



All Saints Parish Paper

MARGARET STREET, LONDON W.1

OCTOBER 2007

£1.00

VICAR'S LETTER

“Have you forgotten Jesus?”

Christian car bumper stickers are much less common in Britain than in the United States. There a whole industry seems to thrive on producing them. On holiday in Somerset recently, I noticed what seemed at first sight to be one on the back of one of those ancient Volkswagen camper vans beloved of hippies and surfers. They seem to migrate to the West Country in the summer. It began: “**Have you forgotten Jesus?**” I thought at first that this must be one of those questions I am asked by street evangelists, even when in clerical dress: “Do I know the Lord Jesus.” My usual response is: “Yes, I work for him.”

In fact this one was a clever atheist play on this evangelical approach. It went on: “**Isn't it time you did?**” Below this was a modification of the Christian fish symbol; it had grown legs and was called “**Darwin**”.

This rather amusing piece of atheist propaganda is perhaps testimony to the stubborn persistence of Christian belief in a supposedly secular culture. If the writings of Professor Richard Dawkins — the self-proclaimed “Devil's Chaplain” — are anything to go by, atheists do seem to get very annoyed that religious belief will not just fade away quietly. All the evils of the

world are laid at the door of religion. These dedicated secularists seem unaware that most of the great mass murderers of the last century, Lenin, Stalin, Hitler, Mao, Pol Pot, were all deeply hostile to religion and that believers of one kind or another were prominent among their victims. There is an assumption that if only religion could be eradicated then the world would become a paradise. Those of us who persevere in holding the unfashionable doctrine of the Fall and original sin might remind them that it applies not simply to benighted believers but to all. Knowledge and reason are good things, but they do not constitute an infallible antidote to evil.

Yet the memory of Jesus remains stubbornly persistent. In that small town we were staying there were three churches dedicated to not forgetting Jesus. It would be no great surprise to discover that the members of those Christian communities also included many of those most committed to the well-being of the wider community in which they are set.

In a multi-cultural city like London there are many forces at work which tend, either deliberately or accidentally, to lead to forgetfulness of Jesus. Much of the media seems dominated by a secular ethos. London's evening paper, *The Standard*, although hardly radical in its stance on most issues, hardly ever mentions the Church

or Christianity. Many media outlets are only interested in scandal or trouble. Good works are not newsworthy.

Remembrance is a tricky word because it can so easily be understood as wistful nostalgia, escapist fantasy. There might be nothing to distinguish our remembering of Jesus from that of any other historical figure. But that would be to deny our belief in the resurrection and the work of the Holy Spirit in bringing to mind all that Jesus said. Our remembrance of Jesus in Word and Sacrament, in liturgy and prayer, is not simply something we do, although our doing of it faithfully is important, but a vehicle used by the Holy Spirit, to make the risen Christ present in the Church and the world today. These are not the only means of Christ's presence; a mistake we religious people are prone to make. However, they are means of Christ's presence on which we can rely and which help us, if we are attentive to them, to recognise Jesus present in the world around us.

When we think of what All Saints is for, as we celebrate our Feast of Dedication at the beginning of this month, as we contemplate the considerable cost of restoring our building and maintaining our presence at the heart of our city, we are reminded that it is first and foremost for that active remembrance of Jesus Christ. We have not forgotten Jesus and we will not do so, so that the people to whom we are sent may know of God's love for his world.

Yours in Christ,

Alan Moses

THE VICAR RETURNS

In 1907, Fr Holden went off to the seaside to write a devotional book. At the beginning of September, I was finally allowed to go away by my doctors and we enjoyed a break in the West Country and Wales. We went to Wales because my brother was in hospital and it was my turn to visit the sick rather than be visited. Theresa, meanwhile, had to go north to her father who had been taken into hospital with heart trouble. Thankfully, both are now home from hospital.

My literary efforts were not quite on the scale of Fr Holden's, although regular readers will know that I have been able to keep in touch during my illness by means of the Vicar's letter, as well as through being at Mass most days. One advantage of living over the shop is that I did not have far to go!

I am sure that, like me, all who worship at all Saints are very grateful to all those who have helped maintain the round of services while I have been on sick leave, and especially since Fr Aquilina left. He found himself having to cope in the absence of his vicar when his mind was understandably on moving to Sevenoaks. A number of priests, some of whom have more than full-time "day jobs", others who could reasonably expect to be enjoying a well-earned retirement, have given unstintingly of their time and energy. All Saints has no vergers, so the routine tasks of opening up in the morning and clearing up after services, usually shouldered by the resident clergy, have been taken on by lay people, especially Cedric Stephens and Ross Buchanan. Much of this has been organised by Dennis Davis. As I say

repeatedly, All Saints could not function as it does without the large corps of volunteers who give their time and energy. It has been no mean feat to maintain uninterrupted one of the heaviest round of services and confessional times of any parish in London with no full-time parish clergy available for duty. We are planning a social occasion to express our gratitude to those who have helped us.

