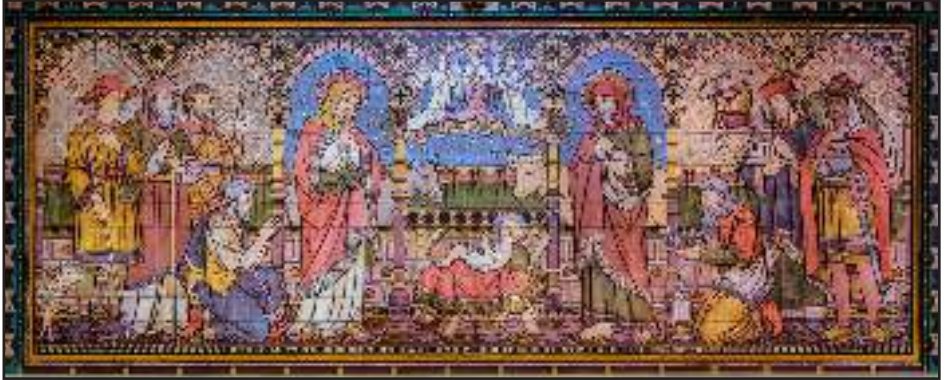


# All Saints Parish Paper

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

DECEMBER 2016

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*Tile painting of the Nativity of Christ, with Mary, Joseph, Shepherds and the Magi  
Christmas card — £5 per pack of six, sold in aid of All Saints. (Photo: Andrew Prior 2016)*

## VICAR'S LETTER

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In the middle of November, a department store not far from All Saints ran a “Christmas Event”. The aim of this was, of course, to generate sales. This effort was boosted by the promise of double points on your store card.

We will be celebrating the “Christmas Event” not just yet, but it is worth preparing for it, thinking about what it means for the world in which we live.

I have just been reading Professor Francis Watson of Durham University's *The Fourfold Gospel*, in which he explores the relationship between the work of the four evangelists and the Gospel. They reflect different understandings of Christ which we need to hold both together and apart if we are to see properly. If we merge

them together, as some have done, we risk losing their individuality. This is a risk, too, with nativity plays and the Festival of Nine Lessons and Carols devised by Bishop Benson of Truro and then perfected and made world-famous by Eric Milner White, the Dean of King's College, Cambridge. I am not suggesting that we should abandon either of these: the latter is one of Anglicanism's gifts to the Church universal.

Professor Watson's treatment of the relationship between the infancy stories of Matthew and Luke has come as an early Christmas gift.

This Advent we have begun reading St Matthew's Gospel as the principal Gospel at the Sunday Eucharist. Matthew's treatment of the birth of Jesus, which we will hear read on the 4<sup>th</sup> Sunday of Advent, is rather

overshadowed by the masterly story-telling of St Luke which we hear at Midnight Mass and St John's soaring Prologue which we hear on Christmas Day and at the conclusion of many a carol service.

If you come to Mass on the morning of Christmas Eve, you might hear the genealogy from Matthew read. I say might, because the lectionary allows it to be omitted and many priests will spare their congregations and themselves what can sound like a tedious litany of mostly obscure names. Like the genealogy in Luke, most people skip over it when reading the Gospels.

Professor Watson points out that the genealogy is not just about descent or heredity, but a "highly condensed summary of the scriptural history of Israel". Jesus is miraculously conceived, but he is also the product and goal of Israel's history. He is shaped both in Mary's womb and by the history of Israel. That history, represented by all those names, is not one of uninterrupted progress which produces Jesus of itself, but one of failure. The presence of Tamar and Rahab, Ruth and the wife of Uriah the Hittite; foreign women with unorthodox sexual histories, demonstrates that.

This history cannot deliver itself from the burden of its past, so Joseph cannot be the father of the one who "**will save his people from their sins**". The coming of the Christ must be God's work. This is a lesson humankind is stubbornly reluctant to learn. It is an especially necessary one at a time like ours when people turn to charismatic leaders who promise this-worldly salvation: a return to some golden age which never existed.

Luke's genealogy is different. Matthew starts with Abraham but Luke works backwards from Jesus, beyond Abraham to

Adam. The birth of Christ is the culmination not just of Jewish history but that of the whole human story. Matthew's story, too, has its universal reach in the persons of the Wise Men, those foreign scholars who follow the star which guides them to the infant Jesus: a lesson there surely for those tempted by poisonous nationalisms.

That story, as it continues, is marked by suffering: the massacre of the innocents and the flight into Egypt. When I travelled to the Lebanon in October, I had been asked to prepare a meditation and chose these events which seemed starkly apt for a visit to refugee camps. In the event, there was no time to deliver it but the effort was not wasted. In Matthew, we can say that the shadow of the cross falls across the crib. I was reminded of Epstein's Madonna and Child in Cavendish Square: Mary holding out Christ to the world and Christ holding out his arms as if already on the cross. Matthew anticipates the suffering that Jesus will undergo on the cross, where he will experience not only physical suffering but also forsakenness by God.

Luke's telling of the story is dominated by celebration, praise and thanksgiving. It anticipates Jesus' resurrection and ascension. He begins his Gospel in the temple with the annunciation of the birth of John the Baptist to Zechariah. He closes with the disciples worshipping God in the same temple in which Jesus had been presented and where he sat among the teachers of the law. Easter joy is anticipated in the songs of Mary, Zechariah, Simeon and the angels, the canticles which form such a significant part of our worship in office and Eucharist; not just at Christmas but day by day.

So, as we approach the "Christmas

Event”, we seek to hold together the suffering and celebration. There is the suffering of those who surround this child for whom there was no room at the inn; whose home would become so dangerous for him that he and his family would become exiles; the suffering of those whose lot is the same now. There is the celebration of Christians throughout the world, including many whose situations are far worse than ours, but who still know the joy in the birth of the child who is “Emmanuel: God with us”.

May Christmas when it comes be a time of blessing and peace for all of us.

