

# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**NOVEMBER 2011**

**£1.00**

## **VICAR'S LETTER**

When the American singer Tony Bennett was at the London Palladium, just across Oxford Street from All Saints, he said, "They don't build theatres like this any more: they build filing cabinets". He then had the microphones turned off and showed that he could still fill the place with sound at the age of 85. I don't know enough about the building of modern theatres to be able to comment on his general statement but I know enough about the building of churches to be able to say of All Saints that, "They don't build churches like that anymore". I would not go on to say that all modern churches are built like filing cabinets; there are some which while much simpler in style serve the worship of the church with the same integrity and understanding which Butterfield brought to All Saints.

After long weeks in which restoration work has gone on quietly behind screens and only a few of those who have been involved in site meetings with architects and conservators have seen much of what has been going on. As I write, we are in the final couple of weeks and all should be finished by the time you read this, and already those who have been to church will have seen the first fruits of all this labour.

The stained glass windows have been replaced to general approval. Their rich colours have taken on a new vibrancy,

even on dull days. The work on the upper reaches of the baptistery is almost complete with long-hidden decoration on walls and around the window revealed. The removal of the scaffolding has meant that we can use the bells again. Most of the scaffolding in the chancel has been dismantled and we can now see the ceiling which is much brighter, the high windows which let in a good deal more light, and the east wall. At the moment, the nativity scene can be seen for the first time in almost a century without the sacrament house blocking the view. In the last days of the work, cleaning is being carried out at lower level, then on the floor and the wrought iron work in the chancel painted.

The Diocesan Advisory Committee, the body which has to approve our applications for permission to carry out these works, came to All Saints as part of a tour of Churches in Paddington and the West End. They seemed suitably impressed by what we have achieved. A number of other groups are already booked in to see the church and hear Colin Kerr speak about the restoration.

A full photographic and documentary record of the work is being kept. Some of this will be useful when we undertake the task of producing new material about the church: a new guidebook, postcards and material for the website. We will be looking to explain All Saints not simply as a piece of architecture but as a house of God.

While on holiday, I spotted a slogan being used by the Chicago Symphony Orchestra: “You can’t do great battle scenes to soft rock”. As I said in my sermon at Evensong on our Dedication Festival, it seemed a motto we could adapt to our situation: “You can’t do great theology and liturgy to soft rock.” A century ago, the Vicar was writing about the standard of applicants required for the Choir School. These days, such is the reputation of our musical establishment that we seem to have no difficulty in recruiting singers and organists of the highest quality. We are thankful for that but should not allow ourselves to forget that this costs a lot of money and one of the tasks we need to continue is to establish the finances of our music on a firmer footing. At the moment, the Choir and Music Trust funds about half of the music budget. A number of people have assured me that they are remembering the Trust in their wills. I would not wish them to an early grave but hope that more will consider joining, so that in the future our music-making to the glory of God will be properly funded and even expanded.

All Saints was constructed using the finest materials and best skills available. This was true also of the building of the Christian community which inhabited the building. This was based on the firm foundation of Christian faith as revealed in the Scriptures, interpreted by the tradition of the Church and expressed in the liturgy and disciplines of the Church of England. All this continues to be our calling in this place and I hope that we will see the Festival this year as an occasion both to give thanks and to dedicate ourselves anew to that mission.

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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### Anniversaries

#### A Golden Jubilee

Last year, Canon David Hutt returned to All Saints to celebrate the fortieth anniversary of his ordination to the priesthood. This year it was the turn of another former Vicar, **Bishop Michael Marshall** who came to celebrate the fiftieth anniversary of his priesting on Sunday October 9<sup>th</sup> at High Mass. At Bishop Michael’s request, the preacher that morning was **Archdeacon David Painter** who was one of his curates here. We were able to welcome a number of Bishop Michael’s friends both clerical and lay. It was a happy celebration which continued after Mass in the courtyard with wine provided by Bishop Michael.

There were some wry smiles in the sanctuary when the choir sang the Post-Communion antiphon which concluded, **“forsake me not in my old age, O God, when I am grey-headed”**.

Bishop Michael writes,

*“I feel I must write a brief note to express my gratitude to you and all the ‘team’ at All Saints, for all you did to make my Golden Jubilee Celebration so very happy and memorable. It was an occasion on Sunday morning which I will treasure for a very long time.*

*“I long to see the finished work in the chancel and sanctuary. The restored windows are spectacular.*

*“Please pass on my gratitude to all the other members of the team, the servers, choir, the wardens and hospitality team.”*

✠ *Michael*

One of the features of church life in central London is the high turnover of people which can mean that the congregation today can have little idea of the contributions made by even relatively recent forebears. It is worth recording briefly something of what Bishop Michael and Canon Hutt achieved here. It was Bishop Michael's task to lead the renewal of the parish after the closure of the choir school which many regarded as a mortal blow. The fact that so many people remember All Saints and its Institute of Christian Studies in those days as a significant place and time in their lives, is a tribute to him. The high standard of church music which we take for granted at All Saints has been sustainable because of the establishment by **Canon David Hutt** of the Choir and Music Trust. He was also responsible for the appointment of **Dr Harry Brama**, whose contribution to the music of All Saints and the wider Church we will be marking on his 75<sup>th</sup> birthday with the launch of the choir's recording of his liturgical music. The restoration programme which has replaced the roof, rebuilt the organ and restored the interior of All Saints to its former glory had its beginnings in the restoration of the baptistery in Fr David's time. The courtyard garden which so many enjoy was the result of his green fingers.

