



All Saints Parish Paper

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NOVEMBER 2016

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ALL SAINTS FESTIVAL APPEAL 2016

raising funds for THREE important charities:



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This project is reducing stigma and boosting HIV prevention. The programme mobilizes the local community, in partnership with local churches and HIV services, raising awareness of the lack of care and support for people with HIV and their families.

Further information about the three projects is displayed in Church.

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VICAR'S LETTER

The beginning of October was a busy time for us at All Saints. On the first day, about 90 of us gathered at the Salvation Army's Regent Hall in Oxford Street for our Parish Conference to discuss the decision the PCC must make when Resolutions A & B lapse at the end of November.

The day was ably facilitated by Colin Moulds and his team from the Bridge Builders organization. We are grateful to them for their skill. One said to me afterwards: "You do have an interesting congregation!"

Bridge Builders have produced a report on the day which we will circulate to all those on the Electoral Roll. In spite of the diversity of opinion in the congregation on the ministry of women in the Church and in the episcopate, and some initial nerves, many have spoken to me about the positive experience of talking at length in different formats with members of the congregation they did not know all that well. Some have even said, "We should do this kind of thing again".

As I wrote previously, I believe that any decision on this issue needs to be taken in the context of the wider mission of the parish. Fr Michael and I have been thinking about the possibility of mounting another such event at which we might explore together what that mission is now and what it might look like in the future. Such a gathering, on a less sensitive subject, is probably something we could organize by ourselves, perhaps with one or two speakers or guides from beyond the congregation.

As I said in my sermon at our Feast of Dedication High Mass the next day, 'Those who took part in our parish conference

yesterday experienced something of what that hard work, that "struggling and striving," of church-building involves, but I hope we also sensed something of how it can be a creative and positive exercise in which we become more conscious not just of our rights and privileges, what we receive from God through the life of the church, but of our responsibilities as "**fellow-citizens with the saints and members of the household**".

'We are to be creators of Christian community and not just beneficiaries of it. We should be asking ourselves: "Who are the strangers and sojourners among and around us who feel they have no place in God's house?" As we give thanks for those who are and have been here, we need to ask: "Who is not?" Our duty, our calling, is to them.'

My sermon concluded on a lighter note: 'At the end of yesterday's session, I said that we probably all needed a drink — but as we were in the Salvation Army's premises, we couldn't give you one. Today, we are at home, so there will be a glass of something to celebrate not only our church's "official birthday", but also our daughter's real one. Yesterday was also my wife's name day, the feast of the patron saint, Therese of Lisieux, and with us this morning is an old friend of this church, **Fr David Loman**, who had just celebrated the 40th anniversary of his ordination to the priesthood. So, in honour of this quadruple celebration: The drinks are on me!'

The next morning, having just had time to pack, I flew off to Beirut to visit projects for persecuted Christians and other refugees from the conflicts in Iraq and Syria — which the Bishop's Lent Appeal is supporting. As many of you know, this focus for the 2016 Bishop's Lent Appeal arose out of a resolution put to the Diocesan Synod by the

St Marylebone Deanery, at the urging of our own Head Server, Cedric Stephens. I am very proud of the way All Saints as a whole has rallied to support this cause.

The visit crammed a great deal into three long days; one of which was a visit to refugee camps and projects in the Bekkah Valley near the Syrian border. It was, as you can imagine, an intense experience with much to be absorbed at the time, and then to be reflected on at length in days to come. I gave an initial report on this in my sermon at Evensong on the following Sunday. You can read it in this issue on page 9.

Yours in Christ,
Alan Moses

PARISH NOTES

LILY CAPLIN

Not long after we said farewell to Yvonne Harland, then another much-loved member of the all Saints family left us. The large turnout at her Funeral Mass, and many conversations in the courtyard afterwards, bore testimony to the affection and respect in which she was held by so many. On the following morning, family and friends, together with some of the staff and residents of Homesdale Care Home, Wanstead, where Lily had been cared for, gathered at the City of London Crematorium for the Committal Service which was conducted by Fr Alan. The Revd Jan Larkins, chaplain of the Home, read the lesson. She and Fr Peter McGeary had led the prayers at the Funeral Mass. Afterwards we went to the home where enough food had been prepared to feed the residents and us for a week! The Vicar's funeral sermon appears in this issue (*see page 7*).

FESTIVAL PREACHERS

On the Eve of All Saints, we welcome **Fr**

Kevin Mowbray from Notre Dame de France, the French church near Leicester Square. Fr Kevin is a New Zealander, so a posting to the French church might seem strange, but he is a member of the Society of Mary (the Marists) a Roman Catholic missionary order founded in France in 1816. One of the areas it has long worked in is Oceania, (including Micronesia, Melanesia, Fiji, New Zealand, Samoa, and Tonga). It is also responsible for Notre Dame de France and the pastoral care of the large French community in London.

Our preacher on All Saints Day is the **Very Revd Dr David Ison**, the Dean of St Paul's. Before coming to St Paul's, he was Dean of Bradford and prior to that a Canon of Exeter Cathedral. His first curacy was in the same deanery in Southwark Diocese as Fr Gerald Beauchamp.

On All Souls Day, we welcome the Bishop of Liverpool, the **Rt Revd Paul Bayes**. Before moving to Liverpool, he was Bishop of Hertford in the Diocese of St Alban's and well-known to Fr Michael as his area bishop.