Yours in Christ,  
*Alan Moses*

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## PARISH NOTES

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### FESTIVAL REPORT

The Festival is followed in such rapid succession by Remembrance Sunday (Fr Julian Browning’s sermon on that occasion appears on page 10), the Feast of Christ the King, Advent Sunday and preparations for Christmas too, that it is all too easy for it to be forgotten.

We are grateful to our visiting preachers, Fr Kevin Mowbray from Notre Dame de France, the Dean of St Paul’s (whose sermon appears on page 8), the Bishop of Liverpool, and the Principal of Pusey House, and to all those in the home team who made them such a success liturgically, musically and socially.

It is always a joy to see old friends again at All Saintside and particularly this year, those long-serving stalwarts of the All Saints Parish Shop, **Christine Auton** and **Myrtle Hughes** who were both here on Festival Sunday. Also in our ranks that day

were **Fr Gerald Reddington**, supported by members of his family and some friends. Fr Gerald had been determined to get here and his many friends here were delighted to see him. Also with us was **Archdeacon David Painter**, a curate here in Bishop Marshall’s time. Now that he is retired, he is able to make more frequent visits to All Saints. From further afield, **Peter Jewkes**, organist of Christ Church St Laurence in Sydney, was also here for a week as part of a round-the-world trip. Festival Sunday was also Suzie Thompson’s birthday, so we had cake, and we were able to share birthday greetings with two visitors with us that morning too. Stephen Bubb was also with us, accompanied by members of his family, on his 70<sup>th</sup> birthday, but he kept quiet about that until after we had finished singing! Andrew and Dee Prior marked their 12<sup>th</sup> Wedding Anniversary on Festival Sunday by providing the beautiful flowers in church for the Festival.

**THE FESTIVAL APPEAL** has to date raised £7,250 (with applicable Gift Aid) but further donations to the three important causes highlighted on the cover of our November Parish Paper will gladly still be received. These are: the Marylebone Project for women fleeing domestic abuse, the Soup Kitchen (at the American Church in Tottenham Court Road) serving homeless people and the Umoja HIV Project working to raise awareness and reduce HIV-related stigma in Zimbabwe.

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### THE DEPARTED — LILY CAPLIN

Lily’s daughter Elaine writes:

*Dear Fr Alan,*

*About a week before Mum’s funeral I had a conversation with my son in which we both admitted that we were looking forward to her service. We both had such wonderful*

memories of Dad's funeral and knew that we would be able to rejoice in her life as well as mourn her loss, as we had Dad at his funeral. Having that confidence helped me to prepare in a very positive way for this special farewell.

So here I am once again saying a heartfelt thank you. It is difficult to find words to adequately express how I feel: the Funeral Mass was very beautiful from start to finish, a wonderful memorial in readings, prayers and music which felt as though they brought us close to both Lily and Norman. In fact, Katie commented afterwards that as the choir started to sing the Kyrie she felt as though Norman's music was calling Lily home.

Many have said how apt your address was and how well you must have known Lily (which of course is true) as they recognized, with pleasure, the qualities and characteristics you described.

I know how well she was loved and appreciated, and it was a great comfort for family and friends to be supported by the regular congregation of All Saints at the service.

Thank you for all the care and support you, Theresa and Fr Michael have given, particularly in bringing Communion to us at Homesdale.

Special thanks must go to Tim Byram-Wigfield, Charlie Andrews and the choristers for the beautiful music, and to the servers and sidesmen. The refreshments in the courtyard afterwards were greatly appreciated; thanks to Chris Self and the catering team for providing these (the scones were a great success!). I know how much organization went on in the parish office, so big thanks to Dee Prior too.

I know I have been most fortunate to have had such a great friend in Lily, and I know that I shall continue to miss her, but this day will stay with me and my family as a golden memory.

With love,

Elaine

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## DR DILYS THOMAS RIP

Dilys had been battling cancer for some time and, frustratingly for her, had frequently been unable to get to church. She was admitted to St Mary's Hospital, Paddington, when her condition worsened and Kate Burling was no longer able to care for her at home. She was transferred to St John's Hospice and died there on 31 October 2016.

Her Funeral Mass was celebrated at All Saints on 22 November and she was buried at Camarthen in her native and beloved Wales the following day. The Vicar's sermon at the funeral appears on page 12.

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## DECEMBER EVENTS

**All Saints' Cell of Our Lady of Walsingham: Thursday 8 December 2016 — Conception of Our Lady at St Mary's, Bourne Street — 7pm High Mass.** *You need not be a member of the Cell to attend. All welcome!*

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## CHRISTMAS POETRY TEA

**Sunday 10 December, 3pm** at Pamela Botsford's home — the theme for which is *Seasonal*. **Tickets: £6 sold in aid of the All Saints' Restoration Appeal.** Please see Pamela or Sandra Allan in the courtyard to obtain further details.

## RECENT VISITORS to ALL SAINTS...

### ...London Centre National Trust Visit — 27 October 2016

We receive many visitors to the Church during the week — the recent range of visitor types including 60 school children visiting both us and the Buddhist Temple in Margaret Street, to Westminster University Architectural Students and in late October, a regional group of National Trust members, whose visit was arranged by a member of the All Saints' Electoral Roll. She wrote subsequently as follows:

*Dear Dee,*

*A renewed thank you to all concerned for Thursday afternoon. It all went splendidly and I received lots of appreciative comments.*

*We are very grateful to Father Alan for sparing the time to tell us all about All Saints — people were fascinated — and it was an added bonus to see “behind the scenes” and to be able to examine some of the treasures so closely.*

*Chris (Self) did us proud with the tea and it was lovely for people to have a chance to catch up with each other in the courtyard before and the Parish Room after the visit.*

*With renewed thanks,*

**Mary Ellis**

One of the recent entries in the Visitor Book in Church, written by Sue Holliday from Sydney, Australia, reads:

*I lived here in the lay Community in the 1970s. The Church still evokes wonderful memories. It still smells the same — wonderful memory!!*

## The Advent Reading Group

will meet on Friday mornings in Advent (2, 9, and 16\* December). 11am at the Vicarage. We will be using *Meeting God in Paul* by Rowan Williams. It is published by SPCK in paperback and is also available as an e-book. The book is based on one of the series of Holy Week lectures Archbishop Rowan gave at Canterbury Cathedral.

