



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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£1.00

VICAR'S LETTER

The government's programme of cuts has now been unveiled and politicians, commentators, experts, church leaders, and ordinary people like us are beginning to digest what it might mean for communities, families and individuals.

At a recent meeting of the senior staff of the Two Cities Episcopal Area (archdeacons, area deans and others), we heard from the diocese's new head of finance who has come to us from the charity sector, that many charities are anticipating cuts of from 20% to 80% in their budgets next year. The worst hit are those most dependent on government funding. How these bodies are to carry out what the government now expects them to do, as part of the "Big Society", remains to be seen. Meanwhile, the Diocese of London which receives hardly any support from government, is planning on a modest budget increase of 2% on the Common Fund. The parishes of our Deanery of St Marylebone have already agreed contributions to the Common Fund which will meet 100% of our clergy costs.

Here at All Saints, we too are pursuing a policy rather different from that of the government. We are able to do this because our finances have been in a better state than those of either the nation or the banking industry. We have pursued a policy of

financial prudence. For a church with a busy programme, we have a very small staff. In addition to our two clergy, the only other full-time post is our parish administrator. We also have a part-time secretary, a cleaner for half a day a week, and all our music staff are part-time. Our music budget is considerable but to maintain the standards of excellence achieved, it could not be otherwise. Long before the "Big Society" was a twinkle in the Prime Minister's eye, we have relied heavily on volunteers to carry out much of the work of the parish.

One of the laments of industrialists in this country has long been that the City has not been willing to take a long view but has been too keen on quick profits. Our approach is very different. Our policy is one of investment for the long-term. The Church has been here in London for more than 1,500 years, All Saints has been here in Margaret Street for 150. We are here to stay. That intention means that, as a diocese, we need to invest through the Common Fund and the Bishop of London's Mission Fund, both in maintaining the parish structure which covers the whole of the city, including areas in which much of the population may be non-Christian, and in new ventures in mission. As a parish, we need to invest in those things which are essential to our life and mission.

Here at All Saints, we have been engaged on a sustained programme of investment for the future. Many may not have realised this because it has gone under the label of “restoration”. Our restoration programme is being carried out in part because our building is a significant part of the Church and the nation’s heritage. But more than that, it is an expression of our commitment to the Church’s mission in this city and to the wider life of the Church where so many people, a good many of them not even Anglicans, value what goes on here.

Some of our recent major expenditure has been on upgrading the accommodation at No 6 and then at No 8 Margaret Street to meet government regulations. We would not have been a responsible landlord if we had neglected this. The work on No 8 almost exhausted the PCC’s reserves and work remains to be done on the exterior of the building. However, our flats are now a significant source of income for the parish.

The obvious difference between All Saints and the government is that we cannot levy taxation. The government relies on the honesty of taxpayers and the diligence of the Her Majesty’s Revenue and Customs; we must rely on the commitment and generosity of worshippers. The government can and should pursue those who seek to evade their financial responsibilities as citizens. We have no sanctions against those who do not take their responsibilities as Christians seriously — well at least not in this life!

In fact, our experience has been that people have been very generous in response to the needs of All Saints. We have managed over

the last 15 years to spend huge sums on the restoration programme, a large proportion of it coming from the congregation, while maintaining and increasing our congregational giving. Along with many other churches in the diocese we have responded to the increasing demands made on church finances by pension contributions for the clergy.

In pursuit of our policy of combining prudent management and serious long-term investment for the future, we are pursuing several courses of action:

1. Doing everything we can to keep routine expenditure down.
2. Encouraging people to remember All Saints in their wills, particularly through the Choir and Music Trust and the All Saints Foundation.
3. Asking members of the Electoral Roll to commit themselves to give regularly and as generously as they can through our Stewardship programme.

Information about remembering All Saints in your will was published in last month’s Parish Paper and we will repeat it regularly. If you need information, please contact Dennis Davis in the parish office.

Everyone on the Electoral Roll will be receiving material about our Stewardship programme in the next few weeks. We hope and pray that you will all respond as generously as you can.

Yours in Christ,

Alan Moses

THE FESTIVAL

This year's Festival was very much a double celebration; combining our feast of title and the completion of Phase 2 of the Restoration Programme.

Fr Philip North from Camden Town was our preacher on the Eve of All Saints and gave us a rousing inner city perspective.

The Bishop of London was with us for the High Mass on All Saints Day which had a capacity congregation. His sermon appears in this issue. All who heard it are unlikely to forget his obvious relish in the repeated use of the word "repristinated" to describe the renewed state of the nave. Paul Brough's version of this is the best mimicry of the bishop that the Vicar has heard so far!

We had invited all those who had been involved in the restoration work to come to the service. The Bishop was able to spend some time with them after the Mass and hear about what was involved in the various aspects of their work. The weather, which had been threatening, stayed dry so that the congregation were able to enjoy refreshments in the courtyard after the service.

Fr Joe Kennedy, the Principal of the College of the Resurrection at Mirfield, was our preacher on All Souls Day.

