



All Saints Parish Paper

MARGARET STREET, LONDON W.1

OCTOBER 2009

£1.00

ASSISTANT PRIEST'S LETTER

The questions that everyone is asking me at the moment are: 'How is Fr Alan?' 'Have you heard from him?' Fr Alan checks in from time to time by text. The first that he sent me read:

'Have completed second day. Now in Pamplona. Feet okay. Tomorrow (30 August) a long uphill trek — worst of the whole trip and challenge to lungs as well as feet. Hostels good so far but have encountered Olympic level snoring. Pilgrims mixed ages and nations but not excessively pious. Best wishes. Alan'

And the second received on September 5th:

'Spending night in church tower — v holy but thin mattress on floor. Might be quieter than last night's stop — village fiesta, still going on at 6 am when we left. Communal meal after Mass tonight (Saturday 5th). Give everyone my love and tell them they (are) in my prayers. Alan'

So both Fr Alan's feet and his sense of humour are intact so far. This bodes well for any pilgrim. Fr Alan has attracted sponsorship for his walk with the proceeds being split between the All Saints Restoration Fund and the work of Richard Owen, a USPG worker in Trinidad and Tobago. If you would like to support Fr Alan or know others who wish to do so please contact Chris Self, the Churchwarden or

the Parish Office. The amount pledged so far is around £16,000 (including Gift Aid) which is a magnificent sum. Can we make it £20,000?

In the September edition of *franciscan*, the journal of the Society of St Francis, I outlined my work with the Oxford Street stores as part of the journal's overview of chaplaincy work. Other contributors are chaplains to a hospital, a prison and to the military. When I first began the Oxford Street ministry I spoke to Fr Stephen Williams, the senior chaplain to the University of London. He gave me a copy of *Chaplaincy: The Church's Sector Ministry* edited by Giles Legood (Cassell 1999). In the chapter by Paul Avis entitled *Towards a theology of sector ministry* he says 'A basic theology of ordained ministry cannot be one for which sector ministry constitutes the exception that proves the rule, but one that makes sense for sector ministry just as much as for parish-based ministries'. He goes on to say that this '...suggests a view of ministry that is not specific to certain contexts... but is built on the essential mission of the Christian church wherever it operates'.

One of the big problems for chaplains is the sense of belonging. The more a chaplain is tied into an institution such as a barracks or a prison the more obvious it is that the chaplain is part of the furniture. But the closer you get the harder it is to be critical

and prophetic. Trying to relate to things that are much more diffuse and amorphous such as a shopping street, the opposite is the problem: none of the businesses ‘own’ the chaplain, and few immediately see the need for one. Yet all chaplains are engaged in the same task. This is well summed-up by the Revd Peter Edwards, a Baptist minister serving in the Royal Air Force. In his article in *franciscan* he says ‘The chaplains help people to see that God is a part of their daily relationships, and their daily relationships are therefore part of God’.

This symbiosis is revealed and cemented in the Eucharist. Peter Edwards quotes Cardinal Hume who said that the Eucharist is ‘the day’s ration for the day’s march on our pilgrim way’. I think myself lucky that in trying to put together a chaplaincy that relates to the West End I have a spiritual life that is firmly anchored in the Mass here at Margaret Street. And I am not just talking about the privilege of saying Mass regularly throughout the week but also about those celebrations of the Eucharist that embrace life’s highs and lows.

I’m thinking for example of the Funeral Mass for Jane Marden that took place at All Saints on August 19th. Jane and her husband David were married here only five years ago. None of those gathered then on that happy occasion could have dreamt that Jane’s life would be cut short. So it was a challenge to say something to the congregation of over a hundred people, many of whom work at John Lewis in Oxford Street, that would speak to their shock and sense of loss. I did the only thing that a priest can do in that situation. I preached the Gospel.

I spoke about the reality and necessity of tears. I spoke about the need for

forgiveness. Sometimes we need to forgive life itself for the bitter blows that it deals us. I spoke about thanksgiving. Christ gave thanks over bread and wine on the night before he died and this simple action is the foundation for true living. Every minute offers the opportunity for thanksgiving. And I spoke about hope. Christian hope isn’t a vague, abstract notion. It becomes concrete in seeing that life and life in all its fullness isn’t about quantity but about quality. In the same way that we don’t judge a book by the number of its pages but on the quality of the writing, so we don’t concentrate on how many years a person lives but how they have spent their time and the love that they have shared.

As I said in my piece in *franciscan* ‘Shopping in the West End is not simply about purchasing essentials but is an *experience*’. That means that what unites business and Church here is quality, not quantity. The quality of our lives is measured by the breadth and depth of our love. Love is not manufactured and it is not a commodity. As a children’s song goes *Love is something if you give it away*. This leads me back rather neatly to Fr Alan and his pilgrimage. Pilgrimages are about quality time spent with God. Time is always precious. Ironically, we cannot purchase it, only spend it. Time spent with the source of our lives brings but one thing: joy.

Yours in Christ

Gerald Beauchamp

PARISH NOTES

Notwithstanding the scaffolding the **Feast of the Assumption** was celebrated with great aplomb on Saturday August 15th with the **Revd Canon Martin Warner**, from St Paul’s Cathedral, presiding and preaching.

Congratulations to the family of **Martin Woolley**. Martin has a new grandchild, Ella born to Jacob and Belinda in Canberra on August 19th. Mother and baby are doing well.

