



All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG

www.allsaintsmargaretstreet.org.uk

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Photograph: Andrew Prior

VICAR'S LETTER

As a rule, I do not take my mobile 'phone to church: there are quite enough distractions from the business of praying without adding it to them. However, one recent Wednesday when Fr Michael was having his day off and Dee our parish administrator was on holiday, I decided to take it with me when I went down to church at 5pm to wake the remaining sleepers and get the church tidied up before the evening confession time and services: just in case. On that occasion, I'm glad I did.

While I was persuading one man that it was time to leave, there was a very loud crash and a shout behind me. When I turned to investigate I found a man on the floor having what looked like an epileptic fit. I 'phoned for an ambulance and then stayed on the 'phone to give a running report on the man's symptoms. Within a few minutes a bicycle paramedic who had been on Tottenham Court Road arrived to take charge. He confirmed my amateur diagnosis. An ambulance then arrived and one of the crew told me that he had been to the church before when we had another such incident. Before the lunchtime

Mass, I had tried without success to wake up a particularly loud snorer. Dr Michael Duggan arrived for the Mass and I asked him to take a look. He said, "Looks like he is in a diabetic coma. We had better call an ambulance." Its crew attended to the patient while we got on with the Mass. Afterwards, they told us that if we had not called them, the man would almost certainly have died. As our more recent visitor slowly began to recover consciousness, we discovered that he was a Czech with limited English. After a great deal of patient persuasion by the paramedics, he finally agreed to be taken to hospital. By this time, I was in my stall leading Evening Prayer.

If this is not quite an everyday story of city centre parish life, it is at least a glimpse of the unexpected we often have to deal with. Not everything is so dramatic or alarming. While we were preparing for a wedding recently, a lady who had been praying quietly for some time, told me that she had worked in the neighbourhood some forty years ago. This was the first time she had been back and she was so delighted to find that the church she used to pray in all those years ago was still open.

While I was in the midst of writing this, I was called down to church to speak to someone with mental health problems. Just as I had finished that and arranged to meet him at St Pancras Station and buy him a ticket to get him home, two people approached me to speak about an ecumenical martyrs pilgrimage from Smithfield to Tyburn which they are trying to organize for All Saints' Day. They want to make a "station" on the pilgrimage at All Saints. Having agreed that we would be happy to welcome it, I was just heading back to the Vicarage when Fr Ivan Aquilina arrived with a priest-friend from Malta, to show him the church. So, after

catching up with how everyone was and children were doing, I set off to St Pancras where after I had waited by the ticket office for 45 minutes with no one appearing, I came home to discuss funeral arrangements with a parishioner and then go back down to church to begin the evening routine. The evening Mass was followed by interesting conversations with a couple of chaps from Littleton who had been to the British Library to research the designer Martin Travers who had done some work in their church; and then with an Indian couple from Wembley.

I am writing this just after presiding over my last meeting of the St Marylebone Deanery Chapter. There to speak to us was the Revd Adam Atkinson, the new Director of Mission for the Two Cities episcopal area. I had invited him along both to meet the clergy and to speak about the diocesan and area plans which he has a rôle in developing to follow on from Capital Vision 2020.

The poor chap did not have an easy time of it, having to cope with some robust questioning from parish clergy wary of another diocesan scheme descending from on high. Priests talked about the realities we face here in central London. More than one voiced a widely held suspicion that the centre has a "one-size-fits-all" model of mission which matches neither our situations nor our theology. This is not to say that we are stick-in-the-mud reactionaries who repeat unthinkingly what we have been doing. But an approach from the centre which can seem to suggest that the past and present efforts of hard-working clergy and committed parishioners belong in the dustbin of church history is not likely to win friends and influence people.

All this was running through my mind when I turned to the Parish Paper of a century ago to find an excerpt for this issue.

Two things leapt out from its pages. One was the closing paragraphs of Bishop Roscow Shedden's final sermon at All Saints before he set off to his new responsibilities in the Bahamas. They rang a very personal bell for a Vicar who will soon be departing. You will find them in this issue on page 11.

The other was a long letter from Fr Mackay addressed to the regular congregation and the wider circle of those who looked to All Saints as a spiritual home, about the financial threat to the continuation of its unique ministry. In that context, he wrote:

“What is All Saints, Margaret Street? It is a parish church in very little more than name. Few people, and scarcely any church people live in the tiny district, full now of workrooms and wholesale businesses, which is bounded by Mortimer Street on its north, Oxford Street on the south, Great Portland Street on the west, and which on the east does not even include the near side of Wells Street. From the first it was intended that All Saints should diffuse an urbi et orbi ministry. It was to be a rallying point for the Catholic movement in the Church of England. It was designed to exhibit (I am quoting some words of Prebendary Whitworth's) the most perfect example of a beautiful service, and to be a centre of spiritual ministrations in a free and open church, whose clergy would be found always in attendance and whose energies would extend far and near. On another occasion, Prebendary Whitworth pointed out that this church can never have a raison d'être as a district church. The district is amply supplied by St Andrew's and All Souls.”

