



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

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## VICAR'S LETTER

Last year at this time the cinemas were showing Mel Gibson's "**The Passion**", his brutal, and at times strange, portrayal of the last days of Jesus. Some of the strangeness sprang from Gibson drawing not just on the Gospel accounts but also from the mystical experiences of a nun.

This year, the cinemas are advertising "**The Downfall**" which deals with the last days of Adolf Hitler as the Red Army stormed into Berlin. I haven't seen it yet but it seems to be based on serious historical sources which include a recording made of Hitler's conversation in the Bunker.

What a contrast between "passion" and "downfall", between Jesus and Hitler! Jesus had, with the exception of the cleansing of the Temple, not inflicted violence on anyone. He accepted that violence would be done to him and to his followers. Hitler had unleashed a campaign of death and destruction matched in scope only by his opposite number in the Soviet Union, Joseph Stalin.

Jesus spoke as "*one who had authority*". That authority still speaks to us as we read the Gospels. Whatever Christians do to distort his message, and they do, it continues to speak to us with a challenging authority. There is no denying that Hitler spoke as with a demonic power, using his powerful

oratory to whip up the feelings of the German people in the Nazi cause. His speeches and his 'testament' *Mein Kampf* are filled with poisonous hatred of those he believes have wronged Germany, with exaltation of one race over another; with the glorification of power and violence. Hitler had long been notorious for rambling monologues which his entourage dared not interrupt. By the end these clearly verged on madness. He continually exonerates himself; blaming the German people, his generals and a whole gamut of traitors, and of course the Jews, for the disastrous outcome of the war which was of his making. This Gotterdammerung was all that the German people who had betrayed him deserved.

We have no tape-recordings of the voice of Jesus, but his words recorded in the Gospels convey an entirely different quality. He came "*not to be served but to serve and to give his life as a ransom for many*". At the heart of his message is self-giving love not the glorification of power. His power is used to heal and forgive, not to destroy and divide. He judges that people might be saved not condemned. His disciples are challenged certainly, but not to be ruthless military elite. They are to wash feet and take up their cross; to be marked out by their mutual love. As his end draws near, Jesus hides behind no one but instructs his captors to let his disciples go free. Before his

accusers, he remains largely silent. On the cross he even forgives those who crucify him: *“Father, forgive them, for they know not what they do.”*

Hitler thought he was building an empire that would last for a thousand years but thankfully lasted only twelve. That does not mean that his baleful influence does not persist in the darker recesses of European political life, in extremist minority parties and groups which play on fear. These may seem an irrelevance but it is worth remembering that the Nazi party was long regarded by most Germans in this way. It would be voted into power by people whose Christianity had not supplied them with the capacity to recognise evil beneath its disguise.

In the last of our Lenten sermons on baptism that subject was *“Baptism and Society — Will you acknowledge Christ’s authority over human society, by prayer for the world and its leaders, by defending the weak, and by seeking peace and justice?”*

There is much disenchantment with the political process and cynicism about politicians. Even the editor of *“Cosmopolitan”* was on the radio today speaking about her campaign to get her young female readership — the “high heel vote” to the polling booth. Politicians are as prone to sin as anyone else, but it is not a Christian attitude, particularly for members of the established Church in a democracy, to wash their hands of the political process as if it is nothing to do with us. If we do not take part in it, at the very least by voting, then we can hardly complain when the results do not turn out to our liking. Christians may differ over whether

government should be “big” or “small”, but scripture and tradition, supported by reason, recognise that government there has to be. The experience of “failed states” in our world demonstrates that the lack of it leaves the weak defenceless and makes peace and justice impossible goals.

That question from the Baptism service speaks of prayer for the world and its leaders. Intercession for those who exercise political authority is enjoined on us by Scripture (1 Timothy 2: 1 - 6). This is in recognition of political authority as necessary and good, of the magnitude and complexity of the task we entrust to our leaders, and also of the temptations which face them. It is not a seal of approval. In other words, we do not only pray for those for whom we voted!

It is widely expected that the General Election will be on Ascension Day. So our Christian duty that day might well be two-fold:

- to celebrate the Eucharist in honour of our ascended and glorified king, by whose kingdom all earthly rule must be judged;
- and to fulfil our Christian responsibility in society by casting our vote.

Yours in Christ,

Alan Moses

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## PARISH NOTES

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### The Vicar writes:

#### Refreshment Sunday

I increased production of Simnel Cake this year and every last crumb of three substantial cakes disappeared. Perhaps this was due to

the very cold weather that Sunday, or they were what the advertisement calls “exceptionally good cakes”.

## **A Peripatetic Organist**

Dr Harry Brama is far from idle in his retirement. There is a programme of organ recitals as well as playing for Sunday services at various churches around his old stamping ground in the Diocese of Southwark. He continues to serve as a member of the Diocesan Advisory Committee in Southwark. He has found a church, he tells me, which has even longer services than All Saints. It is St Paul’s, Deptford.

I often find when I am a guest preacher in what is called a “normal” parish church that Mass usually lasts at the very least an hour and 15 minutes, and that is with either a congregational Mass setting or none at all. Our services may be long but we do manage to include a great deal in them without a sense of rush. We have periods of real silence, not those micro-seconds between the celebrant saying, “Let us pray in silence... Almighty God...” Nor do we have those embarrassing pauses while someone remembers that they are supposed to be reading the lesson or leading the prayers and then realises that they are in the wrong place.