**\*Please Note:** Friday 16 December 12.30pm is the Lunchtime Carol Service with an octet from the All Saints Choir, so Advent Reading Group attenders may like to plan on coming to that service to complete their morning at All Saints.

## MUSICAL NOTES

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Many of you will know that this year Charlie's family was struck by tragedy. He has found himself responsible for his siblings and feels that he can no longer continue at All Saints. He has expressed his gratitude for all the support he has received from All Saints in what has been a harrowing time.

We are grateful to him for all that he has contributed to the music and life of All Saints. It was Charlie who several years ago took the lead in setting up the series of organ recitals after Evensong & Benediction on Sundays which has been a great success; so it was appropriate that we should say thank you and farewell to him after the evening recital he gave on the feast of Christ the King. Charlie was presented with a set of the complete organ works of Reger as a gift from the parish and a copy of *Liber Usualis*, Gregorian chant for every Mass of the year, from the Choir, who took him out for dinner afterwards as part of his send off from All Saints.

We wish him success in his future career and will hold him and his family in our prayers. **AM**

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*Tim Byram-Wigfield, Director of Music, writes about the organ recital:*

For his valedictory performance at All Saints' on Sunday 20 November, Charles Andrews performed the following programme:

*Prelude and Fugue in F minor, BWV 534*  
— J.S. Bach

*Chorale Prelude: Gottes Sohn ist kommen*  
— J.S. Bach

*Sonata No 4, Op 98 — Josef Rheinberger*  
(Tempo moderato — Intermezzo — Fuga cromatica)

*Slumber Song — William Lloyd Webber*  
*Choral No 3 in A minor – César Franck*

The recital featured composers for whom Charlie has publicly displayed a strong affinity, for their mastery of form and counterpoint. But these pieces were also chosen for subtle similarities and connections. The Bach, Rheinberger and Franck pieces all featured cascading *arpeggios* towards the close. Many of the pieces were based on hymns or chorales — the Rheinberger Sonata was framed by quotations of the Lutheran chorale on the Magnificat, emphasising Charlie's kinship with his rôle as liturgical organist.

Many of the pieces were chromatic; not only in the technical musical sense of being harmonically colourful (hence the 'Fuga cromatica'), but in colour (from the Greek 'chromos'); colours of sound, texture, and registration. Those familiar with Charlie's liturgical playing will know that he frequently mixes different stops together, experiments with new combinations. And so it was here; Bach's Prelude and Fugue was majestically presented in

deep Edwardian sounds; Lloyd Webber's schmaltzy harmonies were offered in Wurlitzer-like tremulant sounds; and the closing pages of Franck's mighty A minor chorale was delivered with majesty and meaning. It was a wonderful recital with which to close his time with us; thank you, Charlie.

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## **DR HARRY BRAMMA: 80<sup>TH</sup> Birthday Celebrations**

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Friends and former colleagues of Harry joined members of All Saints for Evensong and Benediction on Saturday November 12<sup>th</sup> to celebrate Harry's 80<sup>th</sup> birthday. It was a splendid occasion. The choir sang some of Harry's favourites and his own settings of the Benediction hymns. The Very Revd Nicholas Frayling (who has known Harry for 40 years and has an unrivalled store of Bramma anecdotes, some of which he had also told at a birthday lunch the previous day) paid tribute to Harry after the service and we raised a glass to wish him a happy birthday. Not least in Harry's record of distinguished



service to the Church was his rescue of the music at All Saints at a difficult time and his consolidation of it over the next 15 years. The culmination of this, and Harry's lasting memorial, was the restoration of the All Saints' Harrison and Harrison organ. Not only was this project his brainchild but Harry played a major rôle in raising the necessary funds. For all this and more, together with his continuing support of the parish, we have good cause to be grateful. As Harry said, he is not able to be here as often as he would like because he is kept so busy in his "retirement" playing the organ in a variety of churches (and keeping his knees still working by getting up and down into organ lofts) across the Diocese of Southwark.

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**"Seek and you shall find, ask and it shall be given to you."**

In our October issue Tim Byram-Wigfield mentioned a Henschel Mass setting written for All Saints which we thought had disappeared. In response, Graeme Martin, Director of Music at St Alban's, Birmingham, writes:

*Dear Tim,*

*I accidentally (through a web search) came across your mention, in the October 2016 Parish Paper, of George Henschel's Mass for 8 voices. I have been a fan of Henschel's music since I acquired some individual copies of some of his music from a former librarian of Glasgow University Chapel Choir — Requiem Op 59, Communion Service (Mass in D) Op 76, and Communion Service (Mass in C) for Eight Voices a Cappella Op 65.*

*Is this Mass in C the one you are lacking? The copy I have is Copyrighted 1918, published by Bayley & Ferguson and*

*includes Responses to the Commandments and a 4-part setting of the O Salutaris at the end, 103 pages in total. There is no dedication. I have wondered if there was a connection with All Saints, as his Mass in D is dedicated in Memoriam Edith Fanny Vale, who I think was Dr Walter Vale's sister. Please let me know if you want me to scan, or lend you the Mass Op 65.*

*Strangely, I am Director of Music at St Alban the Martyr Birmingham, and one of my choirmen, Edward Fellows, prints the All Saints Parish Paper at our Litho Unit!*

*Best wishes,*

*Graeme*

**Graeme Martin, Director of Music,  
St Alban the Martyr, Birmingham**

There is another connection with St Alban's: Canon David Hutt was Vicar of that parish before he came to All Saints.

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**FELICITY HAYWARD MAKES IT A HAT-TRICK!**

We are pleased to report that regular All Saints choir member Felicity Hayward recently had a notable singing competition success in the John Kerr Award for English Song, held at St Lawrence Church, Church Lane, West Wycombe, Buckinghamshire. The six talented finalists were all sopranos, so it was described as 'a battle of the divas!'. This exciting and unique event for singers celebrates the rich variety of the English Song genre. This international competition is presided over by a panel of distinguished judges and offers substantial prize money to a number of competitors. Felicity came 2<sup>nd</sup> overall (the winner was the wonderfully named Isolde Roxby), also winning the Audience Prize and Best Performance of an 18<sup>th</sup> Century song, so something of a triumph for our All Saints' soprano! Many congratulations Felicity!