A continuing clerical thread has been maintained by Fr Neil Bunker and Fr Allen Shin. When I first rang Fr Shin it was to ask if he knew of anyone who might like to come and spend a few weeks in central London. So, it was an “uncovenanted mercy” when he volunteered to come himself. It has been a great delight to have him and Clara staying in the Vicarage and for them to renew old acquaintances and make new friendships. He and Fr Neil have been able to take the reins with greater ease than someone who did not know the parish could have done. In his ministry as chaplain of Keble College, Oxford, Fr Shin lives with the architecture of William Butterfield as much as we do. He shared the fruits of his meditation on it in a sermon at Evensong which is reproduced in this issue. We wish him well as he returns to his duties at Keble and we are very pleased that Fr Bunker is still going to be with us and has been more than generous in offering his time.

I returned to duty on Saturday September 15th when I broke myself in gently by celebrating and preaching at the wedding of Nick Thomson and Suzy Ntow. On my first Sunday I preached at High Mass and officiated at Evensong. I was able to welcome back among us two other invalids: Jackie Wesley after a hip

operation and Lovinia Miller after a spell in King’s College Hospital. Fr Shin had been taking the sacrament to Jackie and Bishop Ambrose took communion to Lovinia and anointed her.

My first PCC meeting was on the Monday evening. I had been practicing my chairing skills on the Trustees of USPG on Thursday and Friday and seemed to cope well enough then to get the business through in three hours less than the time allotted.

People are being very kind and urging me not to do too much too quickly, and I am attempting to heed this sensible advice. As it comes from the bishop, the archdeacon and my wife, among others, I have little choice but to obey. That said, it is a great joy to be back to the rhythms of parish life. I will always be grateful for the kindnesses of so many people over the last few months; not least those connected in one way or another with All Saints.

AM

PARISH NOTES

Farewell to the Aquilinas

Fr Aquilina and family came back from holiday in Malta in time for the Feast of the Assumption which was our farewell to them. At the end of the service, the Vicar paid tribute to his ministry here and to the contributions to our life which Claudia, Domenico and Maria have all made. Fr Ivan’s sermon and a letter from Sevenoaks appear in this issue. His last duty for all Saints was to lead a pilgrimage to the Holy Land. We hope to have a report of it in our next issue.

By the time you are reading this, he will

have been instituted and inducted as Vicar of St John's in Sevenoaks, at Michaelmas.

Weddings

Our congratulations to:

Adrian Horsewood and **Helen Forbes** who were married on Saturday August 18th in Leicestershire. The service was conducted by Fr Aquilina. And to **Nicholas Thomson** and **Suzanne Ntow** who were married at All Saints on Saturday September 15th.

In Memoriam: Helen Clayton

The new gates for the South Choir Aisle will be dedicated in memory of Helen at High Mass on Sunday October 7th.

John Clayton writes:

“What a lovely surprise. Helen's time at Margaret Street was very happy, as you know, and to be remembered in this way by your generous and thoughtful gesture would be greatly appreciated — not least for the acknowledgement that she meant as much to you as you did to her. She would be delighted to retain some token physical presence at All Saints and I am sure would be truly honoured to be recognised in this way.”

Open House Day

All Saints took part in this scheme again this year and saw a steady stream of visitors over the weekend. The first on Sunday morning appeared at 7.30 a.m. and stayed for the early Mass.

We are grateful to Sandra Wheen and her helpers from the Church Watch Team and to John Forde, Chris Self and Frances O'Neil, who gave talks.

Carols From All Saints, Margaret Street

On three evenings in the middle of September the Choir recorded a new CD for Priory Records 'Carols from All Saints, Margaret Street'. Plans are laid for release and launch in time for this coming Christmas. Popular carols, favourites from our ongoing Advent and Epiphany services, and 'home' items by Lloyd Webber, Fleming and Harry Bramma will feature on the disc.

The CD will be available from the All Saints Sunday Shop and Parish Office.

*Paul Brough
Organist and Director of Music*

Card Aid Shop

After a successful first year here with us the Card Aid, Charity Christmas card shops, have asked if they may come back again this year. The PCC recognising the benefit to All Saints have readily agreed and so Card Aid will set up shop again in our Parish Room, opening on Friday November 2nd until just before Christmas.

Normal opening hours are expected to be 11.30 a.m. - 5.00 p.m., Monday to Saturday.

Music For The All Saints Festival 2007

James O'Donnell, the present Organist of Westminster Abbey, describes the setting of the Ordinary we are offering on All Saints Day this year as 'exciting and "to the point", almost jazzy'. Now when I tell you that it is by a sixteenth-century Spaniard, that should simply add to the frisson of

expectation. Juan Gutierrez de Padilla settled in Mexico in 1620, becoming 'maestro di capilla' at the cathedral in Puebla de los Angeles in 1628. I hope all will find his Missa 'Ego flos campi' to be an exotic addition to our wide-ranging and unique repertoire.

Dr Vale's 'Requiem' for All Souls Day fits our church and its liturgy like a glove. Then on Festival Sunday we shall revive Haydn's 'Grosseorgelmesse', first given by Dr Brama some six or so years ago. Once again I hope the music at this year's Festival will be enjoyed.