## **Small World**

House guests at the Vicarage while the General Synod was meeting included a former All Saints person, Fr Peter Farrell, Vicar of St Cuthbert’s, Wells. Also staying with us were Caroline and Raymond Dick from Durham. In one of those “small world”

encounters which seem to be such a feature of life at All Saints, I was able to introduce Fr Raymond to Richard Hislop, a regular at the 8.00 a.m. Mass on weekdays. Richard’s parents were married by Fr Raymond in South Leith Parish Church. Richard’s mother Katie was then the assistant minister. She is now an Anglican priest as is his father.

## **Fr Allen Shin**

Fr Allen takes up his new duties as Chaplain of Keble College, Oxford, after Easter. On Sunday April 24th he will be welcoming the College’s Visitor, the Archbishop of Canterbury.

## **Tony Halton**

Tony is grateful to all those who have returned the questionnaire which was issued with the Stewardship Pack. He is working on the results and will be making a presentation during May. On May 8th he will also be preaching at High Mass as part of his training. The Principal of the North Thames Ministerial Training Course, Canon David Sceats will be with us that morning.

## **Dr Christopher Rawll**

Christopher has been in poor health for some time and has had to give up a good many of the things we have relied on him to do. One of these has been the “Hundred Years Ago” column which does not appear this month. Coincidentally, 100 years ago the parish was in the midst of an interregnum and the curates had more pressing demands of their time than writing pieces for the Parish Paper which consisted of little more than notices.

*A.M.*

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## DIARY DATES

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### **Monday 4 April — The Annunciation of Our Lord to the Blessed Virgin Mary**

**7.00 p.m. High Mass at The Annunciation, Marble Arch** (Bryanston Street).

*Preacher:* Fr Alan Moses.

*We hope that this joint celebration with our neighbours at The Annunciation will be an opportunity for the two congregations to get to know each other as our relationship develops. If you plan to attend please print your name on the list in church so that the people of the Annunciation know how many of us to cater for.*

Low Masses celebrated at All Saints at 8.00 a.m. and 1.10 p.m.

### **Tuesday 5 April**

**7.00 p.m. Meeting of the Parochial Church Council** in the Parish Room.

*(also on Tuesday 8 May)*

### **Tuesday 19 April**

**7.00 p.m. School of Worship**

*The Gothic Revival and the Ecclesiologists* by John Forde.

### **Sunday 24 April**

**12.45 p.m. Meeting of Parishioners and Annual Parochial Church Meeting.**

### **Friday 29 April - Sunday 1 May**

**Parish Pilgrimage to Walsingham** led by Fr Ivan Aquilina *(all places filled)*.

### **Thursday 5 May — Ascension Day**

**6.30 p.m. Procession and High Mass**

*Preacher:* The Rt Revd Stephen Platten, Bishop of Wakefield.

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## WALSINGHAM: NATIONAL PILGRIMAGE

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In addition to our Parish Pilgrimage, All Saints will be running a coach to the Walsingham National Pilgrimage on 30 May (Bank Holiday Monday). The event will include a Concelebrated Mass in the Abbey Grounds, Procession round the Village, and Benediction in the Shrine Gardens.

Those who attended last year's Pilgrimage will tell you how much they enjoyed it!

The total cost will be about £20. Further details will appear shortly, but in the meantime please speak to Ross Buchanan (Tel: 020 8696 1331) if you would like to know more.

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# MEETING OF PARISHIONERS AND ANNUAL PAROCHIAL CHURCH MEETING, SUNDAY APRIL 24th 2005

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A meeting of parishioners will be held on Sunday April 24th at 12.45 p.m. in the **Church** at which Churchwardens will be appointed for the year 2005 - 2006. Members of the Electoral Roll, and residents of the parish on the electoral register are eligible to attend. Any person wishing to be considered for the post of Churchwarden must be:

(a) 21 years or over, (b) on the Electoral Roll and (c) an actual communicant member of

the Church of England.

Nominations must be proposed and seconded, and candidates must indicate their willingness to stand. In addition candidates are asked to submit a *short* typed or clearly written statement giving the reasons for their wishing to stand and the benefits they feel they could bring to the post if appointed.

*The Revd L.A. Moses, Vicar*

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**The Annual Parochial Meeting** will follow immediately. Only members of the Electoral Roll are eligible to attend.

At this meeting:

Three members of the laity will be elected to serve on the Deanery Synod for the years 2005 - 2008. The current Deanery Synod members are Dr C. Rawll, Mr D. Craig, Mrs J. Drake, and Dr D. Thomas. **All** are eligible for re-election.

Six members of the laity will be elected to serve on the Parochial Church Council for the years 2005 - 2008. The retiring members of the Council are Mr J. Breingan, Mr R. Buchanan, Miss M. Ellis, Mr P. Faithfull, Miss P. Thompson and Mr Woolley. Of these, Mr Breingan, Mr Buchanan, Mr Faithfull and Miss Thompson are eligible for re-election.

Candidates for election to the Deanery Synod and the Parochial Church Council

must: (a) have been on the Electoral Roll for at least 6 months, and (b) be actual communicant members of the Church of England. All nominations must be proposed and seconded by persons on the Electoral Roll, and all candidates must indicate their willingness to stand. In addition all candidates are asked to submit a *short* typed or clearly hand-written statement giving their reasons for standing for election

Nomination forms may be obtained from the Parish Office or the PCC Secretary. Although nominations may be made at the meeting, it is requested that completed forms, together with statements, are returned to the Parish Office by Monday April 11th 2005, to enable the papers for the meeting to be available one week before the Annual Meeting.

Sidesmen for the year 2005 - 2006 will also be appointed.

*Dr Dilys Thomas, PCC Secretary*

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## PARISH RETREAT AT HEMINGFORD GREY

### 11 - 13 FEBRUARY 2005

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Nineteen of us arrived at St Francis' House late on the Friday afternoon to join our conductor, Bishop Michael Manktelow from Chichester. Nearly all of us were parishioners, but one or two others had heard about the retreat and had asked to join us. It gave a good feeling of completeness to have a full house.

