



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

NOVEMBER 2008

£1.00

## VICAR'S LETTER

The walk along Goodge Street is no longer the same. Where the great mass of the Middlesex Hospital once stood there is empty space; only the hospital chapel remains, surrounded by protective cladding, awaiting its restoration as part of the new development to be known as Noho Square. The chapel will be cared for by a trust of which the Vicar of All Saints will be a member. I miss the old hospital building, with its sense of history, but there is no denying that it was tired and no longer suitable as a modern hospital.

What the effect of the "Credit Crunch" will be on "Noho Square" remains to be seen. That there will be a major effect on much of our life seems undeniable. Unemployment figures have already begun to rise as the ripples spread out from the turbulent world of the Square Mile. The Olympic project in the East End of London is already being scaled back in the hope of keeping it within budget. There is a great deal of twenty-twenty hindsight around from commentators.

In my sermon for our Dedication Festival, I spoke of the restoration of another great Victorian building, St Pancras Station, and the renewed rôle in our society of railways, of public transport as our roads seize up with the ever-increasing number of cars and we struggle to reduce our carbon footprint.

Some might say that a church like All Saints has a vested interest in the preservation

of Victorian institutions; after all, it is one. We used to hear a good deal about "Victorian values", often to encourage enterprise and independence of the state. Reformers, political and social, as well as ecclesiastical, always need to remember what is called "the law of unintended consequences". Changes made with the best of intentions, or at least good ones, can have unforeseen effects which are anything but good.

As a reading of the novels of Charles Dickens, or any number of histories of the Church in London in the 19th century, demonstrate, life for many in the Victorian era was a great deal more precarious economically and socially than it has been for our generation. Among the institutions which grew up to protect ordinary people against economic vicissitudes were mutual societies like savings banks and building societies. Demutualisation, with the aim of liberating capital, sounded attractive and many members were persuaded to go for short term gain and not worry about long-term security. Perhaps because I came from a generation of working people who had been instilled with a horror of debt and gambling, I was one of those who remained un-persuaded and I voted against demutualisation whenever I could. We still keep what savings we have in an old fashioned building society. Such institutions seem to have weathered our current economic storm by exercising a prudence noticeably lacking in more "modern" financial institutions.

To say, “I told you so”, is easy enough, but of only short-term use. In a sermon at Evensong recently, I tried to address something of these issues from the perspective of the Wisdom literature of the Old Testament and drawing on greater theological wisdom than my own. You can read the sermon in this issue. We also reproduce a Pastoral Letter from the Bishop of London.

The Church is not only the longest surviving institution in western society, it is both a mutual society and, as the first great transnational body, it played a major rôle in the development of international banking. To do this, it had first to overcome its opposition to lending money at interest; “usury”, condemned as a sin in scripture and for over a thousand years of Christian history!

Already I hear of churches setting up debt-counselling schemes and the like to respond to the short-term crisis, but it seems to me that we are also called to engage in an exercise which brings about a more deep-seated change in our attitudes towards wealth. In my sermon, I quoted the Archbishop of Canterbury on the idolatry of wealth. That idolatry has been on display in the vulgar excesses of a celebrity culture. I joked at a meeting of trustees I was chairing recently, that all this restores one’s faith in the doctrine of original sin. It was only partly in jest. “The love of money is the root of all evil”, is not all that Christianity has to say on the subject, but it does have to keep on saying it. That culture of excess, for all its new wealth, seems to have produced very little in the way of public philanthropy in our society.

Most of us cannot live as ascetics isolated from the world economy. Churches and charitable organisations need money to carry out their work. The Church Commissioners,

responsible for the pensions of our clergy, have to invest. The wonderful music which enriches our worship is paid for in part by the investments held for that purpose by our Choir and Music Trust.

As a society we have to learn how to do these things better. There are things we can learn from the monastic and communal traditions of the Church about simplicity and moderation, mutual care and responsibility. As we come to celebrate All Saintside and meditate on the subject of holiness, these are themes of Christian discipleship, practical holiness, we might give our serious attention to. In their turn they may prove to be a firmer foundation for the production of real wealth, seen in both economic prosperity and in the fabric of our society, rather than the paper fortunes which have been collapsing around us.

Yours in Christ,  
*Alan Moses*

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## **PASTORAL LETTER FROM THE BISHOP OF LONDON**

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**October 13th — Feast of St Edward the Confessor**

Dear Friends,

### **Reflections in the eye of the storm**

As the credit crisis unfolds it becomes increasingly clear that we are living through a period of fundamental change. As Bishop of London and Chairman of the Church Commissioners’ Board of Governors, I have attempted to understand the merits of the various financial rescue packages that have been proposed but, like many of you, I expect, I have also been trying to assess the moral and spiritual implications of the collapse of trust within the banking system.

The following simple reflections have

been developed in dialogue with many people who work in the City of London as I have visited canteens and board rooms over the past weeks.

We have been persuaded to believe that it is possible to borrow our way into prosperity without self-discipline and sacrifice. Not that borrowing and credit is to be despised. The Grameen Bank has lifted many hundreds of thousands of people, mainly women, out of extreme poverty. As a Diocese we are looking seriously at micro-credit schemes and their potential to assist development in our partner dioceses of Angola and Mozambique. Our addiction to borrowing, however, has become inordinate and the deluge of communications from banks and others seeking to persuade us to take out fresh loans has contributed not a little to the crisis.

Then, second, the moving inscription on the Kohima war memorial reads, “tell them of us and say, for their tomorrow we gave our today”. By contrast, it is becoming clear how far we have been mortgaging our children’s tomorrow to fund our today, both financially and in our use of the finite resources of the earth.

I also remember the words of a former chairman of the Woolwich Building Society who fought against the de-mutualisation of the Woolwich until his retirement, “When you are making a deal, always leave something for the next man”. It was an expression of a spirit of caution and restraint which we seem to have abandoned and which will be difficult to capture.

