



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

MAY 2007

£1.00

## VICAR'S LETTER

Commentators don't expect preachers to pay much heed to the story of Tabitha in the Acts of the Apostles (Acts 9: 36 - 42) and most of the time they don't. Her story is sandwiched between the great events of the Conversion of St Paul and the Baptism of Cornelius — which is a conversion for St Peter. Tabitha or Dorcas is the only person in the New Testament who is given the feminine form of the Greek word Disciple. On Easter Day we had our very own Tabitha to be baptised as a disciple of Christ, so her namesake should get more than a passing mention.

The Tabitha in Luke's story is raised from the dead, but she is also an example of the revolutionary effect, the discontinuity and transformation that the Gospel of the risen Christ brings; this feminine disciple in a world where relations between men and women were not ordered that way. But this new religion is one of faith in the Christ whose resurrection is first proclaimed by women; by Mary Magdalene in today's Gospel, by her and Joanna and Mary the Mother of James and other women in St Luke's Gospel, which we heard at the Vigil Mass last night. The men of course **“thought it was an idle tale and did not believe them”**. This too is the Gospel which is preached in the Temple, not by theologically-trained priests or rabbis

but by uneducated fishermen. This is the religion in which a widow, in a world in which widows were the most vulnerable and dependent of people, seems to have shaken off dependence and run her own welfare agency.

While he is staying in Joppa, Peter receives another summons. It is from a Roman centurion named Cornelius. Luke tells us, **“He was a devout man who feared God with all his household; he gave alms generously to the people and prayed constantly to God”**. He was one of that considerable group of gentiles attracted to Judaism by its belief in one God and its strong moral sense.

Cornelius had a vision in which an angel instructed him to send for Peter. While his messengers were on their way, Peter was having a vision of his own. In it he saw all sorts of creatures and was instructed to kill and eat. It was not a vegetarian vision — but more importantly, for St Luke and us, it was not a kosher one either. Peter protests that nothing unclean has ever passed his lips. The voice in his dream will have none of that and says to him, **“What God has made clean, you must not call profane”**. To make sure he got the message, it was repeated twice more. Peter tends to have to be told things more than once, but he's hardly unique in Church history for that.

While Peter was puzzling about what all this might mean, the messengers arrive. The Spirit instructs him to go down and speak to them. The next day, he goes off with them to Cornelius. Peter says to him and his household, **“You yourselves know that it is unlawful for a Jew to associate with or to visit a Gentile; but God has shown me that I should not call anyone profane or unclean”**.

Peter’s vision has not just been about unclean animals and food — it has been about *unclean people*. It was to show him that the holiness of God’s people no longer needed to be protected by rules. They no longer needed to be safeguarded from the spiritual contamination which came from eating and drinking with gentiles.

Cornelius then tells him of his own vision: **“So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say.”**

Peter then begins to preach what will turn out to be a baptismal sermon about Jesus — a summary of the faith.

After our passage has ended, Luke tells us that the Holy Spirit, who clearly thought that Peter had gone on quite long enough, interrupted him by descending on all who heard the word, just as at Pentecost. The Jewish Christians who had come with Peter were astonished — this was the Holy Spirit breaking all the rules, trampling over convention. Then Peter said, **“Can anyone withhold water for baptising these people who have received the Holy Spirit just as we have?”**.

Peter had begun his sermon with a stunning statement: **“I now know that**

**God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him”**.

It is difficult for us to grasp just how shocking, disturbing, revolutionary this was for Peter and to his Jewish Christian companions.

Peter then sets out to justify what he has done and it is no easy task. First of all he is no trained rabbi with an armoury of proof texts and precedents at his fingertips. And then, something has happened in Jesus which breaks through that world which looks back to what has been done before.

This idea that God shows no partiality is not supported by reference to any text. God had sent Jesus to preach peace to Israel — but how does this help with Cornelius who was not a Jew?

The clue, the breakthrough, is to be found in what seems no more than an aside, in a piece of rather complicated Greek syntax: **“He is Lord of all.”**

This becomes the basis for including the Gentiles within the reach of salvation. Peter is not reading some new idea into the story; rather he is penetrating more deeply into the meaning of the affirmation that Jesus Christ is Lord. He is being led further into that meaning. A vision of the Lordship of Christ, ruling both heaven and earth, judge of both the living and dead, is the basis for all Christian efforts at mission and inclusiveness; a mission which breaks out through the boundaries of Judaism almost before the first Christians have realized what is happening. There cannot be a Lord who is Lord of only part of creation.

