



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

NOVEMBER 2007

£1.00

## VICAR'S LETTER

While the church year does not begin until Advent Sunday and the secular year until January 1st, in a real sense the working year for a parish begins, or at least resumes, at the beginning of October. People have returned from their holidays, others are taking up their studies. Parish activities which have been suspended over the summer begin again. All Saints is not like one of those suburban parishes where little seems to move during the summer months. A good deal of our normal round continues day in day out. Summer visitors replace our own holidaymakers in the ranks. The choir continues to sing. Even here though, the autumn brings a perceptible quickening of activity as we move into a higher gear. Perhaps this has struck me more forcibly this year because I have been returning from my enforced period of inactivity. In fact the time was not entirely wasted as I was able to do a good deal of reading. A good many books which have been looking reproachfully at me for some time have now been read. The fruits of this will I'm sure be harvested in the coming months, not least in the columns of the Parish Paper.

There is no shortage of work demanding our attention.

## Restoration Programme

When we embarked on the present phase of the restoration programme, it was our hope that we would be able to undertake all the major works required in one year-long programme, in order to get the disruption over with in one go.

However, our fund-raising efforts outside the congregation have not yielded sufficient funds to do this, so the PCC has been re-thinking. While we are not relaxing our efforts in fund-raising, we think it better to do some of the work as soon as possible, so that people can see some results. Our architect and quantity surveyor are working on the costs of doing the uppermost work, the glass, the decoration of the roof space, the chancel arch; work which will require high scaffolding. This we hope to complete in time for the 150th anniversary of the consecration in 2009. That will then become our launch point for the next phase.

As a more immediate morale booster, the PCC decided that we should complete the cleaning of the panels on the north wall, along with the three on the west wall beneath the window, and the Ascension panel. These are accessible from scaffolding towers and the cleaning of them should not be either too time-

consuming or expensive. This project will be one of the objects of the Festival Appeal.

## Recruitment of Volunteers

Many have heard me say on more than one occasion that All Saints is blessed in the willingness of so many people in our congregation to take on voluntary duties. The old army slogan, “Never volunteer” is not to be found in our vocabulary. It would be impossible to run All Saints at its current level of activity with such a small staff, and as economically as possible, without this corps of willing helpers. More than one city centre parish priest has expressed envy of this.

However, people move on and gaps appear in the ranks. We need to recruit new volunteers to fill them. For a number of years now, we have combined this with our regular stewardship renewal programme. This time, we are going to separate them for a number of reasons, some dictated by the calendar. So this autumn we will have a recruiting campaign for volunteers for activities such as helping with the Sunday lunch. We do not have enough teams to allow us to put on lunch almost every Sunday without people being on duty too often. This part of our hospitality means a great deal to both regulars and visitors.

## Christian Giving

The next Stewardship renewal will take place after Easter. I know this sounds a long way off, but Easter is very early in 2008. The high turnover of people inevitable in a city centre church means that only 40% of members of the new Electoral Roll are

engaged in the stewardship programme. You do not have to wait until after Easter to join! Dennis Davis, our parish administrator, will happily supply you with all the information you might need.

## Lent

If Easter is early, then Lent is even earlier. So our Lenten programme is being organised already. It will include a series of sermons at Evensong, on major 20th Century poets who were also Christians, entitled: **“Spirituality and the Poetic”**. This title is borrowed from a chapter heading in one of the books I have read again over the past months: Alan Ecclestone’s classic “Yes to God” which first appeared when I was a divinity student. At the beginning of this chapter he laments that poets, dramatists and novelists are not usually commemorated by the Church for glorifying God and helping mankind. **“Our notion of saints and confessors is strangely narrow. Our spiritual life is the poorer for it. The absence of any such names points to a disastrous split in our thinking about life towards God, in our praise of God for his gifts in men, in our use of resource towards answering Yes.”** As Ronald Blythe pointed out recently, the Church of England has gone some way towards remedying that omission in its new Calendar. We have just commemorated Thomas Traherne for example.

The programme is not fixed entirely yet but will include a sermon on Palm Sunday evening by the Archbishop of Wales on the Welsh priest-poet R.S. Thomas, and from rather closer to home, our own Fr Peter McGeary on W.H. Auden.