## A Ruby Wedding

The Vicar writes:

August 28<sup>th</sup> seems a long time ago now but Parish Paper deadlines and holidays meant that it has not been possible until now to write a note of thanks for all congratulations and good wishes that Theresa and I received on the 40<sup>th</sup> anniversary of our marriage, in another All Saints church.

It is often assumed that I am the first married Vicar of All Saints but this is not so. The first three incumbents were all married and the fourth was a widower. It's just that I am the first anyone can remember!

As we said on the day, clerical marriages are lived out not just in the circle of the family but in that of parishes too. For the last sixteen years that has meant All Saints and so the anniversary falling on a Sunday was a happy occurrence because it allowed us to share our celebration, not only with our family but with you.

On our holiday in the United States we were able to spend some time with Fr Allen Shin and Clara. Fr Allen is very busy in his parish, which is still recovering from a very long interregnum. Clara is finding some design work. They are looking forward to moving to new accommodation nearer the church. They send their best wishes to friends at All Saints. Our travels also took us to Denver Colorado, the stepping off point for a rail journey through the Rockies. There we were made welcome at St John's Cathedral whose Dean, Fr Peter Eaton, worshipped and served at All Saints in his younger days. The preacher at the cathedral's Sunday Mass was The Revd Professor Barbara Brown Taylor. This was providential as I have been asked to review a book of her sermons and can now put a voice and face to the words. We had a day in Salt Lake City, the home of the Mormon religion. Its Temple Precinct seemed to combine an almost sterile cleanliness with religious kitsch and was patrolled by pairs of young women with fixed smiles whose agenda to convert us to their strange creed was all too obvious.

## Weekly Parish Email

An interesting aspect to the identity of the community who consider All Saints their “Parish Church”, is that we are drawn from all over the UK and from overseas. Fr Alan and myself would like to build up the sharing of information within this community. So even if you cannot be present every Sunday, you can know what is going on, and remember us in your prayers and ask us to remember you in ours. On **Friday October 28<sup>th</sup>**, in time for our All Saints Celebrations, we are launching (and will have launched by the time you read this) a **weekly Parish Email**.

This will contain information on the coming Sunday, the Gospel, music and what is going on at All Saints. It will also have a section asking you to remember those who have asked for prayer and of course the souls of the faithful departed.

**If you would like to be included on this “parish email”** we need your permission and, of course, your email address. So please, if you are on email, email the Parish Office [ASStsMgtSt@aol.com](mailto:ASStsMgtSt@aol.com) and start receiving this weekly bulletin.

With thanks

*Fr John Pritchard, Assistant Priest*

THE  
NATIONAL  
GALLERY

&

**All Saints, Margaret Street,  
The Annunciation, Marble Arch  
& St Cyprian’s, Clarence Gate**

## **ADVENT COURSE 2011**

**Thursdays November 17<sup>th</sup> & 24<sup>th</sup>, December 1<sup>st</sup> & 8<sup>th</sup>  
11.00 a.m in the National Gallery**

*Each week we will examine one of the last four things*

### **Death, Judgement, Heaven and Hell**

through the art displayed in the National Gallery. There is a charge made by the Gallery based on a group of 25 people attending each week. Each course session — £9

Because of the booking commitment over four weeks, this course will take place once 25 participants have confirmed for each week.

If you would like to join this Advent Group please contact Fr John Pritchard with your name, email address and contact number.

**[johnapritchard@hotmail.co.uk](mailto:johnapritchard@hotmail.co.uk) or Tel: 020 7636 1788**

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## **ALL SAINTS FESTIVAL APPEAL**

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Money raised from the Festival Appeal will be divided between our three mission projects: Marylebone Project for Homeless Women, USPG Mission Companion Richard Owen in Trinidad and Tobago, and the Bishop of London's Emergency4London Appeal.

### ***The Marylebone Project***

The Marylebone Project, empowering homeless women into independent living, is a partnership between the Church Army and Portman House Trust. During the year they have continued to develop their four themes of Spirituality, Hospitality, Empowerment and Resettlement. On a recent visit to the Project the Vicar and committee members learnt more about encouraging results. In particular the last year there was an increase of 59% (more than 111 women) moving on from the Project into their own accommodation. Money donated by All Saints helps to fund an emergency bed that costs £269.00 per week to maintain.

In addition to our financial support we regularly donate non-perishable foods, basic kitchen equipment and toiletries. Such items are vital components of starter packs for women moving into independence. The Project is very grateful to those parishioners who generously donate such goods. Suitable spare items from supermarket '2 for 1' offers will be appreciated; they can be left in the basket behind the font.

### ***Richard Owen***

Richard Owen, an experienced music teacher, was asked by the Anglican Church in Trinidad and Tobago to implement an exciting programme training local teachers

and musicians to teach music in schools. Through music, the project aims to draw children more fully into the life of the school, church and community. This offers them new opportunities, builds bridges between different parts of society and reduces the likelihood that the children will offend in later life. We receive regular newsletters from Richard that are posted on the notice board at the back of the church so we can read how his project is developing.

### ***Emergency4London***

The Bishop of London initiated this appeal after the recent London riots. There has already been a generous contribution from a city donor. The money raised is for immediate contingencies in the frontline parishes and for work with young people, particularly helping them to find alternatives to the gang culture.

Giving to All Saints mission projects increased slightly in 2010. As the needs in the community have increased this year, we hope the congregation will continue to be generous in donating to the All Saints Festival Appeal 2011.