This affirmation of Christ's universal lordship, and its consequences, is a theological statement gleaned from the experience and faith of the apostle, not something to be proved from the law and prophets and tradition. Peter's sermon struggles with the new perception of the movement of the Gospel he has just received. He is out on a limb, on shaky ground, without tradition or scripture to back him up. He has no proof text to justify himself.

Later in the story, Luke has him repeat the whole exercise of explanation and justification with the Church in Jerusalem. This might seem to be labouring the point if the decision has already been made, but it shows us how difficult it was for the Church to come to terms with. Peter would make a start, Paul would drive the whole process much further, so that it became irreversible — even upbraiding Peter for not being bold enough in accepting what it meant.

This is the way things often are in the Church. If Jesus is Lord, then the Church has the adventurous task of penetrating new areas of his lordship — it has to expect surprises and new implications of the Gospel which cannot be explained by any basis other than our Lord has shown us something we could not have seen on our own, even if we were searching the Scriptures.

This does not mean an undisciplined flight into fancy, into our own bold new ideas, or chasing the latest cultural fashion. It does mean continuing to penetrate the significance of the scriptural witness that Jesus Christ is Lord, and to be faithful to

divine prodding. Faith is often our attempt to keep up with the Spirit of Christ who has gone before us, not just to Galilee but to the ends of the earth.

Sometimes we seem apallingly slow to get the message. This year we are celebrating the 200th anniversary of the abolition of the slave trade. That means it took Christians 1,800 years to realize that slavery was wrong; that it was incompatible with the Gospel of Jesus Christ. The Spirit of God did come to people like William Wilberforce, as to Peter in his vision, to show them that in Christ there could be neither slave nor free. Extraordinarily too, and I sometimes think we do not grasp just how amazing it is, the Spirit of the risen Christ came to slaves and showed them that whatever horrors they had suffered at the hands of Christian slave-traders and owners, they were just as much God's children and the heirs of his promises. Christ was for them and no one, not even slave-owners and the states which supported their "property rights" could stop that.

In the baptism of Cornelius and his household we see the power of the resurrection breaking through; we see people grasping its consequences and acting on them. It is because people did and have done that down the generations and to the ends of the earth, that we gathered on Easter Day with the Crawford household to baptise our very own Tabitha, and to eat and drink, and as a congregation of Gentiles — **“lesser breeds without the law”**, and even the descendants of former slaves — and all of us former slaves of sin, in that solidarity with fallen Adam which St Paul speaks of — as disciples — feminine

and masculine — in union with the new Adam — to eat and drink with the Risen Christ, to share table-fellowship with him and with each other — in his Eucharist.\*

Yours in the risen Christ.

**Alan Moses**

*\* Adapted from the sermon preached by the Vicar at High Mass on Easter day.*

---

## PARISH NOTES

---

### Visits to the Theatre

A sizeable contingent from All Saints went to St Paul's, Covent Garden, for a fine performance of T.S. Eliot's play about the martyrdom of St Thomas Becket. Our thanks to Martin Woolley who made the arrangements.

Fr Alan and Theresa went to the Old Vic after Easter to see the 50th anniversary production of John Osborne's "The Entertainer". In the first production, Archie Rice was played by Laurence Olivier, who began his theatrical career while a choirboy here at All Saints.

### Zimbabwe

Gillian Dare, a member of our congregation, is serving in the British High Commission in Harare. At the beginning of Holy Week we learned that Gillian was the subject of thinly veiled death threats in an article in the government-controlled press. All this because she had visited opposition politicians in hospital after they had been beaten up by the police. Prayers were offered for Gillian at Mass as well as for the families of Julius and Pauline Makone, and Juliet Windham in Zimbabwe. Fr Alan

was in touch with Gillian by e-mail and was able to ascertain that she was safe and well, although the situation in the country worsens daily.