Well, the geographical district for which All Saints is responsible expanded a few more streets in the 1930s when St Andrew's, Wells Street, was closed. But by this time the population of the combined parishes had

declined even further and would continue to do so.

Fr Mackay went on to say: *“All Saints must not be judged by the work it does on Sundays, it is a weekday church. There is no church in London in communion with Canterbury in which a larger weekday work goes on. This is possible because it is the home of a resident community of priests and choristers; destroy this community and the special characteristics of All Saints and its power of doing this special work disappear.*

“When people leave our neighbourhood they tell me how much they miss the daily Low Masses here. The daily Masses are what they are because there is here a body of priests living at the church gate each of whom aims at celebrating each day; because it is the inspiration of the life and teaching of the place... Every day, Evensong is sung with a reverence, a concentration, and a delicate finish which is hard to match.”

Well, Fr Mackay's pleas for more financial support must have worked for both choir school and clergy staff were maintained; although the practice of covering each year's deficit by the Festival Appeal at All Saintstide would go on for many more years. The choir school would eventually close in 1968 when it was no longer educationally or financially sustainable.

There were those who thought then that this spelled the end of All Saints, but God had other ideas. The choir was re-established with adult professionals. While daily Evensong was no longer possible, the standard of choral music at High Mass and Sunday Evensongs on Sundays is as high as ever. We still maintain a daily round of services greater than that of many a cathedral with a much larger staff of clergy than we have.

ALL SAINTS' PEOPLE

JEAN HARMSWORTH RIP

Gillian Dare 'phoned the Vicar to tell him that she was worried about Jean, who had failed to turn up for a planned lunch and was not answering her 'phone. Another of Jean's friends, Geoffrey Woodcock, was on church watch that day, so Fr Alan asked him to contact Philip Payne, who has helped Jean with shopping, to go round to her flat and check. He did so and when there was no response called the police. They broke in and found her already dead. All Saints may be a rather eclectic congregation of people from all over the place, but it is much more than a random collection of individuals. There is a real network of mutual care.

Jean's funeral cannot take place until later in October when one of her close friends in Yorkshire returns from abroad. After a Funeral Mass at All Saints, she will be buried in Ripon. The date and time of the service here will be publicised as soon as it is arranged.

A 'TRANSLATION'

Our Parish Administrator, Dee Prior, will be moving to a new Church job in mid November. She is to be the parish administrator at St George's, Hanover Square, which was Handel's church. In addition to parish administration, her duties will include being Company Secretary, PCC Secretary, managing the church's extensive concert programme and launching the new crypt café and meeting rooms as well as supervising a programme of building works in the run up to St George's Tercentenary in 2024/5. Congratulations to her.

A fuller tribute will appear in our November issue.

Our Sunday ministry, with its beautiful worship and the preaching which grounds it in serious theology, is a vital element of our life and work; one to which we devote considerable resources of time, money and energy. But what Fr Mackay said about weekdays remains true. If preaching grounds our worship firmly in theology, much of what we do on weekdays grounds it in reality. While All Saints may not be a "district church," it is a parish church in the sense of having a responsibility for all those within its bounds; whether residents, workers, shoppers or visitors. That cure of souls may extend over weeks or months or years, or be for only a short time on one day.

Bishop Shedden spoke of the "holiness of beauty" he had experienced here, but also of the "beauty of holiness". We are indeed blessed in the breath-taking beauty of a building and its liturgy and music. But what makes a crucial difference to the ethos of the place is the daily life of prayer; both the common prayer of Mass and Offices and the private prayer of individuals sitting or kneeling in the stillness of a holy place.

I suppose that a sensible course of action for me as my time here draws to a close would be to wean myself off All Saints; to reduce the amount of time I spend in church. I had better get used to not having such a place in which to pray. In fact, I find I am doing quite the opposite: increasing the time I spend in prayer in church. This began, I think, as a response to the background noise of some of our daytime sleepers. This could have been a distraction to be avoided but became a challenge to pray more. Whatever the future holds for All Saints, that challenge must be part of it if God's work is to go on being done here.

Yours in Christ,
Alan Moses

WEDDING

Daniel Kirmatzis and **Maria Klimova** were married at All Saints on Saturday 14 September. In a delightful service, Jeremiah Stephenson played the organ and Jennifer Snapes from the choir was the soloist. Congratulations to Daniel and Maria — we wish them a long and happy marriage.