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## **OUR LADY OF WALSINGHAM CELL PILGRIMAGE TO ELY**

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### ***Saturday September 10th 2011***

There was a good turn-out of pilgrims for the visit to Ely. Pilgrimages to shrines in cathedral cities has been a feature of the Walsingham Programme in recent years and they have proved popular with a wider group than Cell members alone. Ely with its spectacular Lady Chapel was an obvious choice. Warm weather and an easy journey meant that we were in good time and relaxed mood when we arrived for the 12.30 p.m. Cell Mass. It was a joyful coincidence that the

Ely Cell had already planned to have a Mass so we joined them to make a congregation of around 50. Mass was celebrated by Fr Mark Amey, Vicar of All Saints, St Ives, and I was given the opportunity to preach.

Afterwards the Ely Cell gave us lunch in the Cathedral Centre. We were handsomely entertained. After an hour or so of leisure meandering around the town we had a guided tour of the cathedral, a spectacular example of mediæval architecture. It was particularly interesting that at the English Reformation (of which Ely was an important centre, Oliver Cromwell having a house there) the pagan images such as the Green Man in the Lady Chapel were left untouched despite the desecration of the statues of the saints and the stained glass. Ely is a place where you have a sense of ancient religion. The day ended with Evensong sung by a large cathedral choir augmented by past members. It was a day to feel proud of being a Catholic Anglican.

This was my last event as Cell Superior and I was very touched at the kind presentation of a book (Michael Rear's *Walsingham: Pilgrims and Pilgrimage*) and a card. It has been a joy to serve the Cell and I look forward to continue being a member. I wish Fr John Pritchard the same fulfilment as I have had as he takes over the rôle. I would like to thank the Cell very much for the kindness and encouragement that I have received.

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## **St Cyprian's Day**

### ***Thursday September 15th 2011***

Where would we be without All Saints? In the absence of a Director of Music at St Cyprian's, the All Saints choir came to the rescue. It is a pity that Paul Brough who had been instrumental in the planning of

the music was unable to be there at the last minute due to illness. Being the pro he is, however, a very able deputy was engaged and the choir was outstanding. There was strong support from the All Saints congregation which, true to form, ensured that there was little by way of food or drink to be cleared away.

✠ Geoffrey Rowell, the Bishop in Europe, preached an erudite sermon enabling us to see St Cyprian in his third century context and his relevance for us today. It is very good to have a tangible sign of the mutual affection that local congregations have for each other. Thank you.

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## ***Treasures of Heaven Exhibition at the British Museum***

### ***Visit on Sunday October 9th 2011***

A small group spent an hour at this extraordinary exhibition. Although we may see ourselves as part of the catholic tradition, the creation and intense veneration of relics is not part of our spiritual make-up. Yet for over a thousand years from Constantine to the Reformation, relics and reliquaries were must-haves for churches, institutions and individuals. The exhibition showed clearly how the fascination with relics was built on Roman customs, especially the switch away from cremation to burial at around the time that the Church was becoming a force in the empire. The lingering question for me was: Why, if many of the relics are probably not what they purport to be, was there no exposure of those who were engaged in fakery? The Reformation sought to destroy what the reformers thought was holding people in superstition. There was no unmasking of what must have been considerable enterprises.

***Fr Gerald***

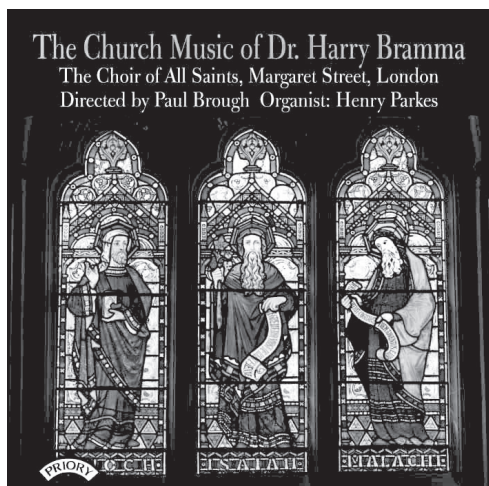


# ALL SAINTS MARGARET STREET

Friday November 11<sup>th</sup> 2011 at 7.30 p.m.

## MUSICAL CELEBRATION and CD LAUNCH followed by a glass of wine

*Marking the 75th Birthday of Dr Harry Bramma  
and the release of Priory Records' CD1060*



### GUEST SPEAKERS

*Mr Lindsay Gray, Director of the Royal School of Church Music  
The Very Revd Nicholas Frayling, Dean of Chichester*

### THE CHOIR OF ALL SAINTS

*Directed by Paul Brough with Charles Andrews, Organist*

ALL WELCOME ✕ FREE ADMISSION ✕ NO TICKETS REQUIRED

## News in Brief from the Annunciation and St Cyprian's

The Designer Jumble Sale at the Annunciation on September 21st made over £6,000 for the church and other charities. St Cyprian's has appointed Julian Collings, currently on the staff of St Augustine, Queen's Gate, to be the Director of Music as from January 1st 2012.

## No 6 Margaret Street

In a recent biographical sketch of Walter Frere\*, one of the co-founders of the

Community of the Resurrection, Alan Wilkinson notes that although Frere, on retiring as Bishop of Truro, was content to return to Mirfield, Charles Gore was not, preferring instead 'my beloved hovel' in Margaret Street (No 6). None of its recent or present occupants, I'm sure, would be so rude.

(\*in *Walter Frere: Scholar, Monk, Bishop* ed Benjamin Gordon-Taylor and Nicholas Stebbing CR Canterbury Press 2011)

*Fr Gerald*

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## DIARY DATES

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**ALL SAINTS FESTIVAL 2011 31 October - 6 November** (*Please see page 10*)

**Thursday 3 November — 7.05 p.m. HOLY HOUR** led by Fr John Pritchard

**Friday 11 November**

**7.30 p.m. Dr Harry Bramma's 75<sup>th</sup> Birthday MUSICAL CELEBRATION and CD Launch.** *Please see advertisement in this issue for details.*

**Friday 14 November**

**7.00 p.m. Parochial Church Council and Archdeacon's Triennial Visitation.**

**ADVENT COURSE 2011 at the National Gallery** starting Thursday 17 November (*page 4*)

**Friday 25 November**

**7.00 p.m. Solemn Mass at All Saints, Notting Hill, followed by refreshments**

This is an occasion especially for the congregation of All Saints, Margaret Street, though everyone is welcome. Some of you know one of our altar servers, Ross Buchanan, who serves at Notting Hill as a pastoral assistant. Further details from Ross on 020 7221 1312.