On Festival Sunday, we hope that our preacher in the morning will be the **Very Revd Michael Persson**, who has been Rector of the Swedish Church in London for the last ten years. He and his wife Camilla, who is a deacon, have been much loved members of the St Marylebone Deanery family. We await confirmation at the time of going to press.

At Evensong that day, we welcome as our preacher the **Revd Dr George Westhaver**, the Principal of Pusey House in Oxford. Dr Westhaver is a Canadian scholar priest, who has made a special study of Dr Pusey, one of the leading figures of the Oxford Movement. Pusey laid the foundation stone

of All Saints, so there is an architectural as well as an ecclesiastical connection between our two institutions. Our good friend Fr Barry Orford who often worships with us on Sundays was librarian of Pusey House before his retirement.

PREACHING AWAY

The Vicar is preaching his next prebendal sermon at St Paul's Cathedral at the 5pm Sung Eucharist on the Feast of St Simon and St Jude (Friday 28 October).

Fr Michael, who is a governor of Frances Holland School, arranged recently for Fr Alan to speak to the Primary School Assembly in Pimlico about his Pilgrimage to Santiago.

QUIZ NIGHT AT ST CYPRIAN'S

A good many of us had two successive evenings at St Cyprian's: the first for the Patronal Festival Mass at which the Archdeacon of London preached; the second for our latest three parish quiz. The brain power and memories of a team from St Cyprian's triumphed this year; with teams from All Saints winning silver and bronze. This year, the questions were set by Fr Gerald Beauchamp, who proved to be a fierce question master with a fund of arcane knowledge to stretch our little grey cells. Our thanks to him and to Chris Self and his team who organized the catering, and to St Cyprian's for hosting an enjoyable, if mind- and memory-stretching, evening. £750 was raised on the night.

ALL SAINTS PEOPLE: PAST AND PRESENT

Dennis Davis — as many of you know, our former Parish Administrator has been seriously ill with cancer of the throat. So it was good to see him at Lily Caplin's funeral and to hear that, while he is still having

difficulty swallowing, he is cancer-free — and also looking very slim!

Fr Barry Orford who has often worshipped with us on Sundays and helped out during the week since his retirement from Pusey House, has been appointed Priest-in-Charge of St Dunstan's in the West. He was licensed by the Archdeacon of London on the Eve of Michaelmas. St Dunstan's is one of those churches in the City of London which is called a Guild Church. This means that it does not hold services on Sundays, so Fr Barry's duties there will not deprive us of his presence too often.

The Bed and Breakfast service provided to wandering Anglicans and others at The Vicarage and No 6 Margaret Street has been busy of late.

Fr Peter and **Penny Farrell** are former members of All Saints who have not been back for some time. Now retired in Shepton Mallet in Somerset, they came to stay recently at the Vicarage, having been urged to come to see All Saints restored and relit, by **Gill Young**, an All Saints contemporary of theirs, a member of the PCC in Fr Ross's time, when she was a young nurse at the Middlesex Hospital, and a friend of Fr Alan and Theresa from their first days in Scotland. Gill had also been staying recently before going on to Somerset. All three professed themselves delighted with the results of the restoration.

Fr Daniel Dries, the Rector of Christ Church-St Lawrence in Sydney, one of those parishes around the world with which we share a close affinity and friendship, came to stay with Fr Michael, a former Rector of that parish. As well as visiting London, he was going on to Rome to attend the celebrations marking the 50th anniversary of the foundation of the Anglican Centre

after the historic visit of Archbishop Michael Ramsey to Pope Paul VI. All Saints is a supporter of the Centre and leaflets may be found on the table in Church.

We never quite know who is going to turn up at weekday services, or indeed Sunday ones. On a recent Monday evening, we were joined by the Dean of All Saints Cathedral in the Diocese of Western Kowloon, Hong Kong, the **Very Revd Samson Fan**. He told the Vicar after Mass that he would be back, and took a “selfie” of Fr Alan and himself to seal the promise. Also with us again recently on Trinity 20 for High Mass, was our Holy Week preacher of a couple of years ago, **Bishop John Flack**.

SUPPORT FOR CHRISTIANS IN THE HOLY LAND

Bishop Stephen Platten will be leading a pilgrimage from the City Deaneries to the Holy Land in the autumn of 2017, not only visiting the Holy Places but also meeting with the Christian community who face daily difficulties in living their faith. Travelling 30 October to 6 November 2017 the cost of the pilgrimage is £1,400 per person sharing a twin room. For more details or to book: Please contact Pilgrimage People on Tel: 0800 6123423 or email: info@pilgrimagepeople.org or join us on Monday 28 November at 6pm for an information evening at St Michael’s, Cornhill EC3V 9DS.

POETRY TEA at PAMELA’S Sunday 9 October 2016

Mary Rowe writes of this occasion:
Our subject ‘Autumn’ was a comfortable one, as there were so many poems to choose from. The changing seasons of the year have always attracted poets. Autumn has so much to offer as we think about it — the joyful satisfaction of the harvest (not so obvious

in our modern times), the rich variety of colours in the falling leaves, the refreshing keenness of the air, and the idea of death and resurrection. As always, people brought an interesting variety of approach to our theme.

