



# All Saints Parish Paper

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## **VICAR'S LETTER**

The population of London is 8.2 million and is projected to reach 10 million within 20 years. All Saints was built at a time when London was growing rapidly. We live in another such time. The Mayor of London has published his “2020 Vision” for the city. The Diocese of London has its own “Capital Vision 2020”. Debates must be had and decisions made about how the infrastructure necessary to support this growing population, housing, hospitals, schools, transport, is to be provided. One aspect of it, the Crossrail programme, is evident around us with the redevelopment of both Bond Street and Tottenham Court Road Stations. The latter is already beginning to have a transforming effect on the long down-at-heel east end of Oxford Street.

The Church too must plan for new developments. This has to go on at both city and local level. Diocesan staff are working hard to identify new areas of development and to cooperate with local authorities and developers to ensure that the Church will be there from the outset. The first new church is to be built in the Seven Sisters area. The scale of such an undertaking means that it would be difficult for a local congregation to undertake. This kind of project needs the Diocese to take the lead. Our contribution to the diocesan Common Fund helps make this kind of venture possible.

There has to be a local element too. Parishes must seek to understand the changing nature and needs of their districts, and plan how to meet those for the long term. This is complicated by the rapidly changing nature of the city and its population. Sometimes the only thing which seems to be constant is that almost everything is changing.

In the centre of London we are witnessing a massive inflation in property prices. This has a knock-on effect in suburbia and far beyond. A generation of young people working in London may not be able to buy their own homes. It means too that property once lost becomes prohibitively expensive to replace. So churches need to keep the property we have and make the most effective use of it. Research also suggests that, for the first time in living memory, middle class professionals will have a lower standard of living than their parents. What the effect of all this on church congregations will be remains to be seen.

Here at All Saints we have been working hard for years now to restore our buildings and improve our maintenance of them. The policy of putting off work usually means it ends up costing more in the end! We are looking to improve facilities like the Parish Room, the bar and the dining room.

But All Saints is not just a building, but a working church, a living community:

We are striving to maintain and improve the high standards of liturgy and music which have always been the aim here.

- ◆ We are working hard too on making our mission more effective, our administration of the parish more efficient, our communication of what we do and are about more wide-reaching in a time of revolution in the world of communications.
- ◆ We cannot forget that our church's work is about people: the sick and dying, the penitent seeking forgiveness, those on a spiritual journey who find their way to our doors, those who pop in to say their prayers and light a candle, people from other parishes near and far who come seeking spiritual refreshment.
- ◆ We are thinking and praying, at events like the day conference on Saturday 16 November, about how we might be more outward-looking in our mission: not simply waiting for people to come to us. This is not someone else's responsibility: it belongs to all of us.

When our forebears built this church they were extraordinarily generous in supporting its construction. What was not done was to establish an endowment to maintain the on-going work of what has always been an expensive operation to run. Until relatively recent years, the Festival Appeal at All Saints-tide was always to pay off the deficit on the annual accounts. In more recent years, we have worked both to improve our general giving and to endow All Saints for its future work.

In the 1970s, when the chancel ceiling

was in a dangerous state and the church was almost closed, the **All Saints Foundation** was established to assist the parish in maintaining our very special buildings. The Foundation has been a great support during the restoration programme which we have undertaken over the last 18 years or so. The Trust is able to spend the capital it receives. After the major restoration works of the last few years, its capital was almost expended, but generous bequests have rebuilt it.

One of the most significant aspects of the ministry of All Saints has always been its music. It has always been one of the most expensive aspects too: now over **£100,000** each year. **The Choir and Music Trust**, was established under Canon David Hutt to provide an endowment to support this. In a time of high interest rates, it was hoped that a sum of half a million would suffice to pay for the whole budget. Alas, this proved to be rather optimistic! The Trust's capital — which cannot be spent — now stands at **£1.3 million**. This generates about **£52,000** per annum which meets about **50%** of the music budget. So we have some way to go yet.

While some people make regular donations, and there are on-going fund-raising activities like the Penny Boxes for the Foundation, the principal source of income for both Trusts in recent years has been legacies.

Over the last three years:

- ◆ The All Saints Foundation has received just over **£700,000** and
- ◆ The All Saints Choir and Music Trust almost **£290,000**.

This is eloquent testimony to the devotion and generosity of past worshippers who

have left legacies to All Saints.

The Church of England is encouraging us to remember the church in our wills as a way in which we can make a lasting difference. A legacy will help the work of the church we love to continue after we have gone (and have no further need for our carefully gathered savings) — although, as people who worship in a church which celebrates the communion of saints, we know that we remain part of it.

Remembering our church in our will is a wonderful way both to thank God for the blessings we have received through it and to enable it to meet the needs of future generations.