**Sunday 27 November — Advent 1**

**11.00 a.m. Litany in Procession and High Mass** *Preacher:* Fr Julian Browning

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

**Thursday 1 December — 7.05 p.m. HOLY HOUR** led by the Vicar

**Saturday 3 December Cell of OLW/All Saints — Conception of Our Lady**

11.00 a.m. Low Mass with hymns

11.30 a.m. "Mary and Music" by Quentin Williams, organist and Cell member.  
Followed by a buffet lunch. *All are welcome.*

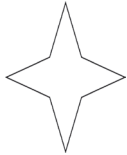
**Tuesday 6 December**

**7.00 p.m. Kids for Kids CANDLELIT CHRISTMAS CONCERT.**

*Please see advertisement on page 9 for full details.*

NB There will be no evening services here on that occasion.





# CANDLELIT CHRISTMAS CONCERT



to celebrate our 10<sup>th</sup> year helping the poorest children  
in the world in remote villages in Darfur, Sudan

**Tuesday December 6<sup>th</sup> 2011 at 7.00 p.m.**

**All Saints Church, Margaret Street, London W1W 8JG**

*The first opportunity to see this lovely church after its recent total renovation.*

*"One of the great monuments of Victorian church art" Sir Roy Strong*

**Alastair Stewart**

**Timothy West — Ruth Rendell — Diana Quick — Simon Fanshawe — Lord Cope**

**Special Guest Performance — Ruth Palmer**

**The Choir of Danes Hill School & The St Andrew's Singers**

**with Thames Fanfare Brass**

**Concert and 10<sup>th</sup> Birthday Party at the Langham Hotel**

Adults £45 Children £18.50 minimum donation

**Concert only** Adults £25 Children £15.00 minimum donation

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Name .....

Address: .....

Postcode: ..... Email: ..... Telephone: .....

*I enclose an A5 SAE and a donation of*

£..... for..... Adults & £..... for..... Children for **Concert and Party**

£..... for..... Adults & £..... for..... Children for **Concert only**

*I am unable to attend but enclose £..... to enable **Kids for Kids** to continue helping children*

*I would like to join THE BIG GOAT GIVE and send .... Goats and... Donkeys as Christmas Presents.*

*I goat £22 (6 goats for a family £132) 1 donkey £50*

*(Please include details of the numbers of Goats and Donkeys you would like to give for Christmas,  
and the names and addresses they are to go to — we will do the rest!*

*Flat-pack Goats and Donkeys delivered anywhere in the world! Please add sufficient for p&p!)*

### **Gift aid Declaration**

*I would like **Kids for Kids** to claim back the tax on all donations I have made since April 6<sup>th</sup>  
2000 and all donations I make from the date of this declaration until further notice*

Signed.....

**Orders to: Ursula Lady Pearce, 150A Stephendale Rd, London SW6 2PL,  
07957 206440 or 0207 371 9857**

*Cheques payable to Kids for Kids*

Kids for Kids POBox 456 Dorking RH4 2BL

07957 206440 / contact@kidsforkids.org.uk

**www.kidsforkids.org.uk**

*Reg Charity No 1100045 a company limited by guaranteed registered in England and Wales No 46707292*

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

## **ALL SAINTS FESTIVAL 2011**

**Monday 31 October — Eve of All Saints**

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

*Preacher:* The Revd Mark Williams, Vicar,  
St John the Divine, Kennington

*Music includes:* The Wells Service — *Malcolm Archer*  
The souls of the Righteous — *Harry Bramma*

**Tuesday 1 November — All Saints Day**

**6.30 p.m. High Mass**

*Preacher:* The Very Revd Nicholas Freyling, Dean of Chichester

*Music:* Missa Brevis — *Kodaly*  
O quam gloriosum — *Philip Moore*

**Wednesday 2 November — All Souls Day**

**6.30 p.m. High Mass of Requiem**

*Preacher:* The Revd Dr Anders Bergquist,  
Vicar, St John's Wood Church

*Music includes:* Requiem — *Fauré*

**Thursday 3 November**

**7.05 p.m. Holy Hour** led by Fr John Pritchard

**Sunday 6 November — All Saints Festival Sunday**

**11.00 a.m. High Mass**

*Preacher:* The Very Revd Peter Atkinson, Dean of Worcester

*Music:* Coronation Mass — *Mozart*  
Faire is the heaven — *Harris*

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

*Preacher:* The Revd Jonathan Kester, Priest-in-Charge  
Emmanuel Church, Hampstead

*Music includes:* *Dyson* in D  
O quam gloriosum — *Victoria*

### **FESTIVAL APPEAL**

**The Vicar and Churchwardens, on behalf of the Parochial Church Council, resolved that this year's Festival Appeal be divided between two of our regular Mission projects — Richard Owen's work in Trinidad and Tobago (USPG) and the Church Army Marylebone Project, and Emergency4London, the Diocese's appeal for parishes in those areas worst affected by the recent riots.**

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## THE SERMON PREACHED AT HIGH MASS ON DEDICATION FESTIVAL BY THE REVD PROFESSOR ALISON MILBANK, NOTTINGHAM UNIVERSITY

