at the end of the Liturgy is addressed to the angels and not to the earthly congregation). We had to wait almost three hours before it was thought ‘safe’ for us to enter.”

Nor are shoppers likely to experience a living Christian community which does know what the images and symbols mean; which knows indeed what the title “All Saints” truly means. If they were to come round the corner, then they might discover a place where human dignity is found in being members of the Communion of Saints, rather than in whatever fashion items and designer labels we wear.

Yours in Christ,

Alan Moses

ALL SAINTS HOUSE

The Vicar writes:

It was with great regret that I announced to the congregation on Sunday 10th October that the trustees of the St Andrew’s Church Foundation, which owns the building, had rejected the offer we had made in conjunction with the Acorn Company. You will find the sermon I preached that morning in this issue. In it I made a first attempt to draw spiritual lessons from our experience.

In the midst of the disappointment, there has been demonstrated a real sense of commitment to the mission of Jesus Christ

at All Saints. People have been extraordinarily generous with time, effort and money as we have sought to secure the building — and particularly the chapel and meeting rooms — for parish use. There is a sadness in the loss of a place which is not merely functional but a part of our history. However, it is vital that we do not allow a sense of disappointment to dispel that sense of dedication.

The collect for that Sunday speaks of **“pressing on to that which is before”** and that is what we must do. It would be all too easy to allow disappointment to give birth to spiritual depression and inertia. That surely would be the sort of faithlessness of which the epistle that day spoke.

We still have our mission here, one which is recognised by the diocese as being city and nationwide, indeed international in character. It is clear that if we are to expand the educational and social aspects of our ministry, we are short of space; indeed the first session of our School of Worship will be meeting in church because there are too many people to fit in the parish room.

The PCC will need to look afresh at the use of the space we have. It is also important that we all learn one of the lessons of the successive losses of both No 82 and No 84: that the parish has not been endowed with the financial resources adequate to its task. We may lament the fact that our predecessors did not do enough about this but the reality is that we must.

The Churchwardens and I would like to

thank everyone who has helped us in this demanding business. We still believe that it was the right thing to do. Our only regret is that our efforts were unsuccessful.

A.M.

MUSIC FOR THE FESTIVAL

The Director of Music writes:

I am delighted to have this opportunity to introduce the music for this year's All Saints Festival, and to comment on the repertoire policy in general.

For the Festival 2004 we centre on three French Mass settings: Poulenc, Duruflé (Requiem) and Saint-Saëns. Movements of the Duruflé were first heard liturgically at All Saints at the Funeral Mass for Canon James Robertson, and we now present the work in its entirety. The current organist of York Minster, Philip Moore, is a splendid composer and we include his excellent setting of "*O quam gloriosum*" on All Saints Day as part of our commitment to performing works by living composers.

In general, the music chosen for High Mass falls into three broad categories: 18 - 19th century Viennese (Mozart, Haydn, Schubert — an All Saints trademark tradition), 16 - 18th century English and Continental, and 19th - 21st Century English and Continental.

In the evenings the balance is similar but slightly more 'island orientated' reflecting the Englishness of Evensong on the one hand and the international nature of the Eucharist on the other: English 16 - 18th Centuries (Byrd, Gibbons, Tomkins,

Weelkes etc), 19th - 21st Centuries (Harwood, Wood, Stanford, Howells, Leighton and the like), and Continental music throughout the ages.

In each of the six categories the number of works chosen is just about equal, and thereby we hope to please everyone's taste without prejudice.

Paul Brough

PARISH NOTES

Jubilees

A number of us from All Saints were at the convent in Oxford on Saturday October 2nd for the Golden Jubilee of **Mother Helen's** religious profession. The Mass was celebrated by Sr Margaret Anne, the youngest member of the community. We were able to see the former residents of No 82, Sr Jean Margaret, Sr Anne Frances, both in Hemel Hempstead, and Sr Elizabeth May who lives at the Oxford house.

Among those at the celebration was **Fr Gerald Reddington**. A week before, Fr Alan and Theresa had an enjoyable, if all too brief, stay with **Fr Gerald and Valerie Reddington** at their home on the Isle of Wight.