## Music

I heard my first carol of the pre-Christmas season at the beginning of September; it was being rehearsed by a Somerset choral society. Our own choir have been singing Christmas music out of season for their latest recording. The plan is to have the CD available at the beginning of December — so our Christmas shopping problems will be solved. This year we will be having a full Festival of Nine Lessons and Carols with the choir on Monday December 17th at 6.00 p.m. Something to bring your friends to.

Yours in Christ,

*Alan Moses*

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## THE DEDICATION FESTIVAL

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At the beginning of High Mass, the new gates for the South Choir Aisle were dedicated in memory of Helen Clayton and in thanksgiving for all she contributed to the life of All Saints, not least as Churchwarden. It was good to have with us her nephews John and Tim, as well as our architect Colin Kerr who designed the gates.

It was good to have a number of the Friends with us at the Festival. Their prayers and generosity provide one of the hidden support mechanisms of All Saints. Good too, to have Sr Jean Margaret, Sr Anne Frances and another of the All Saints Sisters with us.

On October 27th, the Sisters celebrate the centenary of the consecration of the convent chapel in Oxford. The Archbishop of Canterbury is to be the celebrant and preacher; Fr Alan and Theresa among the guests.

Our preachers for the Dedication Festival

served us very well indeed. Unfortunately, we cannot give you a copy of the Dean of Canterbury's sermon because he was preaching without notes. It was full of good things which I am sure will reappear in different contexts in coming months. I was struck particularly by his likening of worship to the performance of a Mozart Mass by the choir: the notes and the script have been provided, but they need to be brought alive by the choir on each occasion they are sung. Fr Brian Leathard of St Luke's, Chelsea, was our preacher at Evensong, and we will be able to bring you his sermon in next month's Parish Paper.

In the meantime, the old screen has found a new home at St Peter-le-Poer in Friern Barnet. The Parish Priest, Fr Bruce Bridgewood has written to the Vicar:

*“Dear Father,*

*I am writing to thank you and your PCC for the very fine Screen which was recently removed from All Saints and now graces the top of the north aisle at St Peter-le-Poer.*

*The remarkable thing is that it looks as if it was actually designed for the space in question, and in fact cheers up a previously blank wall no end.*

*People here are thrilled with it, as am I, so thank you once again. It was of course, Colin Kerr's keen eye which saw the possibilities here.”*

## “As others see us”

This description of Fr John Gaskell appears in A.N. Wilson's biography of John Betjeman:

*“The priest in charge of Grosvenor Chapel at this date was John Gaskell,*

*an exceptionally direct and intelligent preacher; as well as being a much sought-after confessor. With hair en bross and an aquiline nose he resembles a slightly frightening Roman emperor until his face breaks into laughter.”*

The Vicar has also received a photograph of the wedding of Fr Nigel Jackson Stephens, now the Rector of Ilfracombe, and his wife Susan who were married here 40 years ago. Fr Gaskell was the celebrant and looks rather like a plump and cheerful version of Pope Pius XII — who was neither plump nor cheerful. Also featured in the photograph are Fr Peter Delaney, then the curate of St Marylebone and now the Archdeacon of London, Gerald Reddington and Peter Mcrory, both now ordained.

## **The Aquilinas in Sevenoaks**

Fifty or so of us headed off from Charing Cross Station to Sevenoaks at Michaelmas for Fr Ivan’s Institution and Induction as vicar of St John’s Church. Some braved

the mile walk uphill to the church. Fr Alan was ordered to take a taxi by kind parishioners concerned about his health and made the journey under the kindly oversight of Fr Paul Baggot of Holy Redeemer, Clerkenwell.

The service was as splendid and well-ordered as we would expect from Fr Aquilina. The Bishop of Fulham preached about angels and clergy and lay people. The people of St John’s were very welcoming and their post-service hospitality was on a magnificent scale. Indeed, Fr Alan was offered a piece of home-made shortbread before the service. Perhaps he looked in need of sustenance for the long liturgical haul. We need have no fear that the Aquilinas will go hungry in their bit of the garden of England.