Paul Brough

THE NEW SOUTH AISLE SCREEN

In the August Parish Paper it was anticipated that the new ironwork screen to the south chancel aisle would already be in place. Unfortunately this was not possible due to the unforeseen practical difficulties in arranging for the safe removal of the existing oak and metal screen. Plans are being made to remove the old and install the new screen during the week after Assumptiontide.

The new screen, designed by Colin Kerr, is much lower than the old screen to allow an unimpeded view of the window over the vestry door and also obliquely into the sanctuary. Butterfield's spatial quality of the east end of the church is thereby restored. The ironwork design of this new screen is derived from the Butterfield-Potter precedent behind the choir stalls.

The deep red colour of the new screen may come as a surprise but this has

been based on thorough analysis of the underlying paint layers on the iron screens to the sides of the chancel by Catherine Hassall, who is a specialist in this field. Her analysis established that the screens have been decorated five times. The first scheme was dark red based on pure red iron oxide with some gold leaf applied. The second scheme was bright red based on vermilion mixed with red ochre with more extensive gilding to both sides of the screens. The latter three schemes were in black with the amount of gilding reduced. When the original screens to the sides of the chancel are restored to their original glory then the gilding may be extended to the new screen over the brass elements.

The installation of the new screen is part of the ongoing restoration and improvements to the south chancel aisle which were commenced five years ago in 2002 with the renewal of the Butterfield decorative scheme to the walls and the decoration of the previously unpainted pipes of the 1910 organ. We are now so familiar with the painted organ pipes and indeed they are so wholly congruous in their setting as to appear to be none other than a part of the original design of the church. For the new screen and the organ pipe decorative scheme we are greatly indebted to Colin Kerr for his sensitive and informed design which entirely respects Butterfield's masterpiece.

The works to the south chancel aisle will only be fully completed once it is possible to relocate the large mains electrical distribution boards for the church currently hidden behind the dull red curtain to the side of the vestry door. This can only be undertaken as a part of the complete

rewiring of the church and renewal of the lighting installation when the lighting controls can be rationalised.

Two tenders for the iron screen were received. The quotation of £39,980.00 submitted by B. Levy & Co (Patterns) Ltd of Westminster was accepted and the screen has been manufactured in their workshops in Barking. The screen has actually been made from mild steel, as wrought iron material is now extremely costly and difficult to obtain. The construction of the diagonal trellis work follows the Butterfield-Potter precedent of cutting and interlocking the straight bars which is more of a woodwork technique but gives very sharp straight lines. The decorative elements of the new

screen have been made of cut and pressed brass. An attempt to cast these decorative elements was rejected, as it did not reflect the crispness of the original Potter screens. It is good that we have been able to support the continuance of these metalwork craft skills within Greater London at a time when an increasing proportion of the capital's economy is devoted to the service industries.

The new screen has been erected in memory of Helen Clayton who died four years ago in November. The Trustees of All Saints' Foundation are funding this project out of a legacy received from Miss Clayton's estate.

John Forde

DIARY DATES

Thursday 4 October

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

Sunday 7 October — Dedication Festival and Friends Day

11.00 a.m. **High Mass**

Preacher: The Very Revd Robert Willis, Dean of Canterbury
We will be dedicating the new gates for the south aisle as a memorial to Helen Clayton at this service.

6.00 p.m. **Solemn Evensong and Solemn Benediction**

Preacher: Preb Dr Brian Leathard, Rector, St Luke's, Chelsea

Wednesday 10 October

7.00 p.m. (*immediately after the evening Mass*)

SCHOOL OF WORSHIP 2007 - 08 — THE LITURGY OF THE EUCHARIST begins — *see notice elsewhere in this issue.*

Saturday 13 October *Cell of Our Lady of Walsingham and All Saints*

The second event of the 2007 - 08 programme will be a Mass at 11.00 a.m. followed by a recitation of the Rosary led by Father Nick Mercer with accompanying talk. Fr Mercer was formerly Assistant Priest of St Mary's, Bourne Street, a church famous for its Marian devotions. The event will conclude with a buffet lunch and drinks. *Everyone is welcome to attend.*

**ALL SAINTS
MARGARET STREET**
www.allsaintsmargaretstreet.org.uk

SCHOOL OF WORSHIP 2007 - 08

THE LITURGY OF THE EUCHARIST

7.00 p.m. (*after the 6.30 p.m. Mass*)

- October 10th** Gathering and Greeting
- November 14th** Penitence, Praise and Prayer
- December 12th** Hearing the Word — Readings
- January 9th** Hearing the Word — Sermon
- February 13th** Responding to the Word
— Creed and Intercessions
- March 12th** Peace and Preparation
of the Table
- April 9th** Giving Thanks
— The Eucharistic Prayer
- May 7th** Breaking of the Bread
and Holy Communion
- June 11th** Blessing and Dismissal

ALL SAINTS MARGARET STREET

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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 minor 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 McSwain, 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. *Please give generously.*

CONFESSIONS BEFORE THE FESTIVAL

Monday 29 October

12.30 - 1.00 p.m. The Vicar 5.30 - 6.00 p.m. The Vicar

Tuesday 30 October

12.30 - 1.00 p.m. The Vicar 5.30 - 6.00 p.m. Fr Bunker

Wednesday 31 October

12.30 - 1.00 p.m. Fr Bunker 5.15 - 5.45 p.m. The Vicar

Thursday 1 November

12.30 - 1.00 p.m. Fr Gaskell 5.15 - 5.45 p.m. Fr Reddington

ON MOVING ON...