As many will know, the House, which is run by The Community of the Resurrection, is in a charming village not far from Huntingdon. The surrounding countryside is good to be out in, even with a sharp easterly whipping across the fens, and several took advantage of time to ourselves on Saturday afternoon to explore it.

The Friday evening meal was a sociable affair, enabling us to take a little stock of our companions before going into silence. We remained quiet until Sunday lunchtime when a fine feast of roast pork was set before us, greatly enjoyed by all as we found our voices again. By this time we were full of admiration for the catering skills of the

Warden, Mary Campbell, and her staff; and indeed the running of the House is in every way exemplary.

Bishop Michael had chosen, as a theme for us, the names of Jesus: shepherd, husband, friend, priest, king. Each of the five addresses offered one of these as a focus for our meditation. The addresses were given in the lovely chapel on the first floor, where, of course, Mass was celebrated and where we also offered up Morning and Evening Prayer (using, after a vote, the BCP rite!) and Compline.

I think I speak for everyone in saying that we found the retreat refreshing and enriching. And I know we all heartily endorse the thanks offered to the Warden by Bishop Michael and to our conductor himself by Frances O'Neil.

We have made a reservation at the House for 19 - 21 May 2006. I shall be delighted to receive expressions of interest from members of the congregation, at any time.

*Martin Woolley*

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### *From the Director of Music*

## THE ENGLISH RACHMANINOV

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I am grateful to the Vicar for this space to explain the choir's next recording project. Indeed, all the musicians are most grateful to the PCC for its support of this venture.

On April 1st and 2nd the choir will be recording Dr Walter Vale's Mass 'in commemoration of the faithful departed', known affectionately as the 'Vale in D flat'

Requiem. This is to complement the unique legacy of Rachmaninov's music in our library which we are also recording.

Sergei Rachmaninov visited All Saints on two occasions. He gave his 'blessing' to the adaptations that Dr Walter Vale had made of sections of his 'Liturgy of St John Chrysostom' and the 'Vespers'. We now

know these as the ‘Rachmaninov in B flat’ Holy Communion and Evening Canticles, with words from the Book of Common Prayer. We shall add to this Dr Eric Arnold’s ‘realisation’ of what are now known as ‘Rachmaninov’s’ ‘O Salutaris’ and ‘Tantum Ergo’.

Andrew Arthur, Associate Director of Music, will act as producer for the project, filling the shoes I occupied for Dr Bramma’s last three recordings at All Saints. Dr Rawll has kindly re-researched all the facts ready for the accompanying sleeve note.

Please remember us in your prayers.

*Paul Brough*

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## THE SERMON PREACHED AT HIGH MASS BY THE VICAR ON LENT 4, 2005

### STEWARDSHIP RENEWAL SUNDAY

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This morning I am going to depart from my usual practice and not preach on the readings. I do not intend to stray far from Scripture because I take my text from last Sunday’s Gospel — John Chapter 4.

**‘Jesus said, my food is to do the will of him who sent me, and to accomplish his work. Do you not say, “There are yet four months, then comes the harvest”. I tell you, lift up your eyes, and see how the fields are already white for the harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, “One sows and another reaps”. I sent you to reap that for which you did not labour; others have laboured, and you have entered into their labour.’**  
[John 4: 34 - 38.]

A couple of weeks ago the Bishop of London wrote to all the clergy of the diocese. He asked us to put a question to our Church Councils. The Diocesan Budget, which should balance next year for the first time in 11 years, includes provision for raising the stipends of the clergy by **5.75%** to **£19,133**. The question he puts to PCCs

and through them to you is, **“Are you willing to give a higher percentage to the Diocesan Common Fund so that the stipends can actually be brought up to the level recommended by the General Synod which is £20,233?”** Stipends in this diocese have been at the bottom of the range for a good many years although the cost of living in London is higher.

For clergy the problem with preaching at Stewardship Renewal services is that, to both preacher and hearer, it can sound like begging for your own stipend. Most clergy find this embarrassing. Our vocation is expressed by those words of Jesus **“My food is to do the will of him who sent me, and to accomplish his work”**. A couple of years ago, when the General Synod debated a proposal to raise clergy stipends not to £20,000 but to **£27,000**, the House of Bishops voted for it, the House of Laity voted for it, although no one had any idea where the money would come from. It was the House of Clergy who threw it out. They knew where the money would have to come from — their parishioners. They knew that there would be many parishes which simply could not afford this and others that simply would not.



I know priests who, because of this embarrassment, will never speak or preach about the subject of money. As you may have noticed over the years, I am not one of them. If they are lucky, they are in parishes where finances are cushioned by endowment or rental income. If not, their parish has to be supported by the diocese or it just about makes ends meet and makes little or no contribution to the life of the wider church. If you examine the statistics of giving in such parishes, you usually find that the levels are very poor indeed. The reasons for this is not far to find. One of them is that by being so “spiritual” about the subject of money, they in fact end up giving the impression to people that money is not a spiritual issue at all. Giving is not a serious part of our Christian life, but something we do with what’s left over after we have paid for everything else, or when there is a crisis. Stewardship is not of course just about paying the clergy. But in the Church of England nowadays, the financial reality is that unless you are in an area of real financial hardship — like St Paul’s on the Lisson Grove Estate in our Deanery, which has the worst statistics of urban deprivation in the whole Diocese — you have to fund the ministry in your place.