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## SERMON PREACHED BY THE DEAN OF ST PAUL'S FOR THE PATRONAL FESTIVAL OF ALL SAINTS 2016

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**Revelation 21: 1 - 6a, John 11: 32 - 44**

*'If you believe, you will see the glory of God.'*

The concept of a patron saint for a church (or individual) in antiquity (and still today), is the idea of having a powerful person to see you all right with those in charge. As with the Sopranos/Mafia — 'join me and I'll look after you'. People needed a patron with God, just like they needed a patron to survive in a status-ridden world controlled by a few powerful people. Because God had so much to attend to, he needed a reminder from someone about you. Hence having the right patron saint was important: choosing one with ability to intercede for you mattered. On that basis, a church dedicated to All Saints is an inspired choice — because everyone will be on your side! In 1327 the Scots burned down what is now the Cathedral in Bradford while on thieving holiday, but spared churches dedicated to St Andrew — and that included All Saints', Ilkley. So be comforted that despite Brexit the Scots won't be coming to get you...

We may find the idea of a patron today more marginal to our lives. But it contains an important truth, that we're in it together. We can't be saved on our own. There are no individual Christians: we are saved, we know Christ, because we belong to his body the Church, and because we have many sisters and brothers who help us as we can help them. Christians don't do it alone.

Simon Stylites was a saint in the 4th century who spent 40 years living on top of a pillar and dispensing spiritual advice through a megaphone. He was an individual

spiritual hero for many. But how did he eat? And how did he go to the toilet? It must have been a bit embarrassing 40 feet up a pole. Apparently the column built for him had drainage inside it — one hopes it didn't get blocked. But there must have been someone, or a community, filling buckets with food for him. No one can know God alone: even hermits need to have a link with a religious community. And saints aren't way above us, they're not up a spiritual pole: they are alongside and like us.

Popular images of a saint are as holy, different, set apart, challenging, and uncomfortable. Like the 17th century Nun's Prayer on posters and tea-towels — know the one? — which includes a line something like, 'Lord save me from being a saint, some of them are so hard to live with' — a line which instantly shows that the title is bogus, and that it was written by someone in the late 20th Century with a comfortable tea-towel mentality. Saints are there to be difficult, there to challenge us, but in order to inspire us to find and show God's glory in the midst of the everyday world.

Last week I was reading the story of a South Korean pastor who was imprisoned and tortured by the occupying Japanese for years for refusing to worship their emperor, and after a few years of freedom was then shot by the invading Communists for being a Christian leader. In between he ministered in some poverty in a leper colony: and one of the things he did, having heard about the healing power of saliva, was to suck clean the wounds of his lepers and be willing to share their disease.



It sounds way beyond us. But he was an ordinary man doing what God had asked him to do. For us today, when in everyday conversation we refer to someone as a saint, we don't usually mean she prays constantly, has heaven on her mind, and is a difficult and challenging spiritual hero unlike me. When we call people a saint today, we mean they do good things, they think of others not themselves, they're caring people, unselfish, self-effacing. But we need to remember that they're saints only when they are like that for the glory of God.

Like St Macarius, a monk in ancient Egypt, who came back to his desert hut and found a man stealing his goods and loading them onto a camel. So he acted as if he were a stranger, and helped the thief to load up the camel. Once loaded the camel wouldn't move, so Macarius went back into his hut and found a small spade and handed it over, saying, 'Brother, he was waiting for this'. He waved the thief goodbye in great peace of soul, saying, 'The Lord gave, and the Lord takes away, blessed be the name of the Lord'.

Or like Nicholas Herman, soldier and footman, who in his 50s became Brother Lawrence in a 17<sup>th</sup> century French monastery. A man of simplicity and holiness, who wrote letters of spiritual insight, who went through periods of doubt, yet found God in everyday things by practising the presence of God in all things: who said of his 15 years working in the monastery kitchen, that he disliked the work (we know how he felt!), but did it in prayer and for the love of God, and found it easy enough, and that set prayer times were no better or worse than finding God in the everyday business of what he had to do. And like us, Brother Lawrence did it alongside the other Christians in his monastery.

In the book of Revelation read to us we heard John of Patmos saying: 'I saw the holy city coming down out of heaven from God... and I heard a loud voice... saying, See! the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; he will wipe every tear from their eyes.'

This is the vision of heaven on earth, when God will dwell with his people and the distinction between earth and heaven which we feel so keenly will pass away. In the holy city, we will eat at the table of Jesus, all of us redeemed sinners, and all of us saints who show the glory of God.

In our world we pursue a spiritual purity which leads to divisions and sects and splits, inside and outside Anglican Church — but this is a fantasy. It does nothing to change the reality that you and I and our estranged sisters and brothers in impaired communion with us already sit down together with us at the table of Jesus in the Church across time and space, as we will do tonight. Reading Diarmaid McCullough's thousand-page *History of Christianity* last week, there have been constant splits and fights and schisms in Christian history between committed Christian people, and for what?

Catholic and Protestant, Jew and Arab, American and African and Iraqi; conservative and liberal and radical, gay and straight, young and old, male and female and intersex — we all come and eat alongside one another at the Eucharist as fellow saints and servants of Jesus. For when heaven comes to earth, the saints who have excommunicated and denied and even killed one another in the name of their faith sit across the table from one another and share the bread of heaven. This is our vision, the vision of All Saints: we who are many are one body, because we all share in

the one bread.

In the Gospel encounter of the living Jesus with the dead Lazarus, this heavenly vision is set in time and on earth. Just as the dead Lazarus is raised by the power of God's love, so each of us can be raised to the new life of God in Jesus, and our lives here on earth be transformed: as Jesus said to Martha, 'If you believe, you will see the glory of God'.