November is the month of All Saints and All Souls, and of Remembrance. We think of those who have gone before us, we pray for those we love but see no longer, we give thanks for those from whom we learned the faith. We think of our own mortality.

Thinking about death should not be frightening for Christians. We believe in the resurrection! Our preparation for our own death should be both spiritual and practical. Indeed, the practical is spiritual. Some time ago, I wrote here about preparing your funeral arrangements and a good number of you have now done that. Our practical preparations for our own death should include making a will; even if we think we are still young. Making a will spares our loved ones a lot of trouble, work and expense after our death.

It also enables us to be generous in our going. Many Christians give regularly and proportionately from their income. Why not do the same in our will by leaving a percentage of our estate to the church?

Those who do not have large disposable incomes do not always realise that if we own our own homes we have a significant asset to pass on. Leaving a gift in your will is tax efficient and can reduce the amount of inheritance tax our families pay.

The Will Aid scheme allows people each November to make a will at one of a wide range of participating solicitors. These solicitors donate their time to support the Will Aid charities and instead of paying them a fee, people are invited to make a donation to one of nine Will Aid charities. The website [www.churchlegacy.org.uk](http://www.churchlegacy.org.uk) seeks to guide people through the process of making a Will and considering whether to leave a gift to the church.

The PCC of All Saints has a policy of encouraging people to leave legacies to one or both of the Trusts. When we receive legacies which are simply made to the parish, our policy is to direct them to one or other of the Trusts or to some specific Restoration Project. This means that people can be sure that their bequest will not simply be used to pay day-to-day expenses, but will have an enduring effect.

With best wishes for the All Saints Festival,

Yours in Christ,

*Alan Moses*

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## REMEMBRANCE

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Next year sees the centenary of the beginning of the Great War, what we now call the First World War; a war of mass mobilisation and huge casualties. On a visit to my old parish in Edinburgh to conduct a wedding recently I spent a sombre moment in the chapel built as a memorial to parishioners who had perished; over 100 of

them from one congregation, including one of the curates who had been killed while serving as a chaplain on the Western Front, and unusually, one woman, Sybil Leonie Lewis, a doctor who had died of typhus while serving with the Scottish Medical Auxiliary in Serbia. Her ashes were brought home and placed in the church wall.

Books, both scholarly and popular, and television programmes are already appearing in anticipation of the centenary. It will be interesting to read through the *Parish Papers* of the period to see the impact on All Saints.

In the meantime, we will, as usual, hold our **Act of Remembrance** at the beginning of High Mass on Remembrance Sunday.

There will also be a brief Act of Remembrance in church on Monday 11 November at 11am.

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## RESTORATION PROGRAMME

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The next phase of the programme will be to relight the interior of the church and renew the electrical installation.

As part of the process of applying for a Faculty (the Church's equivalent of planning permission), representatives of English Heritage, the Victorian Society and Westminster City Council, which have to be consulted, were invited to All Saints to discuss the proposals with our architect Colin Kerr.

Since then, we have heard from the Victorian Society:

*'The Society warmly commends the relighting scheme, which will continue the thorough and sensitive programme of restoration at the church which has done so much to return it to its former, breath-*

*taking glory. The removal of prominent wiring and incongruous modern light fittings from the nave and chancel will be a marked improvement, and we especially welcome the reinstatement of light fittings after Butterfield's original designs.'*

The appeal for £250,000 to cover the anticipated cost of this stage of the programme will be launched at the Festival this year. Look out for the displays about the work in church or on the parish website.

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## PEOPLE

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**Birthday celebrations:** The happy custom of having wine and cake after High Mass to celebrate significant birthdays is now well established. The latest occasion, on 6 October, our Dedication Festival, was a joint celebration for **Juliet Windham** and **Ian Marsh**. Congratulations and thanks to them both. The next will be on Festival Sunday.

### RIP

**Richard Tann** died on 2 October in St Vincent's Home, Hammersmith, after a long illness. He received the last rites from the Vicar on the previous day. His funeral took place at Wymondham Abbey, in his home town in Norfolk, on 15 October. Fr Alan preached at the service.

A memorial service will be held at All Saints at 11am on Wednesday 30 October.

**Congratulations to James Sherwood** of the All Saints Choir and **Lucy Lill** who were married on 11 October at Charlton House, with the choral accompaniment of many of their musical friends, singing a selection of pieces including James' own delightful setting of *'the Honeysuckle and the Bee'*. The honeymoon is being spent in Vietnam.

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## OPEN HOUSE 2013

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All Saints welcomed a second year record number of 640 visitors over the course of Open House weekend 21/22 September. Thanks for another very successful event go to Chris Self and his team of friendly volunteers welcoming visitors; John Forde for his highly informative talks about the church and to the redoubtable Christine Auton for running her courtyard stall and serving many teas, coffees and delicious home-made biscuits. Well done everyone!