Here at All Saints, Stewardship is about ensuring that this parish is adequately staffed for the work which God has entrusted to us; the people he sends as labourers into his harvest. That includes administrative staff and the musicians. And lest you think we have a staff bloated with bureaucrats and artistes, over-paid and under-worked, let me tell you that our administrative staff is very small by the standards of some of our neighbours here in central London. One church in this deanery has a staff of 26, another has 18. We have two full-time priests, a full-time administrator, and part-time

secretary, a cleaner for an afternoon a week, and part-time music staff. Our productivity would stand comparison with many others. Were it not for the hard work and dedication of these people and our volunteers, we would not be able to maintain our current level of activity.

Stewardship at All Saints is about ensuring that this marvellous building is kept open every day as a **“house of God and gate of heaven”**, **“a serious place on serious earth”** for those who live and work and shop around us at the heart of this city. It is about them finding here not a neglected and decaying relic of a past age but **“a temple of living stones”**. It is about them finding here welcome and hospitality.

It is about having enough priests on the staff to ensure that they have adequate time and support for the preaching and teaching ministry entrusted to them. Sermons do not spring out of the air unbidden, nor in this parish are they downloaded from the Internet. It is about having time and energy to develop new areas of work rather than simply reacting to what turns up or keeping the show on the road.

It is about not simply maintaining but developing the magnificent musical tradition which we have here, as a part of our offering to God in the cause of the Gospel of Jesus Christ.

**“The lot”**, as the psalmist says, **“has fallen to us in a fair ground”**. Our forebears **“laboured and we have entered into their labour”**. We have inherited much that is glorious. But our inheritance is a mixed one. Our founders left to us a splendid building, they established a great tradition of ministry and music. What they did not do was establish any endowments to



maintain and pay for it.

We have also inherited a tradition of poor giving, generations of it. We should not deceive ourselves. This has had real and serious consequences. It meant that for many years there was a hand-to-mouth culture of deficit funding. My predecessors would climb wearily into the pulpit year after year at the All Saints Festival and tell people that unless the deficit for last year was paid off, the choir school would have to close. That concentrated minds. But this meant that other things simply could not be done. This is no way to run any economy, least of all one devoted to growth in mission.

It has meant that we have lost those buildings on the south side of Margaret Street which were associated with the work of this parish. Now there is no point crying over spilt milk but there is a lesson to be learned. We have to draw a line under that and move on.

Now over the last 30 years or so, we have managed to change this situation a great deal. We have a huge amount to be thankful for. We have been able to restore the roof and the organ and people have been extraordinarily generous. In the strength of that we are able to look forward with confidence to the restoration of the interior of this building. A far higher proportion of people have taken their financial responsibility to All Saints seriously. There has been a much greater spirit of both financial realism and of generosity. At the Annual Meeting later this year, our Treasurer, Patrick Hartley, will be able to announce that our accounts are in the black by a substantial sum — but in his budget he will also say that we have to face serious expenditure on the maintenance of our property after years of neglect. Unlike many churches in central London, we have an active culture of

volunteering, but volunteers move away or fall ill or simply get too old.

But we have to live with a high mobility and turnover of population. We have to run simply to stand still in terms of incorporating them into our giving and volunteering programmes. And, sadly, we have to admit that there is a significant number of people who still seem imbued with that Anglo-catholic culture which pays lip service to the belief that only the best is good enough for God in choir and sanctuary, but assumes that someone else will do it or pay for it. Less than half of the people on our Electoral Roll are now in our Pledged Giving Scheme; clearly there are those who believe in representation without taxation!

I am not speaking here of squeezing money out of people who only have the old age pension to live on. They are usually far more generous proportionately than many others. When earnest evangelical Christians are lecturing me on the subject of tithing, I point out that a tithe of pension or social security benefit is a much bigger dent in your income and standard of living than a tithe of the salary of a merchant banker or a lawyer or a consultant.

But, if we are being serious about our giving to God, remembering that what we have we have received, then we need to ask ourselves how our giving compares with what we spend on other things: that membership of the gym, those meals out in the restaurant, the night at the theatre or out clubbing, the holiday in the sun. None of these things are bad, but we know that they all cost money. We expect to pay for them. How does what we give to God compare?

I met a priest last week who has been put into a down-at-heel high church parish. His

job is to see if it can be revived. He pointed out ruefully that if he had been a curate at Holy Trinity, Brompton, he would have been sent with a group of fifty people, their money, their time and their talents and energy. He has been sent on his own. He said, "Could you send me even 20 people with their giving and energy?" Well, could we? At the moment, I suspect we would have to say "No". Sending 20 of our best people might well push us into the red. Or would it? What if we were to say to the Bishop, as some parishes do, send us a curate and we will spend the three years of his curacy growing a group of people who will go with him at the end of that time to bring new life to a church somewhere else?

Why is it that so few parishes of our tradition in the Church of England are marked by serious generosity? Why are we not setting up new mission work or reviving the old? Why are we not producing vocations to the priesthood and the religious life? Well, doubtless there is more than one reason but I suspect that the spiritual issue of money is close to the heart of things. At the end of today's Gospel — the story of the man born blind — the Pharisees ask Jesus, '**Are we also blind?**' Jesus said to them '**If you were blind, you would have no guilt; but now that you say, "We see," your guilt remains**'. [John 9: 40 - 41.] Catholics who claim to see everything as sacramental, somehow seem to miss the point that money is a sacrament too. That is why we have called this Stewardship Renewal Programme, "**A Sacrament of Seriousness**". We speak of the Eucharist as a sacrifice but how much are we willing to sacrifice? When we place our pledges on the altar, we are doing something serious. We are saying to God, "this what we think you are worth. This is the extent of my gratitude for all that you

have done for me, for all that others have done for us here in this place; for all the labour entered into."

