



All Saints Parish Paper

MARGARET STREET, LONDON W.1

NOVEMBER 2009

£1.00

ASSISTANT PRIEST'S LETTER

It seems like no time at all since we bid Fr Alan 'God speed' on his pilgrimage. Now he is back in the UK and deserves our hearty congratulations on both his feat (I know, it's a terrible pun) and for raising a magnificent sum in sponsorship for the restoration fund and the work of USPG. The final figure is yet to be announced but it is over £16,000. Fr Alan is now spending a term at Westcott House, Cambridge. Having walked he is going to exercise his mind and deepen his intellectual life without which any ministry easily suffers. He will be going on a different sort of pilgrimage but one that is no less valuable.

All Saints can be a draining place for the clergy and those who spend a lot of time here. Writing in his letter for November 1909 Fr Mackay noted that, although the congregation and the various confraternities were in good heart, the buildings were a constant headache: 'The iron and woodwork were beginning to perish, the gas-fittings were worn out, the sanitation was atrocious, the drains were out of order, and the whole place was detestably dirty.' He was talking about Church House across the road but those of us who have been to church since Easter may well sympathise with his view that things were 'detestably dirty'. Some may even have felt a bit demoralised by it. Hopefully, there is now a sense that it has all been worthwhile.

On the last Sunday of September with the upper storeys of the scaffolding removed it became possible to see that a great deal has been achieved in this phase of the restoration. This roof is as it has not been for a long time. Butterfield's 1895 decorative scheme is a riot of colour and ingenuity, wonderfully and naturally illuminated by the restored clerestory windows. The Cross, Alpha and Omega above the chancel arch are now resplendent, whereas before there were mere murky indications of these magisterial symbols. And the alabaster chancel arch has finally been shown to be a most beautiful honey colour instead of the rather dusky yellow that it had been previously. In short, the restoration has been a revelation.

And revelation is a good place to start as we celebrate the All Saints Festival. The marking of All Saints and All Souls with their combination of joy and sorrow, the divine and the human sweeps us up into a vision that none of us can sustain on our own. A story is told of a child who went on a school trip to a cathedral. Telling her family about it later she talked about the architecture and the monuments and the windows full of pictures of the saints. 'And what is a saint?' her mother asked. 'Saints are people who let the light shine through' she replied. At All Saints we are surrounded in the widows and on the walls by images of those who have let the light shine through.

Haloed about as we call to mind accounts of love, courage and self-sacrifice.

Light shines, too, out of those who stand, kneel and sit beside us in church, just as our light reflects on them. Each person's 'light' is different. St Paul reminds us that we all have different vocations: 'And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ' (Ephesians 4: 11 - 12). So each of us contributes to and builds up the body in different ways. None of us can do without each other and the more we sense that need without being needy or possessive the more attractive we become as a body, the Church.

Rightly, there is an emphasis on mission in the Church today. All Saints would never have become the beacon that it is without a strong sense of mission. But mission takes many forms and we should never underestimate the power of fine liturgy, inspiring music, challenging preaching, the depth of prayer and the warmth of a congregation all housed in a glorious building. In order to 'speak volumes' you don't just have to shout loudly. Indeed, the opposite is often the case. All Saints has always been surrounded by endless hustle and bustle but to enter the oasis of the courtyard and then to come into the church itself is to arrive in another world: the world of the peace which passes all understanding.

And there's another country,
I've heard of long ago,
Most dear to them that love her,
most great to them that know;
We may not count her armies,
we may not see her King;
Her fortress is a faithful heart,
her pride is suffering;

And soul by soul and silently her
shining bounds increase,
And her ways are ways of gentleness,
and all her paths are peace.

(Sir Cecil Spring-Rice *I vow to thee my country* 1908)

The appeal of All Saints has always been to this rarer, spiritual side. But 'rarer' should mean 'rarefied'. The young Mother giving birth in a stable, the fishermen witnessing the Ascension and the serried ranks of saints down through the ages have left their mark because their light was clear for all to see. All Saints is a confident building and from it we should draw the strength to go boldly wherever Christ leads us: to make that pilgrimage which is ours and ours alone.

All in all we can think ourselves blessed. Fr Mackay wasn't just exercised about Church House a hundred years ago. When he was celebrating All Saints Day 1909, there was also work going on in the chancel.

'The decorators of the chancel will remove the ugly ceiling of canvas before the Festival and replace it when the Festival is over. We cannot yet get rid of the scaffold poles and platforms; but it will be a great relief to be able to look up again at the clerestory and roof. The decoration of the roof is by no means complete, but it will be finished before long. As soon as it is done all the scaffolding over the choir will be cleared away and only the tiers of the scaffolding up the East wall will be left.'