Lastly, the very speed of communications systems which react to bad news in a nano-second has contributed to the spread of panic. There is no progress in the spiritual life unless we are able to deflect the pressure

of the passing moment. Then “response” rather than “reaction” becomes possible.

There is an interesting discussion of the general question of whether “the free market corrodes moral character” on the web site of the John Templeton Foundation at [www.templeton.org/market](http://www.templeton.org/market).

We shall have much work to do as partners in the Gospel to assist those who have been buffeted by the storm and also to develop an accurate and balanced interpretation of recent events so that we can contribute to a wise response.

The Diocesan team is a little depleted at present but I am glad to say that the appointment of a new Bishop of Kensington is moving along. I am grateful to the members of the Advisory Group for their help in getting us to this point.

I am also very grateful to the Bishop of Willesden for agreeing to help me in developing a response to the challenges and opportunities which we face across the whole Diocese. He and I will be working in particular on the 2012 Ambassadors for Christ programme and reviewing the church planting strategy for London. I have asked him to take on the rôle of Assistant Bishop of London. Bishop Pete will share with me all my Episcopal duties but will focus in particular on clergy matters. He will be working two days a week from the Old Deanery, and has delegated authority to act on my behalf. All this is to ensure that we carry forward the important work of mission and ministry for Jesus Christ, which is of course our “core business”.

With thanks for our partnership in the Gospel.

✂ *Richard Londin*

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

# **ALL SAINTS FESTIVAL 2008**

## ***PRINCIPAL CELEBRATIONS***

### **FRIDAY 31 OCTOBER — EVE OF ALL SAINTS**

**6.30 p.m. Litany of the Saints, Solemn Evensong and Solemn Benediction**  
*Preacher:* The Revd Dr Michael Bowie, Rector of Berkhamsted  
*Music includes:* Collegium Magdalenæ — *Leighton*

### **SATURDAY 1 NOVEMBER — ALL SAINTS DAY**

**11.00 a.m. High Mass**  
*Preacher:* The Rt Revd John Flack,  
Honorary Assistant Bishop of Peterborough  
*Music includes:* Missa “Che fa hoggi il mio sole” — *Allegri*

### **SUNDAY 2 NOVEMBER — FESTIVAL SUNDAY**

**11.00 a.m. Procession and High Mass**  
*Preacher:* The Most Revd Dr Valentino Mokiwa,  
Archbishop of Tanzania  
*Music includes:* Mass in G — *Schubert*

**6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction**  
*Preacher:* The Revd Simon Butler, Team Rector of Sanderstead

### **MONDAY 3 NOVEMBER — ALL SOULS DAY (transferred)**

**6.30 p.m. High Mass of Requiem**  
*Preacher:* The Rt Revd Michael Marshall,  
Honorary Assistant Bishop in London  
*Music includes:* Requiem — *Durufle*

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### **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.*

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## PARISH NOTES

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### STEWARDSHIP RENEWAL: A SACRAMENT OF SERIOUSNESS

This month the Vicar will be writing personally to all those who responded to our Stewardship Renewal. New and increased pledges have so far produced an increase of promised income of £15,000.

If you have not yet responded, it is not too late. Copies of the Stewardship Renewal Pack are available in church or from the Parish Office.

### NEWS OF OUR ORDINANDS

**Alun Ford** has begun three years of training at Westcott House, Cambridge, and is also doing a pastoral placement at Westminster Abbey.

**James North** has begun studies with the Oxford Ministerial Course based at Ripon College, Cuddesdon.

**Matthew Duckett** is now in the third year of his course with the North Thames Ministerial Training Course. He will be absent from our ranks on Sundays for some months while on placement in the East End.

### SCHOOL OF WORSHIP

At the first session of the school in this series, the Vicar spoke about devotion to the Blessed Sacrament and the service of Benediction on October 14th. \*

The other sessions will be on the various pastoral offices of the Church. We begin, not at the beginning but at the end, in November, the month of All Saints and All Souls, with the Funeral rites under the title, **“I Am the Resurrection and the Life”**.

This will be on Tuesday November 12th at 7.00 p.m. and will be led by Fr Gerald Beauchamp.

\*Our monthly Holy Hour of meditative prayer before the Blessed Sacrament, will be on Thursday November 6th after the evening Mass.

### RIP

**Ian Collier**, an actor and resident of Great Titchfield Street, was known to a number of members of our congregation and would sit in church for quiet contemplation from time to time. His funeral was held in All Saints on Tuesday October 14th.

**Fr Peter Tidmarsh** was headmaster of the Choir School at All Saints in the early 1960s. He died last month and his funeral took place in Cornwall where he had ministered and where he had lived since his retirement.

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## OPEN HOUSE WEEKEND

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Once again All Saints took part in this annual event, held this year over the weekend September 21st - 22nd. The brochure to accompany the weekend is headed **“Architecture Up Close”** and describes the weekend as the capital’s greatest architectural showcase providing an opportunity to explore hundreds of inspiring buildings for free.

Unlike All Saints many of the buildings featured are only open to the public during this weekend. We officially advertise that we will be open between 9.00 a.m. and 5.00 p.m. on Saturday and 1.00 p.m. to 4.45 p.m. on Sunday.

Visitors started arriving by 9.00 a.m. on the Saturday and there was a continuous

flow throughout the day. By 4.45 p.m. on Sunday we had greeted around three hundred people. Several members of our regular congregation had volunteered to greet visitors, hand out leaflets and answer questions.

We were blessed with very good weather, particularly on the Saturday, and Christine Auton, ably supported by Myrtle Hughes,

took advantage of this to hold the sale of bric-a-brac in the courtyard on both days. Refreshments were also available and £280 was raised for the Restoration Appeal.

This is a very rewarding event to be part of and we are grateful for the support provided by all who helped make the weekend a success and such an enjoyable experience.

*Chris Self*

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## DIARY DATES

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### Friday 31 October

The **Card Aid** Charity Christmas cards shop opens here again, for the third year, until just before Christmas. Normal hours will be 11.30 a.m. - 5.30 p.m. Monday to Saturday.