Congratulations also to **Fr Jim Rosenthal**, a long time friend of All Saints and a tenant in No 8, who was ordained priest by our former Vicar Bishop Michael Marshall on Michaelmas at St Stephen Walbrook. He has been at All Hallows by the Tower as an Hon Deacon for the last two years. Fr Jim is now the Development Officer for the London Internet Church (LIC) housed at Walbrook. The goal of the LIC is to be a place where the diversity of the diocese is expressed on the web and then leads people to parishes where we are sure they will receive a warm welcome. Fr Jim's first Mass in the St Nicholas Chapel of Canterbury Cathedral was served by Craig Williams. Cedric Stephens was the MC at the ordination. Fr Jim will help in various churches on Sundays and continues his work with the St Nicholas Society.

We wish him well in his new ministry.
(www.londoninternetchurch.org.uk;
www.stnicholassociety.com).

There have been a number of deaths recently. **Jane Marden's** funeral took place at All Saints on Wednesday August 19th. It was well-attended by family and friends and especially by a number of her colleagues at John Lewis in Oxford Street. Jane and her husband David were married at All Saints only five years ago. Jane's recent accident, which revealed a previously unknown medical condition, has tragically robbed those who loved her of a vibrant and talented individual. We offer our condolences to David and her children, Paul and Emma.

Margery Duce's funeral on August 22nd was a splendid affair. Aged 93, with all her faculties to the end and being at Mass only a few days before she died, we could not but give thanks for her long and fruitful life. Fr McGeary's funeral address appears elsewhere in the Parish Paper.

It was with great sadness that we learned of the death of **Linda Clarke** from cancer on August 24th. We had been praying for Linda at All Saints for many months. We extend our condolences to her husband, Dr Richard Clarke, the Bishop of Meath and Kildare as well as to her sister, Pat Thompson, a long-standing member of the parish.

Cora Guyer De Lessa, the mother of Estela Thorp, died in Uruguay on August 28th. We offer our condolences to Estela and Jeremy.

It was also a shock to hear of the death of **Vera Arde-Acquah** who died on September 1st as a result of injuries sustained during a fire at her home some ten days before. Vera was an unmissable and popular figure on the Central London Church scene and many will mourn her passing. It seems that Vera was using candles at home. Her death will give us pause for thought to take the greatest care in lighting candles at home and ensuring that we have properly maintained smoke alarms.

Larry Markey has for over twenty years been a server at All Saints Margaret Street but has decided to return to his roots and join the serving team at Westminster Cathedral. His last Sunday as a server at All Saints was August 30th. He will be much missed. His devout and efficient serving has been a great example to many. We wish him well in the future and Larry knows that he is always

welcome back.

Further to the note in the August *Parish Paper*, **Alun Ford** has passed his viva and has been awarded his doctorate by the University of Manchester (not the University of London as previously stated). Alun has researched an Anglo-Saxon/Anglo-Latin catalogue of monsters and marvels called the *Wonders of the East*. Alun tells us that it survives in three manuscripts that can be described as literary, scientific and encyclopaedic. The question that he attempted to answer was what the inclusion of this text in three very different manuscript contexts might tell us about the culture which produced it. If you would like to know the answer you'll need to read his thesis. We congratulate Alun on his academic achievement and continue to wish him every success in his training for the ministry at Westcott House.

The Restoration Project continues to go well. During the first week of September some of the scaffolding at the highest level was removed. At the time of writing (September 6th) nothing looks very different inside because the scaffolding that has gone was above the temporary plank ceiling but it is good to know that currently the works are on schedule and on time. During the week starting September 6th the restored north

clerestory windows are due to be installed.

As part of our 150th Anniversary celebrations our Director of Music, Paul Brough, has arranged for **Solemn Evensong and Benediction** for All Saints-tide to be broadcast on **BBC Radio 3** live on Wednesday October 28th at 4.00 p.m. It will be repeated on the Sunday November 1st, also at 4.00 p.m. You are welcome to join the congregation on the 28th. The doors of the church will be closed during the broadcast so please ensure that you are in your seats by 3.55 p.m. at the latest. Latecomers will not be admitted. The congregation is asked to be silent throughout the broadcast, though this is by no means a concert as it also serves as Evening Prayer for that day.

We are very grateful to the **visiting clergy** who are saying some of the weekday Masses currently:

Fr John Barrie, Fr David Cherry, Fr Stephen Ferns, Fr David Gilmore, Fr Peter McGeary, Fr Chris Lowson, Preb David Paton, Fr Barrie Newton, Fr Gerald Reddington, Preb Bill Scott, Fr Paul Thomas, Canon Martin Warner, Canon Geoffrey White and Fr Bill Wilson as well as those who preached at Evensong during September, Fr Stephen Coles, Fr Peter McGeary and the Revd Dr Callan Slipper.

DIARY DATES

Thursday 1 October

7.05 p.m. HOLY HOUR led by Fr Julian Browning

Wednesday 7 October

Cell of OLW/All Saints — Our Lady of the Rosary

6.30 p.m. Low Mass with hymns

7.00 p.m. The Rosary will be said for approximately half an hour
(*To be followed by light refreshments.*) All are welcome.

Saturday 10 October at 3.00 p.m.

Poems for Autumn: Another chance to enjoy tea and poetry at Pamela Botsford's cottage in Marylebone. Please come and bring a poem (or prose) to read on the theme of Autumn, or just come and listen. Space is limited so please book early with Pamela or Sandra Wheen (Tel: 020 7637 8456) who will tell you how to get there.