As we launch an appeal for another phase of the works we know that we will have to cope with more disruption and 'detestable dirt' in the years to come. But the sooner it is all finished the more easily we can get

on with the primary purpose of this place: encouraging every pilgrim in their journey of grace.

Yours in Christ,
Fr Gerald

PARISH NOTES

Around twenty people joined the **Pilgrimage to Chichester Cathedral** organized by the Cell of Our Lady of Walsingham on Saturday September 19th. It was a glorious early autumn day. We joined the midday Mass and after lunch we were taken on a guided tour of the cathedral and were invited to look especially at the modern art. We had devotions in the Lady Chapel near the shrine of St Richard and then joined the cathedral congregation for Sung Evensong where we were welcomed by the Dean, the Very Revd Nicholas Frayling. It was very good that David and Deidre Laing, former members of All Saints who now live in Chichester, were able to join us for part of the day. Many thanks to Ross Buchanan for organising such an excellent day out.

The weather that day was in stark contrast to the evening of October 7th. Heavy rain perhaps dissuaded some from venturing out. Mass was celebrated in the parish room followed by a recitation of the Rosary. **Margaret Clarke** was admitted as a member of the Cell and afterwards there was a reception to celebrate **Juliet Windham's** birthday.

We wish belated congratulations and best wishes to **Patrick Spencer** who celebrated

his eightieth birthday on September 30th.

Several All Saints members attended the Requiem Mass for **Vera Arde-Acquah** at Christ Church, Wanstead, on October 1st. The large congregation reflected her wide range of family and friends, including many from the Ghanaian community. More than once were heard the words: "I didn't know you knew Vera too!" The sermon by Fr Richard Carter, Associate Priest at St Martin in the Fields, drew attention to her continual prayer for others. Finally, the Reception afterwards was a joyful celebration of her ministry, despite the underlying sadness at her life here being cut short. May she rest in peace and rise in glory. Fr Gerald has received a message from Vera's nephew, Clement, thanking All Saints for the support given in recent weeks.

Ken Kanno, one of the servers, is being confirmed at St Paul's Cathedral on Saturday November 7th at 11.00 a.m. He will be presented by Fr Gerald. Anyone from All Saints is very welcome to attend.

Evensong sung by former members of the choir school scheduled for Saturday November 14th has been postponed owing to **Kenneth Bond** being in hospital. He is recovering slowly and we will continue to pray for him. It is hoped that the Evensong will take place in the New Year.

Two Friends of All Saints died in early October: **Enid Goodbody** and **Fr Kenneth Jardin**. We offer our condolences to their families and friends.

DIARY DATES

Tuesday 27 October - Sunday 1 November

John Lewis and Waitrose Sabeema Arts & Craft Club 2009 EXHIBITION in our Parish Room 12.00 - 6.00 p.m. *Admission free.*

Wednesday 28 October

4.00 p.m. Solemn Evensong, Te Deum and Benediction for All Saints-tide will be broadcast *live* from here on BBC Radio 3 (repeated on All Saints Day at 4.00 p.m.). *All are welcome to attend the recording but no admittance to the church after 3.50 p.m.*

ALL SAINTS FESTIVAL 2009: 31 October - 2 November

In thanksgiving on the 150th Anniversary of the Consecration of our Church and for the successful completion of Phase 1 of our Restoration Project.

Please see details elsewhere in this issue.

The **Card Aid** Charity Christmas Cards Shop will return again this year, opening in the Parish Room after the Festival on November 4th or 5th.

Our own Christmas card “The Holy Family — The Crib at All Saints Church” is now on sale in the Sunday Shop or from the Parish Office or in church at selected times during the week, priced at £5 for a pack of 10, sold in aid of All Saints.

Thursday 5 November

7.05 p.m. HOLY HOUR led by Fr Gerald Beauchamp

Thursday 12 November

Fr Gerald is organizing a theatre trip to see Chekhov’s *Uncle Vanya* at the Studio in the Young Vic. The performance starts at 7.45 p.m. Tickets £10. If you would like to go please sign the list in church and then book either online (www.young.vic.org) or by telephone (020 7922 2922). Seats are unreserved.

Sunday 15 November

The series of sermons, at 6.00 p.m. Solemn Evensong and Benediction, **Views of London** resumes with The Revd Preb Andrew Davis of Christ the Saviour, Ealing, and on 22 November, the Revd Preb Andy Windross, responsible for Training and Development in the Stepney Episcopal Area.