Festival Sunday's morning congregation is not quite so crowded as that on all Saints Day, so there is enough room for us to have a procession. **Canon Ian Paton** from Old St Paul's, Edinburgh, preached and spoke of two Edinburgh saints. The choir sang Julian Anderson's "Bell Mass" and Julian and his mother were in the congregation and were delighted with our choir's rendition of the work. The Mass setting was not to everyone's

liking: what new piece of music ever is? As it was written for Westminster Abbey, perhaps our smaller space did not let us hear the louder parts to their best advantage. If our musical tradition is to continue to grow in quality, we cannot go on singing just the old favourites (not everyone can even agree on what they are), but must introduce new works from time to time. We only discover what works by trying it.

Our final preacher was the Dean of St Paul's, **Bishop Graeme Knowles**, who had last been with us when he was Bishop of Sodor and Man. He was also then the Chairman of the Council for the Care of Churches, so it was good for him to be able to see what we had achieved in the care of our church. His sermon, with its celebration of the Victorian parlour songs, particularly "The Holy City", was unfortunately preached without notes, so we will not be able to publish it.

The Festival Appeal has raised the magnificent sum of **£9,153.36** to date. Half of this will go the Restoration Appeal and the rest to our mission projects: USPG, the Church Army Hostels for homeless women in Marylebone and the West London Day Centre.

Thank you for your generous response.

Who Are These in White Robes?

The Festival saw the choir and servers outfitted in splendid new cottas to replace the previous ones which had seen about twenty years of wear. The new ones, supplied by J&M Sewing Services of Newcastle, are made of a heavier material which hangs better and will retain its appearance better. We are grateful to an anonymous member of the congregation who has given these.

The Festival also saw the return to service of the large jewelled Butterfield chalice which has been away for repairs and the replacement of some semi-precious stones which had disappeared over the years. Our Butterfield chalices have been in use for 150 years and are a significant part of our heritage and it is important that we should care for them properly. Again, we are grateful to another anonymous parishioner who has funded this small-scale restoration project.

RESTORATION PROGRAMME

We have become so used to having the restorers around over the last six months, that it has been quite strange not having them here. However, they have not been entirely absent as some have been involved with our architect Colin Kerr and his staff in preparatory work for Phase 3 of the Restoration which is to encompass the chancel, the windows in the south aisle and some work in the baptistery. Tests have been carried out on the Comper paintings in the chancel, on the floor and the various wall surfaces which require the removal of dirt or over-painting, on the wrought iron work which is to be restored to its original red and gold scheme, and on the clerestory windows which need re-leading.

The Appeal for Phase 3 which we launched in July this year has raised approximately **£105,000** so far.

PARISH NOTES

News of People

Norman Caplin has had spells in and out of hospital. He had hoped to be at church on the recent Sunday when the music included his Missa Omnium Sanctorum,

but the combined forces of his wife and Vicar prevailed to persuade him that this was unwise so soon.

Yvonne Harland had suffered severe disappointment after the initial surgery on her spine which had promised both relief from pain and increased mobility. She has now had further surgery which we hope will solve the problem and allow her to return to church before too long.

Kate Burling, our hard-working sacristan, fell ill during the Festival. She is now on the mend but has been restricted to light duties by the Vicar until she is properly recovered.

Servers

Two parishes with which All Saints has a long-standing relationship with are **Little St Mary's in Cambridge** and **St Mary Magdalene's** in Oxford. Bill de Quick, formerly a member of All Saints and now of LSM, suggested that the servers from Oxford and Cambridge might come to All Saints for a visit hosted by our servers. This took place on Saturday November 13th and we welcomed men and women servers from the two churches to a Mass at which Fr Alan was the celebrant and **Fr Peter Groves**, Vicar of St Mary Magdalene's, was the preacher. Fr Andrew Greaney, the Vicar of LSM, was not able to be with us because he had to be about his duties as Area Dean of Cambridge. **Fr Robert Mackley**, the assistant chaplain of Emmanuel College who also assists at LSM, came as his representative. He will be known to some as an occasional columnist in the *Church Times*. Our guests and the choir who had sung the Mass were treated to a splendid lunch in the dining room by our servers. Our thanks to Cedric Stephens

and company for organising all this.

Bible Study: An Introduction to St Matthew's Gospel

Fr Alan has been approached about the possibility of starting some kind of Bible study at All Saints. In order to test the market, he is proposing to give an introduction to St Matthew's Gospel, which we will be reading through at Sunday Mass from Advent Sunday, on Thursday December 9th at 7.00 p.m. This will also provide an opportunity to test the market for a more extended Bible study series.

This is Our Faith

This course, for those wishing to prepare for adult baptism and/or confirmation, or reception into the Church of England, or simply wishing to refresh their knowledge of the faith, will begin with an introductory meeting in the Parish Room at 7.00 p.m. on Tuesday January 11th.

The course will culminate in our celebration of the Easter Vigil at which Bishop Michael Marshall will preside.

Northern Links Group

Members of the group enjoyed a splendid lunch at the home of **Philip Payne** in Aberdeen Park. Philip's flat is close to St Saviour's Church, immortalised by John Betjeman. St Saviour's sadly is no longer a parish church but is used as an arts centre. Sadly too, Philip was taken ill a week later and ended up in University College Hospital. He is now feeling much better thanks to medication and strict instructions from doctors and the Vicar to slow down. He was able to be at church on All Saints Day.