Friday 23 October

6.30 p.m. High Mass of Thanksgiving for the life of John Holden

(Honorary Assistant Priest here 1980 - 1983).

Preacher: The Revd Dr Alan Everett, Vicar,
St Michael and All Angels, South Hackney

Wednesday 28 October

4.00 p.m. Solemn Evensong, Te Deum and Benediction for All Saintstide 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 Shop will return again this year, opening in the Parish Room after the Festival on the 4th or 5th of November.

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 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.

Saturday 14 November

The All Saints Former Choristers Group will return to sing **Choral Evensong** at **4.00 p.m.** Louis Halsey has written New Canticles for the occasion. *All are welcome to attend.*

FR ALAN WRITES FROM TOSANTOS (6/9/09)

It hardly seems true but I have now been walking for 10 days. I am sitting in the garden of the parish hostel (alberge) in a village called Tosantos — about 40 kilometres east of Burgos which we should reach in 2 days. I am waiting for my laundry to dry in the sun. The pilgrim's routine includes the daily task, after a shower, of washing clothes and getting them dry. We start walking by 7.00 a.m. at the latest to take advantage of the cool hours before it becomes too hot; aiming to get to our destination by 1.00 p.m. or 2.00 at the latest. The siesta is a very sensible arrangement in this climate.

Small alberges like this and last night's provide meals; the municipal ones don't. In smaller places more dependent on pilgrims, it is not difficult to find a meal but in big cities the Spanish convention of not eating until 9.00 p.m. at the earliest is a problem as hostels close at 10.00.

So far the countryside traversed has varied from the descent from the Pyrenees at Roncesvalles and on through part of the Basque country. Parts were like forest walks in Scotland. Going downhill involves a lot of going uphill too. I am reminded of the poem of Christina Rossetti's which goes: "Does the hill wind up all the way, my friend? Yes, all the way." Flat stretches are a blessing as going downhill is both tiring and perilous. We have just left behind the vineyards of the Rioja region, groaning with grapes destined for wine for our tables. Some "Pilgrim Menus" included a bottle in the 10 Euro price for a 3 course supper.

One overnight stop was in a village called Los Arcos. This has a massive church; partly Gothic but mostly Baroque embellished with a share of the gold + silver of Mexico and Peru. Now a community of 1,500 has to

restore it. I sympathised.

We have just left Navarre and entered Castille and Leon. Vines have disappeared and flocks of sheep begun to appear. In 2 days time we reach the city of Burgos with its great gothic cathedral. Among other treasures, it houses the tomb of El Cid and his wife Dona Jimena, immortalised for movie-watchers by Charlton Heston and Sophie Loren. Some "pilgrims" seem to treat the whole thing as an assault course with no time to stand and stare. A German lad in our hostel last night had done 45 kilometres that day. He is probably almost in Burgos by now.

After Burgos we come to the Meseta or tableland of central Spain; flat and sparsely populated with stretches where we have to carry extra food and water with us. This pilgrimage has already made me much more conscious of Biblical imagery of water and thirst.

It has taken some time to get into rhythm of the Camino. I have had to fit times of formal prayer around it. So I usually recite Morning Prayer early in the afternoon (no time or peace before then) and then Evening Prayer later in the evening. Last night I said it in a beautiful Romanesque church while waiting for the priest to say Mass. In the end we were told that he was at a wedding and "could not come".

Estimates of the length of the Camino vary but my guide tells me today that there are 546 kilometres left of the 762.5. Looked at more positively: that's 216.5 done. Many of the people we meet wish us "Bon Camino". I hope you will keep me in your prayers.

Yours, Fr Alan

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.*

CONFESSIONS BEFORE THE FESTIVAL

Wednesday 28 October

12.30 - 1.00 p.m. Fr Beauchamp 5.30 - 6.00 p.m. Fr Browning

Thursday 29 October

12.30 - 1.00 p.m. Fr McGeary 5.30 - 6.00 p.m. Fr Beauchamp

Friday 30 October

12.30 - 1.00 p.m. Fr Gaskell 5.30 - 6.00 p.m. Fr McGeary

Wednesday 28 October

4.00 - 4.30 p.m. Fr Beauchamp

REFLECTIONS FROM A SERMON PREACHED AT ALL SAINTS', MARGARET STREET, FOR THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY BY CANON MARTIN WARNER FROM ST PAUL'S CATHEDRAL

"With the moon under her feet" (Apocalypse 12: 1)

Sixty years ago the person standing on the moon was Neil Armstrong, the American astronaut who landed there on Monday July 21st 1969. *The Guardian* ran the headline, "On the moon after perfect touchdown". Also on the front page was a comment from Pope Paul VI, that the newspaper summed up as, "Don't forget the earth".

Today as we celebrate the Assumption of Mary into heaven, this challenge from one of the great visionary Popes of the modern age is a challenge to us as well. Our eyes are taken heavenward in this feast, and rightly because that is the goal and destiny that Mary shows us as the vocation of all Christians. As the power of the redemptive love by which her Son transforms creation continues its work in her assumption, the perfection of life in heaven, in all its bliss and beauty, is portrayed as our destiny too.

But the crucial and indispensable thing about the place of Mary in the story of our salvation is precisely that she reminds us not to forget the earth. She it is who offers to God the very thing that God does not have, an earthly, material, physical body. Nor is this body simply flesh and blood: it has those dimensions to it that characterise our human character, so that of Jesus we can say that he is like us in all things but sin.