In this Eucharist, here and now, today, we come together with all the saints to face the

reality of our brokenness and our need for resurrection. Today, here, now, in bread, in wine, in us, earth and heaven touch each other and we can be made new to show the glory of God in the world tomorrow. Where will we be tomorrow morning? Wherever we are, we're called to become saints alongside our brothers and sisters, called in shop and school and office and workplace and community to see and show the glory of God in faith and hope and love.

*'If you believe, you will see the glory of God.'*

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## SERMON PREACHED BY FR JULIAN BROWNING, REMEMBRANCE SUNDAY 2016

*Malachi 4: 2 ...the sun of righteousness shall rise, with healing in its wings*

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Our time of Remembrance was in silence. To be silent in God's presence is itself a prayer. Silence is only possible when the guns have stopped. The wars in Syria and elsewhere today show us the folly of taking sides right now; we might have our opinions; today's a day for putting them aside. Our only response can be silent tears. What we cannot do is stand back and say this has nothing to do with us. The silence is not empty.

You have probably had enough of the First World War centenary commemorations, even though we are only half way through them. That's what war does, of course, exhausts us, drains us of compassion and feeling, reduces our humanity. Back in 1916 the American poet, Alan Seeger wrote:

*I have a rendezvous with death  
At some disputed barricade.*

He was killed on the 4<sup>th</sup> of July 1916, a few days into the Battle of the Somme. The Battle of the Somme went on until November 1916, a hundred years ago, and the casualties on all sides topped a million.

It was in 1916 that conscription began in England, so many of those who died had had no choice over their rendezvous with death. The suffering didn't stop when the guns stopped. Many of those who returned home had been gassed, there were 35,000 shell shocked, and many more maimed. They had been to the gates of hell. They didn't talk about it. A very unusual phenomenon began to appear on London streets. People started to put out little shrines. The first one appeared in Hackney in August 1916. They were very simple, maybe one shelf, two vases of flowers, either side of a slate or piece of wood on which were chalked the names of those in the street who had gone to the war: the living as well as the dead, because this was not an expression of sorrow only, but of pride in those who had done their bit. Queen Mary went to the East End to have a look for herself. And so memorials have become an important feature of any Remembrance liturgy. Most of those who died in that war were buried in foreign fields. A shrine was the only memorial in the absence of a grave.

You might be wondering where our memorial is. All Saints used to have a choir school, and many of those who sang in this choir were killed in the First World War. So we have a sort of school war memorial, put up by the Duke of Newcastle in memory of his chorister friends. It is the silver tower of a pyx, or “sacrament house” which you see hanging above the altar, and in there is the little tabernacle containing a consecrated wafer, the Body of Christ, and for those of you interested in engineering, there is a winch at the right hand side of the altar which lowers the tabernacle from the fixed silver sacrament house to the altar itself. This is a dedicated war memorial. I know it seems a little strange, like so much that goes on here, and like so many of the people who come here, but let’s think a little deeper about this. Our memorial has been placed where those choristers sang. It surrounds and guards closely what they would have been taught to venerate as the most sacred experience of the church, closeness to the sacrament itself, the Real Presence of Christ in our lives and in the world. Their sacrifice is connected to Christ’s sacrifice of Himself, a life given for others. We would not be here today if our lives had not in some way been touched by that Real Presence of God in our lives, that call to sacrifice, our way to eternal life. In the Holy Communion we meet Christ here in the form of bread and wine. In our work, in our lives, in the bombed-out hospitals in Syria, at the gates of Hell at the Battle of the Somme and in the many conflicts which followed, in the long lines of those victims of war we remember today, we find Christ in the form of flesh and blood, bodies that are broken, lives that are lost. It is the same Christ.

Among the young men killed at the Somme was 2<sup>nd</sup> Lieutenant Harold Linklater Colville, Somerset Light Infantry.

As a boy he sang in our choir. He was fatally wounded on the first day of the battle and died on 6 July 1916 in hospital at Rouen, where he is buried. He was 22. There’s a small plaque in the sanctuary floor bearing his name and those of his chorister friends, such as John Francis Ladell, Lieutenant, Middlesex Regiment, same age, 22, who died in the same battle two weeks later on 20 July 1916. We shall remember them.

At his Last Supper Jesus said: ***This is My Body given for you. Do this in remembrance of me.*** Do this out of love for me. Do this so I am part of you today, so that you can live with my life. We enter this silence of remembrance every time we attend communion. We learn then, from the way God does things, opening up His life for us to share it, to make space in our lives for others, including those who are forever silent, and including our enemies. There is no other way. The silence after the Last Post seems so final at the going down of the sun. Their sacrifice seems so pointless, so cruel, so terrifying, so heartbreaking. But in the morning, we can remember them. The more we remember, the more we can love, and so the greater their victory. For our Remembrance is nothing less than God’s compassion, the first step to any reconciliation, the first sign of our hope that in the morning the sun of righteousness shall rise, with healing in its wings.

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## 100 YEARS AGO

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### **From the Churchwardens**

We have waited impatiently since November 8<sup>th</sup>, the close of the Octave of our Festival, for the issue of the December number of the Parish Paper in order to express our heartfelt thanks to the regular congregation and supporters of all Saints for their splendid response to our appeal

for funds. We had asked for £1,000; we received £1,098 within the Festival Week. In ordinary times we should not be surprised at this abiding proof of loyal generosity; but in such times as these we are as much surprised as we are gratified beyond expression at so triumphant a response. (*Note: a hundred years on the sum of £1,098 is calculated to be worth £66,775 in today's value!*)

In return for such support we can only say that, in the dark days which are still before us, our chief duty will be to exercise

a stringent supervision over all church funds committed to our charge; and we propose, in the future, to issue a *quarterly* — instead of an *annual* — statement of expenditure and receipts.

We cannot end this communication without giving expression to our deep sense of the gratitude which we all owe to the Vicar, the Assistant Clergy and the Choir for precious services which, in their different degrees, have been of inestimable value to all who worship at All Saints.