Poetry Tea Saturday October 2nd

The theme of the Poetry Tea on October 2nd was 'Change' and readings ranged from change of seasons to change of mind and change in life-situation, including the biggest change of all — death. Moods swung from heartfelt, in Father Gerald's reading from Sebastian Barry, to hilarious, in James Shrimpton's performance of "Hi, Medium 'n' Low" by anon. Some poems were homemade, but most were from literature. Some were hopeful, some despairing.

With such a turbulent subject it was perhaps always going to have been a challenging Poetry Tea but we had not foreseen that it might actually turn into something of a Mad Hatter's Tea Party!

We had got safely through the first round of readings, had our tea and embarked on the second round, when a latecomer pressed the door bell rather too firmly and it got stuck and rang continuously, drowning out the proceedings and creating a mood of emergency. Poetry was suspended while we struggled to release the bell press. Then someone had the practical idea of muffling the bell mechanism with a sock and this muted it pretty effectively. But to get a full solution it was necessary to disconnect the electricity supply to the bell and to do that it was necessary to switch off the mains and plunge everyone into the gloom of the late afternoon. Derrick did the honours admirably with the electricians. The bell was now out of action but, as someone observed, there is a knocker!

After all this excitement it was difficult to get back in the mood for poetry. The Mad Hatters would not stop talking and the Red Queen got quite strident calling for quiet,

while the Dormouse fell asleep on the sofa and Alice pacified everyone with readings from David Copperfield. Any jangling of the nerves that remained, after the readings, was dissolved in glasses of wine which Pamela served to the lingerers with left over cakes and sandwiches. The evening closed in a haze of conviviality and the drinkers went home feeling they had had a thoroughly sociable time, even if their exposure to literature had been imperfect.

Everyone paid £5 for the tea and between us we raised £80 for the All Saints Restoration Fund.

The Parish Retreat

Next year's retreat will be at Bishop Woodford House, Ely, from March 18th to 20th, in Lent. We do not yet have a conductor: suggestions are welcome.

The cost is likely to be £120. Please will anyone able to make a firm booking send Martin Woolley their name, contact details and a £60 deposit, as a cheque made payable to All Saints, Margaret Street, PCC, as soon

as possible. It will seem very early for this to some of you, but the administration of this booking is much simplified if things are not left until the last moment.

Martin's address is 8 Margaret Street, London W1W 8RA. He will happily give further information on 02074 362858 or at m.g.woolley@btinternet.com. In due course, a letter with full details will be sent to intending participants.

Church Army Hostel

The Church Army Hostel welcomes donations of non-perishable food, both basic and some luxury items, and toiletries. Goods donated are given to those transferring into their own homes and to women who arrive with nothing in an emergency. Donations of goods can be left in the basket in the Baptistry in church or handed to a member of the Mission Committee on Sundays or to the Parish Office during the week. Money raised continues to be given to support an emergency bed at the hostel, costing £269 per week.

DIARY DATES

Sunday 28 November — Advent 1

6.00 p.m. ADVENT CAROL SERVICE a service of readings and music for Advent with the Choir of All Saints.

Thursday 2 December

7.05 p.m. HOLY HOUR led by the Vicar

Saturday 4 December — Conception of Our Lady *Cell of OLW/All Saints*

11.00 a.m. Low Mass with hymns

11.30 a.m. ***“Mary, Model of Discipleship: An Advent Reflection”*** by Dr Dominic Robinson SJ, Lecturer in Theology at Heythrop College. Followed by buffet lunch.

All are welcome.

Saturday 11 December

12.00 p.m. A visit from St Nicholas, the true Father Christmas and Santa Claus. For all ages. Sung Mass with St Nicholas carols, refreshments, arrival of St Nicholas and walkabout to Oxford Street. Children most welcome. Additional information from Fr Jim Rosenthal 07742 856 149 or nicholasmyrabari@gmail.com Volunteers needed. Sponsored by the St Nicholas Society, Jane Williams, Patron. www.stnicholassociety.com with All Saints.

Thursday 16 December

5.15 p.m. Wells Street Family Proceedings Court Carol Service *All are welcome.*

As Fr Gerald has had to cancel the carol singing in Oxford Street on November 27th, the parish will be singing in the Plaza and elsewhere near Oxford Street on Thursday December 16th, meeting in the courtyard at 6.30 - 6.45 p.m. and starting at the Plaza at 7.00 p.m. If you can sing please come so we can make a pleasant sound. Names to Janet Drake or Christine Brown would be helpful.

Friday 17 December

12.30 p.m. LUNCHTIME CAROL SERVICE *followed by mince pies and mulled wine in the courtyard.*

Monday 20 December

6.00 p.m. FESTIVAL OF NINE LESSONS AND CAROLS
with the Choir of All Saints.