Sunday 29 November — ADVENT 1

11.00 a.m. Litany in Procession and High Mass

Preacher: Fr Gerald Beauchamp

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

Thursday 3 December

7.05 p.m. HOLY HOUR led by Fr Gerald Beauchamp

Saturday 5 December — Conception of Our Lady Cell of OLW/All Saints

11.00 a.m. Low Mass with hymns

11.30 a.m. **“Michael Rides for Mary”** an account by Michael Gester, Secretary of the Society of Mary’s Our Lady of Joy Ward, of his fund-raising cycle ride from London to Lourdes. Followed by a buffet lunch. *All are welcome.*

Thursday 10 December

4.00 p.m. University of Westminster Carol Service

Chaplain: Fr David Cherry. All are welcome.

Thursday 17 December

5.15 p.m. Wells Street Family Proceedings Court Carol Service

All are welcome.

Friday 18 December

12.30 p.m. Lunchtime Carol Service

followed by mulled wine and mince pies in the courtyard.

Monday 21 December

6.00 p.m. Festival of Nine Lessons and Carols with the Choir of All Saints.

FR ALAN WRITES — PILGRIM TO STUDENT

After returning from a very wet Santiago, I was able to see my family, Fr Gerald, Anne Merritt, and at least a few parishioners who can all testify that I am looking fit and well. All that walking has not reduced me to a physical wreck — although there is rather less of me than when I set out.

The last of the scaffolding was disappearing from the church, so I was able to see the amazing transformation.

I am now settling in to life at Westcott House, the theological college in Cambridge, to begin the second part of my sabbatical — the study element. The daily routine of prayer here makes me feel quite at home. As well as our own Alun Ford, I have met former pastoral assistants from St Paul's, Rossmore Road, and St Matthew's, Westminster, who are training here.

As well as taking the opportunity to attend lectures, I have been asked by USPG to write something on mission and evangelism. I plan to concentrate my reading and thinking on the area of mission and culture. All Saints has a commitment

to the transmission of a Christian culture. How does that relate to the consumer culture around us? How do we help people to be practitioners of that culture rather than just consumers? How do we make that Christian culture accessible to people who have been rendered tone-deaf? How do we do this when in the wider Church many seem to suffer from amnesia? How do we do this in ways which stimulate a new engagement with the world rather than a retreat into some imagined past?

Cambridge affords a wide variety of opportunities for worship. So far I have experienced the college's daily round both in the chapel and in All Saints next door — a fine but now redundant church by Bodley which the college now uses; Evensong at King's as well as High Mass and Evensong and Benediction at Little St Mary's.

I am looking forward to seeing you all at the Festival, after which I will return to Cambridge to complete the term.

Yours in Christ,

Alan Moses

ALL SAINTS, MARGARET STREET

www.allsaintsmargaretstreet.org.uk

ALL SAINTS FESTIVAL 2009

*In thanksgiving on the 150th Anniversary of
the Consecration of our Church and for the
successful completion of Phase 1
of our Restoration Project*

Saturday 31 October — Eve of All Saints

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

Preacher: The Rt Revd Michael Marshall,
sometime Vicar of All Saints

Music includes: Collegium Regale, Wood

Sunday 1 November — All Saints Day

11.00 a.m. High Mass

Preacher: The Vicar, Fr Alan Moses

Music includes: Messe Solennelle, Gounod

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

Preacher: The Most Revd and Rt Hon Rowan Williams,
Archbishop of Canterbury

Music includes: Wood in E flat (No 2) and,

This is the day that the Lord hath made, Harry Bramma
(first performance, specially composed for this service).

Monday 2 November — All Souls Day

6.30 p.m. High Mass of Requiem

Preacher: Canon David Hutt, sometime Vicar of All Saints

Music includes: Requiem, Vale

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 Richard Owen's work teaching music to children in the parishes and church schools of the diocese of Trinidad and Tobago to help keep them out of the drug culture, a USPG project*) and Phase 2 of the All Saints Restoration Project. *Please give generously.*

**SERMON PREACHED BY FR GERALD BEAUCHAMP
AT SOLEMN EVENSONG AND BENEDICTION ON THE
SEVENTEENTH SUNDAY OF TRINITY, OCTOBER 4 2009**

Readings: Joshua 3: 7 - end; Matthew 10: 1 - 22

During this autumn we're having a series of occasional sermons with the overall title *Views of London*. We began three weeks ago with Fr Peter McGeary giving an unflinching account of life in the East End at St Mary's, Cable Street. Then we heard from Fr Stephen Coles, the Vicar of St Thomas', Finsbury Park. And last week, Fr Callan Slipper, a member of an ecumenical community; he gave us an almost mystical vision of London as a city that has a vocation. London has a vocation to enable not simply dialogue between different sorts of people but 'trialogue': the conversation that takes place between two people that is joined by a third — the unseen guest, God himself. We'll be hearing from another four clergy in the weeks to come.