FORMATION at WESTCOTT HOUSE

Paul Gurnham writes:

When people ask me about my first year at theological college, I often reply that it has been like starting all over again. Residential training is both a challenge and a joy for this reason. After several years practising in law and living in a comfortable flat with my wife and cat, I now live at Westcott House in Cambridge from Monday to Friday, praying, eating and living in an eclectic community of ordinands. This is ideal for intensive academic study and disciplined communal prayer. Moreover the unique circumstances of this common life challenges the self-centredness that comes too easily to me. A lid has been lifted on my own pride which has gradually given way to important spiritual growth. This has heralded a stronger cultivation of the interior life rooted in and oriented to Jesus Christ who gazes upon the Father and whose sacred heart is all compassion.

Attachments and placements at St Mary's, Cable Street, St John-at-Hampstead and Whitechapel Mission, have been crucial in developing my ability to reflect theologically on specific pastoral circumstances. As a result I feel I have grown in confidence in preaching and my ability to provide effective pastoral care.

Having completed my summer placement, I return to Westcott next week for my second and final year. I am also visiting a parish where I may be called to serve my title. Never before have I realised how much I depend on prayer: my own and of the Church, of friends and family, and of Our Blessed Lady. Discerning God's call is difficult and wonderful. I have learnt to trust in him, his love, mercy and providence like never before.

NEW CELL of OLW PROGRAMME

The new blue booklets for the All Saints' Cell of Our Lady of Walsingham are now available in Church — please take one. Upcoming events include:

Saturday 12th October 2019

- 11.30 am Rosary and
Walsingham Devotions
- 12 noon Low Mass
of Our Lady of Walsingham

Saturday 9th November 2019

- 11.30 am Rosary and
Walsingham Devotions
- 12 noon Low Mass
of Our Lady of Walsingham

For the **Feast of the Immaculate Conception**, Cell members are encouraged to attend the **Society of Mary Solemn Mass at St Silas, Kentish Town, on Monday 9 December at 7.30 pm.**

You need not be a member of the Cell to join in these events.

***If you would like to join the Cell, please contact the Secretary, Ross Buchanan
Telephone: 020 7221 1312.***

Email: ross.r.buchanan@btinternet.com.

CELEBRATING ST EDWARD

**National Pilgrimage to the Shrine of St Edward the Confessor,
Saturday 19 October, 2019**

9.15am Abbey opens for Pilgrims

11.30am **FESTIVAL EUCHARIST**

Preacher: The Archbishop of Canterbury

3pm **EVENSONG WITH PROCESSION**

Westminster Abbey invites us to join the commemoration of the life and work of St Edward, king and confessor, in prayer and praise. Throughout the day pilgrims will be able to pray at the Shrine of St Edward and in other spaces set aside in the Abbey and its precincts. Priests will be on duty for individual spiritual counselling and the Sacrament of Reconciliation will be available, as will booklets for prayer tours around the Abbey.

There will also be opportunities to renew baptismal promises and to participate in healing liturgies with the Laying on of Hands and Anointing. Activities for children and young people will be offered in the Abbey and its precincts, so family, school and youth groups are very welcome. Visually impaired visitors, those with hearing difficulties, and those with reduced mobility are all warmly welcomed.

The National Pilgrimage is part of the annual celebration of St Edward the Confessor, King of England and the re-founder of Westminster Abbey. Other services in Edwardtide include Evensong sung by the Choirs of Westminster Abbey and Westminster Cathedral in the Abbey at 5pm on Friday 18 October.

THE LONDON MARTYRS' WAY

A fresh urban approach to the ancient art of pilgrimage.

The British Pilgrimage Trust is walking their Martyrs' Way on All Saints' Day, Friday 1st November, from the site of Newgate Prison to the site of the Tyburn Tree at Marble Arch.

This is an ecumenical walk where all beliefs are welcome. We will be visiting several churches including All Saints. The walk will start at 10am and finish with vespers at the Tyburn Convent at 4.30pm with plenty of time to return to All Saints for the evening celebrations. On the way we will take in places of martyrdom, churches

constructed around the memory of martyrs, sculptures dedicated to self-sacrifice, the route of the Tyburn river, sites of pilgrimage and prayer. We will finish with Vespers at Tyburn Convent — a magical place of perpetual prayer, on the auspicious day of All Saints.

For further details please see www.britishpilgrimage.org or contact

Kate Davey, katedavey@me.com

If you book a ticket, which includes support for the British Pilgrimage Trust — Single Pilgrim £60, Double Pilgrim £50 each, Godparent and Godchild Pass £30 (see link at the foot of this article), you will be led by the British Pilgrimage Trust's Guy Hayward, historian/author Jason Goodwin

and London Blue Badge Guide Kate Davey. The route will take you **into the heart of modern England's history starting at the original site of Newgate Prison, Old Bailey, London EC4M 7EH.**

The London Martyr's Way might also be called the Way of Tolerance and Strength. It is a glad commemoration of men and women who, on these familiar streets, were ready to pay the ultimate price for their beliefs: Catholics persecuted by Protestants, Protestants by Catholics, believers by non-believers, kings by invaders, and people and animals who sacrificed their lives for others.