## **Visitors**

The Vicar gave talks to groups from the British American College and the University of Notre Dame.

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## **DIARY DATES**

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### **All Saints Festival 31 October – 4 November**

*(see notice elsewhere in this issue)*

#### **Friday 2 November — Card Aid Shop opens in our Parish Room.**

After a successful first year with us the Card Aid, Charity Christmas card shops, have asked if they may come back again. The PCC, recognising the benefit to All Saints, have readily agreed and the shop will be open until just before Christmas. Normal hours are expected to be 11.30 a.m. – 5.00 p.m., Monday to Saturday.

#### **Thursday 8 November**

**7.05 p.m. Holy Hour** led by the Vicar

#### **Wednesday 14 November**

**School of Worship 2007 - 08 — THE LITURGY OF THE EUCHARIST**

**7.00 p.m. Penitence, Praise and Prayer**

**Monday 19 November**

7.00 p.m. Parochial Church Council Meeting in the Parish Room

**Sunday 2 December – The First Sunday of Advent**

11.00 a.m. **Litany in Procession and High Mass**

*Preacher:* The Vicar

6.00 p.m. **Advent Carol Service**

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

**Friday 14 December**

12.30 p.m. **Lunchtime Carol Service**

followed by mulled wine and mince pies in the Courtyard.

**Monday 17 December**

6.00 pm **Festival of Nine Lessons and Carols** and the official launch of the Choir's new CD for Priory Records 'Carols from All Saints, Margaret Street' which should be available in our Shop by December.

**ALL SAINTS FESTIVAL 2007 — PRINCIPAL CELEBRATIONS**

**Wednesday 31 October — Eve of All Saints**

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

*Preacher:* Prebendary Christopher Gower,  
Rector, St Marylebone Parish Church

*Music includes:* Service in B min and Souls of the righteous — *Noble*

**Thursday 1 November — All Saints Day**

6.30 p.m. **High Mass**

*Preacher:* The Bishop of Southwark

*Music includes:* Missa 'Ego flos campi' — *Juan Gutierrez de Padilla*

**Friday 2 November — All Souls Day**

6.30 p.m. **High Mass of Requiem**

*Preacher:* The Revd Robert MacSwain O.G.S., Chaplain,  
St Chad's College, Durham

*Music includes:* Requiem — *Vale*

**Sunday 4 November — Festival Sunday**

11.00 a.m. **Procession and High Mass**

*Preacher:* The Very Revd Nicholas Frayling, Dean of Chichester

*Music includes:* Grosseorgelmesse — *Haydn*

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

*Preacher:* The Revd Jeremy Crossley, Rector,  
St Margaret, Lothbury and Area Dean of the City

*Music includes:* *Stanford* in C

## FESTIVAL APPEAL

The Parochial Church Council resolved that the Festival Appeal be divided this year between our Mission projects (Church Army Hostel in Marylebone for Women, West London Day Centre, and Fr Fermer's work in Brazil, a USPG project) and the All Saints Restoration Appeal — specifically the completion of the cleaning of the remaining tile paintings. *Please give generously.*

### THE SERMON PREACHED BY THE VICAR AT HIGH MASS ON TRINITY 15, 2007

Readings: *Exodus 32: 7 - 14; 1 Timothy 1: 12 - 17; Luke 15: 1 - 10*

Fr Shin and I were much amused that the first reading on my first Sunday back in the pulpit should have God sending Moses down from the mountain to sort out his rebellious and stiff-necked people. He assures me that you had not been pressing your jewellery upon him and Fr Neil, our two Aarons, for the production of a golden calf. Worship according to the rites and ceremonies of the Church of England had continued while I have been up in the tower of University College Hospital.

Before we move onto the Gospel, let's think about this incident for a moment. It may seem to us remote and strange; merely a piece of ancient history. What has the Israelites making a golden calf got to do with modern, rational people like us?