Fr Gerald will be celebrating the silver jubilee of his ordination on Sunday December 19th and will be the celebrant at High Mass that day.

On the previous day **Canon Geoffrey White**, one of our regular weekday celebrants, will be celebrating the 50th

anniversary of his ordination at All Saints. The preacher at the Mass will be the Bishop of London.

An Ordinand: Tony Halton

Tony is now in his second year at the North Thames Ministerial Training Course. As part of his programme this year he has to have some experience in liturgical worship and so has begun acting as a sub-deacon at High Mass and will also be taking a turn at officiating at the Daily Office during the week.

Home Improvements

A building as heavily used as ours inevitably suffers from wear and tear. Over the summer holiday period the Parish Room has been redecorated and the lighting has been improved. The next task will be the replacement of the floor tiles.

October saw new legislation on access for the disabled come into force. This is not an easy subject to deal with in buildings like ours. The ramps we have been using for wheelchair access for a number of years are heavy, clumsy and rather noisy. They will be replaced shortly by new ones which we hope will be easier to handle.

DIARY DATES

Sunday 31 October - Sunday 7 November — ALL SAINTS FESTIVAL

(see notice elsewhere in this issue)

Thursday 4 November

7.05 p.m. Holy Hour led by the Vicar

Sunday 14 November — The Second Sunday before Advent (Remembrance Sunday)

High Mass will begin at 10.58 a.m. with 2 minutes' silence

Sunday 21 November — Christ the King

Sunday 28 November — First Sunday of Advent

6.00 p.m. Advent Carol Service

*A Service of Readings and Music for Advent
with the Choir of All Saints*

ALL SAINTS FESTIVAL 2004

PRINCIPAL CELEBRATIONS

Sunday 31 October **Eve of All Saints**

**6.00 p.m. Litany of the Saints, Solemn Evensong,
and Solemn Benediction**

Preacher: Fr Simon Pothén, Vicar of St John's, Pinner

Music includes: *Gray* in F minor

Justorum animæ — Stanford

Monday 1 November **All Saints Day**

6.30 p.m. Procession and High Mass

Celebrant and Preacher: The Rt Revd Richard Chartres,
Bishop of London

Music: Mass in G — *Poulenc*

O quam gloriosum — Philip Moore

Tuesday 2 November **All Souls Day**

6.30 p.m. High Mass of Requiem

Preacher: The Rt Revd David Hamid,
Suffragan Bishop in Europe

Music includes: Requiem — *Duruflé*

Sunday 7 November **Festival Sunday**

11.00 a.m. Procession and High Mass

Preacher: The Venerable Stephen Conway,
Archdeacon of Durham

Music: Mass in G minor — *Saint-Saëns*

Faire is the heaven — Harris

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: Fr Kevin Scully, Rector of St Matthew's,
Bethnal Green

Music includes: *Dyson* in D

O quam gloriosum — Victoria

Te Deum in C — *Stanford*

THE DAILY OFFICE — Part 2

Christians inherited Jewish patterns of prayer at morning, noon and evening, and also during the night. They took over too, some of the material used in those times of prayer; most notably the Psalter.

When we come to examine the ways in which Christians have celebrated daily prayer, scholars tell us that there were two basic sources of influence. One is called the “cathedral” or “popular” form, the other the “monastic”. It is convenient to distinguish the two but they are by no means exclusive. They frequently influenced each other and rarely exist in pure forms. It is not necessary to see one as right and the other wrong.

The cathedral or popular office was celebrated by clergy and people together in church. There was a good deal of congregational involvement in singing and responses. The service was marked by ceremonies such as the lighting of the lamps and the offering of incense. A limited selection of psalms was used — chosen for their appropriateness to the time of day or the season. Prayers of intercession were a prominent feature. It comes as a surprise to us who have been conditioned to regard them as essential that there were not usually any readings from Scripture.

The monastic office grew up in the monastic communities which sprang up in the deserts in the Near East. Here the emphasis was not so much on the public prayer and praise of the Christian community but on the sanctification of the

individual Christian. Monks were not ordained and their offices did not usually have rôles for the clergy. Psalms were not so much sung as acts of praise, but as subjects for meditation. The whole of the Psalter was recited, usually in the space of a week. There was much silent prayer. The monastic office did have readings from Scripture; again as material for meditation.