CHRISTMAS AT ALL SAINTS

Friday 24 December — Christmas Eve

11.00 p.m. MIDNIGHT MASS
Preacher: The Vicar

Saturday 25 December — Christmas Day

8.00 a.m. Low Mass

11.00 a.m. HIGH MASS OF THE DAY
Preacher: Fr Julian Browning

Thursday 6 January — The Epiphany

6.30 p.m. Procession and High Mass
Preacher: Fr Tim Pike, Vicar, Holy Innocents, Hornsey

Sunday 9 January

6.00 p.m. EPIPHANY CAROL SERVICE a service of readings and music for The Epiphany with the Choir of All Saints.

Wednesday 2 February — The Presentation of Christ (Candlemas)

6.30 p.m. High Mass and Procession
Preacher: The Bishop of St Albans

ALL SAINTS
MARGARET STREET, W1
www.allsaintsmargaretstreet.org.uk

CAROL SERVICES 2010

Sunday November 28th — Advent 1

6.00 p.m. Advent Carol Service

*A service of readings and music for Advent
with the Choir of All Saints*

Friday December 17th

12.30 p.m. Lunchtime Carol Service

*Followed by mince pies and mulled wine
in the courtyard*

Monday December 20th

6.00 p.m. Festival of Nine Lessons and Carols

With the Choir of All Saints

Sunday January 9th 2011

6.00 p.m. Epiphany Carol Service

*A service of readings and music for Epiphany
with the Choir of All Saints*

CONFESSIONS BEFORE CHRISTMAS

Monday 20 December

12.00 - 1.00 p.m. Fr John Barrie 5.00 - 5.45 p.m. The Vicar

Tuesday 21 December

12.00 - 1.00 p.m. Fr John Gaskell 5.00 - 6.00 p.m. Fr Julian Browning

Wednesday 22 December

12.00 - 1.00 p.m. Fr Ian Brothwood 5.00 - 6.00 p.m. Fr Gerald Beauchamp

Thursday 23 December

12.00 - 1.00 p.m. The Vicar 5.00 - 6.00 p.m. The Vicar

Friday 24 December

12.00 - 1.00 p.m. The Vicar 5.00 - 6.00 p.m. The Vicar

WORSHIP AT ALL SAINTS

Last month, I was encouraging people to see sharing in our daily round of worship as part of what has been the mission of All Saints from its first days until now and will be into the future. It is perhaps easy to assume that everyone knows what we do and why we do it. But even in a church like All Saints which probably has a higher degree of liturgical knowledge than many, this may be to assume too much. So, having spoken of why we should do it, it seems right that I should continue with something on what we do.

Forms of worship in the Church of England have undergone a considerable degree of revision over the last 50 years. Two Vicars of All Saints, Fr Ross and Fr Hope, were members of the Church of England's Liturgical Commission, so played a rôle in the progression from Alternative Services to Common Worship. The process of producing new texts to

complement the Book of Common Prayer is now more or less complete, and the task before the Church is to get on and pray with them.

The two principal elements of our daily worship are the **Holy Eucharist** or Mass and the **Daily Office**. In this we share in a tradition which goes back to the early Church and is reflected in both the Prayer Book and Common Worship.

High Mass on Sundays is celebrated at 11.00 a.m. with the choir. On major festivals which fall during the week, it is celebrated at 6.30 p.m.

There are also said Sunday Masses on Saturday evening at 6.30 p.m. and 8.00 a.m. and 5.15 p.m. on Sunday. Mass is celebrated Monday to Friday at 8.00 a.m., 1.10 p.m. and 6.30 p.m. and on Saturday at 8.00 a.m.

The **Holy Eucharist** consists of the following elements:

1. **The Gathering** which includes some or all of: the Greeting, The Collect for Purity, Prayers of Penitence, the Kyrie and Gloria, the Collect of the Day.
2. **The Liturgy of the Word:** Readings from the Old and New Testaments, a Psalm, the Reading from the Gospel, Sermon, Nicene Creed, Prayers for the Church and the World, the community, the sick and needy, the departed.
3. **The Liturgy of the Sacrament:** The sharing of the Peace, the Preparation of the Table with the taking of the Bread and Wine (the Offertory), The Eucharistic Prayer, the Lord's Prayer, Breaking of Bread and Holy Communion.
4. **The Dismissal:** After the Post-Communion Prayer, there is the Blessing and Dismissal.

Morning Prayer (often called Mattins) is said on Sundays at 10.20 a.m. and members of the congregation who have arrived in time join the clergy and servers. On weekdays it is celebrated at 7.30 a.m. after a period of silent prayer from 7.00 a.m.

Evening Prayer (or Evensong) is at 6.00 p.m. each day. On Sundays it is Sung by the choir.

The **Daily Office** consists of:

1. **Psalms,**
2. **Readings,**
3. **Canticles** (scriptural and other songs),
4. **Hymns,**
5. **The Apostles' Creed,**
6. **Prayers.**

The Liturgies we use

1. **At the Eucharist or Mass:** At High Mass on Sundays and Major Feasts we use **Order 1** in traditional language from the Church of England Common Worship Services. At other Masses on Sunday and the weekday celebrations, we use Common Worship Order 1 in contemporary language.
2. **Daily Office:** For **Morning and Evening Prayer** we use the **Book of Common Prayer** (1662), supplemented on weekday mornings by canticles drawn from the **Common Worship Daily Prayer**.