*Card Aid have also produced our new Christmas card — The Holy Family — the Crib at All Saints Church. Sold in packs of 10 @ £5 per pack, they are available from our Sunday Shop, the Parish Office and in church at selected times. Sold in Aid of All Saints Church.*

### Friday 31 October - Monday 3 November — ALL SAINTS FESTIVAL 2008

*(Please see separate notice.)*

### Thursday 6 November

**7.05 p.m. Holy Hour** Led by Fr Gerald Beauchamp

### Friday 7 November

**7.00 p.m. Sung Mass at All Saints, Notting Hill:** Fr John Brownsell, the Vicar of All Saints, Notting Hill, has invited the Vicar and congregation of All Saints, Margaret Street, to a Sung Mass followed by a party. You may remember that many of the Notting Hill congregation, including its servers and Mothers' Union, joined us in our Corpus Christi celebrations, and this will be a good opportunity for us to return the visit. Please speak to Ross Buchanan (Tel: 020 7221 1312) if you need more information.

### Monday 17 November

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

### Sunday 23 November — CHRIST THE KING

### Sunday 30 November — THE FIRST SUNDAY OF ADVENT

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

**6.00 p.m. Advent Carol Service** *with the choir of All Saints*

### Saturday 6 December — Conception of Our Lady

*The Cell of Our Lady of Walsingham and All Saints*

**11.00 a.m.** Low Mass with Hymns

**11.30 a.m.** Talk "*Various Views of Mary*" by Father Michael Robson, Priest-in-Charge of the Coptic Orthodox congregation at Chatham, followed by buffet lunch. *All are welcome.*

Thursday 11 December

7.45 p.m. Chandos Chamber Choir *Voices and Brass*

*Music by Bruckner, Gabrielli, Purcell and Hassler.*

Gavin Roberts, Organ, Arthur Andrew, Conductor.

*Tickets on the door (price to be confirmed).*

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## DEDICATION FESTIVAL, 2008

### THE VICAR'S SERMON AT HIGH MASS

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Think of a great Victorian Gothic building on the northern edge of central London, fallen on hard times; neglected and unloved, threatened with demolition, saved by the enthusiasm of a poet and lover of old buildings; then given a new lease of life, restored to its former splendour. I speak not of All Saints, Margaret Street, but of that triumph of secular Gothic Revival, St Pancras Station, now linking London not just with the English Midlands but with Europe. Like some secular cathedral, it even has a statue of its saviour, not the Roman martyr whose name it bears, but that poet and lover of old buildings, John Betjeman, whose photograph, standing by the font of All Saints, illustrated an article in the *Times* about his church porch poems only the other day.

I have just been reading Simon Bradley's book on St Pancras and would recommend it to you. The station was designed by George Gilbert Scott, one of the busiest — if not the most original of Victorian Gothic architects.

There is an assumption that Gothic revival is just churchy and worse than that backward-looking architecture; a mediæval fantasy world. Gothic was just the replication of pretty English churches around the world. There has been a lot of that, but Scott and his pupil George Edmund Street, who was a Churchwarden at All

Saints, and William Butterfield too, built for a new age. They used modern materials and techniques — albeit with a horror of some of the mass production techniques of Victorian industry and their social effects.

The other evening, I watched a programme by Ian Hislop, the editor of *Private Eye* and one of the stars of “Have I Got News for You”. He also does a nice line in serious documentaries; including, a few years back, one of the best portraits of the Church of England.

This programme was on the effect of the Beeching Report which led to the closure of a large swathe of our rail network. It was not just an exercise in nostalgia for Flanders and Swan's “**slow train**”; no longer stopping at all those stations with picturesque names. Hislop recognised that there is an issue about how the railway is paid for and its rôle as a social service.

Times have moved on. We are beginning to realise that the dream of almost universal car ownership and cheap air travel for all is turning into a nightmare of congestion and pollution; and with increasing fuel costs is just too expensive to be sustained. We look enviously across the Channel, no longer just at the food and wine, but at a rail network which makes ours look second-rate. We begin to recall that Victorian values included public works as well as

private enterprise.

This masterpiece of Victorian Gothic building was a piece of private enterprise rather than the product of centralised diocesan planning. A group of young enthusiasts, brimming with confidence, set about the task of building a model church. As enthusiasts do, they had rows, not just with the bishop but with each other. One of the principal driving forces behind the project, Beresford Hope, who seems to have assumed that All Saints was **his** church, although he wasn't the largest donor, fell out with both the architect and the Vicar and hardly ever set foot in the place once it was completed. But while the building of this church may have been a piece of private enterprise, of Victorian philanthropy, it was designed not for private profit but for public service. If any treasure was to be laid up, it was to be in heaven not on earth.

St Pancras Station was very definitely intended to produce treasure on earth. It was part of the great Victorian engine of commerce. It was the starting place and the terminus of journeys; its great hotel a place of rest for bustling businessmen from the Midlands. Now its platforms are thronged with bureaucrats and businessmen off to Brussels and holiday-makers off to Paris and beyond.

This church too is a place of journeys, of pilgrimage. Not just in the sense that some people speak of it as a "shrine church" — in other words, not really a proper parish, but a sort of chapel-of-ease with lots of services for people who like that kind of thing. Or even a place to which people make a special trip if they are coming to London. This and every church is a place for Christians who are by definition a pilgrim people, the people of the Way. This is for many a

place of arrival, there is a sense of coming home. But it is also a place of departure, of setting out on the next stage of pilgrimage. So there is a sense in which it is a station hotel; a resting place along the way. It is a place in which, even if we do not seem to move very far physically, we are meant to move spiritually. The destination board announces departures, not for Nottingham and Leicester, Brussels or Paris, but for the New Jerusalem.

The funding of churches, like that of railways, has always been problematic. There have been times when government funding played a major rôle, as when St Paul's Cathedral and the City of London's churches, devastated by the Great Fire, were rebuilt from a tax on coal. Unlike many parts of the continent, state support for the Church's massive share of the architectural treasures of this country is small.