The problem with the Israelites was not that they were irreligious, but that they were religious in the wrong way. They wanted a religion made to suit their needs; one which would provide them with comfort. Liberation from slavery in Egypt was one thing but a nomadic existence in the desert was another. So the story is punctuated with instances of the people murmuring against God and Moses: **“Why have you brought us out into this wilderness to die?”**

The reason they had been brought out was so that they could be formed into a people for God's purposes, a people whose life would be governed by God's Law. They were not there for their comfort. This was a different kind of religion from the paganism of their neighbours and at times the Israelites did not like it. They yearned for a bit of ordinary consumer paganism which would make them feel better. We would be foolish to think that the temptation to use religion as a comfort, an analgesic, our drug of choice, is not as powerful as ever it was in the wilderness of Sinai. The Gospel, our worship, scripture and sacrament, remain as challenging now as ever they were in Sinai, and our tendency to be stiff-necked and rebellious is no less.

We find grumbling in the Gospel too:

**“All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, ‘This fellow welcomes sinners and eats with them’.”**

Table fellowship, who we eat and drink with, is important anywhere, but was especially so in the ancient Middle East. If we are to grasp just what Jesus was doing in eating with **“sinners”**, we must realize that to invite someone to a meal was to bestow an honour. It was an offer of peace, trust,

fellowship and forgiveness.

Sharing a meal meant sharing life. In those days, a rich man might feed any number of the poor, as an act of charity, but he would not eat *with* them. But when guests were received, the host welcoming them would eat with them.

The meal is a special sign of acceptance. So Jesus' meals with the tax collectors and sinners were an expression of his mission and message. They looked forward to the banquet at the end of time. The inclusion of sinners in the community of salvation, achieved in table-fellowship, is the most powerful expression of the message of the redeeming love of God.

The religious leaders are grumbling because not only does Jesus eat with sinners, bad enough, but he acted as host to them.

The parables which follow, the Lost Sheep and the Lost Coin, are given as a defence of Jesus' conduct.

In the Old Testament the shepherd was generally seen as a noble figure: Moses and kings were shepherds of the people. But for the Pharisees, flesh-and-blood shepherds who wandered around with sheep were unclean. For the Pharisee, a **“sinner”** was not just an immoral person, he could be someone engaged in a proscribed trade, one which made him unclean and unable to keep the ritual law. Among these was herding sheep. For Jesus to address Pharisees as **“shepherds”** — **“Which one of you...”** would certainly offend them.

It may seem illogical for the rabbis to revere the shepherds of the Old Testament and, at the same time, despise the ones who looked after the sheep which provided the lambs for the temple sacrifices. But religious

people can be just as illogical nowadays.

While we, with our romantic ideas about the countryside, probably would not mind being addressed as shepherds, we are not likely to feel flattered by being likened to sheep: rather stupid and smelly creatures, as anyone who has been close to one knows.

The flock of sheep in the parable would probably be the property of an extended family or even a village — communal property. The shepherds would usually be members of that community. A lost sheep was a valuable bit of property. It had to be found. Even if it was dead, then its body had to be brought back to prove that it had not been sold off on the side. Sheep, like human beings, have a well-developed capacity to wander and get themselves lost. Finding them can be an arduous task, but that was only the beginning. The animal had to be brought home. Lost sheep often go into panic mode and simply lie down where they are; exhausted and immovable. So the shepherd has to pick the animal up and carry it. So, we can understand why when he gets home with the lost animal, he summons his neighbours to a celebration.

As if addressing Pharisees as shepherds was not bad enough, Luke then has Jesus compound the offence by talking about a woman searching for a lost coin. For it is quite clear that both shepherd and woman are representations of God. These are men who would rather be seen dead than talking to a woman in public. This is how the God you claim to worship and serve, whose law you strive to keep, acts. The sting for them, and for us, is that we do not seem to act like that. They are more concerned to exclude from God's circle of friends; to police its boundaries, to make sure that the table is fenced to keep out the unclean.

Here this morning we celebrate a meal in the Eucharist. In it we rejoice in God's welcome of sinners to his table. We think that this is something we do, we have organised, but at a deeper level, this is something God does. God is the host at this meal. God welcomes us, the lost sheep, the stiff-necked and disobedient, to his table.