We are moved by their soul-searching, their confidence and the blind inhumanity of their persecutors, which we remember by visiting London monuments that have been raised to celebrate their courage. Confident that such things could not happen in this city in our age, we walk in honour of those historic martyrs whose ends may have led to an abhorrence of persecution, and tolerance towards the expression of opposing and seemingly offensive views.

Much of the route follows the actual journey taken by the condemned on their way from the Tower to various places of execution, at Smithfield and, most famously, the Tyburn Tree. Places visited — as well as All Saints, Margaret Street — include Tower Hill, St Olav, Hart Street, St Helen's, Bishopsgate, Leadenhall Market, St Peter's, Cornhill, St Michael, Cornhill, St Edmund's Church, St Mary Woolnoth, Tyburn Conduit, St Mary le Bow, St Lawrence Martyr, Guildhall Roman Amphitheatre, Postman's Park, Christ Church, Greyfriars Church Garden, Old Bailey, St Sepulchre's Church, St Bartholomew the Great and the Less, Charterhouse, St Etheldreda's, Ely Place, St Andrew's, Holborn, St Cecilia and

St Anselm, Lincoln's Inn Fields, St Giles in the Fields, St Patrick's RC Church, All Souls, Langham Place, St James's, Spanish Place, the Church of the Immaculate Conception, Farm Street and Our Lady of the Assumption and St Gregory RC Church, Warwick Street.

The British Pilgrimage Trust —

<https://britishpilgrimage.org/our-events/>

To book tickets [which will include more detailed information] go to:

<https://www.eventbrite.co.uk/e/london-martyrs-way-part-ii-old-bailey-to-tyburn-convent-tickets-73242176321>

WILLIAM BUTTERFIELD: A New Book and Exhibition

Nicholas Oldsberg has contacted us about a new book he is preparing on the architect of All Saints: *"It is to be published by Lund Humphries in autumn 2020, and is a substantial and richly illustrated work, provisionally titled 'The Master Builder'. The emphasis is on the rôle his architecture and aesthetics played in expressing the moral and social purposes which they served, and on their essential modernity. An exhibition is planned for the Victoria and Albert Museum's architecture and design gallery for early 2022."* So, that is two things for those who love All Saints to look forward to.

Nicholas also writes:

"I was amused and pleased incidentally to find June 1886 letters of Butterfield to his friend Bishop Temple in which he praises the restraint of the church's ritual and the continued respect shown for the fabric and for his part in conceiving it (in contrast to St Alban, Holborn), and putting forward a name for a new incumbent who would maintain those traditions."

SAVE THE DATE:

MEETING WITH THE BISHOPS OF LONDON AND FULHAM, All Saints, Saturday 9 November 3pm to 4.30pm.

There will be an open meeting for members of the All Saints Congregation in church with the Bishops of London and Fulham to explain how Episcopal Ministry is to be offered at All Saints, Margaret Street. Both Bishops will speak and take questions. The meeting will conclude with Benediction celebrated by Fr Michael Bowie at 4.30pm.

A message from the Bishops of London and Fulham

Brothers and sisters,

We remain enormously grateful to Father Moses for all that he has done for the parish. As we approach his retirement we need to plan well for the welfare of the church during the vacancy. You are aware that Father Neil Bunker had provisionally accepted our invitation to serve as Interim Priest-In-Charge. Unfortunately due to unforeseen circumstances he is unable to take on this rôle although he will be helping out a great deal in the parish during the autumn and spring.

Arrangements will be made for the vacancy to go forward without the appointment of an Interim Priest-in-Charge. Instead the churchwardens will work with Fr Bowie and the other clergy to make sure that pastoral care is offered, sacraments are celebrated, and the life of the church is maintained.

We should be using the opportunity provided by the vacancy to look forward to the future of the parish. Both of us will be visiting on 9 November and we invite as many of you as possible to meet with us at 3pm that day for a conversation about the life of the church.

Part of the work of the vacancy is the drawing up of a Parish Profile and the associated thinking about the life and mission of the parish. This will naturally include consideration of the ministry which will best serve that mission and the growth and flourishing of the parish, and deeper reflection on the resolution made by the PCC. Fr Bunker was going to take the lead with you in this. We have asked Fr Adam Atkinson, the Two Cities Area Director of Mission Development, to take the lead in helping your thinking and reflection. In due course there will be opportunities to meet Fr Atkinson, who is a highly experienced former parish priest who works closely with the Archdeacon.