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*On Friday March 4th a Mass of thanksgiving was celebrated at All Saints for the life of Mary Peake. The sermon was preached by David Craig, a member of All Saints who works for USPG and had known Mary since he and she were both missionaries in Tanzania. The Mass was followed by refreshments in the Parish Room and a happy reunion of former missionaries including Jean Casteldine.*

David's sermon is reproduced here.

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## **MARY PEAKE — A PERSONAL APPRECIATION**

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It is difficult to talk about Mary.

Her life spanned more than a century, a century which for her meant exchanging ocean-going liners for flying boats and Jumbo jets; and more domestically safaris on foot and in mchila to bicycles and landrovers!

It was a century which saw a revolution in communications. Who could have thought in 1936 it would be possible to send letters by air and get answers within a month, let alone pick up a telephone send a fax or e-mail! Although to be fair, Mary rather hated telephones and when she had to use them on furlough, held them literally at arms length and shouted.

It was a century which saw the land she loved change from German East Africa in 1918 to the British protectorate, Tanganyika Territory, then in 1961 with uhuru and

independence Tanganyika until, with the expulsion of the Sultan of Zanzibar, the United Republic of Tanzania.

It was a century which saw more change, whether reform or revolution, in the church than any since the reformation and the redrafting of the ecclesiastical map of East Africa into a series of provinces and a multiplication of dioceses.

But in effect these changes had little impact on Mary's life and work. She was a UMCA missionary, lay and a woman, subject to the discipline of the diocese and the whim of the Bishop. On her appointment, there was some concern by the staff at UMCA that she was 'rather self-willed' and 'had opinions'.

As leader of the Sunday School at Chesterfield Parish Church, the then curate told me she was formidable — everyone was in awe of her — 'I certainly was' and that was Canon George Faussett, Vicar General of Masasi and after his retirement, 'Stephen Faussett CR'.

Another reason why it is difficult to talk about Mary is that she would have hated it! I can almost feel her disapproval — for her, like all those of her generation of missionaries, it was sufficient to get on and do the job God had given you and leave the rest to Him.

For over twenty years she was diocesan educationalist whose job was to encourage and improve the skills of teachers in church schools throughout the diocese. Cycling from village to village she would spend the day with the teacher listening to his lessons and then spend the afternoon and evening helping him improve his technique and skills. If there was no mission station or rest house, she would sleep in the church, go to

Masasi and have breakfast, before cycling off to the next village to do the same thing there. Those of us who know what the roads of Masasi were like, and indeed the leaky nature of most of the church roofs, can only respect her physical stamina.

The second period of Mary's work coincided with Independence: the job she had been doing was becoming less necessary with increased teacher training facilities and so she was moved from Masasi itself to Chidya, to teach English at St Joseph's, the only boys' secondary school in the southern province.

It is a sobering thought to realize that when I met Mary for the first time as a VSO in Masasi, she was the age I am now and still had almost forty years more work in front of her!

Not only did she teach classes, she taught Swahili to a generation of young 'teachers for Africa' UMCA missionaries, and a stream of VSOs, insisting that conversation on each Thursday must be in Swahili to improve the newcomers' language skills.

What few people recognized was that she was a fine classicist with a not inconsiderable collection of texts in her house and, as I was to go to theological college after VSO, she spent hours ensuring my New Testament Greek was up to scratch and I could translate without difficulty St Mark's Gospel.

When St Cyprian's College was to divide and move its major theological training from the Rondo to Dar es Salaam, Mary was asked to go. I don't think anyone realized the cost to Mary of leaving Masasi.

We travelled together spending a couple of nights at Kilwa on the way. We arrived in Dar at nightfall in time for supper. Mary

— uncharacteristically — sitting very silent in the Landrover; it was a new challenge in a new land.

Mary had a great gift for friendship and hospitality. She turned her house in Dar into a centre welcoming visitors from all over the world. Bishops, missionaries, friends, volunteers and many a lost student turned up and was fed and stabled there. Mercifully few saw the state of the kitchen over which Xavier reigned.

It was really Xavier who enabled her to maintain her independence and to continue working — I remember when she was 90 he solemnly promised me he would not retire before she died — unfortunately God had other plans and Xavier died suddenly of a heart attack, and for the first time in her life, Mary was without the loyalty of a major domo. As she declined it was my colleague Canon Fergus King who took responsibility and arranged for her to move into the equivalent of sheltered accommodation under the care of the sisters of CMM.

They were tireless in their care and attention to the old lady who lived in the Cathedral compound, gentle and considerate despite the difficulties, and nursing her through a number of medical conditions which would have killed lesser mortals. But it was Sister Martha upon whom Mary depended — it was she who could calm the outbursts of frustration and even to the end make Mary smile in recognition.

Mary's friendship was demanding and loyal. It was honest and could be uncomfortable. Nothing second best for Mary would do; she never hesitated in remonstrating if she thought you were wrong, and she never failed to berate missionaries returning home before she

thought they were of retirement age!

Her life and ministries influenced many in Tanzania and elsewhere: she had taught many a cabinet minister and bishop and in spite of advancing age she remembered most of them.

Most recently at a Garden Party in the High Commission, she was seated behind the Commissioner when a rather splendid Tanzanian Cabinet Minister was walking down the reception line.

As he approached Mary prodded him with her stick 'Horace, Horace, is that you?', she said, 'What are you doing now?' — In a second Horace had reverted from impressive cabinet minister to a schoolboy facing the wrath of his teacher for whom he had failed to present his homework on time.

Mary was exceedingly generous — many was the student who found fees had been paid by some 'trust' and many a building project was completed as the result of Mary's generosity. It is fitting that she is buried in the shadow of the residential block and dining room which she funded and which bears her name, and that her not inconsiderable portfolio has been left for the training of clergy in the province.