I was one of those, whose devout hope was that Paris would be awarded the 2012 Olympics; not just because I find wall-to-wall sport boring, but because of its likely impact on funding for heritage projects. In this case, Moses and others proved indeed to be prophets; although as yet without much honour in their own land.

There have been times when rich patrons have played a crucial rôle, as here in the beginning. When Fr Mackay came as Vicar 100 years ago, he appealed for money to pay for the Lady Altar. Almost immediately, one person provided it. Thus encouraged, he asked for another to pay for the new organ! Strangely perhaps, given the lack of a local population, no attempt seems to have been made to establish a proper endowment when people of such wealth were more in evidence.



All Saints was and is a public service, a service to the people who live and work in this parish or come to it for one reason or another. We, the people of All Saints, are the providers of that service. We face the same problems of funding as all public services.

We have to find the money to restore this extraordinary building. Our forebears did not do things on the cheap and nor can we. Over the past dozen years we have raised over £1½ million to that end and the next phase of the restoration begins in the New Year. Even while the work is starting, we will be setting ourselves to raise the money for the next phase. It's hard work, but it is challenging and exciting. There will be no demolition and redevelopment here; although 40 years ago a churchwarden did come up with a desperate scheme to build an office block above the courtyard. In the 1960s he might have just have got away with it!

Not only do we have to restore this celestial railway station, we also have to find the money to maintain its services. I was speaking the other day to a young priest who had seen our railway timetable of services on the web-site. How did we keep it going? Well, we do have some help from our friends but, with more services than most cathedrals, we manage with only two priests full-time. Two of our long-time retired residents, Bishop Ambrose and Fr Gaskell, to whom we owe an enormous debt, have had to move away because of their age. Fr Neil Bunker's health has meant that he can no longer help us. We must hope and pray that the Lord will send us some replacements. Our accommodation at No 8, where we have been able to accommodate a retired priest or two, needs upgrading

and it is going to cost us something like £170,000.

Even if you include one and a half office staff and our part-time musicians, our staff is tiny in comparison with our neighbours at All Souls where they employ 26 people full time and even the curates seem to have personal assistants!

How do we maintain and expand what we do: having priests available to take services, prepare and preach sermons, teach the faith, hear confessions and give spiritual counsel; have the church open, warm, and clean so that people can come here to pray? How do we maintain one of the best church choirs in London, if not the country?

We do it in part by the hard work of a small army of volunteers who look after the church and welcome people to it, who clean and polish, wash and iron; who cook and serve the food and drink which is a vital part of our hospitality. One of them was arriving when I was opening the gates this morning. If this was St Pancras station, all that would be done by paid staff. That's why a vital part of our Stewardship Renewal programme is about asking for more volunteers.

But it is also about money, because there are things which just cannot be done by volunteers. Clergy and office staff have to be paid for. Heat and light do not come as cheap as they once did but we would soon miss them if they were not there. Vestments and vessels have to be maintained and replaced.

As I said in my Stewardship Letter, this may not seem the best of times, in the midst of world economic crisis, to be

asking people for money, and things have got worse since I wrote that letter. In one of those conversations at the church door which are such an important part of our ministry here, someone said to Fr Gerald recently, **“This is a serious place”**.

Yes, it is a place where faith is taken seriously and that is why I am confident that our appeal will be taken seriously by you. That is why we call our stewardship renewal programme, **“A Sacrament of Seriousness”**. We are a sacramental people and a serious people. Our giving of money and time and skill, represents the seriousness of our faith, it is the sacrament of our commitment to the mission of Jesus Christ, our gratitude, our Eucharist, for the

blessings we receive here in his house.

Our is an age which is rediscovering the value of railway; driven by changing circumstances. Our western, secularised world with its strident evangelists of atheism, is yet to rediscover the value of its churches. I suspect, however, that one day those raucous voices will seem to have been as ephemeral as the soulless concrete monstrosities of 1960s property developers. Our world will need its churches and what goes on in them; their traditions and their commitment to truth and the common good. Until that day comes, our calling is not simply to maintain them but to live them.

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## TRINITY 21, 2008 — EVENSONG

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**“Happy are those who find wisdom, and those who get understanding, for her income is better than silver and her revenue better than gold.”** *Proverbs 3: 14*

A text we might want to see carved in stone above the entrance to every bank and stock exchange in the world.

Among the books of the Old Testament, Proverbs belongs to those called **“Wisdom”**.

This tradition sought to recognise and learn from the realities of life. Wisdom was about mastering the art of living. It focused primarily on establishing practical, matter-of-fact rules for conduct, so it has a strongly ethical flavour. At the same time it tried to trace the fundamental order of the world, to perceive the rules which governed its operation, and to establish reasons for human success and failure.

It seeks figures of speech by which to understand human actions. It explores

motives for human conduct, stressing the importance of attitudes and established lifestyles. So it often contrasts the behaviour of the righteous with that of the wicked, the fool with the wise, the lazy with the industrious, the God-fearing with the malicious and arrogant.

Practicality predominates over cleverness and the collections of proverbial instructions provide a basis for a general education. The aim is to encourage thoughtful, restrained conduct, to emphasize obedience toward parents, and to cultivate polite speech.

Scholars argue about the origins of this literature. One of them, Professor Friedeman Golke sits beneath this pulpit when he is in London, but fortunately for a preacher who is not an Old Testament scholar, he is not here tonight. He is one of those who

thinks the principal source of wisdom is in agricultural communities. The worldview of the collections of proverbial instructions, the goals they strive for, the assumptions they make about the demands of everyday life, suggest a modestly secure, middle-class agricultural community.

But Wisdom had links too with politics and statecraft; it called for respect for those who governed, seeing them as pillars of the community. It is more than likely that the wisdom material was collected and written down in court circles, even in schools in which rulers and government officials would be trained.