So let's continue to pursue what it means to live in this city. I'm tempted to give you a few verses of *Maybe it's because I'm a Londoner* but I'll refrain. You've come to hear the best in the Anglican choral tradition, not the clergy hamming it up, but *I do love London Town*. I was born here and although I've spent time away I always feel I've come home when I return. And if I've been away for a long time there's a place that I go on pilgrimage. I walk to the middle of Waterloo Bridge. From there you get one of the best views of London. It's especially wonderful in the evening and (showing my age) I sing to myself *Waterloo Sunset* by the Kinks. *People so busy, makes me feel dizzy*.

So what is it about this city that it makes

me (and perhaps us) sing? What do we have to contribute as followers of Christ? I'd like to answer that by using three words that begin with 'p': 'power', 'personality' and 'people'.

Power. If we stand on Waterloo Bridge the symbols of power are all around us. Flowing beneath our feet is the River Thames, the primary source of London's wealth. London began as far as anyone can tell because it's the first place you come to as you go upstream where you can easily cross the river. So it became a place of trade and fortification. London's power came from its river.

Now, from its banks you can see buildings representing all forms of power: the Houses of Parliament and the skyscrapers of the City of London and Canary Wharf. And in their wake, churches and centres of the arts: St Paul's Cathedral, the Festival Hall, the National Theatre and the Hayward Gallery. The list is endless. London is the national centre of power and London is a world city.

But our tradition is ambivalent about cities and their power. On the one hand, the scriptures trace an arc that is city-friendly. The Bible begins in a garden and ends in a city. Eden gives way to the New Jerusalem. Jerusalem became the centre of power for the people of Israel. Like London, it welded together throne and altar, learning and commerce and everything else besides. But Jerusalem suffered the fate shared by

all centres of power: it became corrupt.

But there was life before the city. Before settlement, there was wandering. Before they built cities the Israelites were nomads. Moses led his people out of Egypt and Joshua (as we heard this evening) led them into the Promised Land. Once again the water parts and the people cross although this time it's not the sea but the River Jordan.

To use the image of water it's tempting for us to think that we're always on 'dry land': to think that life is always 'solid'. We live in solid houses. We like to build 'solid finances'. We think of ourselves as secure. But as we've all discovered recently, life is rarely as secure as all that. Rivers not only flow they can also dry up. Buildings like this church testify to the uncomfortable truth that life is fragile and we are mortal.

Take to heart the imagery: the child born in the stable, the saints holding their symbols (many of which attest to their martyrdom), the cross and passion. All these are far from a worldly understanding of power. And to come to this church and many like it is to have that message dinned into us again and again. Worldly power alone will easily lead us astray. The powers of this world lead by the power of the divine, lead us into the only true security that there is.

And then there's 'personality'. I've thought a lot about this since Fr Slipper's sermon. Peter Ackroyd entitled his book on London *London: the Biography* (2000). On the face of it, it seems strange to write a 'biography' of a city. But early on Ackroyd makes the case for London being not just a place but a place possessed of 'character'.

The character is two-faced. On the one hand it's like the Roman bronze of a young man discovered on an archaeological site in London. *The figure has arms outstretched. It embodies the energy and exultation of a city continually expanding in great waves of progress and confidence*, he writes. But Ackroyd also quotes Daniel Defoe who said that London *circulates all, exports all, and at last pays for all*. For Defoe, London is *a monstrous form, a swollen and dropsical giant which kills more than it breeds*.

For Ackroyd, London has *a human shape with its own laws of life and growth*. London is a Janus-Jerusalem, swinging between altruism and greed. London will by its nature always lack stability. London, unlike Paris or other European capitals will never take to the grand scheme. So the Church's rôle cannot be to advance 'one view of London' but to speak from its multi-faceted views 'from below'.

There's a tendency to think that we're in a situation like that of the 5C when the Goths sacked the city of Rome. Civilization, we're told, is teetering on the brink. This group or that group are hammering on the city gates and what we have to do is, like St Augustine, to write a new version of the *City of God* and realise the vision here on earth. But the 'one size fits all' approach will never work. What will work are authentic voices speaking truth to power and the more voices the better. The catholic tradition in the Church of England has always been at its best when it has stayed on the margins where its larger-than-life personalities can flourish and raise the sort of hullabaloo that makes others stand up and take notice.