The cathedral office was usually celebrated morning and evening. Monastic offices tended to expand to fill the day — almost literally in some cases. In the western Church the seven-fold monastic office was imposed on the parish clergy too. Often they would combine sets of offices simply for convenience. As Latin ceased to be a language understood by people, they would not be attended by the people, although the small numbers of literate and wealthy people might have Books of Hours which contained simpler offices of Our Lady, and the Dead, which they would recite.

In the period leading up to the Reformation there were proposals to reform the office which had become so overloaded as to be impossible for even many clergy and monks to perform properly. Luther, who was a university teacher as well as an Augustinian friar, told of locking himself away for a few days every now and then to catch up with offices which he had missed because of his teaching responsibilities. All he succeeded in doing was giving himself a headache!

Perhaps this explains why daily prayer tended to disappear at the Reformation. The great exception is of course in England, where the offices of Morning and Evening Prayer are central to Thomas Cranmer's Book of Common Prayer. Cranmer's work is a radical simplification of the offices of the mediæval church. Morning Prayer combines elements from Mattins (the nocturnal service of readings), Lauds and Prime. Evening Prayer combines elements of the evening services of Vespers and Compline; but again with longer readings. The Psalter was to be recited in sequence over the course of a month. The work of simplification also removed antiphons, hymns, responsories and other seasonal material, with the intention of making the service suitable for parish congregations to use. The clergy were instructed that they were to celebrate the services in church and ring the bell to summon the people to join in.

It is ironic that a book which was prepared for a church which had just suppressed the monasteries should in fact be a very "monastic" form of prayer. Its aim was not so much prayer and praise, but meditation and edification. The psalms are recited in course and the Scriptures read through during the year. Very few feast days were allowed to interrupt the course of reading. This was very much a product of both Renaissance and Reformation with their rediscovery of learning and the Bible.

Cranmer's intention that the services should be communal was rather at odds with another trend which had developed in the late Middle Ages. This was the "New Devotion" epitomised by Thomas à

Kempis' "**The Imitation of Christ**". This very personal, individualistic form of piety was to have profound influence on both Catholic and Protestant spirituality. The Jesuits took it up and they were the first religious order to abolish the requirement to say the office in choir — for the sake of mission. Jesuits still had to say the office, but they did it privately. The "pietist" strand of protestantism, which has had much influence on Methodism and Anglican Evangelicalism also came to see "real" prayer as being something done individually rather than corporately. Corporate prayer was merely an aid to it. The "Quiet Time" of personal prayer and Bible study, rather than the Daily Office, became the hallmark of Anglican evangelical spirituality.

Anglican celebration of Daily Prayer as encountered in churches like All Saints, continues to show the marks of this monastic influence. Modern revisions of the lectionary may have reduced the quantity of psalms and the length of readings but there is still a strong note of edification. There are periods of silence after the readings. The services are meant to transform the congregation by the influence of Scripture. Later generations of Anglicans have redressed the balance somewhat in the direction of praise and intercession. On Sundays at All Saints, Evensong is celebrated with music, hymnody, light, incense and ceremony which would be familiar to the early Church. Intercession features more largely in our services than would be the case in a monastery.

A.M.

To be continued

TRINITY 18, 2004 — HIGH MASS

A SERMON PREACHED BY THE VICAR

Proper 23; 2 Kings 5: 1 - 3, 7 - 15; 2 Timothy 2: 8 - 15; Luke 17: 11 - 19

The obvious link between the Gospel and Old Testament readings today is the disease of leprosy. Naaman, the Syrian commander, is a leper. He has come to Israel because a slave girl has told his wife about the prophet Elisha who might cure him.

Naaman clearly is not impressed by the reception he receives from Elijah. He expects something more spectacular than being told at second hand to dip himself seven times in an insignificant stream. He storms off in a rage. Yet just as it had been a slave girl who had suggested he come to Elisha in the first place, now it is his servants who calm him down and persuade him to think again. **‘Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, “Wash and be clean”?’**

So he does what he has been told and is healed. He then comes back to the prophet and says: **“Now I know that there is no God in all the earth except in Israel”**.