Wisdom recognised the powerful effects of distinctions created by wealth and poverty and called for care and charity. It has an ambivalent attitude towards wealth; regarding it as a God-given reward when honestly worked for, but recognising the temptations which surrounded those who would get rich quickly.

Wisdom showed respect too for the law and its administrators, seeing it as vital and necessary to social order. Laws rightly threatened wrongdoers. At the same time, the wise viewed with concern the ease with which legal processes were corrupted so that their competence to deal with many of the problems of daily life was undermined.

Wisdom calls for a deep and unwavering loyalty to God and trust in the divine rule over all things. Although it is not as explicitly theological as much of the Old Testament, and shares material with similar literature in surrounding cultures, Jewish wisdom literature is underpinned by a profound belief in God, as this evening's reading illustrates. Tonight's passage is part of a theological introduction to collections

of proverbs. **“The fear of the Lord is the beginning of wisdom”**.

It may be coincidental but it is certainly providential for the Church to have us read from Proverbs at this time of economic turmoil. One response on the part of the Church to the situation we are in might be that of prophetic denunciation; and certainly there is much scope for warnings against huge disparities of wealth, the rich grinding the faces of the poor — for let us make no mistake about this, the poor of this world are going to suffer a great deal more from all this than most of us. There is something vital to be said about the corruption of wealth and power; the way sin affects not just individuals but institutions and structures.

But as well as the prophetic tradition, there is much we might learn from the Wisdom writings with their sense of practical morality and moderation. We need not just a diagnosis of the problem, such as the prophet might provide; we also need an alternative regime which will help with both cure and then prevention.

A couple of weeks ago, there were newspaper headlines which trumpeted that the Archbishop of Canterbury had said **“Marx was right”**. In fact, this was based on an article which Dr Williams had written for that well-known organ of the hard left, *“The Spectator”*.

He began not with Marx but with Trollope, Anthony not Joanna, and with his political novels not the Barchester church ones. Trollope wrote of thoughtless and greedy young men lured into ruin by making themselves liable for the debts of others in the hope of effortless profit. Too late, they discover that they are trapped in a web of financial mechanics that forces them to

pay hugely inflated sums for obligations or services they have had nothing to do with.

The Archbishop points out that a significant line is crossed when the borrowing and lending no longer relate to equipping someone to do something specific, but only to enabling profit; which seems to be the case with many of the financial instruments which have been around of late.

Our present crisis exposes the basic unreality — the truth that almost unimaginable wealth has been generated by equally unimaginable levels of fiction, paper transactions.

Given that the risk to social stability posed by these processes is enormous, a wise society cannot pretend that the financial world should be exempt from scrutiny and regulation. Without a basis of some common prosperity and stability, no speculative market can long survive. This is not to argue for rigid Soviet-style centralised direction.

Without a background of social stability, everyone will eventually suffer, including the speculators. The issue is not choosing between total control and total de-regulation, but how to identify the practices where social risk becomes unacceptably high.

But behind this lies a deeper moral issue, says the Archbishop. We find ourselves talking about capital or the market as if they were individuals, with purposes and strategies, making choices, deliberating responsibly about how to achieve aims. We forget that they are just things that we make. Once we think of them as if they had a life independent of actual human practices and relations, we fall into destructive errors. We expect an abstraction called “**the market**” to produce the common good or to regulate its

excesses by some inborn sense. We appeal to business to acquire public responsibility and moral vision: yet for all that has been said about encouraging responsible drinking, we find Asda almost giving lager away. We forget that the market is not like some huge individual consciousness. Business is a practice carried out by people who have to make decisions about priorities. Unless those decisions are informed by a wider wisdom and perspective, they are likely to be made for short term gain.

This is part of the same thought world that turns the transactions of borrowing and lending into a process producing pseudo-things, paper assets — but ones which cause real and crippling damage to actual persons and institutions.

The biggest challenge of the present crisis, says the Archbishop, is to recover a sense of the connection between money and material reality — the production of things, the achievement of recognisably human goals that have something to do with a shared sense of what is good for the human community in the widest sense.

Business, the Archbishop recognises, is not philanthropy, securing profit is a legitimate motivation, (though not a morally superior one). There will be cases in which loosening up a financial regime will allow entrepreneurs and innovators to create wealth. But, it is a kind of fundamentalism to say that this alone will secure stable and just outcomes everywhere.

The Archbishop uses “**fundamentalism**”, a religious word, quite deliberately, because it fits the problem. “**Marx,**” he says, “**long ago observed the way in which unbridled capitalism became a kind of mythology, ascribing reality, power and agency to**

things that had no life, in themselves: *he was right about that, if about little else. And ascribing independent reality to what you have made yourself is a perfect definition of what the Scriptures call idolatry. What the present anxieties and disasters should be teaching us is to ‘keep ourselves from idols’...*”

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**THE SERMON PREACHED BY  
THE REVD FR JOHN W.S. RICK III  
AT EVENSONG ON TRINITY X, 12.08.07**

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In tonight’s Second Lesson we heard the story of Jesus being confronted by a Gentile woman, a Syro-phoenician in fact. Jesus had entered a home, probably a Gentile home in fact, in the region of Tyre and Sidon, hoping to be alone. It was not to be, as an unnamed Greek lady heard that Jesus was around; she pursued and found him. She begged him to cast the demon out of her daughter, and eventually Jesus did just that — ‘from a distance’ as St Mark recorded. However, more important for us than the miracle are the exchanges between Jesus and this persistent Gentile woman.

Jesus initially responded to this woman’s petition with a kind of teasing banter...by saying, ‘Let the children first be fed, for it is not right to take the children’s bread and throw it to the dogs’. In reply the lady answered, ‘Yes, Lord, yet even the dogs under the table eat the children’s crumbs’. And Jesus responded, ‘For this saying you may go your way; the demon has left your daughter’. And the lady went home to find her child lying in bed, and the demon gone.