That is not always how Christians come across. Just as much as the Pharisees and scribes, we can come across to outsiders as the self-satisfied insiders making sure that people get the message that this club is not for them.

Even as we come to the Lord's table, the liturgy reminds us that we are **"not worthy"**, that we cannot **"presume to come to this thy table"**. We can only trust in the God **"whose nature it is always to have mercy"**.

And so to St Paul, to **"the blasphemer, the persecutor, the man of violence"**, that zealous guardian of the boundaries of God's people, the Pharisee of Pharisees, the persecutor turned apostle who brought that same dynamic energy into preaching the Gospel as he had to stamping it out.

**"Christ Jesus came into the world to save sinners — of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life."**

The converting power of a Christian community lies not in it being a gathering of the already perfect, but a congregation of redeemed sinners, of lost sheep found and brought home.

If people see that in us, rather than a collection of people who are either looking for nothing beyond their own comfort like those ancient Israelites, or a group of the self-righteous, then we might be used by the Good Shepherd to seek out the lost and invite them to the celebration; to come and listen to him, to be fed at his table.

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## 100 YEARS AGO

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The Vicar wrote:

*"The congregation must have noticed with approval the wonderful change which the cleaning of the East Wall of the Church has effected. The pictures of course have not been touched. A considerable amount of dust and dirt was removed from them by the simple process of fanning them with a light feather brush. They look decidedly cleaner, and they are now in a much better state for the judgement of experts as to the restoration of the painting. But it is in the carved work around, and the canopies over the pictures, that the most effective work has been done. An enormous quantity of dust has been removed. The whole operation has been a very anxious one, lest in any way the pictures themselves should be damaged, and I am very thankful that it has been carried out so successfully."*

*The expense involved in this, together with necessary repairs in the Choir School, necessitates an appeal from the Churchwardens for a somewhat larger amount this Festival than was asked for last year; though considerably less than the amount which we asked for and obtained the year before. It is hoped that after this year there be no*

*necessity for some time for any appeal for extras in such matters. I feel sure the congregation will, as in past years, provide the necessary funds for work which has been absolutely necessary, which has been very well done, and done in as economical a manner as possible.”*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### WEDNESDAY 31 OCTOBER THE EVE OF ALL SAINTS

#### SOLEMN EVENSONG at 6.30 p.m.

*Litany in Procession:*

Litany of the Saints

*Psalms:* 1, 5

*Lessons:* Ecclesiasticus 44: 1 -15/  
Isaiah 40: 27 - 31  
Revelation 19: 6 - 10

*Office Hymn:* 196

*Canticles:* Service in B minor — Noble

*Anthem:* The Souls of the righteous  
— Noble

*Preacher:* Prebendary Christopher Gower,  
Rector, St Marylebone  
Parish Church

*Hymn:* 231

#### SOLEMN BENEDICTION

*O Salutaris:* Hutchings

*Hymn:* 227

*Tantum Ergo:* Hutchings

*Voluntary:* Præludium in F,  
BuxWV 145 — Buxtehude

## THURSDAY 1 NOVEMBER ALL SAINTS DAY

### HIGH MASS AT 6.30 p.m.

*Entrance Hymn:* 197

*Introit:* Gaudeamus

*Mass:* Missa ‘Ego flos campi’  
— Padilla

*Lessons:* 2 Esdras 2: 42 - end  
Psalm 34

Hebrews 12: 18 - 24

*Hymn:* 381 (v 4 Descant — Caplin)

*Gospel:* Matthew 5: 1 - 12

*Preacher:* The Rt Revd Dr Thomas Butler  
Bishop of Southwark

*Anthem:* My soul, there is a country  
— Parry

*Hymns:* 225 (i), 341, 478 (v 4 Descant  
— Birch)

*Voluntary:* Toccata in F, BuxWV 157  
— Buxtehude

## FRIDAY 2 NOVEMBER ALL SOULS DAY

### HIGH MASS OF REQUIEM AT 6.30 p.m.

*Introit:* Requiem æternam

*Mass:* Requiem Mass in D flat  
— Vale

*Lessons:* Lamentations 3: 17 - 26

Psalm 27

1 Peter 1: 3 - 9

*Hymn:* 396

*Gospel:* John 5: 19 - 25

*Preacher:* The Revd Robert MacSwain  
O.G.S., Chaplain, St Chad’s  
College, Durham