To God Mary has given not simply flesh and blood, but earthly experience. This is the experience of birth and nurture, of vulnerability and education, of adolescence, friendships, the emergence of personality, humour, tastes, and cultural identity. The earth makes its mark on the divine life in the incarnate Word by whom that earth was made. And Mary is the person in whose earthly likeness the eternal Word takes flesh

and is recognised as Jesus of Nazareth.

The place of Mary standing on the moon speaks to us, therefore, of the transfiguration of the earth, of all material creation, and the restoration of its true, intended beauty. Pope Paul referred to the celebrations of the summer, sixty years ago, as “the ecstasy of a prophetic day”. He saw that the achievement of landing on the moon was a statement about the dignity of being human, being made in the image of God, with the intellect and creative vision to stretch out into the unknown in search of what causes us amazement. This stretching out is a paradigm of faith, and it was clear that the Pope saw the scientific means by which it was accomplished as both analogous and complimentary to the quest of the human spirit for knowledge of the infinity of God.

The two comments that the *Guardian* quoted in the Pope’s statement are what I would like to focus on in order to reflect on what this feast of Our Lady might mean for us today.

Firstly, Paul VI contrasted dominion of the universe with “man’s need and duty to dominate himself”. As time has gone on, we have seen that human greed, particularly among the privileged, technologically advanced nations of the world, has resulted in destruction and death. We have not dominated ourselves in terms of controlling our appetite and will to consume. In this regard, Mary points us to a fundamental aspect of Christian life; the recovery of relationships that reflect the quality of God’s intention for creation.

The woman clothed with the sun, with her feet on the moon, and on her head a crown of twelve stars, is a figure that has for centuries spoken to Christians of the virginal purity

and loveliness of the Mother of God. But I think that we should not romanticise this image. The attribute of virginity is not about a remote and chilly purity — moon-based and unearthly. It is a powerful and pragmatic statement about personhood. It asserts that Mary has control of her body; her virginity is hers to give to God in this unique instance, in which grace reveals not only virginity’s metaphorical potency, but also its material fruitfulness.

The virginity of Mary has played an important rôle in the devotional and artistic life of the Church. It speaks about how what is most intimate, potent and ambiguous about being human, the area of our sexuality and sexual relationships, is also the very material by which redemption is wrought. It tells us that sex is sacred, a means by which something intrinsically earthly, is used by God to reveal something of Godself.

Today, virginity is in danger of being a cheap political gimmick in the hands of neo-cons, with the consequence of terrible damage to young people at a very tender stage of their lives. Alternatively, and more generally, it is relegated to a largely disregarded area of bewilderment about the past and the weirdness of Christian belief, as sex is degraded into the level of casual gratification.

The image of Mary, with her feet on the moon, the woman of the assumption, must say something to us about our capacity to use the huge potential of human desire for good not ill, to assert the beauty, pleasure, and sanctity of human sexuality, but also its capacity for destruction in ourselves and of others. The goal that Mary sets before us is that of earth transfigured, its potential realised, grace triumphant, when we are released from the tyranny of seeking

domination, the metaphor for idolatry of the self, and able to rejoice in the altogether more liberating dominion of our Creator.

Secondly, and briefly, Paul VI outlined this theme of freedom in the second comment that the *Guardian* quoted: “It is absolutely necessary that the heart of man should become freer, better, more religious as the power of his machines, his weapons, his instruments becomes greater and more dangerous.”

Here, the intimate and personal dimension of our vocation is widened to embrace the global scale. This vocation is also seen in the woman clothed with sun and crowned with stars, whom we identify as Mary, received into heaven in the fulfilment of her faith and hope in God. Not only do the signs of sun, moon and stars speak lyrically about her virginity and the intimacy of human relationships; they speak about her identity as one in whom all human hope is realised.

Mary is, literally, the embodiment of our concerns for a world here and now in which the earth is not plundered, where the poor are fed with more than scraps, and

disease and injustice are dispelled by the overwhelming capacity of mighty and lowly to sit down together at the table where all are beneficiaries of God’s bounty and each other’s company. Mary’s assumption does not invite us to despair on earth because heaven will be bliss: she, above all, does not “forget the earth”. Her Magnificat, the song that traces the path to heaven, bids us find the kingdom of Jesus Christ here on earth.

When Paul VI says that our vocation is for human beings to become freer, he does not hesitate to say that that also means becoming “more religious”, more attuned to the mystery of God, revealed in Jesus Christ, in whom he does great things for us. Mary, on this day, is the exemplar who shows that becoming more religious is intimately linked with becoming “better”, more fully ourselves, capable of realising with astonishing freedom, power and beauty, the potential that is God’s gift to us.

May this woman inspire us to be a people who are becoming fit for heaven, where our capacity to “stand on the moon” in the glory of heaven will be realised because of the way we have lived on the earth.

THE SERMON BY FR PETER MCGEARY AT THE FUNERAL MASS FOR MARGERY DUCE ON 22 AUGUST 2009

‘Good morning, whoever you are!’

How else can the preacher begin, other than with what Margery used to say when we phoned her.

We are here today to celebrate and bid farewell to a most remarkable woman. Your personal memories and thanks for this life are vital. They join the Church’s words as we commend her, body and soul, to God.