In this part of his Gospel, Mark has us focus on the dialogue between Jesus and the Greek woman. She opened

We need to re-learn our capacity to choose — which means acquiring some skills in discerning true faith from false, and re-learning some of the inescapable face-to-face dimensions of human trust. For that we can learn from the practices of scriptural wisdom.

her dialogue by calling Jesus, Lord — articulating, exclaiming messages of faith and reverence. Remember, Jesus is on a rare visit to an extremely Gentile region — ostensibly to lie low. With this in mind we begin to understand his metaphorical response to the lady. That is, Jesus is not at liberty to feed the dogs, i.e., the Gentiles, because the food at his disposal is for the children — for the Jews.

Hence Mark’s account is consistent with others of Jesus’ miracle stories in Scripture. Namely, His power is not a general but it is a particular spiritual power, one that is associated with the Jewish race. It is the power of the Messiah, the agent of *Israel’s God* for the establishment of *His Kingdom* and, in the first instance, the salvation of *His people*. Jesus — a Palestinian Jew, is speaking to other Palestinian Jews of the first third of the first century.

But we could still suggest that the second part of the story might seem to contradict all of this, for Jesus does in fact grant the woman an exercise of his power; He performs an act of healing — albeit from a distance. Again, the dialogue is all important: the woman does not contest Jesus’ first reply; she accepts the analogy

and its implications, only pointing out that when and as the children are fed, the dogs also get some small benefit *incidentally*. She effectively recognizes the divinely ordained division between God's people, the Jews, and the Gentiles. Moreover, by the very fact of her persistence, this Gentile woman reveals her conviction that it is from Jesus, the Jewish Messiah, that salvation for all — for Jew as well as for Gentile — is to be obtained. It is only in the light of all this that Jesus grants her request, and even then the impression remains that His action is very much an exception. Eventually over time the old barriers, the old taboos would be swept away. The dogs under the table were already sharing the children's bread; pretty soon they would cease to be dogs, and become children alongside the others.

Whilst Jesus' ministry is Jewish in its focus, later it is St Paul who asserts that 'to the Jew first and then to the Greek' (Romans 1: 16f). The author of the Book of Acts mirrors Paul's contention that the missionaries do not turn to the Gentiles until salvation has first been offered to the Jews (Acts 13: 46 and 18: 6).

Surely tonight's message is one of Jesus' generosity, possibly prioritised, especially in recognition of the Gentile lady's clear, bold expressions of her reverence and her faith. Logically from this Scripture there emerge some questions: What is our reverence for the Lord? What, if any, is our faith?

Perhaps in the small bit of time we will still spend here this night, happily some of it before and in the presence of the exposed Blessed Sacrament — our Lord Himself — perhaps each one of us might reverence

our God. With sincere and grateful hearts you and I might offer our own private prayers to Jesus, eventually the dog's, the Gentiles' Messiah.

May ours be prayers of gratitude simply that we know Him. Prayers of thanksgiving for the faith in Jesus that has been revealed to us, formed in us, kindled, deepened and uplifted in each one of us.

However our faith was revealed or delivered to us, however long ago, may you and I this night offer our heartfelt thanksgiving to Jesus the Christ, to the Lord *our* as well. For, as He conveyed to the Syro-phoenician Gentile woman, so he conveys to you and to me. He is aware of our faith; He is grateful for our reverence — and His miraculous responses throughout history assure us, they reiterate continuously His love for us. Even if you and I are the dogs, Jesus the Christ died on that cross for us; His salvation was and is available for us — this night, and for evermore.

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## 100 YEARS AGO

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*I suppose it is cheering to read that our predecessors a century ago were concerned with remarkably similar issues as we are today.*

The Parish Paper had a long article on the state of the frescoes on the East Wall which were the work of William Dyce. "Unhappily, the frescoes never lived, they began to perish immediately". It is said that the upper stage was in decay when the church was consecrated. In 1864, the year of Dyce's death, their condition was so bad that Mr Edwin Armitage was called in to examine them and do what he could to save them from complete destruction. He undertook cleaning and some repairs.

Then for “twenty years the church remained untouched”. In 1885 an appeal was issued for money to clean and repair it, and the appeal alludes to the condition into which the East Wall had again fallen... £525 was at this time spent on a work of cleaning and polishing the church, but it was decided not to attempt any work upon the frescoes of the East wall. A certain amount of re-gilding was done... and the partial character of this restoration accounts for the striped appearance which it presents today.

In 1905, twenty years later, the condition of the wall had become so grave that it was generally felt that it was imperative to deal with it... The correspondence which ensued... shows “a conflict of opinion as to what steps should be taken”.

After some cleaning in 1907 which removed “a thick cobweb of dirt” from the surface, the wall was examined closely and it was reported that its state was “very grave indeed and much worse than it looked from below”.

“It was now generally felt that some fresh treatment of the wall could not be longer delayed, and it was decided ...that

a scheme to this end should be set on foot to commemorate the Jubilee of the church which will be celebrated in 1909. After Mr Holden’s death it was further decided that this work should be associated with his memory and constitute a monument to the priceless work he had accomplished at All Saints. The Church Council appointed a small committee to initiate the undertaking, and it is hoped that the recommendations of this committee will be before long in the hands of the congregation.”