*Anthems:* Bring us, O Lord God — Harris  
Requiem æternam — Howells  
Russian Kontakion

*Hymns:* 329 (i), 462, 113

● **SUNDAY 4 NOVEMBER**  
**FESTIVAL SUNDAY**

**PROCESSION AND HIGH**  
**MASS AT 11.00 a.m.**

*Processional Hymn:* 197

*Introit:* Gaudeamus

*Mass:* Grosseorgelmesse — Haydn

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

Psalm 149

Ephesians 1: 11 - end

*Hymn:* 432 (omit \*)

*Gospel:* Luke 6: 20 - 31

*Preacher:* The Very Revd Nicholas  
Frayling, Dean of Chichester

*Creed:* Credo II

*Anthem:* Faire is the heaven — Harris

*Hymns:* 230 (ii; v 5 Descant — Caplin)  
227 (T 184), 219 (v 3 Descant  
— Caplin), 208

*Voluntary:* Præludium in C, BuxWV 136  
— Buxtehude

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalms:* 148, 150

*Lessons:* Isaiah 65: 17 - end  
Hebrews 11: 32 - 12: 2

*Office Hymn:* 196

*Canticles:* Service in C — Stanford

*Anthem:* O quam gloriosum — Victoria

*Preacher:* The Revd Jeremy Crossley,  
Rector, St Margaret Lothbury  
and Area Dean of the City

*Hymn:* 226 (v 5 Descant — Caplin)

**SOLEMN BENEDICTION**

*O Salutaris:* French Chant

*Te Deum:* Solemn Tone

*Tantum Ergo:* Henschel

*Voluntary:* Te Deum, BuxWV 218  
— Buxtehude

● **SUNDAY 11 NOVEMBER**  
**3rd SUNDAY BEFORE**  
**ADVENT**  
**(Remembrance Sunday)**

**HIGH MASS AT 10.58 a.m.**

(beginning with 2 minutes' silence)

*Entrance Hymn:* 417

*Introit:* Dicit Dominus

*Mass:* Collegium Regale — Howells

*Lessons:* Job 19: 23 - 27a

Psalm 17

2 Thessalonians 2: 1 - 5,  
13 - end

*Hymn:* 254 (T 458)

*Gospel:* Luke 20: 27 - 38

*Preacher:* The Vicar

*Creed:* Credo III

*Anthem:* O thou sweetest source of  
gladness — Wood

*Hymns:* 113, 313, 361 (T 493)

*Voluntary:* Praeludium in D minor,  
BuxWV 140 — Buxtehude

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 40

*Lessons:* 1 Kings 3: 1 - 15  
Romans 8: 31 - end

*Office Hymn:* 150 (S)

*Canticles:* The Second Service  
— Gibbons

*Anthem:* Almighty and everlasting  
God — Gibbons

*Preacher:* Fr Neil Bunker

*Hymn:* 498

**BENEDICTION**

*O Salutaris:* Byrd

*Hymn:* 371 (T 238)

*Tantum Ergo:* Byrd  
*Voluntary:* Nimm von uns, Herr du  
treuer Gott, BWV 207  
— Buxtehude

● **SUNDAY 18 NOVEMBER**  
**2nd SUNDAY BEFORE**  
**ADVENT**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 470  
*Introit:* Dicit Dominus  
*Mass:* Missa ‘Simile est regnum  
cœlorum’ — Victoria  
*Lessons:* Malachi 4: 1 - 2a  
Psalm 98  
2 Thessalonians 3: 6 - 13  
*Hymn:* 57  
*Gospel:* Luke 21: 5 - 19  
*Preacher:* Fr Neil Bunker  
*Anthem:* Glorious and powerful God  
— Stanford  
*Hymns:* 374, 306, 496 (T 458)  
*Voluntary:* Præludium in A minor,  
BuxWV 153 — Buxtehude

**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 First Service — Morley  
*Anthem:* Salve regina — Poulenc  
*Preacher:* The Vicar  
*Hymn:* 252