### Holy Week and Easter

Our Holy Week celebrations really get under way with the Liturgy of the palms in Market Place followed by our procession to church. The police seem to have decided that we can cope with managing what traffic there is on a Sunday morning without their assistance. Cedric Stephens persuaded some workmen to take a break from digging up the road for a while. However, it seems more like the real thing must have been to be commemorating the entry of Christ into Jerusalem in the midst of people going about their business with the noise of traffic in the background and passers-by stopping to ask what is going on. A somewhat bemused-looking member of the Jesus Army slipped hurriedly by — although others came out on to the steps of No 82 to watch as we processed to the church. The sun shone on us and afterwards we enjoyed birthday cake as a gift from Lily Caplin to mark her 80th birthday celebrated the previous week. Congratulations and thanks to her.

Fr Aquilina and the Vicar preached on the Seven Words from the Cross during Holy Week, with Fr Aquilina doing the first three to good congregations at the evening Mass on Monday, Tuesday and Wednesday. We managed to sing hymns unaccompanied. The Vicar took over on Good Friday. After the Sixth Word, "It is Finished", we sang a hymn we had not used before: Gabriel Gillett's "It is finished! Christ has known". The compilers of the English Hymnal considered that none of the existing hymns inspired by the Sixth

Word from the Cross really measured up and Gillett's hymn was duly written for that book, partly for that reason, and partly as Percy Dearmer said, 'to carry' the German tune by *Freylinghausen* to which the words are set. Gillett's hymn does justice to the understanding of the Greek word "tetelestai" in St John which means "It is accomplished". The congregation rose to the challenge and "accomplished" a creditable version of an unfamiliar tune.

Fr Gaskell preached on Maundy Thursday, with all the eloquence, wit and insight we expect, taking as his illustration Stanley Spencer's "Last Supper".

Immediately after communion on Good Friday, the Vicar jumped into a taxi to be whisked to the Annunciation, to preach at the Solemn Liturgy which begins at 3.00 p.m. there. Last year his driver was a Ghanaian Methodist, this year a Lebanese Maronite. He was revived after preaching five sermons with tea and hot cross buns with the congregation. Here at All Saints, Fr Aquilina conducted the last of our Lent Stations of the Cross at 6.30 p.m.

A good deal of preparation has to go into the liturgies of Holy Week. Apart from anything else, they are rather different from those at any other time of the year, so careful planning and rehearsal is needed. We are grateful to servers and musicians who work hard at this; to those in the sacristy who provide changes of costume, equipment and set; to sides-people who welcomed many visiting worshippers.

Thanks go to Helen Foxhall-Forbes and Adrian Horswood who, with the help of some of the servers, produced a renovated Easter garden and to the Aquilinas who

arranged a dazzling Altar of Repose and then did equally splendid Easter Flowers. They have set a very high standard which we must try to maintain without them next year. The Paschal Candle stand has been splendidly restored and shone in a way which none could recall. It needs further work on the base, so after Pentecost will return to the workshops of Hayes and Finch for its final embellishment.

On Holy Saturday a large crowd gathered in the courtyard for the lighting of the new fire which marks the beginning of the Great Vigil of Easter. We then processed into church behind the Easter Candle. The Exsultet — the Easter Proclamation — was chanted by the Vicar — perhaps with more enthusiasm than musical accuracy, but it was the first time he had done it for more than twenty years! The Vigil proceeded with readings, psalms and collects until we came to the Easter Gloria with an explosion of sound from organs, bells and even a tambourine and a blaze of light. The font was blessed and we renewed our baptismal vows and were sprinkled. And so on through the first Eucharist of Easter.

At High Mass of Easter day, Tabitha Katherine Mary Crawford was baptized and it was a delight to welcome back to All Saints members of James and Kirsty's family and their friends. Afterwards we enjoyed yet more cake. This time it was Maltese Easter cake with lots of delicious marzipan, thanks to Claudia Aquilina.

Evensong on Easter Day finds many of us weary but never fails to lift the spirits. Fr Rick amused us — as Easter preachers are meant to do — with a discussion of the competing claims of lilies and dandelions to be the true flower of Easter.

## **St Luke’s Hospital for the Clergy**

The hospital has been closed for renovations for a number of months. Our clergy have been able to have a break from their duties as chaplains to the hospital. St Luke’s will be re-opening shortly and will be re-dedicated by the Bishop of London on April 26th.

## **Lady Day at the Annunciation**

For the last three years it has been our custom not to have a High Mass at All Saints on the feast of the Annunciation, but to join our neighbours at the Annunciation, Bryanston Street where Fr Alan is also Priest-in-Charge.