'Power', 'personality', 'people'. It's no

accident that the Gospels tell us the names of the disciples as we heard this evening. Names are precious. We like to be known by our names. The church is a place where we are named. When we were baptized the priest used our name; likewise when we were confirmed. Churches, especially churches in the centre of cities, need to be places where we use names. When we sing the Litany of the Saints at All Saints-tide we rehearse the names of many who have trod the path of faith before us. During the week and on Sundays we name those who are sick or who have died. The monthly Requiem Mass remembers those who have departed this life; likewise the Mass on All Souls Day when we read out the list of past benefactors.

We name because we refuse to forget. In the endless whirl that is city life, where

people are easily lost, churches, and especially churches like ours, focus on the human, the incarnation, people who are named because central to our life is a Holy Name: *At the name of Jesus every knee shall bow.* And key to the preservation of our lives, the safeguarding of our names is to be streetwise. Jesus knew that towns and cities were tricky places. *“See, I am sending you out like sheep into the midst of wolves; (he says) so be wise as serpents and innocent as doves.”* It’s a saying, almost a proverb, that’s unique in the Gospels to Matthew but one that many a Londoner follows to his or her benefit.

London has power in abundance but it will only be a city and not a monster if personalities and people flourish. And we’ll know that they’re flourishing when we hear them singing.

SERMON PREACHED BY FR JULIAN BROWNING AT HIGH MASS ON TRINITY SUNDAY, 7 JUNE 2009

This was Fr Julian’s first sermon after he joined the parish staff.

Readings: *Isaiah 6: 1 - 8; Romans 8: 12 - 17; John 3: 1 - 17*

God the Holy Trinity is our friend. The Trinity is at our baptism, we cross ourselves in his name all our lives, and we leave this world in the name of the Trinity. Today is the feast day of the great Christian God who chooses to share His life with us. This is the one Sunday of the year you can be sure of getting a sermon about God. All over England the clergy are struggling to put into words who God is. We divide Him into three Persons, Father, Son and Holy Spirit, three functions, and then... put Him back together again. Which is great, and it’s all in the Creed anyway, but this is not why we come to church. We don’t come to church to sort God out. We come

to church for God to sort us out, to show us who we are and to show us our eternal life as children of God. The God of our imagination and creation is terribly dull. St Augustine says, if you understand Him, he is not God. I could try to sort God out for you, and I would tell you all about the doctrine of the Trinity, and how it came to pass as a theological peace treaty at the Council of Nicaea, and if this wasn’t All Saints Margaret Street you would be asleep in two minutes. So let me tell you a little story instead.

I went a couple of weeks ago to Westminster Cathedral Hall to hear Fr

Timothy Radcliffe talk about prayer and silence and things like that. After the talk there were the questions. And at the very end the youngest person in the hall stood up. She was a teenage girl sitting in the gallery near me. She was bursting to say something, and it wasn't a question, and it had nothing to do with what had gone before, but she was going to say it anyway. She said, I want to believe in God and everything, she said. But I don't like Him. And I thought, yes, here is someone who is naturally religious, like you and me, but she has been shown a God who is unreal, boring, inhuman, indifferent to suffering, and certainly uninterested in her. Hence the frustration. And it's all our fault. I say that with confidence because I know that it suits me to have an unreal God, because then I can put God into the background and get on with my life. For the past 150 years, the time this church has been standing, we have lived in the age of control. Who's in control? We are, of course. We control the world and we decide who God is. There's a Victorian cartoon of a prosperous industrialist and he's saying, I never used to believe in God until I realised I am He! When God's in the background, I'm big and important. God fits very nicely into my scheme of things, somewhere towards the back because there are so many other things going on. I like God being there, and I still do exactly what I want, can life get any better? But if God were to get big and important in my life, there would be one mighty upheaval. I would become God's friend, with all the responsibilities of love and friendship. I can't cope with that. I can't allow it to happen.

Trinity blows this con trick wide open. Trinity blows the fuse of our intellectual dishonesty. Beware, or perhaps I should

say, thank God. Trinity is what we really want to hear. Trinity is the eternal loving conversation of God. This is the still small voice I have tried to drown.

Trinity is eternal. This is God the Father, the creator, with whom I am as one, for ever.

Trinity is loving. This is God the Son, who shows me how to love in my human mind and body, by showing his total loyalty to me in my sorry sad condition. You see, Christianity is a very physical religion. I might have no concept of God from my birth to my death, but I can still be a Christian because Jesus Christ asks me to follow Him day by day. Today's Gospel is about this. Eternal life is for those who believe in the Son of God, those who can see God's work in what Jesus did. We don't need to know it all first. Jesus said I no longer call you servants, but friends. When I start a friendship, I don't know everything about the other person. If I did, and he or she knew all about me, it might bring the friendship to an end right away. A friendship starts, changes, develops, stalls, starts again, and turns, in the end, into love. That's how it will be with you and me and the Son of God. Trinity is not about God, it is about our friendship with God and how it works.