We hope that these arrangements will enable All Saints to make the best possible use of the vacancy, and to prepare well for a worthy successor to become the fourteenth Vicar of the parish.

Please be assured of our continuing prayers

✠ Sarah Londin

✠ Jonathan Fulham

ALL SAINTS' FESTIVAL PROGRAMME

Our preacher at the **First Evensong of All Saints Day** at **6.30pm** will be **Fr Gerald Beauchamp**, Vicar of the Annunciation, Marble Arch and Priest-in Charge of St Cyprian's, Clarence Gate. Fr Gerald was our assistant priest before taking on these rôles, and has continued to be closely associated with All Saints through the mutually supportive relationship between our three churches. Like Fr Alan, he too is retiring soon.

On **All Saints' Day**, for the **High Mass** at **6.30pm**, we look forward to welcoming the **Bishop of London** as our preacher. This will be Bishop Sarah's first official visit to the parish.

All Souls' Day for the **Solemn Requiem** at **12 noon** brings an old friend **Fr Nicholas Frayling**, the former Dean of Chichester, to preach.

On our **Festival Sunday**, **Fr Alan Moses** will **celebrate and preach** at **High Mass** at **11am**. The Vicar's only opportunity to preach at the Festival is usually if a guest preacher is unable to turn up, but this seemed an occasion when the normal rule could be set aside. There will be drinks after the service and then a parish lunch to mark the Vicar's 70th birthday (which is 3 November), his retirement and long service to All Saints; and wish him and Theresa and the family farewell and every blessing for the future.

Then in the evening, for **Festival Evensong & Benediction** at **6pm**, we welcome back another former assistant priest (although an honorary one) **Bishop**

Allen Shin from New York. There will be a party after that service.

ALL SAINTS' FESTIVAL APPEAL 2019

*Raising essential funds for
three important causes*

THE MARYLEBONE PROJECT run by the **Church Army** empowers homeless women into independent living by providing a variety of residential and day care services. Our money helps support their 4-bed emergency unit for homeless women who find themselves in financial crisis, unable to afford basic food, clothes and toiletries and often suffering from domestic violence, sexual exploitation and mental health problems.

The UMOJA HIV programme in Zimbabwe. USPG partners the Anglican Church in Zimbabwe and we help support this programme to combat the spread of HIV/AIDS, reducing the level of HIV related stigma and discrimination through improved interaction with people living with HIV and AIDS. The programme aims to diagnose 90% of all HIV positive people, provide anti-retroviral therapy and achieve viral suppression for 90% of those treated by 2020.

THE SOUP KITCHEN, run by the American Church on Tottenham Court Road, is a much needed local provision in Central London providing food and other help to homeless men and women, many of whom present with mental health-related conditions. Our donation will go towards funding their vital part-time mental health worker.

We will collect at Festival services, accept cheques and BACS online transfers

and urge you — if you are a UK tax payer, to complete a Gift Aid envelope for all these forms of payment to increase the generosity of your donation by 25% (marking BACS on an empty form as appropriate). ***Please give generously to our three important charitable causes!***

FESTIVAL MUSIC 2019

Jeremiah Stephenson writes:

This year's Festival music has been chosen

to showcase our more recent “in house” composers. At the Vicar's request the choir will sing Norman Caplin's *Missa Omnium Sanctorum* on Festival Sunday alongside a Communion motet by Harry Bramma and voluntary by William Lloyd Webber. The final choral item in the evening will be Paul Brough's Benediction settings. This comes at the end of the Festival featuring a series of the Vicar's favourite settings, including Mozart and Fauré.

SERMON Preached by Fr Michael Bowie, EVENSONG & BENEDICTION, TRINITY 13 (Holy Cross)

We celebrate the gift of the Eucharist not only on Maundy Thursday but also at Corpus Christi. Yesterday, Holy Cross Day, we celebrated, at even greater distance from Good Friday, our Lord's triumph on the Cross, his dying for us and his Easter rising, that we might share eternal life.

Holy Cross Day originally commemorated the rescue and restoration to Jerusalem of a relic of the True Cross by the Emperor Heraclius in 629. It also marks the original dedication of the Church of the Holy Sepulchre, where those relics of the True Cross were kept. But, as I've said, it has become for us an extension of Good Friday, celebrating the Cross, the instrument of our salvation and a great and powerful sign of God's love for us, a love stronger than death, which inheres in our faith and daily Christian life, in prayers and blessings, in pictures and crucifixes, in making the sign of the cross, in the deep structure of our thinking about the priorities of life in Christ and in the Kingdom.