The Church's Year

We follow the Common Worship **Calendar** for the liturgical year which provides "the Church with a way of meditating deeply on the successive episodes of Christ's saving life and death, from his conception in Mary's womb, through his death and resurrection, to his ascension to his place at the right hand of the Father and the descent of the Holy Spirit promised by him... The liturgical year provides a structure for the Church's collective memory, a way of consecrating our human experience of time in the celebration of God's work — in Christ and in human beings made holy through Christ... it asserts a Christian understanding of time as a context of God's grace, against the world's purely functional reckoning of time. This act of Christian remembering has proved, over time, to have an extraordinary depth."

"The rhythm of the Church's times and seasons... is one of the primary ways in which Christians learn, and are strengthened in their grasp of the story of

Christ.” (From “Common Worship: Times and Seasons”.)

These truths are given expression as we observe the Church’s feasts and fasts in our annual round of worship. There is no space here to describe all the services of particular times of the year.

Scripture

Anglican worship has always placed great emphasis on the systematic reading of Holy Scripture. We follow the Common Worship **Lectionary** for the readings in our services. A lectionary can be either the schedule of passages to be read or the book in which they are printed. The lectionary provides for the systematic reading of the Bible on Sundays, festivals and weekdays. The Church of England’s readings at the Eucharist for Sundays and major festivals are taken from the Revised Common Lectionary; an ecumenical revision of the 3 year lectionary introduced by the Roman Catholic Church after the 2 Vatican Council.

Readings are taken either from the **Revised Standard Version** or the **New Revised Standard Version**. These are revisions of the Authorized Version.

At Evening Prayer on weekdays, the second reading is taken from one of the Fathers of the Church or a writing of or about the saint being commemorated that day.

Sermons

At High Mass and Sunday Evensong and on major feasts, a sermon is preached. It is our practice to have visiting preachers on special occasions such as All Saintside and those feasts which are celebrated

on weekdays. Preaching on Sundays is normally done by our own clergy and based on the readings of the day.

Sometimes, especially during Lent, we arrange a series of sermons on a particular subject or theme. Sermons preached at All Saints are then placed on the Parish website and some are printed in the Parish Paper.

Music in Worship

Music has always played a major rôle in the worship of All Saints. The choir school which allowed the singing of Evensong daily closed in 1968 but while it is no longer possible to have Choral Evensong every day, we do maintain it on Sunday, All Saints strives to maintain the highest standards of church music. The choir has made a number of recordings and broadcasts of Choral Evensong on BBC Radio 3. In recent years we have restored our magnificent Harrison organ which was installed a hundred years ago and introduced an organ scholarship which allows a young church musician to gain a wide experience of playing to accompany the liturgy.

The repertoire for both services is very rich and includes music from the breadth of the continental traditions as well as the English repertoire. New music, including pieces which are new to our repertoire and those newly written are introduced from time to time. The latter have included a Mass setting and anthems by Norman Caplin, and anthems by Harry Bramma and Paul Brough.

Those parts of the Mass which do not vary, called the “ordinary”: Kyrie, Gloria, Creed, Sanctus, Benedictus and Agnus Dei, are sung by choir and may be in Greek

or Latin. The Creed is sometimes sung in English by the congregation.

At Evensong, a wide selection of settings of the Evening Canticles (Magnificat and Nunc Dimittis), Anthems and the Benediction hymns is used.

Plainsong or Gregorian Chant has been an important part of the musical life of All Saints from the beginning. For the Psalms at Evensong we use the adaptation of the traditional tones for the Prayer Book Psalter made by Dr Walter Vale who was Director of Music here in the early decades of the 20th century. We republished the **Vale Psalter** some years ago. Plainsong is also used in the Entrance and Communion chants and Responsorial Psalms at High Mass and in the Office Hymns at Evensong.

Hymns are largely drawn from the **New English Hymnal**, the latest version of the best Anglican collection of hymns and other liturgical music. Although a book designed for the Anglican liturgy, it is an ecumenical collection. Hymn-singing is sometimes thought of as “protestant” rather than “catholic”, but the Oxford Movement which inspired All Saints included many hymn-writers in its ranks. Both “Hymns Ancient & Modern” and the “English Hymnal”, the two principal Anglican collections of hymns, sprang from it and were created to accompany the liturgy. Robust congregational hymn-singing has always been a major part of worship at All Saints. A member of the Friends of All Saints and a regular visitor until prevented by old age, used to say that one of the reasons he loved coming here was that we sang like Methodists. As he was a lifelong Methodist, he knew what he

was talking about.

Sunday Evensong is followed by **Benediction of the Blessed Sacrament**; a short service of devotions and prayers, silence and hymns before the Blessed Sacrament. Its highpoint is the blessing of the congregation with the consecrated host in the monstrance.

Holy Hour

On the first Thursday of the month, after the Evening Mass, we have a period of prayer before the Blessed Sacrament for an hour. This consists of readings from scripture and other sources, hymns and prayers, and a good deal of silence. It ends with a simple act of Benediction.

Silence. It is easy to forget the importance of silence in worship and we work hard at maintaining it. “It is our custom to keep silence before services”, so that people can pray and prepare properly for worship. There are also periods of silence during services: before the confession and the Collect, after the sermon and communion.