Trinity is eternal, Trinity is loving, and Trinity is a conversation. The Holy Spirit blows where it wills, like a conversation which can go in any direction. We heard at Pentecost last week about the apostles who were understood in every language. The Holy Spirit speaks our language. We have the ability to understand what God is saying. We have God with us, always. Not just us, actually, but everyone, even those who are less religious and High Church

than we are. That takes a bit of getting used to. Trinity, the eternal loving conversation of God, embraces all times and places and peoples. Let me tell you of a conversation I had recently. I live in North West London, beyond my last parish of St Cyprian's, out towards Maida Vale, Kilburn, Willesden. You've heard of the Bible Belt. I live in the Bakerloo Biretta Belt. I was out the other day, and I was accosted by a youth. He said, 'Ere, Father, are you a Catholic?' I decided on the short answer rather than the long one, and I said, Yes, I am an Anglican. And he gave me a double thumbs up sign. And he thought for a bit, and he said, Anglican? — Anglican? That's everything, isn't it?

I don't know what he meant either, but the answer's good enough for us. Our religion is everything, or it is nothing. God is everything because our God is Trinity, Father, Son and Holy Spirit. Trinity is the sign of a God who takes me for real.

I can now take God for real. I cannot have a conversation with a God who is greyed out in the background of my life. O God you have searched me out and known me. Here is a God who can sort us out by asking us to join in an eternal loving conversation which we are now able to understand. I can go beyond my limited self, with all its demands, to a new life with God. There are no boxes to be ticked first. The attraction to God is there, like a physical attraction. Any friendship is based on trust. We call our friendship with God faith. O Trinity, O unity, Be present as we worship thee. They were singing that in the eleventh century. It's our turn now. Let our questioning become our prayer. Our prayer is that the Trinity, the eternal loving conversation of God, will become the song of our lives, through love given and received, beginning and ending in the name of the Father, the Son and the Holy Spirit.

100 YEARS AGO

In his Vicar's Letter, Fr Mackay wrote:

"I doubt whether the congregation has ever understood what a big problem the maintenance of a large staff of priests in this part of London is. A man who has to live in this neighbourhood wants three hundred a year. In providing rooms in the church buildings and a common table in the dining hall of the Choir School All Saints' has made a very skilful arrangement for its own advantage, and one that I am sure the congregation is anxious to fulfil its own part properly and generously. We are quartered now as follows: I have a bedroom, a sitting-room, a room for my servants, and a tiny guest room. Mr Arundell and Mr Garnier have bedrooms

and sitting-rooms of a normal kind in that part of Church House which has been known as All Saints' Lodge. Mr Shedden has a bedroom there fronting the street, and by day he lives in a converted class-room, opening straight into the courtyard, and which with marvellous ingenuity he has transformed into an excellent imitation of a room in Tom Quad at Christ Church. Mr Moor has a room in the Vicarage, properly belonging to me, of which a slice has been partitioned off to make a bedroom. I hope that we shall always preserve this Clergy House arrangement, but obviously sums of money must from time to time be spent upon its proper upkeep, and part of the expenditure on the Church House has gone to making the arrangements for the

assistant clergy such as this congregation would wish to offer them.

“We are face to face with a bigger problem still, the problem of the organ. Nothing could be more disastrous to the spiritual work here than that the church should be kept in a state of disturbance on week-days for years. If we find that when the chancel is finished we have to hand over the church for another year to organ builders our ministry here will receive a serious blow. People who only know this church on Sundays tell us that they come here from a distance because there is a spiritual atmosphere about it which they rarely find elsewhere. Many churches feel empty when one goes into them. All Saints feels full. And why? Because it is a House of Prayer not only on Sundays but always, — because that tradition is so strong that I still find young clerks with their bags of papers, young business women in their dinner hour, men and women surrounded with the products of their shopping, praying here amid the noises from the chancel; which suggest a dockyard, and noises from the organ which suggest the tuning of a hundred bagpipes. But this cannot go on for years. If it is a tithe as trying to make a confession amid hideous noises as it is to hear one, our penitents too will cease to use this church, and so gradually our house will be left unto us desolate.