Things at the Annunciation are very much looking up. While its liturgical style is very similar to ours, the Annunciation is becoming much more of a family church with a growing Sunday School. On Mothering Sunday there were 102 people at Mass including 25 children. The Mass concluded with the distribution of posies to the mothers in the congregation.

On Lady Day we welcomed Bishop David Jennings from Warrington in the Diocese of Liverpool as our preacher. Bishop David’s sermon appears below. A good number of people from All Saints joined the congregation of the Annunciation and there was a fine celebration followed by the generous hospitality we have come to expect of our neighbours.

---

## **MUSICAL NOTES**

---

Two months ago we reported the dedication of a stained glass window in memory of Michael Fleming in St Michael’s,

Croydon. This tribute to Michael, organist here in the days of the Choir School, was written by the Archbishop of Canterbury.

“One of the great achievements of the Church across the centuries has been the treasury of plainsong music that has developed to ‘clothe’ the words and movement of the Christian year. And it is one of the many bereavements of the modern Church that it has so largely lost this heritage — or at least, has lost the will and capacity to give people access to it. Those who have laboured to keep it alive and, more importantly still, to make it accessible to the ordinary worshipper, have not been museum keepers or pedants; they have been transmitters of a language so rich and so generative of prayer and inner rootedness that its loss has often meant a loss to the shared depth of Christian worship.

“So it is a special pleasure to pay tribute to Michael Fleming, who worked with such energy and imagination to keep this language alive — not for an elite, but for the people of God as a whole. Percy Dearmer’s wonderfully ambitious statement that ‘you must give people what is good and they will come to like it’ is pretty counter-cultural in Church and world. But it is exactly the spirit that inspired Michael Fleming’s devoted service over a long and creative life. It speaks of a real truth in and love for the ‘ordinary’ people of God that is not always in evidence among church musicians! But such a trust is as much of a gift as the actual musical legacy, and we thank God not only for that legacy but for a life of constructive,

challenging love for God's beloved guests who share the life of Christ's Body.

May he rest in peace."

✠ *Rowan Cantuar*

---

## FOR CREED AND CREATION

---

London's Church leaders have joined forces with the Mayor of London, Ken Livingstone, to launch a new environmental guide to help the capital's churches become greener.

**"For Creed and Creation: A simple guidebook for running a greener church"** gives advice to churches on how to fight against climate change. It has been written by Dr Gillian Straine, who has a doctorate in climate science, and Nathan Oxley from the consultancy, Futerra. Dr Straine has already been involved in running sustainability audits at a number of London churches and the guide is designed to help all parishes understand and act on cutting their energy use.

(Gillian was a pastoral assistant at St Paul's, Rossmore Road, in our deanery, before going to Ripon College, Cuddesdon, to train for the priesthood.)

The Bishop of London, Chair of London's Church Leaders who met at City Hall with the mayor to launch the guide, said:

"Working together, London's churches have a pivotal rôle to play in tackling the stark reality of climate

change. London's churches reach out to hundreds of thousands of people every week and, according to the latest census, 58% of the capital's population is christian. We should be making our presence felt on the crucial issue of the environment.

"A whole host of scientific studies have made clear that it is no longer possible to find excuses for doing nothing. Equally, it is not enough to point the finger of blame at others and to demand that somebody else should do something. Now is the time for individual and collective action in adapting to climate change and the unsustainable way in which we are exploiting the earth's resources."

The guide provides advice on everything from basic ways of reducing heating bills, such as fitting insulation and installing energy efficient lighting, through to introducing car sharing schemes for church services, setting up recycling programmes and encouraging local children to learn about the environment and take an active rôle in protecting it.

The guide will be distributed free to over 4,000 churches in London. It has the backing of the Church of England, the Roman Catholic, Orthodox, Methodist, United Reformed, Baptist and Black-Led Churches, the Evangelical Alliance, the Salvation Army, and the London Churches Group for Social Action. It is hoped that the guide will ultimately be adapted to encompass other religions and faiths and supported by a telephone advice-line.

---

## A TRAVELLER'S TALE — THE LENTEN STATION CHURCHES IN ROME

---

*John Martell writes after a Lenten visit to Rome:*

Those among us on whose shelves at home a copy of the English Missal might still be found, will notice that the Mass for each day of Lent — and at some other times in the Christian year — is prefaced by reference to a church in the city of Rome where a “station” is to be held. Unlike some other liturgical practices, observance of these stations has not faded since the Second Vatican Council. At least in the early days of Lent this year distinct observance was given at each named church.