Few people can have gained more from a retirement. It will be hard to forget those marathon years of near daily sorties by train from Ewell, as Margery undertook church watch and Mass here, before a voracious round of cultural events and lectures, taking in every activity that London could offer. She loved to take others along, sensitive and clever in the way she thought in advance about who might enjoy which event, silently following her guest around an art gallery or

suchlike, always followed by tea somewhere very nice.

Perhaps she caught up on the years in which life as a teacher constrained these opportunities. We shared her great capacity for enjoying life, nowhere more so than in those wonderful birthday or un-birthday parties at the Ritz, when gracious and elegantly dressed, she surrounded herself with friends in whom she delighted.

She was herself a respectful, encouraging, and diligent friend. I have been chatting through cyberspace with my old friend and colleague Fr Paul Johnstone, who is currently in Argentina, and regrets very much that he cannot be here today. He is the proud possessor of over 600 cartoons, loyally culled by Margery's scissors from national dailies, and despatched fortnightly over ten years to Buenos Aires, Amman, Istanbul, yea, even unto Redhill. They gave an invaluable chronicle of UK life for someone working overseas, while diverting and edifying children thousands of miles from the living room from which they emerged.

Margery was rich in that intellect from which the best friendship proceeds. Generations of pupils and colleagues at school were doubtless the greatest beneficiaries of these gifts. Her love of education, language, literature and ideas was lifelong. Esteem for her was evident in active involvement long after she hung up her gown. Few are the governors who remain welcome in schools at the age of nearly eighty!

This intellect encompassed her faith. She loved All Saints, its people and its priests. Most of her recent friends are from here. She loved the music and the preaching. It is perhaps a waste that her private commentaries

on sermons were not available to the preachers themselves. She would have been invaluable in a theological college for this purpose. Increasingly, she knew the paradox of doubt and faith fluctuating together. In this too, she was honest and ever up front.

She never married. She lived out a single woman's vocation with dignity, common sense, and strong purpose. She had a discipline of personal presentation, interest in others, and charitable giving which would have done credit to a nun. Moments at the Ritz and such like were special occasions, contrasting with a simple home, where she lived surrounded by books and mementoes. She was never an old maid, prudish or neurotic, and even at ninety could be deliciously flirtatious. She was fabulous.

Ten or so years ago, she began to totter on the escalators which bore her up and down the Underground to those exhibitions and entertainments. Some of us felt more than a little anxious for her safety. As this instability grew, her common sense and ability to accept life continued. No need for a tactful talk with this old person. Margery assessed and adjusted, made needed arrangements, and continued to live life as fully as she could. This cost her considerably, particularly as it implied she would never see her beloved Venice again, the city in which she most revelled, and which so often recharged her earlier years.

She was profoundly grateful for all those who made her recent time not merely pleasant but possible: I think it's worth mentioning especially Peter and Joyce, Cedric and Alan. When she reached the point of Cedric guaranteeing her that this occasion would be very fit for purpose, she was almost gleeful.

Liturgy, amongst other things, is the

enterprise by which Christians ritually allow themselves to collide with the mystery of God and with one another, and thereby open themselves to the possibility of transformation. This Mass is the ritual containment of grief, and a reminder, precisely at a time of loss and sorrow, of God's possibilities, that 'whosoever believeth in [Christ], though he were dead, yet shall he live.' The Mass is the recognition of the risen Christ in our midst.

We meet to celebrate, remember and give thanks for Margery. And we do this with all

our hearts. In this Mass we do the only good thing that we can now do for her now, and that is to pray that her immortal soul may rest in peace. And we do this with all our hearts.

I shall miss her. Life is going to be a little bit duller now. Let us remember and give thanks for this wonderful woman whose life collided with ours. But let us do so by commending her to the mercy and the love of the God from whom she came, in whom she trusted, and with whom we pray she now rests.

150 YEARS AGO

Looking back to the opening of the church and making use of words from the times, this last piece in this short series is a little different. It is from published reminiscences of the 1860s. The focus of the article is also slightly different since here we look not at the church or at what people said about it, but at how it came to be built. In 1939 a great Centenary Fair, special services and a special radio broadcast with a talk by Dom Bernard Clements, celebrated 100 years of the Margaret Chapel and All Saints Church. The Centenary booklet of 1939 makes clear that the Margaret Chapel dated back to the 1760s and was in origin a nonconformist place of worship before being used as a proprietary chapel of the Church of England. Clements, however, explains that the true origin of this church could be dated to July 5th 1839 when Frederick Oakeley was licensed to minister in the chapel in Margaret Street.

Oakeley, the youngest son of a wealthy Baronet, had previously enjoyed a distinguished academic career being a Fellow of Balliol, and Examiner of the University of Oxford as well as a Prebendary of Lichfield Cathedral. He had been a close friend of Hurrell Froude and coming under the influence of Newman and the other Tractarians he committed his life to the struggle. By 1839 it was clear that someone needed to put into practice the principles and ideas that were being hammered out in the different Tracts which were being published in Oxford. When Oakeley came to Margaret Street that is what he set about doing. The extract below makes clear what he came into. The church today gives some idea of what he did.

Oakeley was advised to avoid any contentious preaching and in his sermons hardly ever touched upon matters of doctrine but tried to help his hearers explore how best to live a Christian life. Gladstone, a connoisseur of all things to do with religion, did not rank him as the finest preacher he had ever heard (that was Edward Irving, whom many others considered too theatrical) but he was ranked very highly. What Gladstone did say was that Oakeley conducted the services in a manner better than any other person whom he had ever heard. He also said that Oakeley, "united to a fine musical taste a much finer and rarer gift — that of discerning and expressing the inward purposes of

Christian worship and its outward investiture”.