Ceremonial and Vestments: “Bells and Smells”

Worship at all Saints involves all the senses: sight and smell, taste and touch, as well as hearing.

The traditional vestments in their seasonal colours are worn at all celebrations of the Eucharist: we do not do “dress down” liturgy at All Saints. High Mass and Sunday Evensong are celebrated with reverent but unfussy ceremonial designed to enhance our worship.

Holy water reminds us of baptism. Candles symbolise Christ who is the light

of the world. Incense with its perfumed smell is used to honour Gospel book and altar, and to remind us of the prayers of the saints ascending to heaven which surround us as we worship. Ceremonial and posture, processions, kneeling and sitting, standing and turning to face the Gospel, bows and genuflections, the sign of the cross, are all used to draw attention to the different parts of the liturgy; not to those performing the ceremonies.

Ceremonial at said and weekday services is simpler but has the same intention. Bells ring to summon us to worship and to mark particular moments of devotion such as in the Eucharistic Prayer.

Each day, the church bells are rung for the **Angelus** (the Memorial of the Incarnation) or in the Easter time the **Regina Caeli** (a Memorial of the Resurrection in honour of the Virgin Mary) and before Mass.

THE SERMON BY THE BISHOP OF LONDON ON ALL SAINTS DAY, 1 NOVEMBER 2010

The communion of saints is our Christian vision of the Big Society. It is a vision that extends far beyond contemporary horizons. It embraces generations past and relates them to generations yet unborn.

The vision is set before us in the words of the Collect — “O Almighty God who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Jesus Christ our Lord: grant us grace so to follow thy blessed saints in all virtuous and godly living so that we may come at last to those unspeakable joys which thou hast prepared for them that unfeignedly love thee through Jesus Christ.”

We shall be enacting this vision in the kiss of peace and in the communion in the body and blood of Christ.

We shall not, however, be taking a holiday from reality in company with shining ones from another world.

Ours is a joyful next worldly vision which when we have received it in truth has the power to transform the church; transform

the present and redeem what some call the broken society. Just take one example of what we see around us — the drunken and loutish behaviour which has become all too normal. The news this morning was full of the social and economic costs of alcohol.

Over the past week for various reasons I have seen numbers of young people of student age. They tell me of binges and people “wasted” on a regular basis. One girl rushed to hospital from an eighteenth birthday party drunk and incapable.

Why do so many seek oblivion as soon as possible rather than enhancing their enjoyment of social life by moderate drinking?

Some people are in a state of denial about the broken society and its impact on the young. They point to the numbers of young people who work for NGOs and have high ideals. Thank God for them but they are swimming against the tide.

Emerging from an education the production of a misalliance between Mr

Gradgrind's insistence on acquiring facts and number based information and Miss Jean Brodie's devotion to self-expression, we are tragically ill prepared for the demanding journey into the good life.

In modern times so many of our educational institutions have defined knowledge in a way that has left the great questions of what constitutes the good life to be settled by appeal, sometimes to local tradition, often by legal imposition of the will of the majority or merely by reference to personal feelings no matter what, as long as we are sincere. As Groucho Marx said "Sincerity is the great thing and if you can fake that you've got it made".

The result is an aggregation of atomised individuals who must be policed by an increasingly intrusive state.

We Christians are the heretics in such a society and if we are to serve our times then we have to re-discover an intensely joyful seriousness about living a different way and realising the communion of saints in the life of the Church, the body of Christ.

Back to the collect. God knits together those whom he calls and loves into one communion and fellowship in the mystical body of Jesus Christ whose life, death on the cross and resurrection is God's blueprint for fulfilled human life.

We pray to follow the saints who have gone before us in "virtuous and godly" living.

We dissent from contemporary orthodoxy. The good life is objectively grounded in the will of God and the

example of Christ. It is not a matter of taste or private opinion.

Furthermore, freedom is not exhausted by a freedom from constraints to express myself and to do my own thing. Freedom for relating richly and joyfully comes when we have conquered self-centred passions — those ingrained dispositions and habits which constitute the Egypt from which we are all called like the children of Israel to depart.

Freedom is given in the passage from dependence to the kind of independence which makes us apt for creative interdependence and those relationships in which we discover that it is only by giving ourselves to God and to one another that we discover our true selves.

The collect talks of virtuous living and the journey is accomplished by practicing the virtues. Alas they do not have much of an airing in the modern education system.

Classically there are four cardinal virtues. As it says in the eighth chapter of the Book of Wisdom, "Wisdom teacheth temperance and prudence and justice and fortitude which are such things as human beings can have nothing more profitable in life".

Temperance relates to our appetites. Prudence to the use of our rational faculties Fortitude or courage relates to our spirited part and justice oversees the whole by establishing right relations in human society. The virtues occupy a golden mean in every case between excess and deficiency and they must be practiced together. There is no good life for example that is marked by prudence

but lacking in courage.

A community that provides an education in the virtues does not need an overweening state to protect us from one another.

Every church is a school for sinners who are called to be saints. Every church should be a school of relating where we encourage one another in “virtuous and godly living” without the cynicism and hopelessness which will be the death of us as a country.