The boxes are out of the house, the books sitting on their new shelves and the computer up and running. I sit at my desk after six weeks of joy and blessings awaiting even more joys and blessings on my induction day, the feast of St Michael and All Angels.

It is time to put in writing my heartfelt thanksgiving for the love you have showed me as we said our farewells.

As I write I recall the surprise (literally and truly I did not have the faintest idea) celebration of Low Mass on July 16th. It was indeed the Highest Low Mass I have and will ever celebrate. As the MC handed me the biretta with the words “Enjoy it Father”, little did I suspect what was awaiting me on the other side of the sacristy door. I was told afterwards of people hiding in street corners and someone even behind a letter box (Yes, Margaret, Claudia saw you on her way back from school). I hope it brought joy to you as much as it brought to me. I realised

more than ever what a blessing the Cell of Our Lady of Walsingham is for Margaret Street — may it long prosper!

Refreshed I was spending three weeks in Malta with family and friends. I reflected on my time with you and gave thanks to God for all of you, one by one. You have no idea of how much you have enriched my family and myself.

The feast day of the Assumption of Our Lady was the first and last I have celebrated at Margaret Street. A sea of faces that I could see from the High Altar and the pulpit was indeed one face, the face of Christ rejoicing at the exultation of his mother, reminding us that the gates of hell shall not prevail, that our abode is the Jerusalem of above.

It is in that spirit that I walked along some of you on the streets of the Jerusalem here below. We really felt fortified in faith and got a glimpse of our identity of faithfulness to the teaching of the Lord. It

was a humbling experience, an enriching one, a fitting crown of the time with you.

That brings me back to Sevenoaks in the reality of my study. With apprehension I look at the future but filled with courage and joy as Christ will hold my hand and your prayers will fortify me.

So THANK YOU, each and every one of you. Thank you for your words, actions, generosity and kindness — Margaret Street will always be a warm place for all who allow its spirit and history to enrich them. You are a joy; it was wonderful to walk alongside you on this bit of my life

journey and that of Claudia, Domenico and Maria-Pia. You will always be in my heart and in my prayers.

God bless you all.

Fr Ivan D Aquilina SSC

Fr Ivan will be delighted to see as many of you as possible for his induction at Sevenoaks on Saturday September 29th 2007 at 4.00 p.m.

His new address is:
St John's Vicarage
Quaker Hall Lane
Sevenoaks TN13 3TX
01732 451710

THE SERMON BY FR IVAN AQUILINA ON THE FEAST OF THE ASSUMPTION OF THE BVM ON 15 AUGUST 2007

We experience the Christian Faith and live the Christian life in a community. We belong to the community of those redeemed and loved by God, a community that is not subject to time and space; neither is it subject to the so-called wisdom of this passing age. We are part of the Church. We experience this participation in a smaller part of this community, in our own community, in what we call Parish. We continue the mission and life of Christ in the Parish. The word Parish is important. It comes from the Greek *pàroikoi*: originally it meant a colony of foreigners. This word adopted by the early Christians shows the importance that the tension towards heaven has for the nature of Church; it is of the essence for Christian living and believing. As Church that is what we really are here on earth: a colony of foreigners living in joyful hope to reach our true heavenly city. Our

mission as Parish is to live here on earth what awaits us in heaven, to mirror the life of complete union with God which today is perfectly shown to us as we rejoice in the assumption of Our Blessed Mother in Heaven. In fact today the Blessed Virgin Mary shows us what one day it will all be like.

Last month saw the launch of the final instalment of Harry Potter. After leaving the home of some dear friends I walked to Waterstones on Oxford Street to see the last five-minute wait before midnight. People were queuing up for the previous 36 hours. An improvised countdown enabled all eyes to fix on the door about to open and when it did the store manager came out holding aloft the new book to a spontaneous deafening applause, not only from the long-awaiting crowd but also from those few hundreds who by now were all

around. I wondered why we do not have the same enthusiasm of those crowds when the Deacon holds high for us the Holy Book of the Gospels. Strewn above the door of this shop was the question: "How will it all end?" And I believe the expectant thousands worldwide were seeking an answer to that question. Today we are being given the real answer to the question: How will it all end?

When through our selfishness and self-centeredness we fell into sin, our loving God was impatient to redeem us. The restoration that God had in mind was to bring us back to the state we enjoyed before sin. God is Love and He can only redeem by Love. The blood of sheep and goats and the holocausts offered daily had no power in themselves to bring redemption as their blood-shedding was not the result of their own free will informed by Love. God the Father could only reconcile to Himself fallen humanity through a conscious loving decision and who could do it except his own only begotten Son?