Pope Benedict attended the first station on Ash Wednesday at Santa Sabina. This basilica on the Aventine dates from the sixth century, severely majestic in style but light and spacious in atmosphere and one of the finest of Rome’s many fine churches. The two-hour liturgy commenced at the nearby monastery of Sant’ Anselmo, whence the papal procession made its way in the early spring afternoon — accompanied by no less than a dozen cardinals, splendid in their scarlet — to the stational church, while the Litany of the Saints was intoned with the precision characteristic of a choir of Benedictine monks. The Mass — at which the Pope was celebrant and preacher — combined Latin and Italian, with appropriate emphasis on the latter at a function in which his rôle was very much that of the city’s bishop, the pastor among his people, and warmly greeted as such by the vast and predominantly Italian congregation.

The observance of these stations was an established feature of life in mediæval Rome and may go back as far as the time of St Gregory the Great, who is said to have assigned specific churches to specific days. The practice was for clergy and people to gather at one church (the “collecta”) and process to another (the “statio”) where the pope would celebrate Mass. The form on Ash Wednesday followed that pattern.

While on subsequent days the Ash Wednesday form was essentially followed, attendance was more modest and the liturgy itself much less grandly observed. Santi Giovanni e Paolo on the Coelian is one of a small number of Roman churches that has an almost rural setting, in spite of proximity to busy areas in a tourist-packed city; its piazza and surroundings must have changed little since the Middle Ages. Both here and at the smaller, more distinctively early Christian Church of San Giorgio in Velabro, closer to the Tiber, the Mass was again preceded by a procession while the Litany of the Saints was recited. The entire congregation joined in the procession, which left the church to make a circuit of the piazza. Sermons on Lenten themes were given each evening, with frequent allusions to the Pope’s words in Santa Sabina. The veneration of relics is said to form part of the stational observances, though this took place only in San Giorgio, where the faithful were invited to venerate a relic of the true cross at the end of Mass. On the fourth day, the station was at Sant’ Agostino, not far from the Piazza Navona and its heady atmosphere, where the



procession — again with congregational participation — was confined to the church.

For those resident in Rome or visiting the city, the station observances provide

links between the city's churches and with its historic traditions. The integration of the invocatory procession and a Lenten sermon into the liturgy on each day adds a further element of devotion to the season of Lent.

*John Martell*

---

## DIARY DATES

---

### Thursday 3 May

7.05 p.m. **Holy Hour** led by Fr Ivan Aquilina

### Tuesday 8 May

7.00 p.m. Meeting of the Parochial Church Council

### Friday 11 May

7.30 p.m. **GALA CONCERT and WINE RECEPTION *in aid of the All Saints Restoration Appeal.*** The Choir of All Saints, Margaret Street directed by Paul Brough with organist Andrew Arthur 'THE ALL SAINTS MUSIC TRADITION' *Choral and organ music from England, France, Austria and Germany.*

**Concert and Reception £20, or 3 for £50, on sale now.**

*See notice elsewhere in this issue.*

### Christian Aid Week 13 - 19 May. Help poor communities grow a future

Christian Aid Gift Aid envelopes will be distributed with the service papers on Sunday 13 May for your contribution to this annual appeal.

### Thursday 17 May Ascension Day

6.30 p.m. **High Mass** *Preacher:* Canon Hugh Palmer, Rector, All Souls, Langham Place

### Tuesday 22 May — School of Worship 2006 - 2007

7.00 p.m. **The 1927 - 28 Prayer Book Controversy**  
by Mr John Martell, member of the congregation of All Saints.  
*Held in Church after the 6.30 p.m. Mass.*

### Thursday 24 May

7.00 p.m. **"A Tale of Two Cities" — The Book of Revelation**  
by Fr Alan Moses in the Parish Room.

### Monday 28 May The National Pilgrimage to Walsingham

*A coach will leave from All Saints. Please contact Ross Buchanan (Tel: 020 8696 1331) to know more or to reserve a place on the coach.*

**Friday 1 — Sunday 3 June Parish Retreat to St Francis House, Hemingford Grey**  
Conducted by **Canon Donald Gray CBE**, formerly Canon of Westminster Abbey. Cost £87.50. *Contact Martin Woolley for details on 07976 275383 or at m.g.woolley@btinternet.com or in the bar on Sundays.*

**Thursday 7 June Corpus Christi**

**6.30 p.m. High Mass and outdoor Procession of the Blessed Sacrament**  
*Preacher:* The Rt Revd William Ind, Bishop of Truro.