In the Gospel, the lepers have none of Naaman’s political power and social status. They are compelled to live outside the village, keeping their distance, crying out in a loud voice, as they must, to warn others. Somehow, they have heard of Jesus, this new teacher, this prophet, and come to him in hope of healing: **“Jesus, Master, have mercy on us”**.

Just as with Naaman, there is nothing spectacular; no revivalist histrionics. Jesus

simply tells them to do what the Law prescribes. They are to present themselves to the priests as evidence of their being healed. Off they go, not to be seen again; all except for one, the despised half-breed heretic Samaritan, who returns to praise God.

In both stories, extraordinary things are brought about by seemingly ordinary means. People sometimes say to me things like: “Prayer is so difficult” or “I don’t seem to be making any progress in the Christian life”. Sometimes I think they expect me to say or do something of such penetrating insight and spectacular spiritual wisdom that they will be made into saints that instant. They sometimes want to be told to do something extraordinary. There are occasions when I would like God to do that for me too. We say to God, “Give us a sign”. But the only sign we are given is **“Jesus Christ, raised from the dead”**. We given the sacraments which are the signs and pledges of his everlasting faithfulness.

If we would learn to pray, if we would grow in the Christian life, we must do the ordinary things which God has given us. We must do what the prophet says, listen to that **“word of God which is not chained”**. We must go and show ourselves to the priests. That is we are to use the means of grace and healing and growth which God has provided in the life of his Church, rather than constantly seeking out something special for ourselves. That is often just spiritual pride; thinking that what might be all very well for others is not quite special enough for us. That is the way to remain

just as we are.

“Remember Jesus Christ, raised from the dead.” That remembering, that experience of the risen Christ, is focused for us in the Eucharist, the Church’s Great Thanksgiving. In the Gospel Jesus asks: **“Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?”**

In my village school where Bible stories were still read every day, this story was often used by our teachers as a lesson in good manners, to teach the wee barbarians entrusted to their charge to say “thank you” to them, to our parents, to our classmates.

There are occasions when we naturally feel grateful and express that spontaneously. But all of us need to be taught to be thankful. We need to look at life more consciously, seeking out those good things which we would otherwise simply take for granted. Taking things for granted is not usually a good recipe for human relationships. Nor does it help our relationship with God. If we take for granted our families and friends and colleagues and what they do for us, relationships wither and die. The same is true when there is no thankfulness in our spiritual life. The two are of course not unconnected; for we are to love both God and our neighbour.

It is all too easy to slide into despair and cynicism about our world with its cruelty and violence, the Church with its divisions and failings, other people with their chronic unwillingness to behave as we would have them do, even ourselves with our inability to do the good we would do, matched only by the ease with which we do the evil we would not.

Thankfulness is the antidote to that hopelessness. When we come to church, when we say our prayers, do we say “Thank God” for people, for events, for good deeds done, for beauty and love experience?

Do we say “Thank God” not just for extraordinary gifts and acts of loving-kindness but for the ordinary ones? Do we look at life to seek out the ones we would not otherwise notice?

It is easy of course to say “Thank God” for the obviously good things of life; counting the things which are clearly blessings. What is much more difficult, and therefore much more important, is to say “Thank God” for the difficult things of life; for those people and events and circumstances which challenge and frustrate us; when it is not easy to be a Christian, when there is no obvious successful outcome, no reconciliation, no happy ending.

Here at All Saints, we have experienced a good deal of frustration and disappointment in recent months during our struggle to rescue All Saints House. It has been a testing time. But it has also been a time, whatever the outcome, when the commitment of many people to the mission of this church has been demonstrated in generosity with time and effort and money, and that is something to be thankful for. Even the need for patience and perseverance, and to carry on being faithful when our hopes and plans seem to have come to naught, is something to be thankful for.

The Eucharist, the Christian thanksgiving, is also the Christian sacrifice. Sometimes all we can do is offer disappointment and pain and frustrated hope on the

altar, and then carry on doing the ordinary things of God, and through them find healing. There are times when, as we pray in today's collect, we have to forsake things that are behind and reach out to that which is before.