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## SERMON PREACHED BY THE VICAR AT THE FUNERAL MASS FOR DILYS THOMAS, 22 NOVEMBER 2016

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Like many other Celts, Dilys's parents had left their native land in search of opportunity. They did not go as far as many: only to Wiltshire, where they are buried. In her turn, Dilys came here to London for her university education; her first degree and her doctorate. Having come to London, she never left, but she remained proud of her roots in Wales; going there for holidays. Tomorrow, I will be accompanying her on her last journey, in this world anyway, to Camarthen, to lay her in the soil of Wales.

To the outward observer, her life can be described as one of stability and commitment: to place, to work, to friendship, to God and his Church. In these days of “no jobs for life,” “zero hours contracts” and “portfolio careers,” it is difficult for many to imagine her working lifetime spent in the National Health Service at the Hammersmith Hospital. On the surface it might even seem rather unadventurous. But it is to dedication and commitment like hers that we owe the stability and endurance of the great and small institutions which enrich and sustain our common life: even when we grumble,

as she could, about creaking bureaucracy or information systems which fail to deliver what their designers promise.

It is people like Dilys who hold the tradition of communities, institutions and places; not as something dead and sterile but as a living pattern of meaning and purpose, mutual care and service. This kind of enduring, reliable commitment does not make a great show in the world, so perhaps we only notice it when it is no longer there. Then we realize what a quiet influence for good it has had on us.

For the greater part of her time in London, she and Kate worshipped in this church. Most of its people are not native-born Londoners but migrants from somewhere else. It becomes for many such people a home from home and their London family. And, of course, it goes without saying, but it should be said, it will continue to be so for Kate.

They arrived here in Fr Kenneth Ross's time and he left in 1969. There are not many here now who go back that far. Not only did she worship here but Dilys contributed to

its life in a whole variety of ways: quietly undemonstrative but utterly reliable, and all the more valuable for those very qualities. A church which does what is known in the trade as “Sunday Opera,” usually has more than enough coloratura characters. We need some people who, however much they love music — and Dilys’s Welsh genes meant she did — have no ambition to be the diva on its stage. She was not one to push her opinions, but I could always rely on her for wise counsel and unstintingly loyal support.

I should confess that there is one aspect of Dilys’s life, one of her enthusiasms, which I did not share with her and Kate: that is their passionate affection for cats. However, my wife did her best to compensate for this serious failing on my part, this near-heresy, by always looking out for cards with pictures of cats to send to them.

Before my time here, in the days before word processing and photocopiers, Dilys and Kate would labour away below ground over a printing machine, turning out orders of service week by week. When people look back on the history of this place and turn to old Parish Papers and PCC minutes, they will even find from her time meticulously accurate records of the proceedings of meetings — she was the PCC secretary — all taken down in longhand with her ballpoint pen. They will be able to read in the annual reports a detailed chronicle of another year in the life of the parish. She and Kate would take great pains to make sure no one’s contribution was forgotten. Each year, she would present me with this and ask me to write a concluding paragraph. This sermon and this service is our conclusion to the record of her life; a life which will not be forgotten.

But the life of a person, a family, a

community, is far more than a list of activities that can be recorded. There is so much of companionship, friendship and loving kindness, of joys and sorrows shared, which can only be hinted at. But these things are written in the book of life which will be opened on the last day. Deep down beneath the outward signs of Dilys’s apparently ordinary life was her faith. Just as through the stained glass, which was one of her loves, we can say as another child of a Welsh family, the priest-poet George Herbert said in the lines we sang in the hymn before the Gospel:

*A man that looks on glass,  
On it may stay his eye;  
Or if he pleaseth, through it pass,  
And then the heaven espy.*

If we care to look, we can see through the glass of Dilys’s life something more than just an ordinary life: we can glimpse a life of faith, a life with God, what Herbert called “**heaven in ordinarië**”.

In the words of the mediæval mystic Julian of Norwich which the choir will sing: in the God who is our Father and our Mother,

*“we have our being...  
we are remade and restored.  
Our fragmented lives are knit together,  
and by giving and yielding ourselves,  
through grace,  
to the Holy Spirit we are made whole.  
It is I, the strength and goodness  
of Fatherhood,  
It is I, the wisdom of Motherhood,  
It is I, the light and grace of holy love,  
It is I, the Trinity.  
I am the sovereign goodness in all things.  
It is I who teach you to love.  
It is I who teach you to desire.  
It is I who am the true reward of all  
true desiring.*

*All shall be well, and all manner of thing  
shall be well. Amen.”*

The reality of that remaking and restoring, that knitting together of fragmented lives, that giving and yielding of ourselves through grace, of being made more Christ-like, that being made whole, is seen in part in lives of commitment and service; in the offering of our gifts and strengths.

It is seen too, in our weakness and dependence: when things are not going well; when our faith is tested by disappointment and suffering. Dilys did not get to enjoy much of her retirement: the cancer which would take her from us intervened. She did not have much time or energy to pursue those interests — in steam trains and paddle steamers and stained glass. Life became dominated by a round of medical appointments and medication. She was frustrated by not being able to get to church.

We cannot let this daughter of Wales go without a Welsh hymn, so as we commend her into God’s hands we will sing in that greatest of them all:

*When I tread the verge of Jordan,  
Bid my anxious fears subside;  
Death of death, and hell’s Destruction  
Land me safe in Canaan’s side.*

When I spoke with Dr Suzy Cleator, her oncology consultant in St Mary’s, we both knew that Dilys knew exactly what the situation was, even before we discussed it with her. There was no pretending. She was a professional: she knew the score; she knew she would not be going home.

But she did not pretend that she was not afraid at times: when she lay awake in the long hours of the night there were anxious fears. As I know from personal experience,

sleep in a ward of an acute hospital is fleeting at the best of times and elusive most of them — but for all that, part of her preferred the coming and going to the isolation of a private room. And she did draw strength and courage, in the face of what St Paul calls “**the last enemy**”, from the sacraments and prayers of the Church.