And today, if 15 September were not a Sunday this year, many Western Christians would be commemorating Our Lady of Sorrows, a feast found also in some Anglican

calendars under the title Our Lady at the Cross. This feast originally commemorated the Seven Sorrows of Mary, linked to the events of Good Friday when Our Lady stood at the foot of the Cross, hence its close association with Holy Cross Day. This aspect of Marian spirituality, the sorrow prophesied by Simeon at Candlemas ('and a sword will pierce your own soul also'), is noticeably more popular in Latin and third-world countries where sorrowing mothers are more culturally prominent. It recalls that Mary had a unique share in our redemption, offering her Son's life to the Lord, trusting his good purpose, and ultimately rejoicing in the new life of Easter. We celebrated her share in that new life in the Feast of her Assumption, last month.

So that's Holy Cross day and Mary at the Cross. But what does the cross mean to us? What does it mean that our faces and fates have been sealed with the cross in baptism and confirmation, that our foreheads are yearly marked with the cross in ashes, that priests' hands are marked with the cross in ordination, that the sign of the cross is made over us in blessing and absolution and that we respond by making it over ourselves?

What does it mean that the centrepiece of nearly every place of Christian worship is a cross?

Holy Cross Day reminds us that the Cross is not just a Lent and Passiontide symbol, not just about sin and suffering, penitence, pitifulness and death. As an instrument of torture and death it is still just that, an *instrument*, a conjunction of two pieces of wood engineered in a particular way, put to a purpose which, unintended by its makers, led to our redemption. But because of Calvary this simple physical object becomes for us the Cross, with a capital C, and is also the sign of mortality, the intersection — and tension — of horizontal relationship with one another and vertical relationship with God; the intersection of life here and life with God.

On Holy Cross Day we pray
Almighty God
who in the passion of your blessed Son
made an instrument of painful death
to be for us the means of life and peace:
grant us so to glory in the cross of Christ
that we may gladly suffer for his sake.

That carefully balanced prayer does not allow us any masochistic eagerness to suffer pain. Like all collects it is a prayer of the community, which seeks God's help to inform our relationships in the Body of Christ.

Our bearing toward one another, says Paul to the Philippians, is to arise out of our life in Christ Jesus, a life which is not characterized by hierarchy or authority, but rather by *mortality*. The Cross is Jesus' supreme enacted parable. For,

‘though he was in the form of God, he did not regard equality with God a thing to be exploited, but emptied himself, taking the form of a slave, being born in human

likeness. And being found in human form, he humbled himself and became obedient to the point of death — even death on a cross.’
Philippians. 2: 6 – 8.

The greatness of God, and the holiness of Jesus, says Paul, is manifest in mortality, and thus in divinised humanity.

Our faith shows that the cross is not an accessory to life, but the embrace of life itself through this unexpected object. Christians do not wear the cross as an emblem of exclusivity or a talisman of spirituality; Christians wear it because we bear the cross within, in the daily embrace of all that it means to be human. To be a Christian is not masochistically to seek pain, to take the cross upon ourselves, but rather to accept it in whatever form it comes to us and in that acceptance to have the fullness of life coaxed out of our truest selves. Life was not imposed upon Jesus, it was embraced by him; life was not beaten into him, nor is life beaten into us; it comes from our created selves in the image of our creator; it ‘comes into being’ in us. John 1:

‘What has come into being in him was life, and the life was the light of all people.’

The life is in him, and he is in us, in our sacramental life together. As we adore the Blessed Sacrament and receive the Lord's blessing, once again receiving this saving sign, we are being recalled to our Christian DNA.

100 YEARS AGO

The Bishop of Nassau, who as Fr Roscow Shelden had been assistant priest at All Saints for 10 years, preached his final sermon here before leaving for his diocese. He concluded:

“You will understand how hard it is for me

to preach to you tonight, but I do not think that anyone can realise what All Saints has been to me during the past ten years. I dare not begin to particularise on the debt of gratitude I owe to all who during that time have contributed to the making of the life of this place. I suppose it is always the case that one is able to say least about the things that one feels the most. I can only tell you that I am leaving all that I love best in the world. I expect it is good that I should leave it, lest I should come to be too much tied to it all and too dependent on it. I believe that it is by going away now I am called to ‘press on to the high calling of God in Christ Jesus’.

“Yet here in All Saints I have seen my visions and learned my lessons. Here I have had ideals suggested to me in my work of ministering to souls far nobler and more advanced than myself. Here I have been able to realise not only aesthetic beauty of the highest order, but something of the beauty of holiness. These are things I am not meant to forget, things which I will never forget, memories of which nothing can rob me. We love to repeat names that are dearest to us, and for me to repeat the name “All Saints” is to recall my Palace Beautiful; for such it has been, and always will remain. I can never cease to thank God for All Saints and pray for its well-being; and I trust that you here will sometimes pray for me and my efforts to reach the prize of God’s high calling for me away beyond the seas.