**Friday 29 and Saturday 30 June**

**7.00 p.m. SHUSHANIK *Queen of Armenia*** A Play by J.E. Fairweather  
**A Dramatic Reading in the Parish Room**  
*She alone stands between the freedom of Georgia/Armenia and the yoke of the Persian Empire.*  
Admission £5, including a glass of wine. *In aid of All Saints Restoration*

---

**THE SERMON PREACHED BY THE RT REVD DAVID  
JENNINGS, BISHOP OF WARRINGTON, ON THE FEAST  
OF THE ANNUNCIATION 2007,  
AT THE CHURCH OF THE ANNUNCIATION**

---

It is a great joy and privilege to be sharing with you as you celebrate your patronal festival, to be with you as a Christian community as you seek to live out what it means to be a disciple of Jesus in this situation.

Come in your mind's eye to Liverpool, to Norris Green, an estate built in the 1920s and 30s to clear the inner-city slums. There at that time the Diocese of Liverpool built a vast church and huge halls, but by 2003 the congregation was 15 and the buildings needed considerable sums of money to be spent on them and were surrounded by razor wire; the previous vicar's fiancé being badly beaten up in the street. Fifteen months ago they moved out of the church buildings into a local school and the church and halls have been demolished. The average Sunday attendance is now 45; 3 people were confirmed last year and in the

summer they ran a 3-week play scheme for local children with 200 taking part. They give away one tenth of their income.

And the angel said, "Greetings favoured one, the Lord is with you". What did it mean for Mary to be the favoured one? The misunderstandings of being pregnant before she was married; the long journey to Bethlehem because of the occupying power's census demands; no room in the inn at the time of the birth; a strange collection of visitors; exile in Egypt; poverty in Nazareth; a son who left home, adored as he was by the poor and excluded, but in increasing danger from the religious establishment. And then standing at the foot of the cross, the worst experience for any parent seeing their child die; after the Resurrection, being in the company of those first believers in the infant Church. That's a little of what it

means to be highly favoured.

Mary was perplexed about the greeting, about the news, about the child to be conceived and about who he would be and what he would become. She had questions, and the answer — nothing is impossible with God. What is it that we see again and again in the scriptures? What is it that we see again and again, every single day — that God is always taking the initiative and that his grace and power is longing to reach out to us. And that is what he does supremely in the gift of Jesus born of Mary.

It always feels as if after those words, “Nothing is impossible with God” — that there was, as it were, a long, long pause as Mary began to take in just a little of what it would mean to be highly favoured, wrestled with her perplexity, the sovereignty of God in his grace and in his power. But as God’s graciousness includes our free will, the whole salvation of the world hung in the balance during that long pause.

And then those words, “Here am I, the servant of the Lord; let it be to me according to your word”. Or in plain English, “Yes”.

Helen Bennett, the priest, and the people of Christ Church, Norris Green, felt a real sense of fear as they contemplated what it meant to be called to move out of the building some of them had known all their lives; some had been present at its consecration in 1932. There was a real

sense of perplexity — “How can this be?” — and yet they have found that nothing is impossible with God. And why? Because they have genuinely and courageously sought to be obedient to God whom they have found to be able to do immeasurably more than they could have asked or imagined.

A patronal festival is a special moment in the life of a Christian community, to look back and give thanks to God for his grace and power, make known in so many different ways in this very beautiful place. It would be easy just to enjoy being here, to enjoy the liturgy, the music, the fellowship, and for it to be totally divorced from who we are and what we are engaged in during the rest of our lives.

But to be part of a Christian community where the dedication is the Annunciation, means that as individuals and as a community we need to be alert to God’s greeting here as Norris Green was there; to wrestle with the perplexity, knowing that with God nothing is impossible and then to be obedient as Mary was, to whatever it is that he is calling each of us and this Christian community to be and then do. None of us would be here tonight unless Mary had been obedient and said “Yes”. Perhaps we can renew that sense of obedience tonight as we stretch out our hands to receive his life into our life.

As Dag Hammersjokold said:

“For all that has been, thanks.  
For all that will be, Yes!”