Mary spent her life doing the ordinary things of life extraordinarily well. Nobody will know the people Mary loved and prayed for, helped practically and challenged to goodness — they are known to God alone and we can only give thanks to God for her life and work, and for what she meant to each of us.

May she rest in peace as she will surely rise in glory.

Amen.

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## A SERMON PREACHED BY THE VICAR AT EVENSONG ON LENT 1

### THE FIRST OF OUR LENTEN SERIES ON THE SACRAMENT OF BAPTISM

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*“Will you be faithful to the Apostles’ teaching and fellowship, to the breaking of the bread and the prayers?”*

That question is one of a series addressed to the newly baptised and confirmed in the Common Worship Initiation services. Many of you will recognise question as being based on St Luke’s description in Acts 2: 42 of the early Christian community which grew up in response to the preaching of Peter after Pentecost: **“So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the Apostle’s teaching and fellowship, to the breaking of bread and the prayers.”**

Lent, the season of preparation for Easter, began life as a time of preparation for Baptism. Easter, the feast of the resurrection, of new life, was the time most associated with Baptism in the early centuries of the Church. There was a rigorous period of instruction of those who desired baptism. They were enrolled in the “Catechumenate”; the order of Catechumens — those who were being catechised, instructed. We still have some of the lectures given to catechumens by St Cyril of Jerusalem in the 4th century. The catechumens would be examined on what they had learned, and their sponsors would be responsible for seeing that they met the Church’s standards of life as well as doctrine. They would be expected to fast and pray together.

Those of you who were at Mass on Ash Wednesday will have heard in the explanation of the meaning of Lent that the whole Church gradually came to see that these practices — instruction, fasting, prayer, repentance, meditation on the scriptures, were of value to everyone — not just those to the newly converted preparing for baptism — because all are in need of conversion throughout their Christian life. And at Easter the Church will invite us to renew our baptismal vows.

The architecture of this building, like that of many churches, is a quite deliberate piece of symbolism. The Font, the place of baptism, stands by the door, the entrance, because baptism is the sacrament of entrance into the life of the Church; it is entry into the life of Christ whose body is the Church.

Critics sometimes say that Luke gives us a rather idealised picture of the Church in Acts and this may be so. There is nothing wrong with having an ideal unless we want to drag everything down to the level of the lowest common denominator, so that we are spared the bother of aiming for something higher.

But we have to admit, that we have a problem in our age with such a high view of the Church. It is not just that the Church is beset with scandal and torn by dissension. A close reading of the New Testament demonstrates that there is nothing new there. These things are a scandal and a

stumbling block to potential and actual believers, and the quality of the Church's life is a vital element in our witness to the risen life.

But as well as this long term problem, there is one which is very much the product of our western culture with its deep-seated individualism. The individual comes first — community and society come after, if at all. Communities are merely a matter of convenience. We live in an age which the sociologist Professor Grace Davie has called on of **“believing not belonging”**. It is not so much atheism that is a problem, but an anti-institutional mind-set. This is something which besets more bodies than the Church — politicians worry publicly about the low level of turn-out in elections, let alone participation in political parties and local government.

In such a society, with its high rate of transience — certainly a factor here in central London, with its absence of natural community — whatever people might romantically say about London being a city of villages — there does seem to be a vital lesson for us here as Christians. Community is something which we increasingly miss and yearn for. We see it as a lost virtue.

The basic lesson for Christians is that we cannot be Christians on our own. We cannot baptise ourselves — we need another Christian to do it. In the normal run of things we need godparents or sponsors as well. We need the congregation of God's people in a particular place. All that may have been obscured by private baptisms — but the minimum truth was maintained.

If we need the Church for the beginning

of our Christian life, we need it just as much for our development and growth in that life, just as we need our parents and families in our growth as human beings.

Just as families have structures and practices which help us in our growth to maturity, just as communities have traditions which bind people together, so too has the Church. Luke has given us that little short-hand sketch.

### **“They were devoted to the Apostles' teaching.”**

The first Christian community was gathered around the apostles' teaching. That teaching was the preaching of the risen Christ, the apostolic witness to his life and teaching, his death and resurrection. That teaching which would eventually be collected and written down and canonised as what we call the New Testament. It was summarised in the Apostles' Creed, the baptismal creed of the western Church which we recite at Evensong and which serves for Anglicans as a daily reminder of our baptismal faith.

The work of preaching and teaching has gone on ever since. When we speak of the Apostolic Succession, we mean not just a line of bishops succeeding each other through history, but loyalty to that apostolic faith which they taught, that witness to the risen Christ which cut people to the heart then and which has moved people to faith ever since.

And so, Scripture has been and remains at the heart of the life of the baptised. Again, in our individualistic culture, which has deeply affected many even within the Church, there is an assumption that what

we mean here is first and foremost private Bible study. There is nothing wrong with this, in itself, but it cannot stand on its own, something the great Reformers, with all their great enthusiasm for the Bible quickly came to recognise. For Anglicans, the primary place of reading Scripture is in the community of the Church, in its worship. That is why we have the Book of Common Prayer and Common Worship. I was pulling the leg of the Chairman of SPCK (the Society for the Promotion of Christian Knowledge) a while ago about an advertisement I had seen in one of their shops. It said that a certain handbook was the only book to have beside your Bible. I reminded him that when SPCK and its sister Society for the Propagation of the Gospel were sending Bibles to the American colonies they insisted that they were bound with the Prayer Book. The Bible was to be read in the context of worship and the Church's teaching. The Prayer Book was then the only book you needed beside your Bible.