Kate has shared with me, a letter which Dr Cleator wrote to her after Dilys died. Let me read part of it to you:

*Dear Kate,*

*I am writing to you on behalf of the whole team to extend our kindest wishes at this difficult time. I am sure you are aware, that we felt very privileged to be looking after Dilys. She was a wonderfully strong and straightforward woman and we admired her greatly.*

We are grateful to them, and to the staff of St John’s Hospice for their care. Ministering to Dilys in her last days, I felt that same privilege in caring for this “**wonderfully strong and straightforward woman**”, and I’m equally sure that we all feel privileged and blessed in having known her.

While most of the Sunday morning congregation would still be listening to the organ voluntary, Dilys and I would have a chat at the courtyard gate as she enjoyed her post-communion cigarette. I know, a health professional smoking seems plain daft but she was hardly the only one who could never quite forsake the weed. The only smoke she will be having at the church gate today is incense, as we send her, wreathed with our love and prayers, on her journey from this world: not just to an earthly resting place in her beloved Wales, but to her home with God in the new Jerusalem, where:

**“All shall be well, and all manner of thing shall be well. Amen.”**

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# SUNDAYS AND SOLEMNITIES

## MUSIC AND READINGS

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### ● SUNDAY 4 DECEMBER ADVENT 2

#### HIGH MASS at 11am

*Entrance Hymn:* 55 Hail to the

Lord's anointed!

*Entrance Chant:* Populus Sion

*Setting:* Missa Brevis — Gabrieli

*Psalm:* 72: 1 – 7

*Readings:* Isaiah 11: 1 – 10

Romans 15: 4 – 13

*Gradual Hymn:* 12 On Jordan's bank

the Baptist's cry

*Gospel:* Matthew 3: 1 – 12

*Preacher:* Fr Michael Bowie

*Creed:* Credo II

*Offertory Motet:* How beautiful upon the

mountains — Stainer

*Hymns:* 501 Drop down, ye heavens,

from above

388 Jesus shall reign

where'er the sun

7 Hills of the North, rejoice

#### EVENSONG and BENEDICTION at 6pm

*Psalms:* 11, 28

*Lessons:* 1 Kings 18: 17 – 39

John 1: 19 – 28

*Office Hymn:* 1 Creator of the stars

of night

*Canticles:* Short Service — Weelkes

*Anthem:* Remember, O thou man

— Ravenscroft

*Preacher:* Fr Julian Browning

*Hymn:* 170 (i) Lo, in the wilderness

a voice

*O Salutaris:* 388

*Hymn:* 209 Lo! God is here!

let us adore

*Tantum ergo:* 268

### ● SUNDAY 11 DECEMBER ADVENT 3

#### HIGH MASS at 11am

*Entrance Hymn:* 466 Thou whose almighty

word

*Entrance Chant:* Gaudete in Domino

semper

*Setting:* Little Organ Mass — Haydn

*Psalm:* 146: 5 – 10

*Readings:* Isaiah 35

James 5: 7 – 10

*Gradual Hymn:* 490 Judge eternal,

throned in splendour

*Gospel:* Matthew 11: 2 – 11

*Preacher:* Fr Julian Browning

*Creed:* Haydn

*Offertory Motet:* Hymn to the Virgin

— Britten

*Hymns:* 501 Drop down, ye heavens,

from above

5 Hark! a herald voice

is calling

499 Thy kingdom come,

O God

*Voluntary:* Marche de Veilleur de Nuit

— Bach 'orchestrated' Widor

(March of the Nightwatchman

— Wachtet auf!)

#### EVENSONG AND BENEDICTION at 6pm

*Psalms:* 12, 14

*Lessons:* Isaiah 5: 8 – 30

Acts 13: 13 – 41

*Office Hymn:* 1 Creator of the stars of night

*Canticles:* Evening Service in C

— Stanford

*Anthem:* This is the record of John 8 (128 ii) Lift up your heads,  
— Gibbons ye mighty gates  
*Preacher:* Fr Michael Bowie 10 (Holst) Long ago, prophets  
*Hymn:* 443 Rejoice, the Lord is King knew  
*O Salutaris:* Fauré  
*Hymn:* 3 (ii) Come, thou long  
-expected Jesus

*Tantum ergo:* Fauré  
*Voluntary:* ‘Es ist in Ros’ entsprungen’  
Op, 122, No 8 — Brahms

## FRIDAY 16 DECEMBER

### LUNCHTIME CAROL

#### SERVICE at 12.30pm

With an octet of the All Saints Choir,  
followed by mince pies and mulled wine.

*Do bring a friend to visit this beautiful  
Church before Christmas.*

## ● SUNDAY 18 DECEMBER ADVENT 4

### HIGH MASS at 11am

*Entrance Hymn:* 470 To the name that  
brings salvation

*Entrance Chant:* Rorate coeli desuper

*Setting:* Missa Ave Maria  
— Palestrina

*Psalm:* 80 Servant of God, remember

*Readings:* Isaiah 7: 10 – 16  
Romans 1: 1 – 7

*Gradual Hymn:* 2 (486) O heavenly Word  
of God on high

*Gospel:* Matthew 1: 18 – 25

*Preacher:* Fr Michael Bowie

*Creed:* Credo IV

*Offertory Motet:* Blessed be the Lord God  
of Israel (Short Service)  
— Gibbons

*Hymns:* 501 Drop down, ye heavens,  
from above

### EVENSONG AND BENEDICTION at 6pm

*Psalms:* 113, 126

*Lessons:* I Samuel 1: 1 – 20  
Revelation 22: 6 – 21

*Office Hymn:* 1 Creator of the stars of night

*Canticles:* The Short Service — Byrd

*Anthem:* Canite tuba in Sion  
— Guerrero

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Hymn:* 17 When came in flesh  
the incarnate Word

*O Salutaris:* 251

*Hymn:* 298 May the grace of Christ  
our Saviour

*Tantum ergo:* 173

## MONDAY 19 DECEMBER

### FESTIVAL of NINE LESSONS & CAROLS by candlelight at 6pm

Followed by mince pies and mulled wine.