First we had John Keats’ great poem, confidently and sensitively defining an English autumn, read by George Brown. Then William Joseph gave us his own delicate little poem *The Last Leaf*. There was humour and delightful detail, combined with gentle criticism, in John Betjeman’s *Diary of a Church Mouse*, chosen by Stephen Green. Robert Frost’s thoughtful poems, so suitable for reading aloud, quite often appear at our gatherings. Christine Levy read *After Apple Picking* and Daphne Watts *October*, both by him. Daphne also gave us her own *It’s Autumn in My Heart*.

Spring and Fall — to a Young Child by Gerard Manley Hopkins was chosen by John Cragg. It links the sadness of autumn with the other sorrows of life, and does not seem to go beyond this, but the lovely tender rhythm somehow brings hope. John Arlott was a well-known cricket commentator, but he also wrote the poem *God Whose Farm is All Creation* which is now included in hymn books, and Stephen Green gave us this. Sandra Wheen brought the prose description of Mrs Miniver going back to her London house in autumn after the holidays. Here were chrysanthemums, a comforting fire and a delicious tea (rather like our poetry teas).

Among readings not about autumn, William Joseph’s own *The Photo Not Taken*, describing his walk through a poor district in Istanbul, was memorable.

As a seasonal addition to our welcome sandwiches and cakes, so attractively presented, Pamela gave us blackberry

and apple cream puffs. Her thoughtful hospitality is always appreciated. Finally a glass of wine sent us out into the cool evening.

The Poetry Tea raised £105 for the All Saints Restoration Appeal.

ALL SAINTS CELL OF OUR LADY OF WALSINGHAM: UPCOMING EVENTS

Saturday 12 November 2016 at All Saints

- 11.30am Rosary and Walsingham Devotions
- 12 noon Low Mass 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 join in these events. They are organised by the Cell members for all to join as they wish.

Cell members commit to pray and support each other, pray for members of other cells worldwide and for the work of our Shrine in Walsingham — England's Nazareth. There we are prayed for every day at 6pm. We also do our best to promote the discipline of Pilgrimage and true devotion towards Our Lady of Walsingham as she constantly points us to her Son.

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DR HARRY BRAMMA 80TH BIRTHDAY CELEBRATION

To mark this occasion, and to honour our former Director of Music for his years of service to the Church at large in its music, there will be Choral Evensong at 3pm on Saturday 12 November, the day after Harry's birthday. The service will be followed by refreshments. **The Very Revd Nicholas Frayling**, Dean Emeritus of Chichester, who has an unrivalled fund of Bramma anecdotes, will speak after the service.

ADVENT

The season begins on Sunday 27 November when **High Mass** will be preceded by the singing of the **Great Litany** in procession. In the evening, instead of Evensong and Benediction, we will have our customary candlelit **Sequence of Readings and Music for Advent** (sometimes known as an "Advent Carol Service"). This is a beautiful candle-lit service to which I hope many will consider inviting friends and family for the start of Advent at All Saints.

The Advent Reading Group will meet on Friday mornings in Advent (2, 9, & 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 a quartet 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.*

**SERMON PREACHED BY THE VICAR AT
THE FUNERAL MASS FOR LILY CAPLIN at ALL SAINTS
on Monday 26 September, 2016**

After one of those Sunday after-church visits to the pub along the street, Paul Brough memorably described Lily and Norman as like a “pair of teenage sweethearts”. I don’t think “teenagers” had been invented when they met in the youth group at Orford Road Baptist Church in Walthamstow before the war.

Lily’s elder brother told her she had no chance of making an impression on Norman — who was already playing the organ at the church. Her response to this unsolicited fraternal advice was to say, **“He should be so lucky”**.

Well, wasn’t he just! And so have we all been to have known Lily: children, grandchildren, even the grandchildren too young to have known her, but who will hear stories about her, and friends. We have not just been lucky, we have been blessed to know her, and echoing the words of the book of Proverbs, **“With her children, we rise up and call her blessed”**. Today, as we commend her into God’s hands, we bless God for her and all she has been and meant to us.

Well, when war came and Norman went off to serve in the Navy, as young men leaving home for an uncertain future did, he asked Lily if she would write to him while he was away. Eventually, he came back safely from the war and the correspondence seems to have done the trick in cementing their relationship.

When I came to All Saints more than 20 years ago, Lily was one of the first parishioners I had to visit in hospital in

Chesterfield. She had fallen and broken a hip while on a family holiday in Derbyshire. When I arrived unannounced on the ward, Norman, to me, said: “Good God!” “No”, I said, “I just work for him.”

Hospitals were to play a significant part in our growing relationship. Our friend Nell Titley ended up in Whipps Cross Hospital for a long period after a stroke, and then was housebound. I would go out to South Woodford on the Central Line. After a sandwich lunch — and more homemade cake than was good for my waistline — I would be driven to hospital or home. Those of you who were at Norman’s funeral may remember me describing Norman’s driving as an incentive to prayer; of the **“Into your hands, O Lord, I commend my spirit”** variety. Being driven by Lily was a much calmer experience.

Then Norman became ill, so I would make regular visits to take him communion. Of all the homes in the parish, theirs must have been the one in which I have spent most time and got to know best.

There are some homes which are closely guarded private spaces and families which are tightly-knit units. There are others, like Lily’s, which are open and welcoming and expansive. There’s always room for someone else at the table. The kettle is always on and there is always cake. So as well as her own family, there was an extended one which included generations of All Saints choristers, for whom Lily was a sort of surrogate Auntie or foster mother. Some of them are here to sing today.