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## CHRISTMAS POETRY TEA

**Saturday 7 December 3pm at Pamela's.**

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All welcome. Please bring 'Seasonal' poems or prose — stretch your imagination! To accept, or to find out Pamela's address, please speak to Pamela or Sandra in the courtyard after High Mass or ring Sandra on 020 7637 8456 (leaving your name and phone number). *Cost £6 in aid of the All Saints Restoration Fund.*

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## CELL OF OUR LADY OF WALSINGHAM

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The cell met for Mass on Friday 11 October. We had a moving homily from Fr Neil who told us of a person he was taking communion to at home after the service. That person's mental illness means that they are unable to attend church. As well as receiving the Blessed Sacrament at home, an important element in his spiritual life is a postcard of the Lady Altar at All Saints. After the Mass, we were led in reciting the rosary by Fr Alan and then enjoyed a convivial social evening in the bar.

Our next meeting will be on Friday 29 November beginning with Mass at 6.30pm. The speaker will be **Dr Colin Podmore** who will talk on the Marian writings of the late **Canon Roger Greenacre**, which he has edited for publication by the Canterbury Press as "*Maiden, Mother and Queen*".

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### — TELLING THE GOOD NEWS —

**Saturday 16 November 10.30am – 3.30pm**  
**at the Annunciation, Marble Arch, Bryanston Street**

A day for members of the All Saints, The Annunciation and St Cyprian's congregations — sharing the Gospel and exploring how we can become more *'confident in speaking and living the Gospel of Jesus Christ, more creative in reaching new people and places with the Good News in the power of the Spirit'*

(Diocese of London's **Capital Vision 2020**).

The day will be led by Fr Tim Sledge, Vicar of Romsey Abbey, who preached at All Saints on Corpus Christi.

Please sign the list at the back of the church if you would like to take part in this mission day, to assist with planning and catering.

*We hope many of you will come — no expertise or experience required — we are all learners in this process.*

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## TEACHING THE FAITH AT ALL SAINTS

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### Ten-to-One Talks: Why Do You That?

This series of Autumn/Winter Ten Minute talks given by the Vicar on Sundays (12.50pm), is helping to clarify the mysteries of some of the things we do in church, and they continue in November and December:

#### *November*

- 10 Incense
- 17 Chanting
- 24 Processions

#### *December*

- 1 Advent
- 8 Advent Wreath
- 15 Music and Readings
- 22 Christmas: Carols and the Crib

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## SUNDAY EVENING ORGAN RECITALS

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After the success of the first season, a further six organ recitals will take place at All Saints in 2014. The concerts take place after Sunday Benediction, and last forty minutes. They provide an opportunity to hear repertoire which is too long for our services, as well as music intended for Advent and Lent, when our organ is silent.

Next year our superb 1910 Harrison & Harrison organ, designed by Walter Vale, will be heard in recitals given by the organists of All Saints and I am delighted that Timothy Wakerell, Sub-organist of St Paul's Cathedral, will also perform for us on 23 November. Admission to the concerts is free (although voluntary

retiring donations to support the Choir and Music at All Saints are always welcome!) and the bar is open afterwards for convivial gathering.

### DATES FOR YOUR 2014 DIARIES:

#### **26 January**

Charles Andrews  
(Associate Director of Music)

#### **23 March**

Charles Andrews

#### **11 May**

Timothy Byram-Wigfield  
(Director of Music)

#### **6 July**

Nicholas Mannoukas  
(Dr John Birch Organ Scholar)

#### **14 September**

Charles Andrews

#### **23 November**

Timothy Wakerell  
(Sub-organist, St Paul's Cathedral)

*Charles Andrews*

### ADVENT SERVICE of READINGS AND MUSIC by Candlelight

With the Choir of All Saints  
*Sunday 1 December 2013, 6pm*



*All welcome — bring a friend*

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**SERMON PREACHED BY BARRY A. ORFORD, PUSEY  
HOUSE, AT ALL SAINTS DEDICATION FESTIVAL  
— Evensong and Benediction, 6 October 2013**

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Last Sunday morning, when I was walking to church, I found myself asking, “Why are we here?” This wasn’t a lofty metaphysical speculation about the human condition; what I meant was, “What is this parish church, and other churches, here to do? What is the Church of England here to do?”

I’m not sure that the Church of England itself is too clear on the matter. Perhaps we shouldn’t be surprised at that, given that our Church is marked at the moment by a widespread and disturbing ignorance of Anglican history and spirituality.

I suppose the nearest official justification for our presence is to be told that we’re here for Mission. Mission is the “buzz word” at the moment. But what *is* that mission? Is it an attempt to broadcast the Christian message?