Oakeley introduced Gregorian chant into the Church of England, producing a book of chants for the English Psalter with the organist of the Margaret Chapel, Richard Redhead, published in 1843. Various diaries of this period record how people came up to London and called at the Margaret Chapel to witness what was going on. It must be remembered that at that time most churches were whitewashed and most services were said by the minister with a clerk making the responses.

Oakeley gathered to the chapel a very remarkable congregation, including some prominent and wealthy persons. On a weekday in 1844, at a service attended by less than 80 persons, they had the first collection for a building fund for a new church, Oakeley believing that the existing chapel could never be made to look really beautiful. The collection exceeded £600. Plans for a new building quickly took shape and, just as they were about to start the demolition, came a different crash.

Oakeley's friend W.G. Ward had published a book on the *Ideal of a Christian Church* and was summoned to defend it before the Convocation at Oxford. Oakeley wrote a defence of this book and went to Oxford to stand beside Ward in the Sheldonian. Ward was deprived of his degree. The Bishop of London brought forward proceedings against Oakeley's defence and despite legal advice that he could defeat these proceedings Oakeley refused to defend himself and in his absence was deprived of his license. He retired to littlemore where he joined Newman and a short time after was received into the Roman Church being confirmed with Newman on All Saints' Day 1845.

The building work in Margaret Street was postponed and did not get underway until 1850. Oakeley's curate, William Upton Richards, performed the very difficult task of holding things together. Richards would become the first vicar of this church.

Ordained into the Roman Church Oakeley was, in 1850, sent to the Mission of St John's in Islington where he was to serve for 30 years. Unlike many others Oakeley seemed to remain on good terms with almost everyone. Gladstone, who had difficult relations with Newman and Manning, was always friendly. Towards the end of his life Oakeley would dine with A.C. Tait, the Archbishop of Canterbury, and is reported to have asked when dying, "Let my dear friend the Archbishop of Canterbury know as soon as I am gone". When Ward's son was writing about his father he collected reminiscences which put on record what several people said about "kind, good, loveable, and scholarlike, gentle Mr Frederick Oakeley". In 1863/5 Oakeley published some brief reminiscences which included the following account of his arrival at the Margaret Street Chapel.

Time was when Margaret Street was as devoid of romantic interest and ecclesiastical prestige as any other member of that peculiarly dull family of public highways, redolent of Queen Anne and the first Georges, which occupies the neighbourhood of Cavendish Square... Buried among these was a humble structure which the boldest of prophets and the most sanguine of speculators would hardly have ventured to select as the scene of a religious movement and the site of the future Tractarian cathedral... A more unpromising sphere for carrying out such a project than Margaret Chapel presented when first he visited it would be difficult for

the imagination to conceive; and in looking back on the period he finds it hard to master the state of mind under which he accepted the offer...

The chapel itself was a complete paragon of ugliness; and all that can be said in its favour is, that its architect had adapted it with masterly skill to the uses which it had previously subserved. To the religious and ecclesiastical type it presented a perfect antithesis. It was low, dark, and stuffy; it bore no other resemblance to the Christian fold than that of being choked with sheep-pens under the name of pews; and its only evidence of being "surrounded with varieties" was that it was begirt by a hideous gallery, filled on Sundays with uneasy school-children. But the triumph of its monstrosities was just where, upon the principle "corruptio optimi pessima," we might have expected — in the chancel. From the floor almost to the roof there arose a tripartite structure, beginning with the clerk's desk and terminating in the pulpit, the minister's "reading-pew" occupying the interval. Thus the preacher was elevated on a kind of throne, as if in parody of that which surmounts a Catholic altar; and there he stood, claiming, as it were, the adoration of the people. Where was the communion-table? I will answer the question. It filled the space behind the reading-desk and under the pulpit. The first act of the new minister was to demolish this three-headed monster. All attempts at improvement in the general arrangements of the chapel were hopeless, and were at once abandoned. The congregation, which had been somewhat acclimatised to their new position by the efforts of the two preceding ministers, bore the change with more equanimity than might have been expected, and some of them (including my respected friend Mr. Serjeant Bellasis — already a distinguished barrister) came forward zealously and generously to aid in the work. One person, however, all but openly rebelled against the proposed changes — the clerk. He had been there, man and boy, nearly fifty years, and declared that of all the transformations he had witnessed this was the most insufferable. To have dismissed this poor old servant would have been an act of cruelty of which, let us hope, the minister was incapable; all that could be done, therefore, was to trust that argument might reconcile him to his disappointment, or time wear it away. Finally dethroned from his ancient pre-eminence, he looked about for some mode of regaining at least a portion of his privilege. He was accordingly caught, a few days afterwards, "building himself up a solitude" in a remote part of the chapel; and when frustrated in this design also, he had no alternative but to subside into the general body of the congregation, and there assert his ancient right in the only way which was left to him, by reciting the responses with vociferous obtrusiveness.

This clerk was a great trial. He occupied rooms adjoining the chapel and communicating, by a doorway, with the gallery. In these apartments he always seemed to keep a family of cats, which had a habit of diffusing itself over the chapel. To the incumbent for the time being there was something singularly, and perhaps unduly, repulsive in the notion of cats in a church. Could it be that the clerk kept these creatures as ministers of his wrath and avengers of his insulted dignity — a sort of auxiliary legion or train of obsequious furies to be let loose at pleasure? We will hope not. At any rate the effect was the same.