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*1 Kings 8: 22 - 30, Hebrews 12: 18 - 24,  
Matthew 21: 12 - 16*

It is a great honour to be invited to preach in this glorious church, which I have loved since I was a teenager, when it embodied all that drew me to the mystery of faith, as it still does, even covered in scaffolding. And, aesthete as I am, it gives me especial pleasure to join your festival of dedication. But why do we still imitate this ancient Jewish practice? Are we not constantly reminded that the Church is not a building: that it is we who are the 'living stones'? We do not practice animal sacrifice, nor do we worship cultic images as such. Yet early Christian liturgy took on temple features and by the time of Gregory the Great, the keeping of a dedication festival was made universal. As Solomon prayed in the oily darkness of the first temple sometime in the tenth century before Christ, so we celebrate the day in 1859 when this astonishing polychrome neo-Gothic creation of William Butterfield was dedicated.

The answer to why we do this is given in our Gospel reading from St Matthew. In all his three years of public ministry, despite sharp exchanges with opponents, Christ only once resorts to violence. He physically upends the tables and drives the merchants and money-changers from the temple to restore its holiness as a place of prayer. It is clear from the Gospel accounts that the temple is at the heart of his arguments with the authorities during

the last week of his earthly life and his arrest. He vowed to be able to destroy and rebuild the temple after three days. This is not, as German protestant biblical critics used to claim, the action of someone opposed to temple worship. If Jesus were, he would show his indifference by ignoring the temple, and would not have religiously attended its festivals, as he undoubtedly did. The Old Testament scholar Margaret Barker has argued that Christ's action accords with a mystical temple theology, which regarded the second temple as corrupt, and looked back to the unity of creation and covenant of the original Solomon temple, when God's glory filled it with his presence. Jesus is the expected priestly messiah, who will restore this worship and its holy of holies. The sacrificial figure of that strange but powerful letter to the Hebrews we read today is in keeping with this temple mysticism.

The original temple, it is important to realise, was not a holy part of God's creation, separate from the rest. It was not a cage for God. Solomon states in his dedication prayer: 'the heavens, even the highest heaven, cannot contain you. How much less this temple I have built!' Instead, it was a giant embodiment of the whole created order: the holy of holies was its hidden heart and God's throne; the veil was matter, the table of bread the plants, the seven-branched lamp the sun, moon and planets, the altar of burnt offering probably the animals, and the

High Priest humanity itself. Look about you and all the elements are still present. The mediæval cathedrals similarly sought to be great arks of creation — nothing was excluded and drunkards, dragons and dormice play among foliage, while even terrifying monsters are put to work as waterspouts. We come to a church like this as to a great womb of life, a ‘great involved seed’ full of potency. It does not shut off the world to keep it out but to bring it inside.

Something, however, has changed. The veil of the temple tore when Our Lord died. Matter and spirit are no longer divided. We do not come to church as to Mount Sinai, where to touch the taboo holy site meant death, and God revealed only his back, and Moses himself wore a veil. Christ’s birth, death and resurrection all tell us that we too can come into the holy of holies to eat the bread once reserved for the priests alone. We are at home in the New Jerusalem, where, as we are literally here, we are hemmed in on every side by the saints, cheering us on. We worship with the angels and archangels: especially in this Michaelmas season we can ‘turn but a stone and touch a wing’. The souls of the faithful who once prayed here join us, as do the souls of those who will pray here after we are gone. For in the new temple of Christ all are one, and the mortal can commune with the eternal.

It is true that the fact that God took on our creaky, vulnerable flesh and became a human being means that everyone and every element of creation is holy. But it is not an abstract holiness: incarnation means that it must have ‘local habitation

and a name’. God did not become abstract humanity but a man, a Jew, an inhabitant of one country. We reach too for physical expression of that truth in the way we love. We don’t just love an abstract neighbour but a man or woman with tastes, desires and needs. Similarly, we are right to build places to worship God, to express our faith in incarnation and the goodness of the material world and our own creativity.

But today we remember what dedication means. First, in dedicating a building, we are acknowledging that it is not actually ours at all: it is God’s. A church is a symbol of the fact that our relation to God is not one of sacrificial barter and the economics of the temple merchants. The church belongs to God who created all that stone, clay, sand and gold and presented us with the world as pure gift. He holds it all in being all the time and our dedicated building acknowledges this fact. Out must go the ‘you do this God and I’ll do that’ way of thinking; out too must go our attempts to separate our Sunday worshipping selves from the rest of our lives. We are only sustained in being by God and we belong wholly to Him as we serve customers, write reports or defend in court. Even our worship does not belong to us; we should not be frightened about a wrong note or a wayward genuflection but rest in liturgy wholly on God.

Secondly, Christ’s expulsion of the traders was followed by healing and the voices of children. The blind and the lame came pouring in, possibly even into the parts where, as ritually unclean, they could not go. We have at Southwell Minster a man who loudly repeats out of

time the Eucharistic prayer in the middle of our most solemn Sunday Eucharist. It is annoying but I feel that his presence speaks to our need to be open to the awkward, the dirty, the slightly mad. If our church is truly dedicated then the lost and the poor and the unloved will pour in, drawn from the tawdriness of Oxford Street as to a roaring fire and to the attraction of a communal life of forgiveness and reconciliation, expressed amid true beauty. The passionate colour,

smoky incense and dark recesses will be their own evangelists, things of sense which point to a mystery beyond themselves but also a secret within their very physical being. They point to a God who gave himself to his creation, to be one with it for ever, and who waits now patiently, to feed us with himself in bread and wine and to make us indeed, living stones of a temple that includes the whole created order.