What we have to go on doing is to **“Remember Jesus Christ, raised from the dead”, to “return and give praise to God”**; the God who remains faithful even when we are faithless.

As the General Thanksgiving in the Prayer Book teaches us, we are to thank God

for all his **“goodness and loving-kindness to us and to all”**. To bless him **“for our creation, preservation and all the blessings of this life; but above all for his inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory”**.

And that thankfulness is to be demonstrated **“not only with our lips, but in our lives; by giving up ourselves to his service, and by walking before him in holiness and righteousness all the days of our life”**.

THE BISHOP OF LONDON'S REPORT TO THE BISHOP'S COUNCIL ON THE LONDON CHALLENGE 11 OCTOBER 2004

Blessed by this Council, the London Challenge was launched in 2002. At the heart of the process has been the conviction that Jesus Christ is communicating with his Church in London through the life of the great city we have been called to serve. The Challenge is not primarily our challenge to our neighbours but Christ's Challenge to us “to go out into all the world to make disciples and to be, together, an expression of God's love in Christ for all the citizens of London”.

At the same time the London Challenge process was an opportunity to learn about the many different ways in which Christians were already serving the wider community and to celebrate this contribution. The result has been an observable increase in proper confidence in a Church which manages to do so much with such scanty resources.

One of the highlights of my own

programme this year has been a recent visit to Broadwater Farm to learn more about the Christian response [because it is fully ecumenical] to the tragic events of 19 years ago. It is a place defined for so many people by the statement made by PC Keith Blakelock's widow when asked to describe her feelings. She said that she felt God's heart was breaking too that day in Broadwater Farm. The Christian response to fear and suspicion has been and must be to build a community of faith in which people can learn to love and see the Holy Spirit in one another and heal one another. Much has already been done to this end and I was able to experience the fresh Christian energies led by communities in the Diocese who are continuing the work.

A vision wider than the parochial can increase confidence that the way we are now is not inevitable and that there is fresh spiritual energy available to those who pro-

actively search for allies both among Christians and all people of good will. We have, however, re-discovered the need to speak not in generalities but to undertake specific commitments. Bishops in particular, generally speaking, are to be found generally speaking and I have found it very helpful in maintaining focus in my own work to be able to refer again and again to our common goals.

You will remember that together we set out some common goals for the period 2002 - 2007. We have been trying to keep the Diocese abreast of progress in achieving these goals. An update was produced in November 2003 and now as we approach the half way stage, a full progress report will be prepared for your consideration in 2005.

Some of the headlines however are already clear. You will be hearing later in this meeting that we appear to be on track for achieving a non-deficit budget by 2005 — a key objective. There has been some cynicism that the whole London Challenge exercise was simply a blind larded with upbeat rhetoric to conceal the financial meltdown of the Diocese following the transfer of so many costs from the historic asset base administered by the Church Commissioners. We are now able to give the lie conclusively to this cynical view. As a result of heroic efforts in Causton Street, and by clergy and laity throughout the whole Diocese, we now have a firm financial base to support our strategy of growth, which involves a shift of emphasis from a “come to us” ministry to a “go to them” posture.

Another commitment was to establish the St Ethelburga Centre for Preventing and Transforming Conflict in time for the tenth anniversary in 2003 of the bomb which demolished the church. The centre is

particularly concerned with those conflicts that have a religious dimension, and before 9/11, it was sometimes difficult to convince people that this was a necessary initiative. There is now more work than the dedicated team can cope with. A new Director, Simon Keyes, has just been appointed to take the Centre into a new chapter which will focus on the relations between Muslim communities and the rest of British Society.

If we are called to serve London then we must more and more be a communicating church. We still have a long way to go before the point when no decisions can be made without considering as part of the decision how it is to be communicated. But there has been notable progress with another London Challenge commitment to develop the Diocesan web site. It is now up and running. Hats off to Melissa who has been principally involved.

Reports on the wide variety of catechetical courses available in the Diocese suggests that we are approaching the aim of having such courses available to everyone by the end of this year. At the same time there are exciting developments in theological education with the completion of the new St Katherine’s Conference Centre and the re-location of the NTMTC to The Highway in Tower Hamlets, which has happened with the enthusiastic participation of our partners in the Diocese of Chelmsford. At the same time the number of ordinands in the Diocese actually in training for the priesthood is now 141.