“The recollection of All Saints is to think not only of a place but of people; of a great procession of splendid souls — Saints in the making — some still here, some already passed within the veil. Names rise instantaneously in my mind; but the roll is too vast for me to attempt to enumerate, even if it were fitting that one should do so. I can only murmur of them the words:

“*These stones that have echoed their
praises are holy,
And dear is the ground where their feet
have once trod,
Yet here they confessed they were strangers
and pilgrims,
And still they were seeking the City of God.*

*Sing praise, then, for all who here sought
and here found Him,
Whose journey is ended, whose perils are
past;
They believed in the Light, and its glory
is round them,
Where the clouds of earth’s sorrows
are lifted at last.”*

SUNDAYS & SOLEMNITIES MUSIC & READINGS

✦ SUNDAY 6 OCTOBER FEAST OF DEDICATION

HIGH MASS at 11am

Processional Hymn: 205 Christ is made the
sure foundation

Entrance Chant: *I saw the holy city*

Setting: Credomesse K 257 — Mozart

Psalm: 122

Readings: 1 Chronicles 29: 6 – 19

Ephesians 2: 19 – 22

Gradual Hymn: 212 *Sion’s daughters!*

Sons of Jerusalem!

Gospel: John 2: 13 – 22

Preacher: The Vicar

Creed: Mozart

Offertory Motet: *Locus iste* — Bruckner

Hymns: 471 We love the place, O God

211 (T 449) O Word of God

above

Hymn at commemoration of past worshippers:

208 In our day of Thanksgiving
one psalm let us offer

Voluntary: Allegro maestoso e vivace, from
Sonata no 4 — Mendelssohn

EVENSONG & BENEDICTION at 6pm

Psalm: 132

Lessons: Jeremiah 7: 1 – 11
Luke 19: 1 – 10

Office Hymn: 204 Blessed City, heavenly
Salem

Canticles: St Paul's Service — Howells

Anthem: I was glad — Parry

Preacher: Fr Simon Cuff

Hymn: 484 (T 167) The Church's one
foundation

O Salutaris: Arnold/Marshall

Hymn: 209 Lo! God is here! let us
adore

Tantum ergo: Arnold

Voluntary: Rhapsody in D-flat No1, op 17
— Howells

✠ SUNDAY 13 OCTOBER 17TH SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 440 Praise to the Lord, the
Almighty, the King of creation

Entrance Chant: *Si iniquitates observaveris*

Setting: Mass for double choir — Martin
(Kyrie – Orbis Factor)

Psalm: 111

Readings: 2 Kings 5: 1 – 3, 7 – 15c
2 Timothy 2: 8 – 15

Gradual Hymn: 360 Firmly I believe
and truly

Gospel: Luke 17: 11 – 19

Preacher: The Vicar

Creed: Credo II

Offertory Motet: Jesu, grant me this,
I pray — Whitlock

Hymns: 431 O thou who camest from
above

306 Strengthen for service,
Lord, the hands

486 We have a gospel to
proclaim

Voluntary: Prelude in C minor BWV 546a
— Bach

EVENSONG & BENEDICTION at 6pm

Psalm: 144

Lessons: Nehemiah 6: 1 – 16
John 15: 12 – end

Office Hymn: 150 (R) O blest Creator of
the light

Canticles: Wesley in E

Anthem: Greater love hath no man
— Ireland

Preacher: Fr Barry Orford

Hymn: 408 (i) Love divine, all loves
excelling

O Salutaris: Villette

Hymn: 280 Deck thyself, my soul,
with gladness

Tantum ergo: Duruflé

Voluntary: Allegretto grazioso — Bridge

✠ SUNDAY 20 OCTOBER 18TH SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 466 Thou whose almighty
word

Entrance Chant: *Ego clamavi, quoniam
exaudisti me*

Setting: Missa Princeps Pacis
— W. Lloyd Webber

Psalm: 121

Readings: Genesis 32: 22 – 31
2 Timothy 3: 14 – 4: 5

Gradual Hymn: 423 (i) O Lord of hosts,
all heaven possessing

Gospel: Luke 18: 1 – 8

Preacher: The Vicar

Creed: Credo III

Offertory Motet: Ave verum — Mozart

Hymns: 273 (T 302) And now,
O Father, mindful of the love
313 Wherefore, O Father, we
thy humble servants
350 (T 309 i) Come, O thou
Traveller unknown

Voluntary: Offertoire-Grand Choeur No 11
— Lefébure-Wély

EVENSONG & BENEDICTION at 6pm

Psalms: 146, 149

Lessons: Nehemiah 8: 9 – end
John 16: 1 – 11

Office Hymn: 150 (S) O blest Creator of
the light

Canticles: Setting in G minor
— Francis Jackson

Anthem: Beati quorum via Stanford

Preacher: Fr Julian Browning

Hymn: 438 Praise to God whose word
was spoken

O Salutaris: Laloux

Hymn: 143 (T 428) Spirit of mercy,
truth and love

Tantum ergo: Laloux

Voluntary: The Revd Mustard his
Installation Prelude
— Nico Muhly

✠ SUNDAY 27 OCTOBER LAST SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 475 Ye holy angels bright