*And there are times when we think the restoration programme is slow-going!*

*Work has just begun on the major refurbishment of No 8 Margaret Street. The 1908 Festival Appeal was for the sum of £350. This was “to entirely renovate the Choir School House and place it in a thoroughly sanitary condition”.*

*At the Festival our Appeal this year will be divided between the Restoration and our Mission Projects, one of which is The Church Army Hostels for homeless women in Marylebone. In November 1908 the following notice appeared in the Parish Paper:*

**“The Women’s Employment Agency of the Church Army is able to supply respectable women for daily work (cooking, charing, children’s dressmaking or other needlework, or nurse attendants). There are a large number on the books — very needy and deserving cases — who are out of work through no fault of their own. All have satisfactory references.**

**Apply Hon. Secretary, 57 Bryanston Street, Marble Arch, W.**

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# SUNDAYS AND SOLEMNITIES

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## MUSIC AND READINGS

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### FRIDAY 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  
Revelation 19: 6 - 10

*Office Hymn:* 196

*Canticles:* Collegium Magdalenaë  
— Leighton

*Anthem:* Give us the wings of faith  
— Bullock

*Preacher:* The Revd Dr Michael Bowie,  
Rector of Berkhamsted

*Hymn:* 432

#### SOLEMN BENEDICTION

*O Salutaris:* Hutchings

*Hymn:* 227 (T 184)

*Tantum Ergo:* Hutchings

*Voluntary:* Improvisation on  
'Gaudeamus' — Paul Brough

### SATURDAY 1 NOVEMBER

### ALL SAINTS DAY

#### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 197

*Introit:* Gaudeamus

*Mass:* Missa 'Che fa hoggi il mio  
sole' — Allegri

*Lessons:* Isaiah 56: 3 - 8

Psalms 34

Hebrews 12: 18 - 24

*Hymn:* 381 (v 4 Descant — Caplin)

*Gospel:* Matthew 5: 1 - 12

*Preacher:* The Rt Revd John Flack,  
Honorary Assistant Bishop  
of Peterborough

*Anthem:* O quam gloriosum  
— Philip Moore

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

*Voluntary:* Fête— Langlais

### ● SUNDAY 2 NOVEMBER

### FESTIVAL SUNDAY

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

*Processional Hymn:* 197

*Introit:* Gaudeamus

*Mass:* Mass in G — Schubert

*Lessons:* Revelation 7: 9 - 17  
Psalm 149  
1 John 3: 1 - 3

*Hymn:* 226 (v 5 Descant — Caplin)

*Gospel:* Matthew 5: 1 - 12

*Preacher:* The Most Revd Dr  
Valentino Mokiwa,  
Archbishop of Tanzania

*Anthem:* Faire is the heaven — Harris

*Hymns:* 230 (ii; v 5 Descant — Caplin),  
224 (T 178), 219 (v 3 Descant  
— Caplin), 208

*Voluntary:* Prelude and Fugue in D,  
BWV 532 — Bach

#### 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 D — Dyson

*Anthem:* O quam gloriosum — Victoria



*Preacher:* Fr Simon Butler, Team Rector  
of Sanderstead

*Hymn:* 231

## SOLEMN BENEDICTION

*O Salutaris:* French Chant

*Te Deum:* Solemn Tone

*Tantum Ergo:* Henschel

*Voluntary:* Placare Christe servulis  
— Dupré

## MONDAY 3 NOVEMBER ALL SOULS DAY (transferred)

### HIGH MASS OF REQUIEM

#### AT 6.30 p.m.

*Introit:* Requiem æternam

*Mass:* Requiem — Duruflé

*Lessons:* Wisdom 3: 1 - 9

Psalm 27

Romans 5: 5 - 11

*Hymn:* 396

*Gospel:* John 6: 37 - 40

*Preacher:* The Rt Revd Michael Marshall,  
Honorary Assistant Bishop  
in London

*Anthem:* Offertoire — Duruflé

*Hymns:* 239, 462, 113

## ● SUNDAY 9 NOVEMBER THE THIRD SUNDAY BEFORE ADVENT (Remembrance Sunday)

### HIGH MASS AT 10.58 a.m.

(Beginning with 2 minutes' silence)

*Entrance Hymn:* 417

*Introit:* Dicit Dominus

*Mass:* Spatzenmesse — Mozart

*Lessons:* Amos 5: 18 - 24

Psalm 70

1 Thessalonians 4: 13 - end

*Hymn:* 16

*Gospel:* Matthew 25: 1 - 13

*Preacher:* The Vicar

*Creed:* Credo III

*Anthem:* Insanæ et vanæ curæ — Haydn

*Hymns:* 402, 497, 496 (T 458)

*Voluntary:* Fugue on Bach No 6  
— Schumann

## SOLEMN EVENSONG

### at 6.00 p.m.

*Psalms:* 20, 82

*Lessons:* Judges 7: 2 - 22

John 15: 9 - 17

*Office Hymn:* 150 (S)

*Canticles:* Service in G — Howells

*Anthem:* Expectans, expectavi  
— Wood

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 216 (v 5 Descant — Caplin)

## BENEDICTION

*O Salutaris:* Franck

*Hymn:* 311 (T A&MR 401)

*Tantum Ergo:* Franck

*Voluntary:* Fugue on B.A.C.H. No 6  
— Bach

## ● SUNDAY 16 NOVEMBER SECOND SUNDAY BEFORE ADVENT

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 495

*Introit:* Dicit Dominus

*Mass:* Missa Papæ Marcelli  
— Palestrina

*Lessons:* Zephaniah 1: 7, 12 - end

Psalm 90

1 Thessalonians 5: 1 - 11

*Hymn:* 339

*Gospel:* Matthew 25: 14 - 30

*Preacher:* Fr Gerald Beauchamp  
*Anthem:* Exsultate Deo — Palestrina  
*Hymns:* 64, 295, 112  
*Voluntary:* Symphonie 2 (1st movement)  
— Vierne

## SOLEMN EVENSONG

### at 6.00 p.m.

*Psalm:* 89: 19 - 37  
*Lessons:* 1 Kings 1: 15 - 40  
Revelation 1: 4 - 18

*Office Hymn:* 150 (R)  
*Canticles:* Service in G — Jackson  
*Anthem:* Save us, O Lord — Bairstow  
*Preacher:* The Vicar  
*Hymn:* 9

## BENEDICTION

*O Salutaris:* Paul Brough  
*Hymn:* 384 (v 4 Descant — Caplin)  
*Tantum Ergo:* Paul Brough  
*Voluntary:* Le banquet céleste  
— Messiaen

## ● SUNDAY 23 NOVEMBER CHRIST THE KING

(The Sunday next before Advent)