Lily's own mother died when she was only 14 and the ensuing years were not easy for her. Experiences like that can damage people for life, often making them guarded and defensive, but in Lily's case it seems to have contributed to making her the generous and welcoming person we have known and loved.

She was a woman of a quiet and undemonstrative but profound faith which was the wellspring of her life and conduct. Her roots were in a Baptist Church. Her spiritual journey, along with Norman, brought her to the Church of England and All Saints, Margaret Street: something of a stretch!

In a nice ecumenical turn of events, Lily would spend her last years, when she was no longer able to remain at home, in a Baptist care home, and she would happily worship there as well as receiving the sacrament from our clergy. It is good that the Revd Jan Larkins who is the chaplain of the home, is with us today and sharing with our own Fr Peter McGeary in the prayers. Jan was at Lily's bedside at the last and we are grateful for her ministry.

Lily loved this place. She missed being able to get here for Mass on Sundays. She missed seeing her friends. But her faith was strong enough to survive not being able to be here. She knew its life went on and that it was holding her in its prayers as she held us and will hold us still in the future.

There was one memorable occasion, on or near the anniversary of Norman's death, when after communion and the blessing, there was a few moments when the four of us sat in silence. Then Lily quietly broke the silence to speak of how special that moment of communion had been; how she had felt the presence not only of our

Lord but of those she loved but saw no longer. It was a moving demonstration of the meaning of the communion of saints: a testimony to that oneness in Christ, with our brothers and sisters both living and departed, which we celebrate in this Eucharist; **“with angels and archangels and all the company of heaven”**.

Life for Lily became more confined over the years; first by Norman's illness and disability, and then by her own increasing frailty which meant she had to leave the house which had been the centre of family life.

To move into a new environment and start living with people you have never met before, some of whose behaviour can be challenging to say the least, is a tall order for anyone. Lily met this with her customary grace and patience — even while coping with her own physical problems and loss of memory. Perhaps being a member of All Saints, Margaret Street, was good training!

Hers was not a grim stoicism, pretending that everything in the garden was rosy while wearing a martyred look. She did not pretend that there were not difficult characters in the home, but she would laugh, in a kindly way, about some of the things that happened. And even then, she was looking out for ways in which she could be helpful.

Lily's response to her big brother's warning says something about her. Under that kind and smiling exterior there was a strong will and a sharp mind. She was gracious, gentle and patient, but there was a strength and firmness about her too. She had no truck with the cruel or dishonest. I remember her tactful but firm resistance to Norman's wishes to start driving again. I can imagine that the children who knew

her when she worked in school would love her for her kindness but know they could not get away with anything. She was the kind of person you would strive to please and wish never to offend. While she loved this church, she was not blind to its faults; she was not afraid to say that there was a time when musicians and others here regarded wives as an embarrassing intrusion on their male-dominated world.

Now, long before this, Lily will have been wanting to change the subject and to talk about God rather than her. She would not claim to be anything out of the ordinary: just a suburban wife, mum, grannie and great grandma, friend and neighbour. Well we know she was much more than the sum of all those parts. She was a living example of what God's grace can do in an apparently ordinary human life; of that sanctity which is not the doing of extraordinary things, but of ordinary things done extraordinarily well. Lily would remind us that she and all of us are

sinner, but that is not the whole story. We are redeemed sinners who with God's grace can follow in the footsteps of Our Lord and share in his self-giving love.

At the end of George Eliot's "Middlemarch," there is a passage about Dorothea. Like that passage about the good wife from Proverbs, it sounds a bit dated, but both contain truth. It goes like this:

"Her finely-touched spirit still has its fine issues, though they were not widely visible. Her full nature... spent itself in channels which had no great name on earth. But the effect of her being on those around her was incalculably diffusive: for the growing good of the world is partly dependent on un-historic acts, and that things are not as ill with you and me as they might have been, is half-owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

SERMON PREACHED BY THE VICAR AT TRINITY 20, 2016 EVENSONG, ALL SAINTS

Reading: John 15: 12 - end

"If the world hates you, be aware, that it hated me before you..." Remember the words that I said to you, "Servants are not greater than their master. If they persecuted me, they will persecute you."
John 15: 18 and 20

St John's Gospel transports us, not just in imagination, but in the Spirit, to the upper room with Jesus and his disciples on the night before he died. The words he speaks to them then, he speaks to us now.

Scholars of the Fourth Gospel tell us that it is the product of a community which was itself facing persecution: probably because

of the fracturing of its relationship with the Jewish community of which it had seen itself as a part. This led to expulsion of Christian groups from synagogues. At this time, Jews still far outnumbered Christians.

So those words from tonight's reading which I have taken for my text would have a particularly sharp relevance to them. They had for me too in the past week while I was in the Lebanon visiting projects for persecuted Christians and other refugees from the conflicts in Syria and Iraq supported by our Bishop's Lent Appeal. As many of you will know this arose from a resolution at our own PCC and the St Marylebone Deanery Synod.

The Diocese of London, thinking that there was yet more I could do, after the Lent Appeal and my pilgrimage to Santiago, decided to send me to the Lebanon; little thinking that sending someone called Moses to the Middle East in these troubled times might not be the brightest of ideas!