Sometimes, during the First Lesson for instance, one of these animals would utter its peculiar cry from some obscure corner or indefinite abyss; and the only consolation was that the evil was irremediable, or that the remedy would have been worse than itself. They did not, however, always maintain their incognito. On a memorable occasion one of them, more venturesome than its companions, advanced to the balustrade of the gallery and there perched herself like a fiend. In that instance the clerk did come to the aid of offended discipline, and proceeded from his place, by stealthy steps, to arrest the culprit. The cat, hearing a

measured tread behind her, chose, with a ready instinct, the only practicable alternative; and accordingly, by a strong leap, descended headlong into the sanctuary, only just clearing the head of an eminent divine, who happened on that day to be assisting, as it were pontifically, at the morning service. The animal, on gaining the ground and finding herself in so unusual a situation, was seized with a fit of despair, and, by another leap clearing the altar-rails, she rushed in terror through the building and made exit at the door. Such details, however much they may fall below the dignity of history, convey a better idea of the spirit of the scenes I am portraying than more lofty and elaborate descriptions.

Margaret Chapel soon gathered to itself a considerable congregation, in which were many members of the aristocracy, and more than one personage in high official position. They seemed to find in its quiet, orderly and reverent services, on Sundays and weekdays, a relief from the turmoil of the world, and a contrast to the usual tone of popular chapels...

This concludes the fascinating series of articles under the title 150 Years Ago. We are extremely grateful to Colin Surtees for his tireless research in the preparation of these pieces and extend to him our sincere thanks.

100 YEARS AGO

*In the Parish Paper for October 1909
Fr Mackay was exercised by moral
relativism.*

The Bishop of Durham has lately said that there is nowadays in English society a secret but widespread disbelief in personal immorality. I believe that to be true.

In every cycle of civilization a moment is reached when the Palace of Arts which man has built is ceiled and shuts out the Heavens; when the soul of man, unable to look beyond the walls with which she has enclosed herself — cries,

*“I take possession of man’s mind and
deed,
I care not what the sects may brawl,
I sit as God holding no form of creed
But contemplating all.”*

We are reaching such a moment once more.

Faculties, which in a simpler age convey to men perceptions of the unseen world, get atrophied and paralyzed in a highly

materialized age. We think that our outlook is wider than that of our forefathers, it is probably much narrower. We know more about earth worms, but then we know less about angels, and it is a bad exchange. I have no doubt at all that while the East will continue to preserve the halting and bewildered but real perceptions of the purer natural religion, the Catholic Church will find herself at the close of this age face to face with militant materialism in Europe.

By far the greater part of the Catholic Church lives in that unseen world, the existence of which materialism denies. Both her treasure and her heart are in heaven, and her children who are on earth aim not merely at living by the rules which their Master has laid down, but at living with Him and His Court unseen.

No argument of ours as to a future life will do much to help this blind and deaf age; but the blind and deaf can still feel, and if we ourselves are living in real communion with the life invisible, we become spiritualized and can convey the touch of the spirit to

the blind and deaf about us. You and I are surrounded by many wistful waiting souls, for whose sakes we must sanctify ourselves anew where the Living Creatures and the Elders fall down before the Lamb.

And in the first part of a lengthy article on 'The Stage from the Standpoint of the Church' Fr Mackay draws our attention to an interesting development, one which should not give the present serving team any ideas.

Christmas and Easter have from the first been great popular festivals, and the Church has always tried to give a vivid presentment of the mysteries they commemorate to the eye and ear of Christians. To-day, as of old, the Stable and the Manger awaken the devotion of the continental Catholics at Christmas, while throughout the Church Catholic the Palm Sunday solemnities and the whole pageantry of Holy Week and Easter form one long conventional mystery play of the Passion and Resurrection of the Lord. It was in the eleventh century in France that the symbolical adjuncts of the Christmas and Easter services developed into a dramatic presentation of the facts commemorated. At first the play was performed in Church after Mass and Sermon, the music was the Church's plain-song, and the actors were Priests and Acolytes who spoke in Latin; but when the representatives of the Holy Women had begun to exchange their robes for women's dress, and the wings of Christmas and Easter Angels were sprouting from the shoulders of the acolytes, it was thought best to banish the representations from the Churches.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

• SUNDAY 4 OCTOBER 17th SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 352

Introit: Justus es, Domine

Mass: Jugendmesse — Haydn

Lessons: Genesis 2: 18 - 24

Psalm 8

Hebrews 1: 1 - 4, 2: 5 - 12

Hymn: 494 (T 413)

Gospel: Mark 10: 2 - 16

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: Timete Dominum, omnes

Sancti eius — Byrd

Hymns: 369, 341, 408 (i)

Voluntary: Præludium in F minor

— Buxtehude

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 125, 126

Lessons: Joshua 3: 7 - end

Matthew 10: 1 - 22

Office Hymn: 150 (R)

Canticles: Service in D — Walmisley

Anthem: Locus iste — Bruckner

Preacher: Fr Gerald Beauchamp

Hymn: 490

BENEDICTION

O Salutaris: Schumann

Hymn: 74

Tantum Ergo: Bruckner

Voluntary: Berceuse — Vierne

● **SUNDAY 11 OCTOBER**
18th SUNDAY
AFTER TRINITY

HIGH MASS at 11.00 a.m.