**BENEDICTION**

*O Salutaris:* Bach  
*Hymn:* 315  
*Tantum Ergo:* Bach  
*Voluntary:* Ich ruf zu dir, BuxWV 196  
— Buxtehude

● **SUNDAY 25 NOVEMBER**  
**CHRIST THE KING**  
**(The Sunday next before Advent)**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 352  
*Introit:* Dignus est Agnus  
*Mass:* Missa ‘Simile est regnum  
cœlorum’ — Lobo  
*Lessons:* Jeremiah 23: 1 - 6  
Psalm 46  
Colossians 1: 11 - 20  
*Hymn:* 335  
*Gospel:* Luke 23: 33 - 43  
*Preacher:* The Vicar  
*Anthem:* Hallelujah — Handel  
*Hymns:* 446, 286, 373 (T Coe Fen)  
*Voluntary:* Præludium in G minor,  
BuxWV 150 — Buxtehude

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 72  
*Lessons:* 1 Samuel 8: 4 - 20  
John 18: 33 - 37  
*Office Hymn:* 128  
*Canticles:* Service in E flat (No. 1)  
— Wood  
*Anthem:* O rex gloriæ — Marenzio  
*Preacher:* Fr Neil Bunker  
*Hymn:* 338

**SOLEMN BENEDICTION**

*O Salutaris:* French Chant  
*Hymn:* 295  
*Tantum Ergo:* Duruflé  
*Voluntary:* Toccata in D minor,  
BuxWV 155 — Buxtehude

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# CALENDAR AND INTENTIONS FOR NOVEMBER 2007

1	<b>ALL SAINTS DAY</b>	<b>THANKSGIVING FOR THE COMMUNION OF THE SAINTS</b>
2	<b>ALL SOULS DAY</b>	The departed
3	<b>Richard Hooker</b>	Teachers
4	✠ <b>ALL SAINTS FESTIVAL SUNDAY</b>	<b>OUR PARISH AND PEOPLE</b>
5		The unemployed
6	<i>Leonard, Hermit; William Temple</i>	Archbishop of Canterbury
7	<b>St Willibrord of York</b>	The Old Catholic Church
8	<b>The Saints and Martyrs of England</b>	Unity
9	<i>Margery Kempe, Mystic</i>	Those in need
10	<b>St Leo the Great</b>	The Roman Catholic Church
11	✠ <b>THE 3rd SUNDAY BEFORE ADVENT</b> (Remembrance Sunday)	<b>OUR PARISH AND PEOPLE</b>
12	r Requiem (6.30 p.m.)	The departed
13	<b>Charles Simeon</b>	Vocations to the Priesthood
14	<i>Samuel Seabury</i>	Friends of All Saints
15	v for Unity	Christian Unity
16	<b>St Margaret of Scotland</b>	Those in need
17	<b>St Hugh of Lincoln</b>	Diocese of Lincoln
18	✠ <b>THE 2nd SUNDAY BEFORE ADVENT</b>	<b>OUR PARISH AND PEOPLE</b>
19	<b>St Hilda of Whitby</b>	Parochial Church Council
20	<b>St Edmund</b>	HM The Queen
21	r Requiem (8.00 a.m.)	The departed
22	<i>St Cecilia</i>	Unity
23	<b>St Clement of Rome</b>	Those in need
24	v of Our Lady	Walsingham
25	✠ <b>CHRIST THE KING</b>	<b>OUR PARISH AND PEOPLE</b>
26		The homeless
27	r Requiem (1.10 p.m.)	The departed
28		Hospitals
29	<i>Day of Intercession and Thanksgiving for the Missionary Work of the Church</i>	
30	<b>ST ANDREW THE APOSTLE</b>	Those in need

## Please note:

All Friday Masses (except 2 November, All Souls Day) 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 the pages provided for each Mass).

They are on All Souls Day (2 November) at 8.00 a.m., 1.10 p.m. and 6.30 p.m.;

12 November (6.30 p.m.); 21 November (8.00 a.m.) and 27 November (1.10 p.m.).

v — a Votive Mass



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