However, after some interrogation about where my parents and grandparents came from and how many passports I might have, Lebanese immigration decided that I was probably not an agent of the Israeli secret service Mossad, and let me in. I decided that it would be politic to introduce myself as *Abouna*, that is Father, Alan, rather than *Abouna Musa* — Father Moses, and to wear clerical dress when outside the seminary we were staying in. It seemed to do the trick.

Just as John's was the product of long contemplation, so my experiences in the Lebanon will take much more than a few days' reflection to bear fruit.

Christians under the Roman Empire did not live under constant persecution, but as members of a religion which had no official recognition, they knew that the threat was always there. Persecution could be officially-sponsored, either at local level or across the empire. Imperial or local government, could increase the pressure on churches when it suited their political purposes. A despised minority made a convenient scapegoat to distract a discontented populace's attention from governmental failings. There could be outbreaks of communal violence which the authorities would allow to go unchecked; as the police in India often stand idle during outbreaks of anti-Christian or anti-Muslim violence by Hindu extremists.

While I was in Lebanon, I met with pastors, priests and lay workers, visited schools, one in the basement car park of a church,

another in a collection of converted shipping containers; aid distribution warehouses where food parcels, winter clothing and heating equipment were distributed — either on the spot or, as I saw one day in the refugee camps themselves. All of these projects, run by Christians (including some refugees), were conspicuous by their willingness to care for everyone in need, Muslim as well as Christian.

In Lebanon, Christian refugees do not live in refugee camps, in part because they do not feel safe there, but dispersed in rented accommodation. The Muslims who live in the camps have to pay rent to landowners for the ground on which their tents are pitched. The Lebanese government, faced with an influx of over 1.5 million refugees — when the population of the country is only 4 million, and already living with a Palestinian refugee population which has been there since 1948 — is understandably nervous of further heightening tensions in a volatile country by encouraging another permanent refugee population. So, officially, there are no refugee camps, just collections of tents made from plastic sheeting provided by the UN High Commission for Refugees set up on bits of farmland.

We visited one of these in the Bekkah Valley, and I was welcomed into their tent home by a Muslim family. They were farming people who had fled from Raqa when it was overrun by ISIS. Even Muslims did not feel safe there. Grandparents, parents and children had all fled. They talked wistfully of the land and livelihood they had left behind and yearned only to go home. As we and our interpreter, a young Christian volunteer, prepared to leave and return to our much more comfortable quarters, they asked me to bless them and their temporary home.

Just as the political and religious situation of the Roman Empire was complex, the same is true of the situation now. Before the 2nd Gulf War, Archbishop Rowan and others warned of the danger it posed to the historic Christian communities of the Middle East — and his warnings have proved to be right. They have come under massive and often violent pressure and huge numbers have emigrated from Iraq, as they are now doing from Syria — having given up hope of ever having a secure life in their ancient home. *Daesh* or the so-called Islamic State or Caliphate only being the latest of a line of Islamist movements which has targeted them for conversion, enslavement or death.

We heard from a Greek Catholic priest and a Protestant laywoman, both Syrian, about the work they were involved in to aid both Christians and Muslims driven from their homes by the violence. To the surprise of some of my companions, although not to me, they spoke of their support for the Syrian regime. The reality is that Christians in the Middle East have felt and been safer under authoritarian regimes than under supposedly “democratic” ones.

As a young Syrian pastor said to us later that day, identity in the Middle East is religious, so when it comes to elections, people do not vote for the party whose policies or leaders they consider the best, but for the one which represents their religious or ethnic grouping. What looks like democracy may simply produce a tyranny of the majority. In a region where Christians are always a minority, this is not likely to end well for them.

Each week here, we pray for persecuted Christians. Each day here, we pray for Asia Bibi, a Pakistani woman sentenced to death under her country’s draconian blasphemy: a

law often abused to pursue personal or local vendettas. Her appeals have been denied by successive layers of courts and this may be her last chance. Even if she is released, there is no possibility of her being able to return to her home. A state governor who backed her case was assassinated by his own bodyguard, so we might wonder how many of her judges will be willing to risk their lives by giving her justice. Pakistani national identity is so tied to Islam, that many violently reject any deviation from their interpretation of it, even by their fellow-Muslims; so Christians are especially vulnerable.

I am not a fan of what is known sometimes as “mission tourism,” flying briefly into a situation and then out of it again; not really staying long enough to gain more than a superficial impression, but leaving thinking that something useful had been done. I felt rather the same about “persecution voyeurism”.

However, I was assured that people in these situations do value contact with us in the western churches. Indeed, many of them fear that the Church in the West has abandoned them. Often they overestimate the influence we have on our governments, which they assume act from Christian motives.

Reflecting on our passage as I tried to listen and look, it occurred to me that the friendship to which Jesus has called us, includes a responsibility for our brothers and sisters who are in these dreadful situations. We are called to find ways of loving them as he has loved us: providing means of relief; making their plight known, not forgetting them or letting them be forgotten; lobbying on their behalf; and, if nothing else, praying for them.