Entrance Hymn: 476

Introit: Da pacem

Mass: Mass in B flat
— Rachmaninov

Lessons: Amos 5: 6, 7, 10 - 15

Psalm 90

Hebrews 4: 12 - end

Hymn: 499

Gospel: Mark 10: 17 - 31

Preacher: Fr Gerald Beauchamp

Anthem: Hymn of the Cherubim
— Rachmaninov

Hymns: 294, 318, 339

Voluntary: O Lamm Gottes unschuldig
— Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 127, 128

Lessons: Joshua 5: 13 - 6: 20
Matthew 11: 20 - end

Office Hymn: 150 (S)

Canticles: Service in B flat
— Rachmaninov

Anthem: Ave Maria — Rachmaninov

Preacher: Fr John Burniston,
Vicar, St James, Islington

Hymn: 376

BENEDICTION

O Salutaris: Rachmaninov

Hymn: 374

Tantum Ergo: Rachmaninov

Voluntary: Ave Maria — Karg-Elert

● **SUNDAY 18 OCTOBER**
ST LUKE THE
EVANGELIST

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 401

Introit: Mihi autem

Mass: Missa 'O quam gloriosum'
— Victoria

Lessons: Acts 16: 6 - 12a

Psalm 147

2 Timothy 4: 5 - 17

Hymn: 194

Gospel: Luke 10: 1 - 9

Preacher: Fr Julian Browning

Anthem: How beautiful are the feet
— Handel

Hymns: 324, 325 (T 231), 102

Voluntary: Toccata (Suite Gothique)
— Boellman

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 103

Lessons: Ecclesiasticus 38: 1 - 14
Colossians 4: 7 - end

Office Hymn: 214

Canticles: Service in E minor
— Daniel Purcell

Anthem: Justorum animæ — Byrd

Preacher: Fr David Evans, Assistant
Priest, St John at Hackney

Hymn: 415 (T 346; omit *; v 6 Descant
— Gray)

BENEDICTION

O Salutaris: Byrd

Hymn: 243

Tantum Ergo: Byrd

Voluntary: Prelude from Op 18
— Franck

● **SUNDAY 25 OCTOBER**
LAST SUNDAY
AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 296 (i)

Introit: Omnia quae fecisti

Mass: Missa Omnium Sanctorum
— Norman Caplin

Lessons: Jeremiah 31: 7 - 9
Psalm 126
Hebrews 7: 23 - end

Hymn: 272

Gospel: Mark 10: 46 - 52

Preacher: Fr Gerald Beauchamp

Anthem: The Cornerstone
— Norman Caplin

Hymns: 353, 457 (ii), 378

Voluntary: Nun danket alle Gott
— Karg-Elert

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 121 - 136

Lessons: Ecclesiastes 11, 12
2 Timothy 2: 1 - 7

Office Hymn: 150 (R)

Canticles: The Short Service — Ayleward

Anthem: O quam gloriosum — Victoria

Preacher: Fr Julian Browning

Hymn: 335

BENEDICTION

O Salutaris: Tallis

Hymn: 391

Tantum Ergo: Victoria (No 2)

Voluntary: Prelude on 'Eventide'
— Parry

WEDNESDAY 28 OCTOBER

SOLEMN EVENSONG, TE DEUM
AND BENEDICTION at 4.00 p.m.

Broadcast live on Radio 3

Psalms: 148, 150

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

Office Hymn: 196

Canticles: Service in D — Walmisley

Anthem: Timete Dominum, omnes
Sancti eius — Byrd

Hymn: 226 (v 5 Descant — Caplin)

BENEDICTION

O Salutaris: French Chant

Te Deum: Solemn Tone

Tantum Ergo: de Séverac

Voluntary: Fantaisie sur le Te Deum et
Guirlandes Alleluiatiques
(L'Orgue Mystique)
— Tournemire

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*)

BENEDICTION

O Salutaris: Hutchings

Hymn: 227 (T 184)

Tantum Ergo: Hutchings

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

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

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

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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.

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CALENDAR AND INTENTIONS FOR OCTOBER 2009

1	<i>Remigius, bishop; Anthony Ashley Cooper</i>	Unity
2		Those in need
3		Society of All Saints Sisters of the Poor
4	✠ THE 17th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
5	r Requiem (1.10 p.m.)	The departed
6	William Tyndale	Translators of the Scriptures
7		The Police
8	v for Unity	Christian Unity
9	<i>St Denys and his companions; Robert Grosseteste</i>	Those in need
10	St Paulinus	Province of York
11	✠ THE 18th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
12	St Wilfrid	USPG
13	St Edward the Confessor	Westminster abbey
14		Friends of All Saints
15	St Teresa of Avila	Unity
16	<i>Nicholas Ridley and Hugh Latimer</i>	Those in need
17	St Ignatius	Christian commitment
18	✠ ST LUKE THE EVANGELIST	OUR PARISH AND PEOPLE
19	Henry Martyr	The Ambulance Service
20		The homeless
21		The Armed Forces
22		Unity
23		Those in need
24	v of Our Lady	Walsingham
25	✠ THE LAST SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
26	St Alfred the Great	The Queen and Royal Family
27		The Fire Brigade
28	Ss Simon and Jude, Apostles	Broadcasters
29	James Hannington	Unity
30		Those in need
31	<i>Martin Luther; Vigil of All Saints</i>	Preparation for the Festival

Please note:

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

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

v — a Votive Mass



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