There’s nothing wrong with that, but if we think that by giving people convincing explanations of Christianity we’ll see them piling into church, then I fear we’re destined for disappointment. Giving people persuasive reasons for doing something doesn’t mean that they will *do* them, as you may have noticed.

Put my original question another way. “Why should people come to Church? What are we offering them as an incentive to turn up?” Are we offering fellowship? Jolly music? Possibly a “feel good” experience? If that’s the best we can do, then it’s time to pack up, because those things can be found elsewhere.

So try another question. “What can we offer which is *not* to be found in other

places?” We might say that we offer the teachings of the Christian faith, and that’s vital. But by itself it won’t get people into the Church. The only answer which will do is that we offer them an environment in which they may be brought to a conscious awareness of that infinite and adorable Mystery whom we call God. Everything else follows from that. Without some sense of God, who is the living source of all reality, words and explanations and teaching will have only limited effect.

The Nineteenth Century theologian, F.D. Maurice, hit the nail on the head when he complained that we are offering people words when what they need is the living God; and so much attempted Church outreach fails because too often we’re trying to sell people a pre-packaged god who is not the God they meet in their own experience — even though they may not realise that their personal, daily experiences are encounters with the Divine.

Here is the clue to our real mission. We must begin by recognising that God is present to everyone at every moment, that God is always seeking the best means to get past our protective defences in order to open up our perceptions so that we can recognise God at work. Christian discipleship involves being alert to God in the mundane.

Think of that crook, Zacchaeus, who we heard about earlier. What got under his guard? The Spirit of God, certainly, or else he would not have wanted to see Jesus at all; but the decisive moment was when the human voice of God spoke to him where he was and said, “Come here. I want to come to your place and have a meal with

you.” Note that it was the encounter with Jesus which led to Zacchaeus’s repentance and transformation. Jesus did not make Zacchaeus’s repentance the condition of coming to dinner with him. God does not require us to satisfy an examination about good behaviour before we’re allowed into the Divine presence. God is always edging up to us, always inviting us closer.

Since we are all constantly being reached out to by God in ways tailored to our individual needs, we Christians have two tasks. The first is to help people discern that it *is* God who is approaching them, often in ways they don’t at first recognise. The second task is to bring them to the place where their sense of God can be deepened and expanded by being placed in a wider context, namely the context of shared worship.

Let’s get personal, because this church has a particular contribution to make to Christian outreach. It’s all very well to speak of bringing people and their personal sense of God into this environment, but they’ve still got to be brought through the door. That is the mission of every member of every congregation. Where I work, we always say that the most effective outreach of Pusey House is that of the students who bring their friends with them to the place of worship where they have found something important.

Beyond this, though, we must ask, are we preserving and building up a place which sees its task not merely as increasing congregational numbers, but offering an environment where God and every kind of person can meet? We need to keep asking ourselves, is our first purpose to gather together before the great living Mystery of the God we see in Jesus Christ?

In this matter you have great advantages. You have a breath-taking building. You have dignified liturgy. You have fine music.

Yet these become significant *only* when they’re offered actively to help us all in the adoration of God. It is the *consecrating* of place and liturgy and music to the worship of God which allows these things to make their proper contribution.

I asked earlier, what can we offer which no other organisation can do? Part of the answer here is that you exist to invite everyone who comes through the door to share in *reverence* and worship. And to that end I’m going to make two comments.

One thing that has always impressed me about All Saints’ is the notice on your service leaflets which says, “It is our custom to keep silence before services”. My first comment is, print that in **bigger, blacker type!** My second comment is this — guard that silence in every way you can. It is the only proper and effective preparation for worship. In our rackety world, churches must be guardians of silence and stillness. It is alarming how noise and chatter are becoming the norm in our places of worship, and I’m ashamed to say that too often it is those of us no longer in the first flush of youth who set a bad example.

In our churches we’re in danger of forgetting that we’re not here to replicate what’s going on outside. In these walls we have a specific job to do, and our houses of prayer need to have that quality about them which tells a visitor that this is a space set apart for no ordinary purpose, a quality which invites that visitor to fall silent.

Archbishop Michael Ramsey, of blessed memory, in his old age wrote a wonderful little book on prayer, in which he said this: “stillness and silence are of supreme importance and... the neglect of them is damaging to the Christian life.” We need to protect stillness and silence in our churches



and in our lives, not just for their own sake, but because they help us find our way to the contemplation of God's loving Mystery.

Archbishop Michael always reminded us, contemplation is a call given by God to *all* Christians. As he said, "contemplation is an exposure to divine love powerful in its effects upon human life".

Contemplation, adoration, worship — these are gifts of God offered to each of us, and they are the only true source which can empower mission.