The church should not be regarded as an institution that caters for our “religious tastes and feelings”. That is to sell out to the consumerist spirit which is the bane of our age. We are at work together this evening in making real the Big Society in our midst.

It is an astonishing fact that God has called us, even me, to be “fellow citizens with the saints and of the household of God, through Christ our Lord, who came and preached peace and fullness of life to those who were far off and those who were near”. Beloved may this be true of your life in this re-pristinated church this night and in the years to come. Amen.

100 YEARS AGO

From the Parish Paper December 1910.

We have had a happy Festival. The Church has looked very beautiful and the organ seems perfectly adapted to the building. We are very grateful to the community of All Saints’ for the loan of their splendid altar furniture. It is quite clear that we must obtain similar candlesticks, and this

must be our next concern. We are now using a set which a friend of mine has lent us for a time.

After all, owing to the kindness of a supporter of the church, the Bishop was able to dedicate the organ. The money necessary to discharge our account with the builders was placed at our disposal. We still have to make this up among ourselves, and it will be a larger sum than we thought. We had meant to keep the old case and pipes on the south side, but it has become clear that this would be to put a patch of old cloth into a new garment.

Mr. Vale who had pressed for the retention of the old diapason, has come to see that it cannot be worked into the new organ with perfect success. This must be replaced, and the old case needs retreatment at Mr. Comper’s hands. So we still have to get together amongst ourselves the sum of about £350.

We must regretfully admit that we have not yet solved the problem of the Festival crowds. Mr. Arundell (one of the curates) had to bear the burden of correspondence about tickets which would have destroyed both the patience and the sleep of any less imperturbable spirit. And the more eager and enthusiastic people become, the more difficult they are to manage in a small space. Our officials, among whom we have men of every variety of temperament, were all sorely tried on several occasions. Mr. Arundell is proposing a scheme of congregational badges which we must carefully consider.

Mr. Arundell wrote:

The success of our Festival has strongly

emphasised the failure of the ticket system of admission.

Several of our regular people went out of town, others stayed at home simply because they hadn't the strength to wait an hour or more in the cold courtyard, not the time to spare. A considerable number of people whose interest in the church and its work is somewhat obscure, gained admission, amongst whom were our friends the Kensitites, whose love of Catholic ceremonial is evidently very deep or they could not have endured the discomforts which were imposed on all alike.

The Sanctuary

It is universally agreed that Mr. Comper's treatment of the East Wall is noble and beautiful. The arcading has never been seen to such good effect, and the skilful handling of the gold backgrounds of the figures has saved them from the flatness and shine we were afraid of. The curtain of red damask and gold is magnificent and so are the proportions of the enlarged altar.

We must offer our sincere congratulations to Mr. Bernard Smith and his accomplished band of decorators on their admirable execution of this great work. To our congratulations we must add grateful recognition of the quietness and reverence with which the work has been carried out. The purple super-frontal and frontal are now being extended to fit the new altar, and the white embroidered frontal will be undertaken next. In both cases the donors have been so kind as to make themselves responsible for the cost."

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 5 DECEMBER ADVENT II

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 55

Introit: Populus Syon

Mass: Missa 'Alma redemptoris mater' — Victoria

Lessons: Isaiah 11: 1 - 10

Psalm 72

Romans 15: 4 - 13

Hymn: 12

Gospel: Matthew 3: 1 - 12

Preacher: Fr Julian Browning

Anthem: Rorate coeli desuper — Byrd

Hymns: 501, 5, 499

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 11, 28

Lessons: 1 Kings 18: 17 - 39

John 1: 19 - 28

Office Hymn: 1

Canticles: The Short Service — Gibbons

Anthem: Vigilate — Byrd

Preacher: Fr Gerald Beauchamp

Hymn: 496 (T 458)

BENEDICTION

O Salutaris: 493

Hymn: 497 (T 449)

Tantum Ergo: 490

● **SUNDAY 12 DECEMBER**
ADVENT III

HIGH MASS at 11.00 a.m.

Entrance Hymn: 443

Introit: Gaudete

Mass: Mass in B flat — Schubert

Lessons: Isaiah 35: 1 - 10

Psalm 146

James 5: 7 - 10

Hymn: 170 (i)

Gospel: Matthew 11: 2 - 11

Preacher: The Vicar

Creed: Credo II

Anthem: Wachet auf! ruft uns die
Stimme — Bach

Hymns: 501, 453, 490

Voluntary: Chorale Prelude on ‘Wachet
auf’, Op. 67, No. 41 — Reger

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 12 (ii), 14

Lessons: Isaiah 5: 8 - end

Acts 13: 13 - 41

Office Hymn: 1

Canticles: The Fifth Service — Tomkins

Anthem: Komm, Jesu, komm — Bach

Preacher: The Vicar

Hymn: 7

BENEDICTION

O Salutaris: Paul Brough

Hymn: 3 (ii)

Tantum Ergo: Paul Brough

Voluntary: Nunn komm der Heiden
Heiland, BWV 599 — Bach

● **SUNDAY 19 DECEMBER**
ADVENT IV

HIGH MASS at 11.00 a.m.