“We priests feel that there is a call to organise prayer here for the conversion of London. It is inevitable, the state of the universe being what it is, that every sort of obstacle should be put in the way of the fulfilment of such a purpose, and simple obstacles suit the devil best. So far the want of a quiet church has been enough, and the want of a quiet corner for those who are at prayer for the special object. I feel sure I

am right in saying that if the organ is not reconstructed now it must wait for three years, and that there must be two years of quiet when the chancel is finished. And yet there can never be quiet where a partially broken-down organ is being perpetually patched together to meet the requirements of a great musical service. The Church Council has advised that if a satisfactory arrangement can be made with a builder of note the work should be begun at once. That is the stage we have now reached in this difficult matter. When we are in a position to take a practical step the Churchwardens and I will lay the whole matter before the congregation.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

SATURDAY 31 OCTOBER

THE EVE OF ALL SAINTS

SOLEMN EVENSONG at 5.00 p.m.

Litany in Procession: Litany of the Saints

Psalms: 1, 5

Lessons: Ecclesiasticus 44: 1 - 15

Revelation 19: 6 - 10

Office Hymn: 196

Canticles: Collegium Regale — Wood

Anthem: Justorum Animæ — Stanford

Preacher: The Rt Revd Michael Marshall,
Sometime Vicar of All Saints

Hymn: 432 (omit*)

SOLEMN BENEDICTION

O Salutaris: Hutchings

Hymn: 227 (T 184)

Tantum Ergo: Hutchings

Voluntary: Con moto maestoso (Sonata
No 3) — Mendelssohn

• **SUNDAY 1 NOVEMBER**
ALL SAINTS DAY

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

Processional Hymn: 197

Introit: Gaudeamus

Mass: Messe Solennelle — Gounod

Lessons: Isaiah 25: 6 - 9

Psalm 24: 1 - 6

Revelation 21: 1 - 6a

Hymn: 381 (v 4 Descant — Caplin)

Gospel: John 11: 32 - 44

Preacher: The Vicar, Fr Alan Moses

Creed: Credo II

Anthem: Faire is the heaven — Harris

Hymns: 225 (i), 341, 478 (v 4 Descant
— Birch), 208

Voluntary: Prelude in E flat, BWV 552 (i)
— 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 E flat — Wood

Anthem: This is the day the Lord has
made — Harry Bramma
(*first performance, specially
composed for this service.*)

Preacher: The Most Revd and Rt Hon
Rowan Williams, Archbishop
of Canterbury

Hymn: 231

SOLEMN BENEDICTION

O Salutaris: French Chant

Te Deum: Solemn Tone

Tantum Ergo: Henschel

Voluntary: Fugue in E flat,
BWV 552 (ii) — Bach

MONDAY 2 NOVEMBER
ALL SOULS DAY

**HIGH MASS OF REQUIEM
at 6.30 p.m.**

Introit: Requiem æternam

Mass: Requiem Mass in D flat — Vale

Lessons: Wisdom 3: 1 - 9

Psalm 2: 1 - 6, 15, 16

Romans 5: 5 - 11

Hymn: 396

Gospel: John 6: 37 - 40

Preacher: Canon David Hutt, sometime
Vicar of All Saints

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

Hymns: 329 (i), 462, 113

• **SUNDAY 8 NOVEMBER**
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: Collegium Regale — Howells

Lessons: Jonah 3: 1 - 5, 10

Psalm 62: 6 - end

Hebrews 9: 24 - end

Hymn: 200

Gospel: Mark 1: 14 - 20

Preacher: Fr Julian Browning

Anthem: O thou sweetest source of
gladness — Wood

Hymns: 273 (T 302), 472 (ii), 94 (T 76)

Voluntary: Allegro Maestoso e Vivace
(Sonata II) — Mendelssohn

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 46

Lessons: Isaiah 10: 33 - 11: 9
John 14: 23 - 29

Office Hymn: 150 (S)

Canticles: Service in B flat — Purcell

Anthem: Thou knowest, Lord, the
secrets of our hearts — Purcell

Preacher: Fr Gerald Beauchamp

Hymn: 498

BENEDICTION

O Salutaris: Fischer

Hymn: 500

Tantum Ergo: Palestrina

Voluntary: Bist du bei mir — Bach

● SUNDAY 15 NOVEMBER SECOND SUNDAY BEFORE ADVENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 231

Introit: Dicit Dominus

Mass: Mass for four voices — Byrd

Lessons: Daniel 12: 1 - 3
Psalm 16: 5 - 11
Hebrews 10: 11 - 14, 19 - 25

Hymn: 467

Gospel: Mark 13: 1 - 8

Preacher: Fr Gerald Beauchamp

Anthem: Exultate Deo — Palestrina

Hymns: 206, 306, 235

Voluntary: Fantasia Chromatica
— Sweelinck

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 95

Lessons: Daniel 3: 13 - end
Matthew 13: 24 - 30, 36 - 43

Office Hymn: 150 (R)