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## THE SERMON BY FR JOHN PRITCHARD AT EVENSONG ON OCTOBER 9th 2011

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*“Beloved, we are God’s children now; what will be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is.” 1 John 3: 1 - 2.*

Blessed Henry Newman once said in a sermon, “Men admire religion, while they can gaze on it as a picture. They think it lovely in books; and as long as they can look upon Christians at distance, they speak well of them.” I suspect we all know that some Christians are better loved at a distance. However, St John in his letter which we have heard this evening addresses the “close up” issues of a community unattractively “divided” within itself. A Christian community, who in that first century following our Lord’s Resurrection was dogged with issues which denied the true humanity of Christ and also accepted ideas which often perpetuated a misguided understanding of the Christian way of life.

John reminds the community (as we are

reminded), that they have not attained the perfection they think, hence, “what we will be has not yet been revealed”, so in anticipation of what is to come they are still required to live by the teaching they have received, to have a moral compass and refrain from sin.

John reminds them that from the beginning they have heard the message as we have “to love one and other”. Mindful that the love he talks about comes from the Father, they are, and we are to reflect that love, compassion and mercy towards one and other within the community of faith (at least).

That excerpt of Newman’s sermon reminds me first, that from a distance Our Lord was wanted as a good, welcome and ever hoped for revelation of God. God’s revolution in human kind. We know from Scripture the anticipation and excitement which surrounded the coming of the Messiah. However, we know also, when people came close to the truth that Our

Lord put about in word and in action, there was a little less of the reverencing and excitement because we couldn't fulfil what he asked. So we responded to him with snide hatred and plotting, as he challenged our developed human nature: even though all he asked was that we remember those two great Commandments, (I won't repeat them, you know them well) so easy to read and lovely to hear, but difficult to fulfil in our lives and community of faith.

So living with that tension of being who I am because I participate in the ways of this world, but also wanting to be a Christian and to fulfil that call on my life... this Christ whose blessing we seek, asks simply that I and we examine, reflect and consider who we are and what we have become and whether or not it tallies with our perception that we are children of God, loved fully by God, with the potential to reflect that love towards one and other.

As a community of Faith, we are not afforded a break or time out from this expectation, or reflection. We are not allowed the luxury to admire religion as we would a picture. Or think it lovely as a story in books. For when John writes "See what love the Father has given us, that we should be called children of God", we are reminded of our responsibility to take to heart and put into practice what it means to follow Christ; reminded also that we are more than we can know.

It's easy to criticise division and conflict, because even if they are not meant to be markers of the "Christian community, as I have hinted, they seem to be markers of what we have become.

In September, an article ran on the BBC News website about some research undertaken by some graduate students. They wanted to see what would happen when two computers talked to each other using a computer program called "chatterbot". This is a type of conversational program designed to simulate intelligent conversation with one or more human users via an auditory or textual method.

The program they used had been on-line since 1997 and since then it had taken on board over 65 million conversations with human beings. It learnt what humans talk about and how they treat one and other, so is pretty representative of how people are. You will not be surprised to know that the outcome of two computers talking to one and other was that they quickly descend into an argument about their identity and their religious belief.

However, my point is that in becoming more reflective of who we are, and becoming more used to "sitting" with God, we might more actively deny that ill-nurtured and sometimes consuming darker trait in us, which is unloving, unforgiving, divisive and destructive, which is by definition, Anti-Christ.

When I was growing up, my parish priest, who was a wonderful influence on my life, Canon Geoffrey Thomas, to whose Christian character I give thanks to God; always used to offer God's blessing at the end of Mass by saying "may the blessing of God Almighty be amongst you, those you love and *those you ought to love*, this day and always", a firm reminder to me of my shortcoming as a

Christian; to be selective, to be partial and to be sometimes wrong.

Through our baptism we are expected to live lives mindful of our Lord's generosity, and to love one and other in such a way that people don't simply admire religion from a distance, as they would gaze on it as a picture. Or think it a lovely story, but desire to come close because what we reflect is different, it celebrates and joyfully reflects God's love in all creation.

Canon Thomas offered God's blessing reminding us that it is for those we love and those we ought to love, so this blessing we are preparing to receive, this Benediction from our Lord, knows no limit, no bound, no partiality. These walls cannot contain it. It transcends time and place and division. It is eternally optimistic that all creation will and can receive it and be called back into communion with the Saints and Angels and be drawn into the divine life which we acknowledge, which we worship and praise and to all who we are, all of us known as Children of God.

Amen

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## 100 YEARS AGO

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### The Resident Choir School

*The Vicar wrote:*

“I think it probable that the readers of the *Parish Paper* may be able to bring the advantages of the choir school before people who cannot be reached through the advertisement columns of the newspapers. There must be many professional men who would be glad to place a boy where he will be well cared for and well taught and where the fees are little more than nominal. Really a young boy could not be in better hands

than in those of Mr Blofeld, Mr Shedden and Miss Bromley.

“In the last few years we have perfected the sanitary conditions of the schoolhouse and given great attention to the diet and general well-being of the boys. A kind friend of the Church has placed a splendid field in Wembley at our disposal, and there the boys go two or three days in the week for their games. In the summer they swim and in both summer and winter they have runs on Hampstead Heath, to which we have been linked up by that blessed Hampstead Tube. The postponement of Evensong to half-past five has helped all this. The boys have the inside of five weeks holiday in the summer, the inside of a fortnight at Christmas and the inside of a week at Easter. To this I have added as an act of grace — which I have the power of withdrawing — the inside of a week after the Patronal Festival, and the inside of a week about Whitsuntide. We live like a big and exceedingly busy family party, and I find that these rather frequent breaks relieve tension and keep things happy and cheery.