The only begotten Son became flesh in the fullness of time; born of a woman. To restore fallen humanity God willed the new Adam. This called for the new Eve, the Blessed Virgin Mary. To start afresh, the new Eve had to be created as Eve was before the fall: Mary had to be sinless. How could God the Son like us in everything except sin be subject to horrible sin in the womb of Mary? What better words than those of the early 14th century British Theologian and Philosopher Blessed John Duns Scotus? When explaining the truth about Mary being preserved from all sin he concluded: Man needed, God wanted, God could and God did; and he saw that

it was good. Mary's preservation from sin was a tool to enable her to fulfil her mission. God knew that she would accept, therefore he gave her the means to fulfil the end. This fullness of grace was given her in advance of all of us so that all of us can receive it through Christ her Son. The handmaid serves her Lord in this privilege so that His eternal will can be done even in us so sinful. And because death is the result of sin she who is sinless could not be won by the corruption of death.

Mary the Sinless Eve, the Mother of God, Mother of Christ, Mother of Redeemed Humanity, Mother of the Church, from the stillness of Nazareth through the foot of the Cross to the power of the Upper Room, restored what Eve had undone. In that restoration she utters the Magnificat proclaimed in today's Gospel. The woman through whom Christ was born proclaims the new order. The order where God works in all His mercy and strength, where the low are exalted, the proud sent away, the hungry fed and all the promises to Abraham fulfilled. This is how it will an end: in harmony under God. This glorious woman, the new Eve, points to us the way to our heavenly city. From her new state in heaven she shows us the way, she shows us what we, as Church, are meant to be and where, in God's good time, we are meant to be. Today Mary leads us to the glory of heaven: to be the Church Triumphant!

O Star of the Sea that points to our end and fulfilment be our mother who here below are foreigners. Like the pillar of cloud and fire in the journey of old lead us to the Promised Land in which flows the real milk and honey: Christ your Son.

Mother of our Light eternal keep us in your Son our true and only Light, he is the lamb and the lamp of our celestial, only and true abode. Help us so that one day each and every one of us can join the angels and the saints, but above all join you, like you our flesh restored, to sing that our Redeemer liveth!

O ark of salvation that contained in your womb he whom heaven and earth do not contain, you really open the door and reveal to us the inner life of God our only Joy. Mother of our joy you alone show us in reality how our life here below is meant to end. Intercede for us so that we never stray from the path of justice and righteousness.

I am not able to find words to express what the Church believes, to express the joy of the Church throughout this day, so allow me to borrow the words of the doctor of the Church St Augustine of Hippo. Preaching today he says: *“Hail O Venerable day, day that surpasses all the festivals of angels and saints. Hail O most exalted and solemn day on which the Blessed Virgin Mary was assumed body and soul into heavenly glory! Mother of God most chaste, from heaven where you are body and soul: intercede for us. Amen.”*

This is where we are meant to be, this is where it all ends, Mary leads us on, let us go rejoicing and without delay:

Amen. Alleluia!

BUTTERFIELD’S HOLY GRAIL

By Father Allen Shin

(The fuller version of the sermon preached in Evensong on August 19th 2007)

Many people come from far and wide to worship at All Saints Church. Whether they enter this holy house for private devotions, or for solitude and solace, or for “champagne religion at a beer price” as one former vicar was fond of saying, all would agree that this interior oozes holiness. For almost a century and a half, this famous church has provided comfort and healing, inspiration and hope to innumerable people known and unknown.

The well-worn floor tiles reassure the pilgrim’s feet in search of true religion. The lingering smell of incense cleanses the troubled heart. The bright stained-glass windows and the warm mosaic tiles open

one’s eyes to a unique mystical vision of the beauty of holiness. The elaborately decorated marble stones give a certain sense of mystique and gravitas.

Its equally elaborate religion is famously served by the austere group of servers just severe enough to put fear of God into an unsuspecting heathen entering this place. The glorious music sung by the first-rate choir carries one’s soul straight up to heaven in a cloud of incense, a rapture where no pagan from California has ever gone before.

As one enters the south entrance, guarding the gate are the archangels in the south windows, Michael with Gabriel and Raphael, subduing the dragon to usher in the kingdom of God (Revelation

12). To the west from the entrance is the neophyte's first stop, the Baptistery, with its marble stone font ready to purify a willing pagan. The windows depict the Lamb of God guarded by the four living creatures, which also symbolise the four Gospels. The elders are seen worshipping the Lamb casting their crowns before him (Revelation 4).

One is, then, drawn in by the gentle gaze of the figures on the north wall. These mosaic panels were a memorial to the first vicar of All Saints', William Upton Richards, who died in 1873. They were painted by Isaac Gibbs and dedicated on the Christmas Eve of 1875.¹

At the centre is Jesus in a manger under the watchful gaze of Mary and Joseph, the shepherds and the angels, and a donkey and an ox, too. The three wise men come bearing their gifts, one of whom is offering a church. Butterfield had a penchant for typological depiction of the Church and the Christian symbols in unexpected places.