The record is not all so cheering. It looks unlikely that we shall achieve the growth in electoral rolls to 70,000 by next year — though I could still be proved wrong. It is partly the case that some churches do not put much emphasis on electoral roll membership and we ought to give more

attention to devising a more accurate way of expressing the reach of the Church in London at a time when statistics are being used to suggest that the Church is in terminal decline.

I am also aware that we still have an East Saxon problem and that the leadership of the Church does not yet adequately reflect the face of contemporary London, despite the efforts of many and notably our gifted black clergy.

We must not lose focus on these existing commitments but things move on and in a vibrant city like ours there are always new challenges. The population is increasing and the new housing in the Thames Gateway and the developments around King's Cross and south of Brent Cross and in other places demands a response from the Church.

There is also the challenge which arises from the proposals to extend employment legislation to the clergy and our determination to call and retain the most able and highly motivated clergy in the country. The new Director of Ministry is hard at work in these areas.

We must also face the fact that our stipend levels are below the regional average despite the high cost of living in London. Our improved financial situation should give us the opportunity to address this challenge seriously.

We must also, in my judgement, continue the battle to lighten the structures of the church at every level and to close the black hole of energy which is created by over elaborate systems of consultation and administration.

It is already clear in short that as well as reporting on the commitments for the

present Quinquennium, we should also prepare for a new set of commitments which will carry us into the five year period beyond 2007.

One other cause of cynicism in the past has been the fitfulness of the purpose shown by bishops and this Council. There has been no shortage of ideas but implementation has not always followed. Attention has moved on to other matters and time has been frittered away by in-house ecclesiastical bickering. We live at a time of huge spiritual need and opportunity. People are confused about what to believe and what to pass on to their children. Relationships in families and neighbourhoods seem hard to sustain and trust is being eroded.

This is the challenge we face. There is no quick fix for yobbery and under achievement at school, for the eroding of the sense of the sacredness of life. Good laws play a part but cannot solve difficulties which arise from disorder in our thinking and fundamental relationships. That is the challenge which faces us and which should energize every school, parish and chaplaincy. I thank God for the sense of partnership in the Gospel which enabled this Council to play such a crucial rôle in turning so much of the Church in this Diocese from gloomy navel gazing and preoccupation with ecclesiastical inutilities into a real engagement with the spiritual drama of our time.

ONE HUNDRED YEARS AGO

These days there is a welcome acceptance for transparency in church business and keeping worshippers and members of the congregation fully briefed on church and parish matters.

Present day readers might be interested

— or intrigued — by this extract from the Parish Paper, November 1904:

“ **CHURCH COUNCIL**
OCTOBER 14, 1904 5.40 p.m.

Present: The Vicar in the Chair; Mr Ratcliff and Dr Dyce Brown, Churchwardens; Mr Adams Frost, Colonel Monsell, Mr Rivington.

The Minutes of June 17 were read and signed.

A communication was received from Mr Blofeld.

Counsel was taken upon the following subjects:

1. The Assistant Clergy Fund.
2. The efficiency of the Choir School.
3. The Church House.
4. The Conversazione at the Festival.

The Council rose at 6.55 p.m.”

C.C.G.R.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

• SUNDAY 31 OCTOBER

FIRST EVENSONG OF ALL SAINTS

SOLEMN EVENSONG

at 6.00 p.m.

Litany in Procession: Litany of the Saints

Psalms: 1, 5

Lessons: Ecclesiasticus 44: 1 - 15
Revelation 19: 6 - 10

Office Hymn: 196

Canticles: Service in F minor — Gray

Anthem: Justorum animæ — Stanford

Preacher: Fr Simon Pothen,
Vicar, St John's, Pinner

Hymn: 231

SOLEMN BENEDICTION

O Salutaris: Lloyd Webber

Hymn: 227 (T 184)

Tantum Ergo: Lloyd Webber

Voluntary: Postlude in D minor

— Stanford

• MONDAY 1 NOVEMBER

ALL SAINTS DAY

HIGH MASS AT 6.30 p.m.