In our first lesson the prophet Jeremiah was scathing about his contemporaries who

thought that they were secure because they had the Temple building, forgetting what the purpose of the building was, and forgetting that they had to live in such a way as to keep it a place of living worship. It must not be so among us. The words of Jacob need to be with us constantly, "Surely the Lord is in this place... This is none other than the house of God, and this is the gate of heaven."

Why is that? Because those who built this church built it to be potentially a place where God can meet all who seek him here. And *we* must never regard it as less than the threshold of Divine Glory.

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## THE CAMINO

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'You must be mad!' protested a very old and very dear friend when I told him of my intention to walk four hundred and eighty miles in the heat of July and August from the foothills of the Pyrenees to Santiago de Compostela, the shrine of St James the Great. 'Have you worked out where you are staying, or hired a guide, or carried a rucksack for any distance before, or done any training? And are you going with anyone?' The answer to all his questions, I had to admit, was a resounding 'No' and his heartfelt concern and conviction of the lunacy of my project left me with quite a lot of food for thought over the few weeks which remained before the date of departure: at least I had booked a one-way plane ticket to Bilboa!

Why was I going? It wasn't that I believed unequivocally that the cathedral at Santiago is definitively the final resting place of the Apostle — the story of how his bones came to be there would test the credulity of even the most fervent of Catholics! — the hymn 'He who would true valour see' has never

been one of my favourites, and I hadn't been instructed by my spiritual advisor to perform any peculiarly extravagant acts of penance. I suppose I was going because I felt the need for space and freedom over the summer, because several friends had said how very much walking the Camino — the way — had meant to them, and because it was something I had deep down always wanted to do.

The date of departure inexorably arrived, and it was with considerable trepidation that I set out from my flat in Marylebone early on the morning of 8<sup>th</sup> July, feeling very self-conscious beneath the weight of my backpack and wondering whether I would be up to the challenge, physically or mentally, even though I had opted, unlike the Vicar, to leave out the exhausting hike over the Pyrenees from Saint Jean-Pied-de-Port to Spain and was starting in Roncesvalles, firmly on the Spanish side of the border. Neither I nor my dear friend need have worried, for the Camino turned out to be one of the best things I've done in years.

It's hard to pinpoint exactly why. On a merely practical level, the Camino must be one of the easiest paths to tread in the world; it's simply a matter of following the yellow arrows, walking for as long as you feel able and then availing yourself of a bunk bed and supper in one of the innumerable albergues or hostels that line the route. But as the days and weeks progressed I came to appreciate the deeper rewards the Camino has to offer: the fact that every day has a sense of purpose, of direction, and ends with the knowledge of something having been achieved; the constant element of surprise — of not knowing what the landscape or towns will be like, whom one might meet, and where one might stay; the liberation from fixed itineraries and deadlines, from commitments, emails and text messages; the oscillation between solitude and fellowship; the ease of communication with strangers, because everyone is on the same journey with the same sense of purpose, and almost everyone has been through some sort of hardship; and the enormous kindness of fellow pilgrims with their ready willingness to share everything from food to sympathy!

At the beginning of my first day when I probably looked very worried and serious a Dutch girl who shared her breakfast with me said that the Camino is all about letting go, and I soon learnt the wisdom of her words: it's about letting go of possessions, obviously, because you quickly learn when carrying everything on your back that the indispensable sleeping bag a generous friend lent you is actually wholly dispensable; but also of letting go of concerns about your appearance — I must have looked quite a sight in my crumpled white hat, five-day stubble and invariably sweaty shirt — of concerns for dignity

which are of scant use when you are sharing a dormitory with seventy other people; and of concerns for the morrow, because you have to learn to take each day as it comes. Of particular pertinence to me was that letting go of a — peculiarly (English?) reserve when meeting strangers, and I came almost to surprise myself by the alacrity with which I would enter the spirit of the rather happy-clappy community singing which would often conclude a communal supper! What was much harder was letting go, once one reached Santiago, of the very close friendships forged along the way.

As I was to write in many postcards home the walk of course had its ups and its downs, both literally and metaphorically. Downs included some very painful blisters, only cured when I had the nous to wear two pairs of socks, and limping along the endless, utterly dreary outskirts of Burgos wondering whether I would have to give the whole thing up; and highs were those early mornings when it was dawn and you had a stretch of the path to yourself and you could smell the damp earth breathing and delight in the sun's rising as the moon was gently fading and you felt full of energy and at one with creation. Time, then for my recitation of the Gloria, often sung out loud to Merbecke's setting! High points, too, were the moments of arrival at each day's destination when a good morning's tramp was behind you and you could enjoy a beer or two and yet another tortilla and relax. Wonderful as well were the many glorious and often beautifully restored churches which punctuate the route, the baroque extravagance of their reredoses and gilding seemingly becoming more excessive the farther one progressed! But it was somehow true to reality that the Camino also passes through some very ordinary and quite

often shabby looking towns and villages; it doesn't let you escape from reality for too long!