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 352  
*Introit:* Dignus est Agnus  
*Mass:* Cantus Missæ — Rheinberger  
*Lessons:* Ezekiel 34: 11 - 16, 20 - 24  
Psalm 95  
Ephesians 1: 15 - end  
*Hymn:* 443  
*Gospel:* Matthew 25: 31 - end  
*Preacher:* Fr Gerald Beauchamp  
*Creed:* Credo II  
*Anthem:* Hallelujah — Handel  
*Hymns:* 421, 457 (ii), 498  
*Voluntary:* Carillon (Op 27, No 4)

— Dupré

## SOLEMN EVENSONG

### at 6.00 p.m.

*Psalms:* 93, 97  
*Lessons:* 2 Samuel 23: 1 - 7  
Matthew 28: 16 - end

*Office Hymn:* 128  
*Canticles:* Collegium Regale — Wood  
*Anthem:* O rex gloriæ — Marenzio  
*Preacher:* The Vicar  
*Hymn:* 271 (v4 Descant — Caplin)

## SOLEMN BENEDICTION

*O Salutaris:* Sumsion  
*Hymn:* 490  
*Tantum Ergo:* Sumsion  
*Voluntary:* Benedictus — Lloyd Webber

## ● SUNDAY 30 NOVEMBER ADVENT SUNDAY

### PROCESSION AND HIGH

#### MASS AT 11.00 a.m.

*Litany in Procession:* Tallis  
*Introit:* Ad te levavi  
*Mass:* Mass for four voices — Byrd  
*Lessons:* Isaiah 64: 1 - 9  
Psalm 80  
1 Corinthians 1: 3 - 9  
*Hymn:* 2 (T 1 (ii))  
*Gospel:* Mark 13: 24 - end  
*Preacher:* The Vicar  
*Anthem:* Hosanna to the Son of David  
— Gibbons  
*Hymns:* 501, 272, 14

### ADVENT CAROL SERVICE

#### at 6.00 p.m.

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

## ALL SAINTS PARISH PAPER

### Subscription Rates:

12 issues inc. postage and packing:

UK £14.00

Europe (Airmail) £16.50

Rest of World: £20.00

(Surface Mail Printed papers rate)

## STEWARDSHIP AT ALL SAINTS

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.

## PARISH ORGANISATIONS

Please write c/o

The Vicarage,

7, Margaret Street,

London W1W 8JG

[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

e-mail: [ASStsMgtSt@aol.com](mailto:ASStsMgtSt@aol.com)

### All Saints Church Marylebone Choir and Music Trust Fund

*Administrator:* Mr Geoffrey Woodcock

### All Saints Foundation

*Administrator:* Mr Damon Brash

### Friends of All Saints

*Secretary:* Mrs Juliet Windham

### Parish Paper Subscriptions

*Secretary:* Mrs Doris Sanders

### Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

### Assistant Priest:

The Revd Gerald Beauchamp 020 7636 1788

### Honorary Assistant Priest:

Prebendary John Gaskell 020 8858 9589

### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: [ddavis4956@aol.com](mailto:ddavis4956@aol.com)

**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. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 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

### Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

### PCC Secretary:

Dr Dilys Thomas 020 7794 3626

### Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

### Director of Music:

Mr Paul Brough 020 8655 3361

### Associate Director of Music:

Mr Henry Parkes 01223 566942

### Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

### Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

# CALENDAR AND INTENTIONS FOR NOVEMBER 2008

1	<b>ALL SAINTS DAY</b>	<b>THANKSGIVING FOR THE COMMUNION OF THE SAINTS OUR PARISH AND PEOPLE</b>
2	✕ <b>ALL SAINTS FESTIVAL SUNDAY</b>	The departed
3	r <b>ALL SOULS DAY</b>	Church Army Hostels
4		Fr Fermer's work in Brazil (USPG)
5		<b>Unity</b>
6	<i>Leonard, Hermit; William Temple</i>	Those in need
7	<b>St Willibrord of York</b>	West London Day Centre
8	<b>The Saints and Martyrs of England</b>	<b>OUR PARISH AND PEOPLE</b>
9	✕ <b>THE 3rd SUNDAY BEFORE ADVENT (Remembrance Sunday)</b>	The Roman Catholic Church
10	<b>St Leo the Great</b>	The House of Bishops
11	<b>St Martin of Tours</b>	<b>The departed (8.00 a.m.) Friends of All Saints (1.10 p.m. and 6.30 p.m.)</b>
12	r <b>Requiem (8.00 a.m.)</b>	<b>Unity</b>
13	<b>Charles Simeon</b>	Those in need
14	<i>Samuel Seabury</i>	Walsingham
15	v of our Lady	<b>OUR PARISH AND PEOPLE</b>
16	✕ <b>THE 2nd SUNDAY BEFORE ADVENT</b>	Parochial Church Council
17	<b>St Hugh of Lincoln</b>	<b>Helen House and Douglas House</b>
18	<b>St Elizabeth of Hungary</b>	Religious
19	<b>St Hilda of Whitby</b>	<b>Unity</b>
20	<b>St Edmund</b>	<b>Those in need</b>
21		<b>Musicians</b>
22	<i>St Cecilia</i>	<b>OUR PARISH AND PEOPLE</b>
23	✕ <b>CHRIST THE KING</b>	The departed
24	r <b>Requiem (1.10 p.m.)</b>	Church Schools
25	<i>Catherine of Alexandria; Isaac Watts</i>	<b>Peace of the World</b>
26	v for Peace	<b>Unity</b>
27		Those in need
28		<b>Hospitals</b>
29		<b>OUR PARISH AND PEOPLE</b>
30	✕ <b>THE FIRST SUNDAY OF ADVENT</b>	

## **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 you are invited to PRINT the names of those you would like commemorated at one of the Requiem Masses in November (stating which on the pages for each Mass). They are on All Souls Day (November 2nd) at 8.00 a.m., 1.10 p.m. and 6.30 p.m.; November 12th at 8.00 a.m. and November 24th at 1.10 p.m.

v — a Votive Mass.