Entrance Hymn: 197

Introit: Gaudeamus

Mass: Mass in G — Poulenc

Lessons: Daniel 7: 1 - 3, 15 - 18

Psalm 149

Ephesians 1: 11 - 23

Hymn: 381 (v 4 Descant — Caplin)

Gospel: Luke 6: 20 - 31

Preacher: The Rt Revd Richard Chartres,
Bishop of London

Creed: Credo III

Anthem: O quam gloriosum

— Philip Moore

Hymns: 225 (i), 432 (omit *),

478 (v 4 Descant — Birch)

Voluntary: Final, 1st Symphony

— Vierne

TUESDAY 2 NOVEMBER

ALL SOULS DAY

HIGH MASS OF REQUIEM

AT 6.30 p.m.

Introit: Requiem æternam

Mass: Requiem, Op 48 — Duruflé

Lessons: Lamentations 3: 17 - 26,

31 - 33

Psalms 27
Romans 5: 5 - 11

Hymn: 396
Gospel: John 5: 19 - 25
Preacher: The Rt Revd David Hamid,
Suffragan Bishop in the
Diocese of Europe
Hymns: 329 (i), 462, 113

• SUNDAY 7 NOVEMBER FESTIVAL SUNDAY

PROCESSION AND HIGH MASS AT 11.00 a.m.

Processional Hymn: 197
Introit: Gaudeamus
Mass: Mass in E minor
— Saint-Saëns
Lessons: 2 Esdras 2: 42 - 48
Psalm 33
Hebrews 12: 18 - 24
Hymn: 341
Gospel: Matthew 5: 1 - 12
Preacher: The Ven Stephen Conway,
Archdeacon of Durham
Creed: Credo II
Anthem: Faire is the heaven — Harris
Hymns: 230(ii); v5 Descant—Caplin),
223, 219(v3 Descant—Caplin),
208
Voluntary: Carillon de Westminster
— Vierne

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 145
Lessons: Isaiah 66: 20 - 23
Colossians 1: 9 - 14
Office Hymn: 196
Canticles: Service in D — Dyson
Anthem: O quam, gloriosum
— Victoria

Preacher: The Revd Kevin Scully,
Rector of St Matthew's,
Bethnal Green
Hymn: 226 (v 5 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: Saint-Saëns
Te Deum: Service in C — Stanford
Tantum Ergo: Henschel
Voluntary: Final, 1st Sonata
— Guilimant

• SUNDAY 14 NOVEMBER THE SECOND SUNDAY BEFORE ADVENT (Remembrance Sunday)

HIGH MASS AT 10.58 a.m.

(Beginning with 2 minutes' silence)
Entrance Hymn: 417
Introit: Dicit Dominus
Mass: Mass in E flat — Rheinberger
Lessons: Malachi 4: 1 - 2a
Psalm 98
2 Thessalonians 3: 6 - 13
Hymn: 57
Gospel: Luke 21: 5 - 19
Preacher: The Vicar
Anthem: Bring us, O Lord God
— Harris
Hymns: 273 (T 302), 306, 490
Voluntary: Fantasia and Fugue in
C minor — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 93, 97
Lessons: Daniel Ch 6
Matthew 13: 1 - 9, 18 - 23
Office Hymn: 150 (R)
Canticles: The Short Service — Causton

Anthem: Thou knowest, Lord, the
secrets of our hearts
— Purcell
Preacher: Fr Ivan Aquilina
Hymn: 407

BENEDICTION

O Salutaris: Harry Bramma (No 2)
Hymn: 315
Tantum Ergo: de Séverac
Voluntary: Chorale Prelude 'O Gott,
du frommer Gott'
— Brahms

• SUNDAY 21 NOVEMBER CHRIST THE KING (The Sunday next before Advent)

PROCESSION AND HIGH MASS AT 11.00 a.m.