'And what about the spiritual aspect of the pilgrimage?' my oldest and dearest friend tentatively asked me when on return I had been expatiating possibly at too great a length about the joys of sitting on the plaza in front of the magnificent flood-lit façade of Santiago, sipping cheap wine from plastic cups. Well, there was no shattering moment of epiphany either en route or at the point of arrival, and I don't think I or indeed many of the pilgrims I met was looking for one. Of course I was greatly sustained by the many Masses which I attended; some concluded with a pilgrims' blessing, and quite a few were in Latin as I happened for much of the way to fall in with a group of Old Catholics; and I loved listening to the soothing mutterings of the Rosary being recited in Spanish. But the real spiritual benefits of the Camino for me were the opportunities to pray or at least listen to God during those many hours of trudging along when the body is occupied and falls into a rhythm and the mind for a while stops whirring and worrying and one can, paradoxically, find stillness in motion and simply be. At times one even loses a sense of where one is or what one is doing, and then an even profounder sort of letting go occurs — the abandoning of regrets about what might have been and equally concerns about the future, a letting go which if only for a moment allows one to live in the here and now and to be a *tabula rasa* on which God can make his imprint. And I think it was at such moments that Cavafy's words really rang true:

Have Ithaka always in your mind.  
Your arrival there is what you are  
destined for.

But don't in the least hurry the journey.  
Better it last for years,  
so that when you reach the island you  
are old,  
rich with all you have gained on the way,  
not expecting Ithaka to give you wealth.  
Ithaka gave you a splendid journey.

'Of course the Camino only really begins once you get home,' an American girl told me on my penultimate day. I think I know what she means: walking the Camino is not just a one-off four-week slog which one puts away in a drawer with the maps and guides once one has returned; it is something which in however small a way reminds one that we are always on a pilgrimage, a journey, a road of discovery, and that God is always with us along the way.

*Martin Amherst Lock*

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## 100 YEARS AGO

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### Completion of the Sanctuary

In the original design for our chancel the north and south walls of the sanctuary were intended to be decorated like the east wall, and their frames filled with similar paintings. At last the design is to be completed and offered as a gift to the Church in memory of Mr. and Mrs. Francis Rivington. The gift was formally accepted by the Vicar and Churchwardens at the Church Council Meeting, on October the 20th, with the warm approval of the Council. Mr. Comper is already engaged upon the work, and it is hoped that it will have been completed and will be dedicated at the first Evensong of the All Saints Festival, 1914. The restored east wall is a memorial to a noble priest, it is entirely fitting that this should be supported on the right and left by memorials to two noble members of the laity.

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# SUNDAYS AND SOLEMNITIES

## MUSIC AND READINGS

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### FRIDAY 1 NOVEMBER

#### ALL SAINTS' DAY

#### HIGH MASS AT 6.30pm

*Entrance Hymn:* 197

*Introit:* *Gaudeamus*

*Setting:* Missa Brevis  
— Jonathan Dove

*Psalms:* 149

*Lessons:* Daniel 7: 1 - 3, 15 - 18  
Ephesians 1: 11 - end

*Hymn:* 230 (ii; v 5 Descant  
— Caplin)

*Gospel:* Luke 6: 20 - 31

*Preacher:* The Most Revd Dr Richard  
Clarke, Archbishop of  
Armagh and Primate  
of All Ireland

*Creed:* Credo III

*Anthem:* Glorious in heaven  
— Whitlock

*Hymns:* 224 (T 178), 225 (i), 478  
(v 4 Descant — Birch)

*Voluntary:* Toccata, Op 5 — Duruflé

### SATURDAY 2 NOVEMBER

#### ALL SOULS' DAY

#### HIGH MASS OF REQUIEM AT 11am

*Introit:* *Requiem aeternam*

*Setting:* Requiem Mass — Duruflé

*Psalms:* 27

*Lessons:* Lamentations 3: 17 - 26,  
31 - 33

Romans 5: 5 - 11

*Hymn:* 396

*Gospel:* John 6: 37 - 40

*Preacher:* The Venerable Douglas  
McKittrick, Archdeacon  
of Chichester

*Anthem:* Offertoire — Duruflé

*Hymns:* 329 (i), 330, 119

### ● SUNDAY 3 NOVEMBER

#### ALL SAINTS' FESTIVAL SUNDAY

#### PROCESSION AND HIGH MASS AT 11am

*Processional Hymns:* 197, 432

*Introit:* *Gaudeamus*

*Setting:* Krönungsmesse — Mozart

*Psalms:* 33

*Lessons:* 2 Esdras 2: 42 - end  
Hebrews 12: 18 - 24

*Hymn:* 219 (v 3 Descant — Caplin)