The American Methodist theologian Stanley Hauerwas has written provocatively that his fellow-American Christians should be forbidden to read the Bible on their own. They are so imbued, he says, with the spirit of individualism that they are incapable of reading a book which is profoundly communal. They misread it. They read into it their own individualistic presuppositions. They assume that they know what it means as well as the next person. They need no Church to help them interpret it.

Have you noticed the increasing popularity of Book Clubs — not the ones that sell you books at reduced prices — but groups of people who get together to read a book each month and then meet to discuss

it? Reading is not just a solitary activity. The Church is “the people of the book”, we get together to read and discuss that book, week by week, day by day.

### **“The Apostle’s Fellowship”**

Even our utilitarian age might recognise the value of having groups or societies or communities dedicated to some cause or purpose; to get something done.

We need to learn the value of being able to bear one another's burdens. That we do not need to be solitary Christians. We need to make of our Christian communities places of support and encouragement — rather than the opposite.

But there is more to it than simply practical help with being a Christian. There is something central to the message of Christianity which involves the Church, the body of Christ, the people of God. We are baptised in the name of the Holy Trinity, into the perfect community of the Divine life. Being part of the community of the Church is integral to that. If God is not solitary, how can we be?

Being in the fellowship of the Apostles, is not simply a piece of hierarchy and institution, as it is sometimes perceived. It is to be part of a living organism, one which requires order and structure if it is to grow and be healthy. It is a recognition too, that we are all sinners dependent on the grace of God. We cannot be saved by our own efforts — even our own religious efforts at being better Christians than other people. We need the society of our fellow sinners. Mgr Ronald Knox was asked how he felt about the Church after his first visit to Rome. He replied that he was now



convinced that he was a member of the same church as Judas Iscariot.

The Church armony of Luke's picture. The Apostles' fellowship seems strained if not fractured. We seem unable to agree on what is essential to their teaching. But it is important that we persevere, that we do not fracture communion and fellowship without very serious reason indeed, that we do not abandon it all as a bad job. The path of sectarian perfectionism is very alluring, but it is a dangerous one.

The founders of this church lived at a time when individualism was also rampant, and when forms of religion which appealed to the individual heart and soul seemed to be the answer to all problems. They did not deride individual experience, but they saw that it needed to be set in the saving context of the Church's life and tradition.

**“The Breaking of the Bread and the Prayers”** seem to fit naturally together. At Baptism the Christian becomes a member of the Church, of the priestly people of God, the community whose task is to offer worship to God on behalf of all mankind, and indeed of the whole of creation. Again, in a utilitarian age, people question why groups of people should get together for worship, especially in apparently useless buildings such as this one with expensive choirs and the like.

But the Church is a Holy Communion in the Body of our Lord Jesus Christ and Jesus has given us the sacrament of Holy Communion, not just as some wistful reminder of a good man who lived a long time ago and came to a tragic end, but as the means of his living presence among us

by which he draws us ever more deeply into his risen life. If we grasp that, as so many who worship here have, then we see that Holy Communion is not simply an optional extra or an occasional decoration. The Holy Communion builds the Holy Communion which is the Church.

**“The Prayers”** — the prayers of the Christian community are primary, just as the Church's reading of the Bible is over our individual reading of it. As I was saying at Mass on Ash Wednesday. When Jesus says **“When you pray, go into your room and shut the door”**, he was saying to his hearers **“don't be a show-off, don't be a poser, in your private prayers — making sure everyone can see you”**. He was not denigrating the public prayers of temple and synagogue. It was these that taught the Jews to pray, gave them the words and forms. In the same way, we learn to pray from praying with the Church. On our recent visit to Rome, as well as visiting various Christian sites, we went to the synagogue in the old ghetto. Judaism has survived all these centuries of horrors, by keeping its prayers and practices alive. In an age when our culture's memory of Christianity is fading, one of the gifts which we as a church have to offer to our fellow-believers and to the world is the faithful practice of these ways of knowing God.

We should not, in the name of mission or evangelism, abandon those practices which have been proved to shape and inform our Christian lives. There is a place for evangelistic services like Peter's in Acts which communicate basics of Christian faith — but people then need to moved on the devotion to the breaking of the bread and the prayers if they are to be nourished.

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# SUNDAYS AND SOLEMNITIES

## MUSIC AND READINGS

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### • SUNDAY 3 APRIL EASTER 2

#### HIGH MASS AND BAPTISM AT 11.00 a.m.

*Entrance Hymn:* 106 (T 219; v 4 Descant  
— Caplin)

*Introit:* Quasi modo

*Mass:* Missa Choralis— Bruckner

*Lessons:* Acts 2: 14a, 22 - 32

Psalm 16

1 Peter 1: 3 - 9

*Hymn:* 125 (omit \*)

*Gospel:* John 20: 19 - 31

*Preacher:* The Vicar

*At the Procession to the Font:*

Litany of the Resurrection  
(arr Kitchen)

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

*Hymns:* 389, 384 (v 4 Descant  
— Caplin), 173 (T 265)

*Voluntary:* Christ lag in Todesbanden  
— Böhm

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

*Psalm:* 30

*Lessons:* Daniel 6: 1 - 23  
Mark 15: 46 - 16: 8

*Office Hymn:* 101 (omit \*)

*Canticles:* Service in D minor  
—Walmisley

*Anthem:* The strife is o'er — Ley

*Preacher:* Fr Ivan Aquilina

*Hymn:* 372

#### BENEDICTION

*O Salutaris:* Vale

*Hymn:* 118

*Tantum Ergo:* Vale

*Voluntary:* Christ lag in Todesbanden,  
BWV 718 — Bach

### • SUNDAY 10 APRIL EASTER 3

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

*Entrance Hymn:* 351

*Introit:* Misericordia Domini

*Mass:* Mass in G — Poulenc

*Lessons:* Acts 2: 14a, 36 - 41

Psalm 116

1 Peter 1: 17 - 23

*Hymn:* 112

*Gospel:* Luke 24: 13 - 35

*Preacher:* Fr Allen Shin

*Creed:* Credo II

*Anthem:* O sacrum convivium — Tallis

*Hymns:* 279 (T 182), 292 (ii),  
400 (T A&MR 401)