**GALA CONCERT  
and  
WINE RECEPTION**

*in aid of the  
All Saints Restoration Appeal*

**The Choir of All Saints, Margaret Street  
directed by Paul Brough  
with Organist Andrew Arthur**

**‘The All Saints Music Tradition’**

*Choral and organ music by Mozart, Brahms, Bach,  
Duruflé, Poulenc, Alain, Howells, Byrd and Tallis  
plus a celebration of All Saints’ composers  
Rachmaninov/Arnold, Vale, Lloyd Webber, Fleming,  
Bramma and Caplin*

**Friday 11 May 2007 at 7.30 p.m.  
All Saints, Margaret Street**

**Concert and Reception £20 or 3 for £50**  
*On sale at the All Saints Sunday Shop and Parish Office  
or by post from All Saints Parish Office,  
7 Margaret Street, London W1W 8JG  
Cheques please to All Saints Restoration Appeal*

---

## THE SERMON PREACHED AT EVENSONG

### BY THE VICAR ON PALM SUNDAY, APRIL 1 2007

---

*Readings: Isaiah 5: 1 - 7, Luke 20: 9 - 19*

Psalm 51, the “*Miserere*”, which we have just heard in Allegri’s breath-taking setting, is one of the seven psalms which the Church calls the “*Penitential Psalms*”.

If you look it up in your Bible rather than in the Prayer Book, you will see that it has a superscription: “**For the director of music. A Psalm of David, when the prophet Nathan came to him after he had gone in to Bathsheba.**”

This was probably added by editors to invite us to hear the psalm against the background of David’s taking of Bathsheba and the murder of her husband, and the subsequent confrontation between the prophet Nathan and David.

There is a similarity in method between that encounter and the Parable of the Vineyard in Isaiah (and Jesus’ reworking of it in the Parable of the Wicked Tenants). After David had taken bathsheba and had her husband Uriah killed, Nathan tells him the story of the rich man who steals a poor man’s favourite lamb in order to feed a visitor. When the king responds in anger and pronounces judgement on the rich man, Nathan says, “**You are the man!**”

Sometimes prophets and preachers use a sledgehammer. They confront their hearers directly and bluntly. In the Parable of the Vineyard, as in Nathan’s story, the sledgehammer is concealed until the end. The rhetoric is subtle and inviting.

It catches the attention of hearers, then it draws them into a process which leads to decision. Like many Gospel parables, the Song of the Vineyard invites the hearers to draw the conclusion. In this case, to pronounce judgement on themselves. Like David in Nathan’s story, the hearers become convinced of the logic of the argument. Only then do they recognize that it applies to them.

The Song of the Vineyard is one of the most famous passages in Isaiah. What begins as a love song ends as a trial scene in which Isaiah, speaking on behalf of God, argues a case before an Israelite audience. That owner brings charges against his vineyard, as if in court. He asks his hearers to act as judge. He has done everything required to promote growth. In spite of this the vineyard has failed him. The final verse reveals the identity of the characters in the drama. The vineyard is Israel and the owner is the Lord of hosts. The indictment implied in the parable is made explicit: “**He expected justice, but saw bloodshed; righteousness, but heard a cry!**”

Here the rhetoric is continued by a clever play on Hebrew words which we miss in English:

**sedaqa = righteousness**

**se aqa = a cry**

**mispat = justice**

**mispah = bloodshed**

The vineyard has failed in what it was

created to be. Judah and Israel were created by the Lord, **“his pleasant planting”**, to embody justice and righteousness; but they had instead lived by violence. Justice means equitable relationships within a society grounded in the just will of God and established through honest procedures. When justice fails it is because the economically and politically powerful have taken advantage of the weak. **“Righteousness”** is that relationship with the Lord from which springs loyalty to the Lord’s expectations of justice.

The hearers listen to a parable that leads them to pronounce judgement on an unproductive vineyard. In doing so they pronounce judgement upon themselves. For the vineyard is Israel and its owner is God.

Jesus tells the Parable of the Wicked Tenants to “the people” but **“against”** the scribes and the chief priests. The parable shows and intensifies the opposition between Jesus and the religious leaders who have just been questioning his authority. It serves as a commentary of the characters and plot of the unfolding narrative of Jesus’ death.