All Saints Margaret Street

Sunday 20 November at 7.15pm

Four-manual Harrison & Harrison (1910)

Organ Recital (following Benediction)

CHARLES ANDREWS

Associate Director of Music, All Saints

Programme

Prelude & Fugue in F minor BWV534;

Gottes Sohn ist kommen BWV600

J.S. Bach (1685 – 1750)

Sonata no 4 op 98 — J. Rheinberger (1839 – 1901)

1. Tempo Moderato

2. Intermezzo

3. Fuga cromatica

Slumber Song — W. Lloyd Webber (1914 – 1982)

Choral no 3 in A minor — C. Franck (1822 – 90)

*Retiring collection to support the Choir and Music
at All Saints (suggested donation £5)*

**NEW ALL SAINTS CARDS
NOW AVAILABLE!**

We received the delivery of three new greetings cards to sell in aid of All Saints on 12 October. The images are: the traditional Tile Nativity Scene; a new and dramatically lit shot of Our Lady of Margaret Street and a new and beautifully coloured image of the Sanctuary. Cards can be bought from the Parish Shop on Sundays and from the Parish Office in *packs of 6 cards (all one design in each pack) for £5 per pack. Fridge*

magnets at £3 each are also available of the image of the Sanctuary, which we hope will prove a popular small memento for visitors to the Church.

**BUSY BUILDING WORKS
BEHIND THE SCENES**

This year has seen quite a bit of building work go on at All Saints out of general sight but important nonetheless. Earlier in the year the builders working on the old Tasman House (formerly the Family Court)

site on Wells Street — Wates — approached the Parish Administrator and offered to do a day's voluntary work as part of their community/charitable activity as a business. One day became 2/3 days with all the materials supplied free of charge (and from which large stocks were left with us to use in other parts of the estate). For this period of time trades labour was supplied to enable the vestry and corridors to the church to be completely redecorated, prompting us to invest in upgrading the lighting, continuing the process of modern cabling and low energy lighting of the church itself.

A complementary project run by the church saw the hallway to the vicarage and Parish Office redecorated and also relit. Wates supplemented their offer of 'in kind' support for the church with a donation of £500 from their charitable trust, which helped offset the lighting and cabling costs. With the paint left over from the vestry project, and following the departure of a tenant in our flat below 6 Margaret Street [one of four that we let out to suitable tenants, providing valuable income to the church each year] we have taken the opportunity after many years to refit the flat kitchen and bathroom and redecorate throughout before the next letting. Wates' generosity means we haven't needed to buy any paint, only labour.

Other projects that are in the pipeline, following necessary planning, approvals and scheduling are: work on the choir stalls; repairs to the wall tiling of the south aisle near the upper vestry and the repair and renewal of the entrance hallway floor tiles and thresholds of the Parish Office, where most visitors to the church arrive including all those preaching, serving, singing and so on. These will need carefully working into our service schedule and we look

forward to their satisfactory completion. In addition, using some materials left from the flat redecoration, we will upgrade the small kitchen/refreshment station outside the Parish Room, which helps to support the hospitality at All Saints in time for the Advent and Christmas festivities this year.

100 YEARS AGO

The Vicar wrote:

'I have been offered new Hymn Books for the Choir, but I cannot accept the offer until I am more sure that I am at the present that we are going on with the good old Ancient and Modern. Mr. Vale usually ends a discussion on this knotty point by saying, "What we really need is an Appendix of our own!" I suppose the English Hymnal is a first-rate book, but I wish it did not make me think of a very proper, first-class, Cambridge (not Cambridge to which I am devoted) but Cambridge graduate. On the other hand it has the supreme merit of being in the black books of those of the authorities in whose black books it is an honour to be.' (Some evangelical bishops objected to the invocation of the saints in a number of hymns translated from mediæval sources).

I suspect Fr Mackay thought the *English Hymnal* rather too refined for popular taste. Dom Anselm Hughes, in a dig at its origins at St Mary's, Primrose Hill, described it as a "monument to a particular sort of North London suburban tastefulness". There were various attempts, such as *Mirfield Mission Hymnbook* and the *English Catholic Hymnal*, to supplement it with more popular material which the Hymnal's fastidious editors would have regarded as rather vulgar. I must read ahead in the past Parish Papers to discover when the *English Hymnal* was finally adopted here at All Saints. The *New English Hymnal* we use

at present is in the process of being revised to incorporate much of the material which has been tried out in the *New English Praise* supplement, as well as other new hymnody and liturgical material.

Fr Mackay also mentioned the National Mission, which was to begin at the end of the month, but he was being rather coy about what was to happen at All Saints:

‘We are not publishing the arrangements for the National Mission in the Parish Paper. They will be printed separately and distributed in Church. But I must say a word about the Sunday morning, November the 26th. Morning Prayer will be said at an early hour that day and at 11 o’clock there will be a Prayer Meeting in Church, followed by the delivery of the

first part of the Message to the Nation. After the delivery of the message there will be a plain celebration of the Holy Eucharist, at which the full choir will be present, and during which they will sing at intervals. Low Mass, interspersed with music, is one of the most beautiful of services, and we think that such a simple people’s Mass, is the most appropriate way of offering the Holy Sacrifice on this occasion.

I am not publishing the name of the Bishop’s Messenger to all Saints. I will only say there is no one whom we would all more gladly welcome.