## SATURDAY 24 DECEMBER CHRISTMAS EVE

### MIDNIGHT MASS and BLESSING OF THE CRIB at 11pm

*Entrance Hymn:* 24 Christians awake!  
salute the happy morn

*Entrance Chant:* Dominus dixit ad me

*Setting:* Missa Sancti Nicolai  
— Haydn

*Psalm:* 96

*Readings:* Isaiah 9: 2 – 7  
Titus 2: 11 – 14



*Gradual Hymn:* 32 O little town of  
Bethlehem

*Gospel:* Luke 2: 1 – 14

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Haydn

*Offertory Motet:* Tomorrow shall be my  
dancing day — anon trad,  
arr Willcocks

*Hymns:* 28 In the bleak mid-winter  
35 Silent night! Holy night!  
30 O come, all ye faithful

*Voluntary:* Toccata, (Suite, Op 5, No 3)  
— Duruflé

*Hymns:* 31 O Little One sweet,  
O Little One mild  
37 The great God of heaven  
is come down to earth  
26 Hark! the herald angels  
sing

*Voluntary:* Valse des fleurs  
(Suite Casse-Noisette)  
— Tchaikovsky,  
trans Goss-Custard

## ● SUNDAY 25 DECEMBER CHRISTMAS DAY

**LOW MASS 9am**

**HIGH MASS at 11am**

*Entrance Hymn:* 30 (omit v 4)  
O come, all ye faithful

*Entrance Chant:* Puer natus est nobis

*Setting:* Missa Brevis, K194  
— Mozart

*Psalms:* 98

*Readings:* Isaiah 52: 7 – 10  
Hebrews 1: 1 – 4

*Gradual Hymn:* 21 A great and mighty  
wonder

*Gospel:* John 1: 1 – 14

*Preacher:* Fr Michael Bowie

*Creed:* Merbecke

*Offertory Motet:* In dulci jubilo  
— trad German, arr Pearsall

## NO EVENSONG

**Best wishes for  
Christmas**

**and**

**the**

**New Year**

**2017**

**from the**

**Clergy and**

**Churchwardens**

**of All Saints,**

**The Vicar, Fr Alan Moses**

**Fr Michael Bowie**

**Fr Gerald Beauchamp**

**Fr Julian Browning**

**John Forde**

**Chris Self**

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Information correct at the time of going to press.

## 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

### **The Weekly Parish E-mail**

This gives weekly news of events, people to pray for, and a short letter from the Vicar or Assistant Priest. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

**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.

### **Assistant Priest:**

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

### **Parish Administrator:**

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

## **Parish Officials**

### **Churchwardens:**

John Forde 020 7592 9855

Chris Self 020 7723 2938

### **PCC Secretary:**

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

### **Hon Treasurer:**

Patrick Hartley 020 7607 0060

### **Director of Music:**

Timothy Byram-Wigfield

c/o 020 7636 1788

### **Associate Director of Music:**

Charles Andrews c/o 020 7636 1788

### **Electoral Roll Officer:**

Catherine Burling c/o 020 7636 1788

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## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

### **Monday to Friday:**

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

**(Except bank holidays — 12 noon Mass only)**

### **Saturdays:**

Morning Prayer at 7.30am

Low Mass at **12 noon** and 6.30pm\*

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

**On major weekday feasts, High Mass is sung at 6.30pm**

## CALENDAR AND INTENTIONS FOR DECEMBER 2016

1	<i>Charles de Foucauld, Hermit, 1916</i>	Unity
2		Those in need
3	Francis Xavier, Apostle of the Indies, 1552	World Mission
4	✠ <b>ADVENT 2</b>	<b>Our Parish and People</b>
5		The Samaritans
6	Nicholas, Bishop of Myra, 326	Church schools
7	Ember Day, Ambrose, Bishop of Milan, Teacher of the Faith	Vocations
8	<b>The Conception of the Blessed Virgin Mary</b>	Thanksgiving for Our Lady
9	Ember Day	Theological Colleges & Courses
10	Ember Day	Parish Clergy
11	✠ <b>ADVENT 3</b>	<b>Our Parish and People</b>
12		Church Musicians
13	Lucy, Martyr at Syracuse, 304	Persecuted Christians
14	John of the Cross, Teacher of the Faith, 1591	Friends of All Saints
15		Unity
16		Those in need
17	<i>Eglantine Jebb, Social Reformer, 1928</i>	Save the Children Fund
18	✠ <b>ADVENT 4</b>	<b>Our Parish and People</b>
19		Peace and Justice
20		Local businesses
21		The homeless
22		Unity
23		Those in need
24	Christmas Eve	Preparation for Christmas
25	✠ <b>CHRISTMAS DAY</b>	<b>Thanksgiving for the Incarnation</b>
26	<b>Stephen, Deacon and First Martyr</b>	Persecuted Christians
27	<b>John, Apostle and Evangelist</b>	Thanksgiving for the Gospel
28	<b>The Holy Innocents</b>	Children at risk
29	Thomas Becket, Archbishop of Canterbury and Martyr, 1170	Canterbury Cathedral
30		Those in need
31		Thanksgiving for the Incarnation



— **ALL SAINTS** —

MARGARET STREET

**CHRISTMAS SERVICES**

*with the Choir of All Saints*

Friday 16 December, 12.30pm

**LUNCHTIME CAROL SERVICE**

*With mince pies & mulled wine.*

*Join us for a break from work!*

Monday 19 December, 6pm

**FESTIVAL OF NINE LESSONS  
& CAROLS BY CANDLELIGHT**

*Followed by mince pies & mulled wine.*

Saturday 24 December, 11pm

**MIDNIGHT MASS & BLESSING of the CRIB**

*Missa Sancti Nicolai — Haydn*

Sunday 25 December, 11am

**CHRISTMAS DAY HIGH MASS**

*Missa Brevis, K194 — Mozart*

Friday 6 January, 6.30pm

**EPIPHANY HIGH MASS**

*Spatzenmesse — Mozart*

Sunday 8 January, 6pm

**EPIPHANY CAROL SERVICE**

*Communion Service (for King's College, Cambridge) — Howells*

*Celebrate with us and bring your friends  
to see this beautiful Church!*