Entrance Hymn: 16

Introit: Rorate

Mass: Mass for four voices — Byrd

Lessons: Isaiah 7: 10 - 14

Psalm 80

Romans 1: 1 - 7

Hymn: 17

Gospel: Matthew 1: 18 - end

Preacher: The Vicar

Creed: Credo III

Anthem: Rejoice in the Lord alway
— attrib Redford

Hymns: 501, 8 (T 128 (ii)), 10

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 113, 126

Lessons: 1 Samuel 1: 1 - 20

Revelation 22: 6 - end

Office Hymn: 1

Antiphon: O clavis David

Canticles: Fauxbourdons — Byrd

Anthem: Remember, O thou man
— Ravenscroft

Preacher: The Vicar

Hymn: 11

BENEDICTION

O Salutaris: 238

Hymn: 15

Tantum Ergo: 295

MONDAY 20 DECEMBER

**6.00 p.m. FESTIVAL OF NINE
LESSONS AND CAROLS**

With the Choir of All Saints

FRIDAY 24 DECEMBER CHRISTMAS EVE

MIDNIGHT MASS AND BLESSING OF THE CRIB at 11.00 p.m.

Entrance Hymn: 29 (v 4 Descant
— Willcocks)

Introit: Dominus dixit

Mass: Missa Sancti Nicolai
— Haydn

Lessons: Isaiah 9: 2 - 7
Psalm 96
Titus 2: 11 - 14

Hymn: 32 (v 5 Descant — Armstrong)

Gospel: Luke 2: 1 - 14

Preacher: The Vicar

Anthem: O magnum mysterium
— Victoria

Hymns: 35, 42 (vv 3 & 6 Descant
— Gray)

Motet: Hodie Christus natus est
— Poulenc

At the procession to the Crib: 30
(omit v 4, vv 6 & 7 arr Willcocks)

At the Crib: Infant Holy, Infant lowly
— Polish trad arr Willcocks

Voluntary: Carillon-Sortie — Mulet

SATURDAY 25 DECEMBER CHRISTMAS DAY

HIGH MASS OF THE DAY at 11.00 a.m.

Entrance Hymn: 30 (omit v 4; v 7
Descant — Fleming)

Introit: Puer natus est

Mass: Orgelsolomesse — Mozart

Lessons: Isaiah 52: 7 - 10

Psalm 98

Hebrews 1: 1 - 4

Hymn: 25 (v 4 arr Willcocks)

Gospel: John 1: 1 - 14

Preacher: Fr Julian Browning

Creed: Credo II

Anthem: Hodie Christus natus est
— Sweelinck

Hymns: 28, 31, 26 (omit *;
v 3 Descant — Willcocks)

Voluntary: Radetzky March
— Johann Strauss I

● SUNDAY 26 DECEMBER ST STEPHEN

HIGH MASS at 11.00 a.m.

Entrance Hymn: 201

Introit: Sederunt

Mass: St Ignatius Mass — Laloux

Lessons: 2 Chronicles 24: 20 - 22

Psalm 119: 161 - 168

Acts 7: 51 - end

Hymn: 219 (v 3 Descant — Caplin)

Gospel: Matthew 10: 17 - 22

Preacher: The Vicar

Creed: Credo III

Anthem: This little babe — Britten

Hymns: 22, 23, See, amid the winter's
snow (arr Willcocks)

Voluntary: In dulci jubilo, BWV 729
— Bach

Evening Prayer is *said* at 4.30 p.m.

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STEWARDSHIP AT ALL SAINTS

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

FRIENDS OF ALL SAINTS

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

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

PARISH ORGANISATIONS

Please write c/o

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Administrator: Mr Geoffrey Woodcock

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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.

PARISH OFFICIALS

Churchwardens:

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Mr Christopher Self 020 8858 6370

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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 DECEMBER 2010

1	<i>Charles de Foucauld, hermit</i>	The homeless
2		Unity
3	<i>Francis Xavier, missionary</i>	Those in need
4	<i>John of Damascus; Nicholas Farrar</i>	Cell of OLW/All Saints
5	✘ 2nd SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
6	St Nicholas	The unemployed
7	St Ambrose	Teachers of the faith
8	Conception of the Blessed Virgin Mary Ember Day	Friends of All Saints
9		Unity
10	Ember Day	Those in need
11	Ember Day	Theological Colleges
12	✘ 3rd SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
13	St Lucy; <i>Samuel Johnson</i>	The Emergency Services
14	St John of the Cross	Writers
15		The Armed Forces
16		Unity
17	<i>O Sapientia; Eglantyne Jebb</i>	Those in need
18		Those to be married
19	✘ 4th SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
20		Local businesses and stores
21		World Peace
22		The Samaritans
23		Unity
24	CHRISTMAS EVE	Those in need
25	CHRISTMAS DAY	Thanksgiving for the Incarnation
26	✘ ST STEPHEN, FIRST MARTYR	OUR PARISH AND PEOPLE
27	St John, Apostle and Evangelist	Proclamation of the Gospel
28	The Holy Innocents	Children's Charities
29	St Thomas Becket	Archbishop of Canterbury
30		Unity
31	<i>John Wyclif, reformer</i>	Those in need

Please note:

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



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