*Voluntary:* Præludium in D — Buxtehude

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

*Psalm:* 48

*Lessons:* Haggai 1: 13 - 2: 9  
1 Corinthians 9: 3, 10 - 17

*Office Hymn:* 101 (omit \*)

*Canticles:* Service in G — Stanford

*Anthem:* Blessed be the God  
and Father — S.S. Wesley

*Preacher:* The Vicar

*Hymn:* 498

## BENEDICTION

*O Salutaris:* Franck

*Hymn:* 272

*Tantum Ergo:* Frank

*Voluntary:* Mors et resurrectio

— Langlais

## • SUNDAY 17 APRIL EASTER 4

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 457 (ii)

*Introit:* Jubilate Deo

*Mass:* Missa 'Vinum bonum'

— Lassus

*Lessons:* Acts 2: 42 - 47

Psalm 23

1 Peter 2: 19 - 25

*Hymn:* 369

*Gospel:* John 10: 1 - 10

*Preacher:* Fr Ivan Aquilina

*Anthem:* Surrexit pastor bonus

— Lhéritier

*Hymns:* 282, 390 (v 5 Descant

— Caplin), 461

*Voluntary:* Fantasia and Fugue in

C minor — Bach

### SOLEMN EVENSONG

#### at 6.00 p.m.

*Psalm:* 29: 1 - 10

*Lessons:* Ezra 3: 1 - 13

Ephesians 2: 11 - 22

*Office Hymn:* 101 (omit \*)

*Canticles:* Service for Trebles

— Weelkes

*Anthem:* Christ rising again — Weelkes

*Preacher:* The Vicar

*Hymn:* 477 (T 408 (i))

### BENEDICTION

*O Salutaris:* Byrd

*Hymn:* 463 (ii)

*Tantum Ergo:* Byrd

*Voluntary:* Vater unser in Himmel-  
reich — Buxtehude

## • SUNDAY 24 APRIL EASTER 5

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 103 (v 4 Descant

— Caplin)

*Introit:* Cantate Domino

*Mass:* Jugendmesse — Haydn

*Lessons:* Acts 7: 55 - 60

Psalm 31

1 Peter 2: 2 - 10

*Hymn:* 201

*Gospel:* John 14: 1 - 14

*Preacher:* The Vicar

*Creed:* Credo III

*Anthem:* Surgens Jesus — Philips

*Hymns:* 464, 374, 484 (T 167)

*Voluntary:* Allein Got, in der Höh sie

ehr, BWV 663 — Bach

### SOLEMN EVENSONG

#### at 6.00 p.m.

*Psalm:* 147: 1 - 11

*Lessons:* Zechariah 4: 1 - 10

Revelation 21: 1 - 14

*Office Hymn:* 101 (omit \*)

*Canticles:* Service in B minor — Noble

*Anthem:* My beloved spake — Hadley

*Preacher:* Fr Ivan Aquilina

*Hymn:* 204 (T 205)

### BENEDICTION

*O Salutaris:* Tallis

*Hymn:* 227 (T 184)

*Tantum Ergo:* Victoria (No 2)

*Voluntary:* Fantasia à 5 — Bach

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**Sundays** Low Mass at 6.30 p.m. (Sat), 8.00 a.m. and 5.15 p.m. Morning Prayer 10.20 a.m. HIGH MASS and SERMON at 11.00 a.m. SOLEMN EVENSONG, SERMON and BENEDICTION at 6.00 p.m.

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

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

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

Evening Prayer at 6.00 p.m.

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

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

(\* First Mass of Sunday)

Confessions 5.30 p.m., Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

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## CALENDAR AND INTENTIONS FOR APRIL 2005

1	<b>FRIDAY IN EASTER WEEK</b>	Those in need
2	<b>SATURDAY IN EASTER WEEK</b>	Thanksgiving for the Resurrection
3	✠ <b>THE SECOND SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
4	<b>THE ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY</b>	Thanksgiving for the Incarnation
5		Parochial Church Council
6		West London Day Centre
7		Unity
8		Those in need
9	<i>Dietrich Bonhoeffer</i>	Persecuted Christians
10	✠ <b>THE THIRD SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
11	<i>George Augustus Selwyn</i>	Anglican Church in Aotearoa, New Zealand and Polynesia
12		St Cyprian's Theological College, Masasi
13		Friends of All Saints
14		Unity
15		Those in need
16	<i>Isabella Gilmore</i>	Vocations
17	✠ <b>THE FOURTH SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
18		Church Army Hostels
19	<b>St Alphege</b>	Archbishop of Canterbury
20		ALMA*
21	<b>St Anselm</b>	Unity
22		Those in need
23	<b>ST GEORGE, MARTYR, PATRON OF ENGLAND</b>	The people of England
24	✠ <b>THE FIFTH SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
25	<b>ST MARK THE EVANGELIST</b>	Our witness to the Faith
26		Hospitals in London
27	<i>Christina Rossetti</i>	Christian writers
28	<i>Peter Chanel, Missionary</i>	USPG
29	<b>St Catherine of Siena</b>	Those in need
30	<i>Pandita Mary Ramabai</i>	Our Walsingham Pilgrimage

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**Please note:-**

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

\*ALMA — The Angola, London & Mozambique Diocesan Association.



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