*Gospel:* Luke 19: 1 - 10

*Preacher:* The Vicar  
Prebendary Alan Moses

*Creed:* Mozart

*Anthem:* Holy is the true light  
— Harris

*Hymns:* 227 (T 184), 341, 231,  
In commemoration of past worshippers  
208

*Voluntary:* Final (Symphonie No 2 in D,  
Op 13, No 2) — Widor

#### SOLEMN EVENSONG, TE DEUM & SOLEMN BENEDICTION at 6pm

*Psalms:* 145

*Lessons:* Lamentations 3: 22 - 33  
John 11: [1 - 31] 32 - 44

*Office Hymn:* 196

*Canticles:* Service in A — Stanford

*Anthem:* Seek him that maketh the  
seven stars — Jonathan Dove

*Preacher:* Fr Ian Brothwood, Vicar,  
St Michael and All Angels,  
Croydon

*Hymn:* 226 (v 5 Descant—Caplin)

*O Salutaris:* French chant

*Te Deum:* Festival Te Deum (in E)  
— Britten

*Tantum ergo:* Henschel

*Voluntary:* Hymn to the Stars, Op 96  
— Karg-Elert

● **SUNDAY 10 NOVEMBER**  
**THIRD SUNDAY**  
**BEFORE ADVENT**  
**Remembrance Sunday**

**HIGH MASS START at 10.58am**

*During the Act of Remembrance:* 417

*Introit:* *Dicit Dominus*

*Setting:* Missa 'Miserere nostri'  
— Cardoso

*Psalm:* 17

*Lessons:* Job 19: 23 - 27a  
2 Thessalonians 2: 1 - 5,  
13 - end

*Hymn:* 254 (T 458)

*Gospel:* Luke 20: 27 - 38

*Preacher:* Fr Julian Browning

*Creed:* Credo III

*Anthem:* Requiem aeternam I  
— Howells

*Hymns:* 313, 410, 487 (T 447)

*Voluntary:* Prelude and Fugue in C  
minor, BWV 546 — Bach

**CHORAL EVENSONG &**  
**BENEDICTION at 6pm**

*Psalm:* 40

*Lessons:* I Kings 3: 1 - 15  
Romans 8: 31 - end

*Office Hymn:* 150 (S)

*Canticles:* Service in F — Ireland

*Anthem:* Greater love hath no man  
— Ireland

*Preacher:* The Vicar  
Prebendary Alan Moses

*Hymn:* 339

*O Salutaris:* Anerio

*Hymn:* 464

*Tantum ergo:* Asola

*Voluntary:* O Lamm Gottes, unschuldig,  
BWV 618 — Bach

● **SUNDAY 17 NOVEMBER**  
**SECOND SUNDAY**  
**BEFORE ADVENT**

**HIGH MASS AT 11am**

*Entrance Hymn:* 470

*Introit:* *Dicit Dominus*

*Setting:* Missa super Sancta Maria  
— Handl

*Psalm:* 98

*Lessons:* Malachi 4: 1 - 2a  
2 Thessalonians 3: 6 - 13

*Hymn:* 57

*Gospel:* Luke 21: 5 - 19

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Credo II

*Anthem:* Hymn to the Trinity  
— Tchaikovsky

*Hymns:* 238, 306, 490

*Voluntary:* Allegro maestoso e vivace  
(Sonata No 4)  
— Mendelssohn

**CHORAL EVENSONG &**  
**BENEDICTION at 6pm**

*Psalms:* 93, 97

*Lessons:* Daniel 6  
Matthew 13: 1 - 9, 18 - 23

*Office Hymn:* 150 (R)

*Canticles:* Service in G minor  
— Purcell

*Anthem:* Round me falls the night  
— Day

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 467

*O Salutaris:* Bortnianski, arr Caplin

*Hymn:* 307

*Tantum ergo:* Harwood, arr Caplin

*Voluntary:* Angel scene (Hansel and Gretel) — Humperdinck

● **SUNDAY 24 NOVEMBER**  
**CHRIST THE KING**  
**Sunday next before Advent**

**HIGH MASS AT 11am**

*Processional Hymns:* 332, 352

*Introit:* *Dignus est Agnus*

*Setting:* Messe Solennelle — Vierne

*Psalms:* 46

*Lessons:* Jeremiah 23: 1 - 6  
Colossians 1: 11 - 20

*Hymn:* 335

*Gospel:* Luke 23: 33 - 43

*Preacher:* Prebendary Alan Moses

*Creed:* Credo III

*Anthem:* Alleluia! I heard a voice  
— Weelkes

*Hymns:* 465, 276 (ii), 338

*Voluntary:* Coronation March  
— Tchaikovsky, arr Bennett

**CHORAL EVENSONG &  
SOLEMN BENEDICTION at 6pm**

*Psalms:* 72

*Lessons:* 1 Samuel 8: 4 - 20  
John 18: 33 - 37

*Office Hymn:* 128

*Canticles:* Service in D — Dyson

*Anthem:* Where thou reignest  
— Schubert

*Preacher:* Fr Julian Browning

*Hymn:* 496 (T 458)