Entrance Chant: *Lætentur cor quærentium
Dominum*

Setting: Mass for four voices — Byrd

Psalms: 84: 1 – 7

Readings: Ecclesiasticus 35: 12 – 17
2 Timothy 4: 6 – 8, 16 – 18

Gradual Hymn: 359 (T 322) Fight the good
fight with all thy might

Gospel: Luke 18: 9 – 14

Preacher: The Vicar

Creed: Byrd

Offertory Motet: O sacrum convivium
— Tallis

Hymns: 294 Just as I am, without one
plea

358 (ii) Father of heaven,
whose love profound

372 He who would valiant be

Voluntary: Præludium in D major
BuxWV 139 — Buxtehude

First EVENSONG Ss Simon and Jude & BENEDICTION at 6pm

Psalms: 124, 125, 126

Lessons: Deuteronomy 32: 1 – 4
John 14: 15 – 26

Office Hymn: 213 The eternal gifts of Christ
the King

Canticles: Setting in F — Ireland

Anthem: Jubilate — Britten

Preacher: Fr Michael Bowie

Hymn: 195 Lord of all the saints,
we praise thee

O Salutaris: W. Lloyd Webber

Hymn: 315 Word of the Father, source
of all things living

Tantum ergo: W. Lloyd Webber

Voluntary: Intermezzo
— W. Lloyd Webber

**Information correct at the time of going
to press**

CALENDAR AND INTENTIONS FOR OCTOBER 2019

1	Teresa of the Child Jesus, religious, 1897	Growth in love
2	The Guardian Angels	Children at risk
3	<i>George Bell, bishop, 1958</i>	Unity
4	Francis of Assisi, friar, 1226	Franciscans
5		Of Our Lady
6	✠ FEAST OF DEDICATION	Our Parish and People
7		Refugees
8		Local businesses
9	<i>Denis, bishop, and companions, martyrs, 250</i>	Friends of All Saints
10	Paulinus, bishop and missionary, 644	Unity
11	<i>Ethelburga, abbess 675</i>	Those in need
12	Wilfrid, bishop, missionary, 709	Bishops
13	✠ TRINITY 17	Our Parish and People
14		University of Westminster
15	Teresa of Avila, teacher of the faith, 1582	Our life of prayer
16	<i>Nicholas Ridley and Hugh Latimer, bishops and martyrs, 1555</i>	The renewal of the Church
17	Ignatius of Antioch, bishop and martyr, 107	Christians in the Middle East
18	Luke the Evangelist	Those who care for the sick
19	Henry Martyn, missionary, 1812	World mission
20	✠ TRINITY 18	Our Parish and People
21		Church schools
22		Social Services
23		Local Government
24		Unity
25	<i>Crispin and Crispinian, martyrs, 287</i>	Persecuted Christians.
26	Alfred, king, scholar, 899	The Queen
27	✠ LAST SUNDAY AFTER TRINITY	Our Parish and People
28	Simon and Jude, Apostles	The College of Bishops
29	James Hannington, bishop and martyr, 1885	The Church in Africa
30		Our Festival
31	<i>Martin Luther, reformer</i>	Unity
	Eve of All Saints	



**– ALL SAINTS –
FESTIVAL 2019**

6.30pm THURSDAY 31 OCTOBER

**EVE OF ALL SAINTS – Litany of the Saints,
Festal Evensong & Benediction**

*Preacher: Fr Gerald Beauchamp,
Vicar, The Church of the Annunciation, Marble Arch
Canticles: Leighton Second Service*

6.30pm FRIDAY 1 NOVEMBER

ALL SAINTS' DAY – HIGH MASS

*Preacher: The Bishop of London, the Rt Revd Sarah Mulally
Mass Setting: Mozart Kronungsmesse K 317*

6.30pm SATURDAY 2 NOVEMBER

ALL SOULS' DAY - HIGH MASS of REQUIEM

*Preacher: Fr Nicholas Frayling, former Dean of Chichester
Mass Setting: Fauré Requiem*

SUNDAY 3 NOVEMBER

ALL SAINTS SUNDAY

11am PROCESSION & HIGH MASS

*Preacher: The Vicar, Fr Alan Moses
Mass Setting: Caplin Missa Omnium Sanctorum*

**6pm FESTAL EVENSONG, TE DEUM
& BENEDICTION**

*Preacher: The Rt Revd Allen Shin,
Bishop Suffragan of New York
Canticles: Stanford Setting in A*

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