“It is curious how many of our boys have been sons of choristers: the fact is that the average parent never takes the trouble to discover whether his child has a voice or not. Mr Vale says that the majority of boys would have very fair voices if they were developed in time.

“But it is useless to send a boy to the choir trial here who has not got a really fine voice. It is useless to write to me — ‘Adolphus is a dear boy, he wishes to be a clergyman and our organist, who is also the village postmistress, thinks he will have quite a nice voice,’ or again, ‘when I tell you the sad circumstances of the family



of Adolphus I shall gain your sympathy. Three of his Aunts have been imprisoned for forgery. I feel sure that as a Christian clergyman you will take the poor child under your protecting care.' No, what we want are normal, jolly boys about ten or eleven years of age, who have pure, high voices, who have some power of reading music and who can name a note which Mr Vale has struck when they are standing with their backs to him. If my readers can send such boys here they will be doing them and us a good turn."

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### MONDAY 31 OCTOBER EVE OF ALL SAINTS

#### SOLEMN EVENSONG at 6.30 p.m.

*Procession:* Litany of the Saints

*Psalms:* 1, 5

*Lessons:* Ecclesiasticus 44: 1 - 15  
Revelation 19: 6 - 10

*Office Hymn:* 196

*Canticles:* The Wells Service  
— Malcolm Archer

*Anthem:* The souls of the righteous  
— Harry Bramma

*Preacher:* Fr Mark Williams, Vicar,  
St John the Divine,  
Kennington

*Hymn:* 432 (omit \*)

#### SOLEMN BENEDICTION

*O Salutaris:* Hutchings

*Hymn:* 227

*Tantum Ergo:* Hutchings

*Voluntary:* Prelude and Fugue in B  
minor BWV 544 — Bach

## TUESDAY 1 NOVEMBER ALL SAINTS DAY

### HIGH MASS at 6.30 p.m.

*Entrance Hymn:* 197

*Introit:* Gaudeamus

*Mass:* Missa Brevis — Kodály

*Lessons:* Revelation 7: 9 - end  
Psalm 34: 1 - 10  
1 John 3: 1 - 3

*Hymn:* 224 (T 178)

*Gospel:* Matthew 5: 1 - 12

*Preacher:* The Very Revd  
Nicholas Frayling,  
Dean of Chichester

*Anthem:* O quam gloriosum  
— Philip Moore

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

*Voluntary:* Allegro risoluto  
(Symphonie II) — Vierne

## WEDNESDAY 2 NOVEMBER ALL SOULS DAY

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

*Introit:* Requiem æternam

*Mass:* Requiem — Fauré

*Lessons:* Wisdom 3: 1 - 9  
Psalm 27  
1 Peter 1: 3 - 9

*Hymn:* 396

*Gospel:* John 6: 37 - 40

*Preacher:* The Revd Dr Anders Bergquist,  
Vicar, St John's Wood Church

*Anthem:* Offertoire — Fauré

*Hymns:* 329 (i), 462, 113

● **SUNDAY 6 NOVEMBER**  
**ALL SAINTS FESTIVAL**  
**SUNDAY**

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

*Processional Hymns:* 197, 432

*Introit:* Gaudeamus

*Mass:* Krönungsmesse — Mozart

*Lessons:* 2 Esdras 2: 42 - end

Psalm 34

Hebrews 12: 18 - 24

*Hymn:* 381

*Gospel:* Matthew 5: 1 - 12

*Preacher:* The Very Revd  
Peter Atkinson,  
Dean of Worcester

*Creed:* Credo II

*Anthem:* Faire is the heaven — Harris

*Hymns:* 227 (T 184), 230 (ii; v 5  
Descant — Caplin), 231, 208

*Voluntary:* Prelude and Fugue in E flat  
BWV 552 — Bach

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 145

*Lessons:* Isaiah 66: 20 - 23  
Colossians 1: 9 - 14

*Office Hymn:* 196

*Canticles:* Service in D — Dyson

*Anthem:* O quam gloriosum — Victoria

*Preacher:* The Revd Jonathan Kester,  
Priest-in-Charge, Emmanuel  
Church, Hampstead

*Hymn:* 226 (v 5 Descant — Caplin)

**SOLEMN BENEDICTION**

*O Salutaris:* French chant

*Te Deum:* Solemn Tone

*Tantum Ergo:* Henschel

*Voluntary:* Præludium in C  
BuxWV137 — Buxtehude

● **SUNDAY 13 NOVEMBER**  
**SECOND SUNDAY**  
**BEFORE ADVENT**  
**(Remembrance Sunday)**

**HIGH MASS AT 10.58 a.m.**  
**(beginning with a 2 minute silence)**

*Entrance Hymn:* 417

*Introit:* In voluntate tua  
Act of Remembrance

*Mass:* Missa 'Miserere nostri'  
— Cardoso

*Lessons:* Zephaniah 1: 7, 12 - end  
Psalm 90

1 Thessolonians 5: 1 - 11

*Hymn:* 215 (T 434)

*Gospel:* Matthew 25: 14 - 30

*Preacher:* Fr John Pritchard

*Creed:* Credo III

*Anthem:* O thou sweetest source of  
gladness — Wood

*Hymns:* 64, 497 (T 449), 112

*Voluntary:* Ciacona in E minor  
BuxWV160 — Buxtehude

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 89: 19 - 37

*Lessons:* 1 Kings 1: 15 - 40  
Revelation 1: 4 - 18

*Office Hymn:* 150 (S)

*Canticles:* Service in G minor — Purcell  
*Anthem:* Thou knowest, Lord, the  
secrets of our hearts — Purcell  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 345