*O Salutaris:* Byrd

*Hymn:* 386 (T 385)

*Tantum Ergo:* Byrd

*Voluntary:* Monologue, Op 162 No 1  
— Rheinberger

*(Note: Dedication of the Lamps at the Church Gate — renewed in memory of Geoffrey Constable — will take place after High Mass.)*

**KEEPING IN TOUCH**

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

**The All Saints Website**

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

**The Parish Email**

This gives weekly news of events, people to pray for, and a short letter from the Vicar. You can subscribe through the All Saints website, or by contacting the Parish Administrator, Email: [astsmgtst@aol.com](mailto:astsmgtst@aol.com)

**The Weekly Notices** included in the Sunday service booklet, which worshippers are encouraged to take away with them.

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**Vicar:**

Prebendary Alan Moses 020 7636 1788  
Mobile: 07973 878040  
Email: [alanmoses111@gmail.com](mailto:alanmoses111@gmail.com).

**Assistant Priest:**

Vacant

**Honorary Assistant Priests:**

The Revd Gerald Beauchamp  
020 7258 0724  
The Revd Julian Browning 020 7286 6034  
The Revd Neil Bunker  
Mental Health Liaison Chaplain  
for Westminster.

**Parish Administrator:**

Mrs Dee Prior 020 7636 1788  
Email: [astsmgtst@aol.com](mailto:astsmgtst@aol.com)

**Parish Officials**

**Churchwardens:**

Mr John Forde 020 7592 9855  
Mr Chris Self 020 8858 6370

**PCC Secretary:**

Dr Dilys Thomas 020 7794 3626

**Hon Treasurer:**

Mr Patrick Hartley 020 7607 0060

## ALL SAINTS FOUNDATION

The Foundation's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

The Trust's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust's Charity Number is: 802994.

## FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Wednesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

## MISSION PROJECTS

We support:

The work of **US** (formerly **USPG**) with the Church in Zimbabwe among people affected by HIV-AIDS;

**The Church Army** hostels and programmes for homeless women in Marylebone;

**The West London Day Centre** for the homeless.

**Janet Drake** chairs our Mission Committee. She can be contacted through the Parish Office.

## CALENDAR AND INTENTIONS FOR NOVEMBER 2013

1	<b>All Saints' Day</b>	Thanksgiving for the Communion of Saints
2	<b>All Souls' Day</b>	Commemoration of the Faithful Departed
3	✠ <b>ALL SAINTS' FESTIVAL SUNDAY</b>	<b>OUR PARISH AND PEOPLE</b>
4		SPCK
5		Students
6		Deanery of St Marylebone
7	Willibrord, bishop 739	Unity
8	Saints and Martyrs of England	Thanksgiving for the saints of this land
9		Westminster City Council
10	✠ <b>THIRD SUNDAY BEFORE ADVENT</b>	<b>REMEMBRANCE SUNDAY</b>
11	Martin, bishop, c 397	Peace
12		Friends of All Saints
13	Charles Simeon, Priest, evangelical divine, 1836	Preachers
14	Samuel Seabury, bishop, 1796	The Episcopal Church in the USA
15		The departed
16	Margaret, Queen of Scotland, philanthropist, 1093	The homeless
17	✠ <b>2nd SUNDAY BEFORE ADVENT</b>	<b>OUR PARISH AND PEOPLE</b>
18	Elizabeth of Hungary, philanthropist, 1231	General Synod
19	Hilda, abbess, 680	Order of the Holy Paraclete
20	Edmund, king and martyr	The Queen
21		Refugees
22	<i>Cecilia, martyr, c 230</i>	Royal School of Church Music
23	Clement, bishop and martyr, c 100	Persecuted Christians
24	✠ <b>CHRIST THE KING <i>Sunday next before Advent</i></b>	<b>OUR PARISH AND PEOPLE</b>
25	<i>Catherine, martyr, 4th century</i>	Christians in Egypt
26	<i>Requiem</i>	The departed
27		Local businesses
28		Unity
29	Day of Intercession and Thanksgiving for the Missionary Work of the Church	
30	<b>St Andrew the Apostle</b>	Scotland

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



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