Twelve figures (a symbolic number) are depicted on either side. Leading the procession of the Old Testament saints from the left is John the Baptist pointing the way to the Lamb: "*Behold, the Lamb of God*" (John 1: 36). Joseph has joined, and Jeremiah is seen lamenting, "*Turn thou us unto thee, O Lord*" (Lamentations 5: 21). Elijah and David, too, are numbered. Between Moses the Law-giver and Aaron the first to be ordained a priest is Miriam eagerly offering her post-Exodus exultation, "*Sing ye unto the Lord*" (Exodus 15: 21). Abraham

is offering incense and Noah, his ark depicted as a church. At the end of the procession is Abel, the first "martyr", so to speak, in the OT, whose blood cries out to God from the ground (Genesis 4: 10). They are each adorned with a hexagonal halo, emulating the Star of David, which is one of Butterfield's signature designs.

Leading from the right is Stephen, deacon and the first martyr of the Church (Acts 7: 58 - 60). In the procession are familiar figures such as Paul, John, Mary Magdalene, Catherine, Peter, Andrew and so on, ending with Laurence, also a deacon, who was sizzled to death on an iron grill. Why Laurence? It is perhaps to awaken a long forgotten memory of Cain, for one of his descendants, Tubal-cain, was responsible for all kinds of bronze and iron tools (Genesis 4: 23). The seemingly disparate and random figures are united in the one act of sacrificial worship to Jesus at the centre.

In the northwest corner windows are three prophets. Isaiah gave his major voice to messianic prophecies. His voice is echoed by Malachi whose minor voice is the last book of the Old Testament. The elusive Enoch was the faint genesis: an ancestor of Jesus from long ago who was simply taken up by God one day after a short life of 365 years, the first to be assumed alive into heaven (Genesis 5: 23 - 24). Three later apocalyptic books bearing his name prophesy the messianic age to come.²

The west end is adorned by the so-called Jesse windows. All the windows in the interior were set in by the Gérénte

brothers, commissioned by Beresford Hope. They were so severely criticised that throughout the 1860s and 1870s Upton Richards, who was no longer on speaking terms with Hope after 1859, had most of the windows gradually replaced with those set in by Arthur O'Connor or Alexander Gibbs under Butterfield's strict supervision. New Jesse windows were set in by Alexander Gibbs in 1877. The original Gérente windows can be seen in Sheffield Cathedral today.³

In the bottom centre lying asleep is Jesse from whom shoots out a tree, leading to the Virgin Mary and the child Jesus. The David window above shows the same tree connecting to the tree of the Cross. These centre windows show Jesus' messianic and royal lineage. The Crucifixion window is flanked by the angel Gabriel on the left and the pregnant Virgin Mary on the right, the Annunciation. This is to affirm the paradoxical truth of the Crucifixion that Jesus' kingship is ordained not from below but from above by God. *"He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David"* (Luke 1: 32). High above these windows is the Church, founded upon the crucified Christ and is depicted as the heavenly city where *"no sun or moon is needed to give light but the glory of God is its light"* (Revelation 21: 23).

Surrounding these centre windows are twelve select ancestral figures of Jesus. Solomon is figured holding a church. The figures on the top left, Thomas and on the bottom right, Joseph, were mislabelled when the windows damaged from the war

were repaired in 1948.⁴ This is ironic, because it was not Butterfield's practice to leave an intentional mistake as a sign of humility before God, a custom practised by many Gothic church architects.

Branches weave around these figures to convey a family tree. It is also an interesting interplay with Jesus' saying, *"I am the vine; you are the branches"* (John 15: 5). These ancestral branches bore the one and the most important fruit of all, Jesus the Messiah. Paradoxically, however, their fruit is also their vine from whom they receive life.

Immediately to the left above the arch is the mosaic panel depicting the Ascension of Christ, dedicated in 1891.⁵ This completes the three themes of Jesus' life — the Nativity, the Crucifixion and the Ascension, which are featured significantly in this interior.

Below the windows are three mosaic panels dedicated to Berdmore Compton, the second incumbent, in 1888.⁶ These same art works had been done in Keble College Chapel some years earlier. In the centre panel is Moses with the brazen serpent, a type of the Crucifixion (Numbers 21). On the left panel is Melchizedek the high priest offering bread and wine to Abraham, a type of Eucharist (Genesis 14). They are depicted in armour suits reminiscent of Christian Crusades, perhaps a typology gone too far. On the right is Abraham's sacrifice of Isaac, a type or a foreshadowing of Christ's own sacrifice (Genesis 22). So, sacrificial thank-offering is the theological theme holding these panels in unity.