## **BENEDICTION**

*O Salutaris:* Fischer  
*Hymn:* 146  
*Tantum Ergo:* Palestrina  
*Voluntary:* O Welt, ich muss dich lassen  
Op 122 No 3 — Brahms

## ● **SUNDAY 20 NOVEMBER** **CHRIST THE KING**

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

*Entrance Hymn:* 352  
*Introit:* Dignus est Agnus  
*Mass:* Credemesse — Mozart  
*Lessons:* Ezekiel 34: 11 - 16, 20 - 24  
Psalm 95  
Ephesians 1: 15 - end  
*Hymn:* 499  
*Gospel:* Matthew 25: 31 - end  
*Preacher:* The Vicar,  
Prebendary Alan Moses

*Anthem:* Hallelujah — Handel  
*Hymns:* 280, 457 (ii), 338  
*Voluntary:* Prelude and Fugue in C minor  
— Mendelssohn

### **SOLEMN EVENSONG** **at 6.00 p.m.**

*Psalms:* 93, 97  
*Lessons:* 2 Samuel 23: 1 - 7  
Matthew 28: 16 - 20  
*Office Hymn:* 128  
*Canticles:* Service in B minor — Blair

*Anthem:* Great Lord of Lords — Wood  
*Preacher:* Fr John Pritchard  
*Hymn:* 498

## **SOLEMN BENEDICTION**

*O Salutaris:* Sumsion  
*Hymn:* 295  
*Tantum Ergo:* Sumsion  
*Voluntary:* Pæan — Howells

## ● **SUNDAY 27 NOVEMBER** **FIRST SUNDAY** **OF ADVENT**

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

*Litany in Procession:* Tallis  
*Introit:* Ad te levavi  
*Mass:* Missa 'Euge bone' — Tye  
*Lessons:* Isaiah 64: 1 - 9  
Psalm 80  
1 Corinthians 1: 3 - 9  
*Hymn:* 5  
*Gospel:* Mark 13: 24 - 37  
*Preacher:* Fr Julian Browning  
*Anthem:* Hosanna to the Son of David  
— Gibbons  
*Hymns:* 501, 14, 9

### **ADVENT CAROL SERVICE** **at 6.00 p.m.**

**A Service of Readings and Music for  
Advent with the Choir of All Saints.  
Evening Prayer is said at 4.30 p.m.**

## ALL SAINTS PARISH PAPER

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

## FRIENDS OF ALL SAINTS

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

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

## PARISH ORGANISATIONS

Please write c/o

The Vicarage,

7, Margaret Street,

London W1W 8JG

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

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

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**Administrator:** Mr Geoffrey Woodcock

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Prebendary Alan Moses 020 7636 1788 / 9961

### Assistant Priest:

The Revd John Pritchard 020 7636 1788

### Honorary Assistant Priests:

The Revd Gerald Beauchamp 020 7258 0724

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

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

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

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

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

**Monday to Friday** Morning Prayer at 7.30 a.m.

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

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

Evening Prayer at 6.00 p.m.

**Saturday** Morning Prayer at 7.30 a.m.

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

(\* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

## PARISH OFFICIALS

### Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

### PCC Secretary:

Dr Dilys Thomas 020 7794 3626

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### Associate Director of Music:

Mr Charles Andrews 01580 240575

### Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

### Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

# CALENDAR AND INTENTIONS FOR NOVEMBER 2011

1	<b>ALL SAINTS DAY</b>	<b>THANKSGIVING FOR THE COMMUNION OF THE SAINTS</b>
2	<b>ALL SOULS DAY</b>	The departed
3	Richard Hooker	Unity
4		Those in need
5		Emergency4London Appeal
6	✕ <b>ALL SAINTS FESTIVAL SUNDAY</b>	<b>OUR PARISH AND PEOPLE</b>
7	St Willibrord	The Old Catholic Church
8	Saints and Martyrs of England	Church Army's Marylebone Project
	r Requiem (8.00 a.m.)	The departed
9	<i>Margery Kemp</i>	Friends of All Saints
10	St Leo the Great	Unity
11	St Martin	Those in need
12		Society of All Saints Sisters of the Poor
13	✕ <b>2nd SUNDAY BEFORE ADVENT</b> <i>(Remembrance Sunday)</i>	<b>OUR PARISH AND PEOPLE</b>
14	<i>Samuel Seabury</i>	Parochial Church Council and Archdeacon's Triennial Visitation
15	r Requiem (1.10 p.m.)	The departed
16	St Margaret	West London Day Centre
17	St Hugh	Unity
18	St Elizabeth	Those in need
19	St Hilda	Religious
20	✕ <b>CHRIST THE KING</b>	<b>OUR PARISH AND PEOPLE</b>
21	r Requiem (6.30 p.m.)	The departed
22	<i>St Cecilia</i>	Musicians
23	St Clement	Roman Catholic Church
24	v for Unity	Christian Unity
25	<i>Catherine; Isaac Watts</i>	Those in need
26		Emergency Services
27	✕ <b>1st SUNDAY OF ADVENT</b>	<b>OUR PARISH AND PEOPLE</b>
28		The unemployed
29	<i>Day of intercession and Thanksgiving for the Missionary Work of the Church</i>	
30	<b>St Andrew the Apostle</b>	The Church in Scotland

**Please note:**

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

v a Votive Mass.

r Requiem — there is a black book in church in which you are invited to PRINT the names of those you would like commemorated at one of the Requiem Masses in November (stating which) on All Souls Day at 8.00 a.m., 1.10 p.m. and 6.30 p.m., on Tuesday 8<sup>th</sup> (at 8.00 a.m.), Tuesday 15<sup>th</sup> (1.10 p.m.) and Monday 21<sup>st</sup> (6.30 p.m.).



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