Processional Hymn: 352
Introit: Dignus est Agnus
Mass: Missa Omnium Sanctorum
— Norman Caplin
Lessons: Jeremiah 23: 1 - 6
Psalm 46
Colossians 1: 11 - 20
Hymn: 335
Gospel: Luke 23: 33 - 48
Preacher: Fr Ivan Aquilina
Creed: Credo III
Anthem: Hallelujah — Handel
Hymns: 134, (v 6 Descant — Caplin),
499, 373 (T 376)
Voluntary: Postlude in G — Stanford

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 72
Lessons: 1 Samuel 8: 4 - 20
John 18: 33 - 37

Office Hymn: 128
Canticles: The Fifth Service — Tomkins
Anthem: O rex gloriæ — Marenzio
Preacher: The Vicar
Hymn: Come, sing the praise of Jesus

BENEDICTION

O Salutaris: Harry Bramma (No 1)
Hymn: 384 (v 4 Descant — Caplin)
Tantum Ergo: Harry Bramma
Voluntary: Chorale Prelude 'Dies
sind die heil'gen zehn
Gebot' BWV 678 — Bach

• SUNDAY 28 NOVEMBER ADVENT SUNDAY

PROCESSION AND HIGH MASS AT 11.00 a.m.

Litany in Procession: Tallis
Introit: Ad te levavi
Mass: Missa Euge Bone — Tye
Lessons: Isaiah 2: 1 - 5
Psalm 122
Romans 13: 11 - 14
Hymn: 14
Gospel: Matthew 24: 36 - 44
Preacher: The Vicar
Anthem: Hosanna to the Son of David
— Gibbons
Hymns: 501, 3 (ii), 7

ADVENT CAROL SERVICE at 6.00 p.m.

A Service of Readings and Music for Advent
with the Choir of All Saints.

The Parish Office, 7, Margaret Street,
London W1W 8JG
Telephone: 020 7636 1788 / 9961
www.allsaintsmargaretstreet.org.uk

CALENDAR AND INTENTIONS FOR NOVEMBER 2004

1	✳ ALL SAINTS DAY	THANKSGIVING FOR THE COMMUNION OF THE SAINTS
2	r ALL SOULS DAY	The departed
3	Richard Hooker	Teachers
4	v for Unity	Christian Unity
5		Those in need
6	<i>Leonard, Hermit; William Temple</i>	The Archbishop of Canterbury
7	✳ ALL SAINTS FESTIVAL SUNDAY	OUR PARISH AND PEOPLE
8	The Saints and Martyrs of England	Church Army Hostels
9	r Requiem (8.00 a.m.); <i>Margery Kempe</i>	The departed
10	St Leo the Great	Friends of All Saints
11	St Martin of Tours	War Veterans
12		Those in need
13	Charles Simeon	St Cyprian's Theological College
14	✳ THE 2nd SUNDAY BEFORE ADVENT (Remembrance Sunday)	OUR PARISH AND PEOPLE
15	r Requiem (1.10 p.m.)	The departed (PCC Meeting)
16	St Margaret	Refugees
17	St Hugh of Lincoln	Diocese of Lincoln
18	St Elizabeth of Hungary	Church Unity
19	St Hilda of Whitby	Those in need
20	St Edmund	HM The Queen
21	✳ CHRIST THE KING	OUR PARISH AND PEOPLE
22	<i>St Cecilia</i>	Musicians
23	St Clement of Rome	Roman Catholic Church
24	r Requiem (6.30 p.m.)	The departed
25	<i>St Catherine of Alexandria</i>	ALMA*
26		Those in need
27	v of Our Lady	Walsingham
28	✳ THE FIRST SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
29	<i>Day of Intercession and Thanksgiving for the Missionary Work of the Church</i>	
30	ST ANDREW THE APOSTLE	The Church in Scotland

Please note:

All Friday Masses are 'for those in need' — intercessions from the board inside Church are used on these days.

r Requiem — there is a black book at the back of Church in which we invite you to PRINT the names of those you would like commemorated at one of the Requiem Masses in November (stating which) on All Souls Day at 8.00 a.m., 1.10 p.m. or 6.30 p.m.; on Tuesday 9th at 8.00 a.m.; Monday 15th at 1.10 p.m.; Wednesday 24th at 6.30 p.m.

v A Votive Mass.

* ALMA — The Angola, London & Mozambique Diocesan Association.



Set and Printed by
S Alban's Church Litho Unit
Birmingham B12 0XB