As one turns around eastward, the centre panels of the reredos show the three significant themes of Jesus' life — the Nativity, the Crucifixion and the Ascension. And these centre panels are appropriately surrounded by the twelve Apostles who are now the new branches of Jesus Christ. Below the reredos, of course, stands the Altar, the place of sacrifice and thank-offering. Thus, Butterfield completed the west end in a clever thematic juxtaposition to the east end, creating a sense of spiritual and theological unity to the whole of the interior, “*that is at unity in itself*” (Psalm 122).

The walls and the arches are covered with busy polychromatic arrays of sacred symbols, once ridiculed as a ‘dread of beauty’ and a ‘deliberate preference of ugliness’. But these sacred symbols are to remind us of the abundance of God’s heavenly grace. So, in this holy space we are surrounded by a great cloud of witnesses and by an abundance of heavenly grace of God.

All Saints’ Church was Butterfield’s first great achievement and was his ‘baby’, so to speak, for he continued to fiddle with it for thirty years or so. The history of its interior reflects Butterfield’s own spiritual journey in search of his “*architectural Holy Grail*”.⁷ The scandalous use of bricks gave sacred credence to the urban working class, Butterfield’s own background. He wasn’t university-educated but began working in the builder’s yard at the age of sixteen. If Charles Dickens gave voice to the Victorian urban underclass, Butterfield added a sense of holiness to their forgotten ordinary lives. The combination of bricks, tiles and marble stones adorned by the

eccentric beauty of the polychrome design created a new expression of ‘urban’ holiness. It has been said, “*Other Victorian architects are sometimes like Butterfield: Butterfield is never like anyone else.*”⁸ And All Saints’, Margaret Street, is never just another church.

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- 1 M. Kerney, ‘All Saints’, Margaret Street: A Glazing History’ in *The Journal of Stained Glass*, v. 25 (2002) pp. 27 - 52. See p 45.
 - 2 Apocryphal Books of Enoch 1,2, and 3.
 - 3 Kerney, pp. 27- 42.
 - 4 Kerney, p. 42. I also think Sancta Maria next to Thomas might have been mislabelled as well.
 - 5 Kerney, p. 52.
 - 6 Kerney, p. 52.
 - 7 J. M. Crook, *The Architect’s Secret: Victorian Critics and the Image of Gravity* (London: John Murray, 2003) p. 35.
 - 8 C. Brooks, “The Stuff of Heresiarch: William Butterfield, Beresford Hope, and the Ecclesiological Vanguard” in C. Webster & J. Elliott (eds.) ‘*A Church as It Should Be: The Cambridge Camden Society and its Influence*’ (Stamford: Shaun Tyas 2000) p 147.

100 YEARS AGO

The Vicar informed readers that he wrote the October “*Notes from the Vicar*” in August at “an English seaside place, to which I have retired to try to write a little devotional book on the Person and Work of the Holy Spirit.”

The main item in the Parish Paper was “*Continuity — A Short Study in the General History of the Church of*

England” by the Vicar. It may have been short in terms of the subject but it ran to over 11 tightly printed pages, so cannot be reproduced.

The Vicar looked forward to the Festival:

“All Saints’ Day this year falls upon a Friday. According to the rule of the Prayer Book the Friday fast may not be broken except upon Christmas Day should it fall upon that day of the week. I have accordingly applied to the Bishop of Kensington for a dispensation for the congregation and clergy of All Saints from that obligation, which his lordship had most kindly granted.

“The thought of the Festival inevitably suggests that we shall this year enter upon it under new musical auspices, and gives me the opportunity of extending to Mr W. S. Vale, our new organist and choirmaster, a most hearty welcome. Mr Vale is very well known to and appreciated by those who attend our week-day services. It will not take the Sunday congregation long to realise how fortunate we have been to secure so able a successor to Dr Hoyte.”

Dr Vale, as he later became, was to remain in charge of the music at All Saints until 1939. His influence lives on through his music, including his setting of the requiem Mass and his plainsong psalter. The Vale Psalter, which we had reprinted in a handsome format a few years ago, is still used at Evensong here.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 7 OCTOBER

DEDICATION

FESTIVAL

HIGH MASS AT 11.00 a.m.

Processional Hymns: 205, 485

Introit: Terribilis est

Mass: Credomesse — Mozart

Lessons: 1 Chronicles 29: 6 - 19
Psalm 122

Ephesians 2: 19 - 22

Hymn: 471

Gospel: John 2: 13 - 22

Preacher: The Very Revd Robert Willis
Dean of Canterbury

Anthem: I was glad — Parry

Hymns: 209, 211 (T 456), 484 (T 167)

Voluntary: Præludium in C, BuxWV 138
— Buxtehude

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 132

Lessons: Jeremiah 7: 1 - 11
Luke 19: 1 - 10

Office Hymn: 204

Canticles: Collegium Magdalenæ
— Leighton

Anthem: Give us the wings of faith
— Bullock

Preacher: Prebendary Dr Brian Leathard,
Rector, St Luke’s, Chelsea

Hymn: 362

SOLEMN BENEDICTION

O Salutaris: Vale
Te Deum: Solemn Tone
Tantum Ergo: Vale
Voluntary: Magnificat 1 Toni,
BuxWV 204 — Buxtehude