Canticles: Service in F — Dyson

Anthem: Abendlied — Rheinberger

Preacher: Prebendary Andrew Davis,
Vicar, Christ the Saviour,
Ealing

Hymn: 230 (ii; v 5 Descant — Caplin)

BENEDICTION

O Salutaris: Paul Brough

Hymn: 252

Tantum Ergo: Paul Brough

Voluntary: Chorale — Ridout

● SUNDAY 22 NOVEMBER CHRIST THE KING (The Sunday next before Advent)

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 345

Introit: Dignus est Agnus

Mass: Messe Solonnelle — Vierne

Lessons: Daniel 7: 9 - 10, 13 - 14
Psalm 93
Revelation 1: 4b - 8

Hymn: 352

Gospel: John 18: 33 - 37

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: Hallelujah — Handel

Hymns: 134 (v 6 Descant — Caplin),
373 (T Coe Fen), 335

Voluntary: Toccata (Deuxième Symphonie)
— Dupré

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 72

Lessons: Daniel 5
John 6: 1 - 15

Office Hymn: 128

Canticles: Service in G — Jackson

Anthem: Where thou reignest
— Schubert
Preacher: Prebendary Andy Windross,
Stepney Area Director of
Training and Development
Hymn: 433 (v 6 Descant — Gray)

SOLEMN BENEDICTION

O Salutaris: Sumsion
Hymn: 276 (ii)
Tantum Ergo: Sumsion
Voluntary: Fugue in G, BWV 541
— Bach

● SUNDAY 29 NOVEMBER ADVENT SUNDAY

HIGH MASS AT 11.00 a.m.

Litany in Procession: Tallis
Introit: Ad te levavi
Mass: Missa Euge Bone — Tye
Lessons: Jeremiah 33: 14 - 16
Psalm 25: 1 - 8
1 Thessalonians 3: 9 - end
Hymn: 9
Gospel: Luke 21: 25 - 36
Preacher: Fr Gerald Beauchamp
Creed: Credo II
Anthem: Hosanna to the Son of David
— Gibbons
Hymns: 16, 308, 14

ADVENT CAROL SERVICE at 6.00 p.m.

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

Vicar:
The Revd Alan Moses 020 7636 1788 / 9961
Assistant Priest:
The Revd Gerald Beauchamp 020 7636 1788
Honorary Assistant Priests:
The Revd Julian Browning 020 7286 6034
Prebendary John Gaskell 020 8858 9589
Parish Administrator:
Mr Dennis Davis 020 7636 1788 / 9961
Fax: 020 7436 4470
e-mail: 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 2009

1 ✕ ALL SAINTS DAY	OUR PARISH AND PEOPLE
2 r ALL SOULS DAY	The departed
3 Richard Hooker	Teachers of the Faith
4	Richard Owen's work in Trinidad and Tobago (USPG)
5 v for Unity	Christian Unity
6 <i>Leonard, hermit; William Temple</i>	Those in need
7 St Willibrord	The Old Catholic Church
8 ✕ THIRD SUNDAY BEFORE ADVENT (Remembrance Sunday)	OUR PARISH AND PEOPLE
9 r Requiem (6.30 p.m.); <i>Margery Kempe, Mystic</i>	The departed
10 St Leo the Great	The Roman Catholic Church
11 St Martin of Tours	Friends of All Saints
12	Unity
13 Charles Simeon	Those in need
14 <i>Samuel Seabury, bishop</i>	Church Army Hostels
15 ✕ SECOND SUNDAY BEFORE ADVENT	OUR PARISH AND PEOPLE
16 St Margaret of Scotland	Parochial Church Council
17 r Requiem (8.00 a.m.); St Hugh of Lincoln	The departed
18 St Elizabeth of Hungary	Helen House and Douglas House
19 St Hilda of Whitby	Unity
20 St Edmund	Those in need
21	West London Day Centre
22 ✕ CHRIST THE KING	OUR PARISH AND PEOPLE
23 St Clement	Our Vicar on Study Leave
24 r Requiem (1.10 p.m.)	The departed
25 <i>Catherine of Alexandria; Isaac Watts</i>	Church Schools
26 James Hannington	Unity
27	Those in need
28	Hospitals
29 ✕ THE FIRST SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
30 St Andrew the Apostle	The Church in Scotland

Please note:

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

v — a Votive Mass

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 (listing them on the relevant 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 9th at 6.30 p.m., November 17th at 8.00 a.m. and November 24th at 1.10 p.m.