Was he hoping to lure more people along out of curiosity? I suspect having a “mystery preacher” on All Saints Day might not be a great draw. **AM**

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

MONDAY 31 OCTOBER EVE OF ALL SAINTS

LITANY OF THE SAINTS, FESTAL EVENSONG AND BENEDICTION at 6pm

Ave Maria: Arcadelt
Psalms: 1, 5
Lessons: Ecclesiasticus 44: 1 - 15
 Revelation 19: 6 - 10
Office Hymn: 196 (i) Father, in whom thy
 saints are one
Canticles: Collegium Regale — Tavener
Anthem: Gaudeamus omnes
 — Joseph Phibbs
Preacher: Fr Kevin Mowbray, SM,
 Notre Dame de France
Hymn: 226 Hark! the sound of holy
 voices

O Salutaris: Geoffrey Bush
 (written for All Saints, 1963)
Hymn: 224 For all thy saints, O Lord
Tantum ergo: Geoffrey Bush
Voluntary: Prelude in B minor — Bach

TUESDAY 1 NOVEMBER ALL SAINTS DAY

PROCESSION AND HIGH MASS at 6.30pm

Entrance Hymn: 197 For all the Saints who
 from their labours rest
Entrance Chant: Gaudeamus
Setting: Missa Brevis
 — Rodney Bennett
Psalm: 24
Readings: Isaiah 25: 6 - 9
 Revelation 21: 1 - 6a

Gradual Hymn: 230 (ii; v 5 Descant
— Caplin)
Palms of glory, raiment bright
Gospel: John 11: 32 – 44
Preacher: The Very Reverend
Dr David Ison,
Dean of St Paul's
Creed: Merbecke
Offertory Motet: Beati mundo corde
— Byrd
Hymns: 341 Blest are the pure in heart
432 O what their joy and their
glory must be (omit * verses)
478 (v 4 Descant — Birch)
Ye watchers and ye holy ones
Voluntary: Toccata — Duruflé

WEDNESDAY 2 NOVEMBER ALL SOULS DAY

SOLEMN REQUIEM at 6.30pm

Entrance
Chant: Requiem aeternam
Setting: Requiem — Victoria
Psalm: 27: 1 – 6, 16 – end
Readings: Wisdom 3: 1 – 9
1 Peter 1: 3 – 9
Gradual
Hymn: 396 Let saints on earth in
concert sing
Gospel: John 6: 37 – 40
Preacher: The Right Reverend
Paul Bayes,
Bishop of Liverpool
Offertory
Motet: Iustorum animæ — Byrd
Hymns: 329 (i) Jesu, Son of Mary
462 They whose course on
earth is o'er
112 Jesus lives!
Thy terrors now

● SUNDAY 6 NOVEMBER ALL SAINTS SUNDAY [3rd before Advent]

PROCESSION AND HIGH MASS at 11am

Processional Hymn: 197 For all the Saints
who from their labours rest
Entrance Chant: Gaudeamus
Setting: Missa omnium sanctorum
— Hutchings
Psalm: 149
Readings: Isaiah 56: 3 – 8
Hebrews 12: 18 – 24
Gradual Hymn: 219 (V 3 Descant
— Caplin) Let our choirs
new anthems raise
Gospel: Matthew 5: 1 – 12
Preacher: The Very Revd
Michael Persson, Rector of
The Swedish Church
Creed: Hutchings
Offertory Motet: Beati quorum via
— Stanford
Hymns: 225 (i) Give me the wings of
faith to rise
227 (T 184) How bright
these glorious spirits shine!
231 Who are these, like stars
appearing?
208 In our day of thanksgiving
Voluntary: Prelude & Fugue in E flat
— Saint Saëns
**FESTAL EVENSONG, TE DEUM
& BENEDICTION at 6pm**
Psalms: 148, 150
Lessons: Isaiah 65: 17 – end
Hebrews 11: 32 – 12: 2
Office Hymn: 196 Father, in whom thy
Saints are one

Canticles: Magnificat à 8, Op 164
— Stanford
Nunc Dimittis — Tone V

Anthem: I heard a voice from heaven
(Requiem) — Howells

Preacher: The Revd Dr
George Westhaver, Principal
of Pusey House, Oxford

Hymn: 381 Jerusalem the golden

O Salutaris: Francis Jackson
(written for All Saints)

Hymn: Te Deum (Collegium
Regale) — Howells

Tantum ergo: Francis Jackson

Voluntary: Mæstoso — Con Brio (Alla
Marcia) from Sonata (1938)
— Harris

SATURDAY 12 NOVEMBER
EVENSONG & BENEDICTION
at 3pm in celebration of
Dr Harry Brama's 80th Birthday
All Saints Director of Music
1989 – 2004

Psalms: 84, 150

Lessons: 2 Chronicles 5: 11 – 14
Revelation 4: 8 – end;
5: 6 – end.

Office Hymn: 152 Creator of the earth
and sky

Canticles: Stanford in G

Anthem: If the Lord had not helped
me — Bairstow

Hymn: 253 The duteous day now
closeth

O Salutaris: Brama (No 2)
(written for All Saints)

Hymn: 384 (v 4 descant — Caplin)

Tantum ergo: Brama

Voluntary: Mæstoso (Sonata, 1938)
— Bairstow

● **SUNDAY 13 NOVEMBER**
Remembrance Sunday
(2nd before Advent)