● SUNDAY 14 OCTOBER 19th SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 440 (omit *; v 6 Descant
— Brent-Smith)
Introit: Salus populi
Mass: Mass in B flat
— Rachmaninov
Lessons: 2 Kings 5: 1 - 3, 7 - 15c
Psalm 111
2 Timothy 2: 8 - 15
Hymn: 404
Gospel: Luke 17: 11 - 19
Preacher: The Vicar
Creed: Credo II
Anthem: Ave Maria — Rachmaninov
Hymns: 294, 337, 324
Voluntary: Fugue — Lefébure-Wély

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 144
Lessons: Nehemiah 6: 1 - 16
John 15: 12 - end
Office Hymn: 150 (R)
Canticles: Service in B flat
— Rachmaninov
Anthem: Hymn to the Cherubim
— Rachmaninov
Preacher: Fr Neil Bunker
Hymn: 420

BENEDICTION

O Salutaris: Rachmaninov
Hymn: 419
Tantum Ergo: Rachmaninov
Voluntary: Meditation
— Peter Hurford

● SUNDAY 21 OCTOBER 20th SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 398 (T 186)
Introit: Omnia quae fecisti
Mass: Missa Omnium Sanctorum
— Norman Caplin
Lessons: Genesis 32: 22 - 31
Psalm: 121
2 Timothy 3: 14 - 4: 5
Hymn: 407
Gospel: Luke 18: 1 - 8
Preacher: Fr Neil Bunker
Anthem: Christ is the morning star
— Norman Caplin
Hymns: 406, 442 (T 74), 357
Voluntary: Præludium in D,
BuxWV 139 — Buxtehude

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 146, 149
Lessons: Nehemiah 8: 9 - end
John 16: 1 - 11
Office Hymn: 150 (S)
Canticles: Gloucester Service
— Howells
Anthem: Like as the hart — Howells
Preacher: The Vicar
Hymn: 139

BENEDICTION

O Salutaris: Rossini
Hymn: 421
Tantum Ergo: Andriessen
Voluntary: Ein feste Burg ist unser
Gott, BuxWV 184
— Buxtehude

● SUNDAY 28 OCTOBER LAST SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 368
Introit: In voluntate
Mass: Missa 'O quam gloriosum'
— Victoria
Lessons: Ecclesiasticus 35: 12 - 17
Psalm 84
2 Timothy 4: 6 - 8, 16 - 18
Hymn: 359 (T 322)
Gospel: Luke 18: 9 - 14
Preacher: The Vicar
Creed: Credo III
Anthem: Jauchzet dem Herrn — Schütz
Hymns: 335, Amazing Grace, 391
Voluntary: Elegy — Darke

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 119: 1 - 16
Lessons: Ecclesiastes 11, 12
2 Timothy 2: 1 - 7
Office Hymn: 150 (R)
Canticles: The Fifth Service — Tomkins
Anthem: Teach me, O Lord — Byrd
Preacher: Fr Neil Bunker
Hymn: 449

BENEDICTION

O Salutaris: Anerio
Hymn: 222
Tantum Ergo: Asola
Voluntary: Voluntary in B flat
— Greene

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 Richard 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

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All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

Please write for further information to The Friends' Secretary at the address below.

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www.allsaintsmargaretstreet.org.uk

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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. & 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. & 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

PARISH OFFICIALS

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Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR OCTOBER 2007

1	<i>Remigius, Bishop of Rheims; Anthony Ashley Cooper</i>	Diocese in Europe
2		Fr Fermer's work in Brazil (USPG Project)
3		West London Day Centre
4	St Francis of Assisi	Unity
5		Those in need
6	William Tyndale	Translators of the Scriptures
7	✕ DEDICATION FESTIVAL (& Friends Day)	OUR PARISH AND PEOPLE
8	r Requiem (1.10 p.m.)	The Departed
9	<i>Denys and his companions; Robert Grosseteste</i>	Church Army
10	St Paulinus	Friends of All Saints
11	<i>Ethelburgha; James the Deacon, Companion of Paulinus</i>	Unity
12	St Wilfred of Ripon	Those in need
13	St Edward the Confessor	Westminster Abbey
14	✕ THE 19th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
15	St Teresa of Avila	Spiritual Directors
16	<i>Nicholas Ridley and Hugh Latimer</i>	The House of Bishops
17	St Ignatius	Christian commitment
18	ST LUKE THE EVANGELIST	Unity
19	Henry Martyr	Those in need
20	v of Our Lady	Walsingham
21	✕ THE 20th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
22		Our Deanery
23		Church Schools
24	v for Peace	Peace of the World
25	<i>Crispin and Crispinian</i>	Unity
26	St Alfred the Great	Those in need
27		Society of All Saints Sisters of the Poor
28	✕ THE LAST SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
29	STS SIMON AND JUDE, APOSTLES	USPG
30		The homeless
31	EVE OF ALL SAINTS	Preparation for the Festival

Please note: _____

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

r — Requiem — the monthly Requiem, 1.10 p.m. this month

v — a Votive Mass



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