HIGH MASS Start at 10.58am

Entrance Hymn: 417 O God, our help
in ages past

Entrance Chant: Dicit Dominus: Ego cogito

Setting: Darke in F

Psalm: 98

Readings: Malachi 4: 1 – 2a
2 Thessalonians 3: 6 – 13

Gradual Hymn: 466 Thou whose almighty
word

Gospel: Luke 21: 5 – 19

Preacher: Fr Julian Browning

Creed: Credo II

Offertory Motet: Thou knowest, Lord,
the secrets of our hearts
— Purcell

Hymns: 283 Father, see thy children
bending at thy throne
286 From glory to glory
advancing, we praise thee,
O Lord
333 All my hope on God
is founded

Voluntary: Prelude in E minor BWV548
— Bach

**EVENSONG AND
BENEDICTION at 6pm**

Psalm: 97

Lessons: Daniel 6
Matthew 13: 1 – 9, 18 – 23

Office Hymn: 150 (R)

Canticles: Dyson in F

Anthem: O pray for the peace
of Jerusalem — Howells

Preacher: The Vicar,
Prebendary Alan Moses

Hymn: 339 Be thou my vision,
O Lord of my heart

O Salutaris: Schumann

Hymn: 308 Thee we adore,
O hidden Saviour, thee
Tantum ergo: Bruckner
Voluntary: Psalm Prelude Set 1, No 1
— Howells

● **SUNDAY 20 NOVEMBER**
Christ the King
(Sunday next before Advent)

HIGH MASS at 11am

Entrance Hymn: 352 Crown him with many
crowns

Entrance Chant: Dignus est Agnus

Setting: Credomesse — Mozart

Psalm: 46

Readings: Jeremiah 23: 1 – 6
Colossians 1: 11 – 20

Gradual Hymn: 391 King of glory,
King of peace

Gospel: Luke 23: 33 – 43

Preacher: Fr Michael Bowie

Creed: Mozart

Offertory Motet: Alleluia, I heard a voice
— Weelkes

Hymns: 295 Let all mortal flesh keep
silence
380 It is finished! Christ hath
known

345 Christ is the King,
O friends rejoice!

Voluntary: Final (Symphonie I) — Vierne

**EVENSONG AND
BENEDICTION at 6pm**

Psalm: 72

Lessons: 1 Samuel 8: 4 – 20
John 18: 33 – 37

Office Hymn: 335 All praise to thee, for
thou, O King divine

Canticles: The Second Service
— Leighton

Anthem: Hallelujah (Messiah)
— Handel

Preacher: The Vicar,
Prebendary Alan Moses

Hymn: 296 Lord, enthroned in
heavenly splendour

O Salutaris: Vilette

Hymn: 276 Bread of heaven,
on thee we feed

Tantum ergo: de Séverac

Voluntary: Fugue sur le Thème du
Carillon des Heures de la
Cathédrale de Soissons
— Duruflé

● **SUNDAY 27 NOVEMBER**
ADVENT 1 (Yr A)

**LITANY IN PROCESSION &
HIGH MASS at 11am**

Litany in Procession: Tallis

Entrance Chant: Ad te levavi

Setting: Missa Iste Confessor
— Palestrina

Psalm: 122

Readings: Isaiah 2: 1 – 5
Romans 13: 11 – end

Gradual Hymn: 15 The Lord will come
and not be slow

Gospel: Matthew 24: 36 – 44

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Merbecke

Offertory Motet: People, look East
— anon, arr Backhouse

Hymns: 18 Ye servants of the Lord
8 Lift up your heads
ye mighty gates
9 Lo! he comes with clouds
descending

**ADVENT SEQUENCE of
READINGS & MUSIC at 6pm**

Information correct at the time of
going to press.

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings. The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long-lasting effect rather than being used to pay day-to-day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Mission Projects

All Saints year-round fundraising efforts go to support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone and

The USPG-led UMOJA, HIV Project in Zimbabwe, enabling people living with HIV and Aids to live positive lives.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator

c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.

Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

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.

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

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 NOVEMBER 2016

1	ALL SAINTS DAY	Thanksgiving for the Communion of Saints
2	ALL SOULS DAY	Commemoration of the Faithful Departed
3	Richard Hooker	Unity
4		Those in need
5		Of the Blessed Virgin Mary
6	✠ ALL SAINTS FESTIVAL SUNDAY	Our Parish and People
7	Willibrord, Apostle of Frisia	Old Catholic Churches
8	Saints & Martyrs of England	Thanksgiving for the Saints of this land
9		Friends of all Saints
10	Leo the Great, Bishop of Rome	Unity
11	Martin of Tours (Armistice Day)	Those in need
12		For the Departed
13	✠ 2nd SUNDAY BEFORE ADVENT (Remembrance Sunday)	
14	<i>Samuel Seabury (First Anglican Bishop in North America)</i>	Anglican Communion Office
15		For the Departed
16	Margaret, Queen of Scotland	Children's Society
17	Hugh, Bishop of Lincoln	Unity
18	Elizabeth of Hungary	Those in need
19	Hilda, Abbess of Whitby	Order of the Holy Paraclete
20	✠ CHRIST THE KING <i>Sunday next before Advent</i>	Our Parish and People
21		For the Departed
22	<i>Cecilia, Martyr at Rome</i>	Musicians
23	Clement, Bishop of Rome, Martyr	Persecuted Christians
24		Unity
25	<i>Catherine of Alexandria, Martyr</i>	Those in need
26		Of the BVM
27	✠ ADVENT SUNDAY	Our Parish and People
28		The mentally ill
29		World Mission
30	Andrew the Apostle	Scotland