The practice of absentee landlords leasing vineyards or olive groves to tenants was common. One such landlord sends a slave to collect his share of the proceeds. After the abuse of not one but three of his servants, Luke lets us listen in on the owner deciding what to do. His decision to send his **“beloved son”** echoes the reference to Jesus as the **“beloved son”** at his baptism and **“the chosen”** at his transfiguration. The allusion is clear. The prophets of God were stoned and killed. John the Baptist, the greatest of the prophets, was rejected and

killed. Now it is Jesus who will face death.

Just as in the Song of the Vineyard, which Jesus reworks, the story draws the hearers in and puts a question to them: **“What then will the owner of the vineyard do?”**. The question reminds the audience that the owner still holds the initiative for determining the end of the story. Jesus invites his audience, which includes the chief priests and scribes, to consider what God will do with them for their failed stewardship over Israel.

**“He will come and destroy those tenants and give the vineyard to others.”**

The destruction of the wicked tenants and the giving of the vineyard to others predicts the destruction of Jerusalem and the Temple and the passing of leadership from Israel’s religious leaders to the Church.

The focus then switches from the parable to two responses.

1. Those who heard it responded with a forceful exclamation, **“Heaven forbid”**.
2. Then Jesus poses a riddle for the hearers. **“What then does this text mean: “The stone that the builders rejected has become the cornerstone”?**

Words we will hear often in the liturgy of Easter.

The stone, which is himself, will judge those who reject it.

The religious leaders get the message. They see clearly that they are the target of the story. Do they respond not with penitence like David? No, they plot to silence the voice which condemns them and their stewardship. Their defensive reaction; their refusal to accept their guilt and responsibility for their neglect of the duties God had assigned them, is not untypical of the religious in any age. We can all see in our two parables the condemnation of others who have failed God, but we find it more difficult to see it as our own. We can enter so far into the story but then refuse to go the whole way.

I began with a psalm set to music. Let me finish with a parable painted. The artist **Lucas Cranach the Younger** worked in Wittenberg, the centre of the Lutheran Reformation. He placed his skills at the service of the Reformation. One of his paintings links the Parable of the Vineyard with the Reformation.

Cranach explains the meaning of the Reformation by portraying the mediæval clergy and Lutheran Reformers as labouring in the vineyard of the Lord. The vineyard is split down the middle by a hedge. On one side it has withered from neglect and mismanagement by the pope and his clergy. They can be seen at the bottom, trying unsuccessfully to collect their wages from Christ. On the other, the vineyard is flourishing under Lutheran cultivation.

The picture is a work of propaganda, obviously one-sided and polemical. It exalts the reformers at the expense of the Roman clergy. Mediæval Christianity looks worse than it was; the Reformation more co-operative and successful than it was.

There were many contented lay people in mediæval Europe, and many dedicated clergy, including not a few who sought the reform of the Church. Reformation Europe contained sickly plants alongside healthy growth, and clergy and reformers who disagreed with one another as stridently as they condemned the Roman Church.

The picture ignores the continuity between mediæval and Reformation religion. Instead of a solid hedge between the two halves of the vineyard, it would have been more accurate to have paths through the hedge through which the reformers would carry healthy plants from mediæval Christianity into the Reformation: the basic doctrine and rituals of the faith from which the reformers derived their knowledge of Christianity in the first place.

Reformers of the Church in every age tend to see the faults of others — and make no mistake, the faults are often real, as they were in late medieval Christianity in which the Papacy had obstinately resisted calls for renewal — but they tend to see these as the failings of others rather than ones in which they share too. They assume the good and true to have begun with them — or at least to have re-appeared after a long absence.

In English Church history, the Methodist Revival undoubtedly met a real spiritual need, but it did tend to exaggerate the shortcomings of the Church of England both then and later when separation had to be justified. Equally, some of our Tractarian forebears were given to over-stressing the decrepit state of the Church of England before they came along to rescue it. There was truth in what both groups of reformers said but it was not the whole truth.

As we stand together as Christians in this Holy Week, at the foot of the cross, we come as those who all in different ways, deny and betray. We are drawn into the story of the passion which judges and saves us all. We are all people who are guilty of neglect of the Lord's call to be and tend his vineyard. We all fail to live in his righteousness and peace. We all need to say our Miserere.

---

## 100 YEARS AGO

---

Our magnificent Paschal Candle stand has been looking rather dirty for a number of years. During Lent it was away being cleaned and restored to be returned to us in time for Easter. It has not quite reached the heights as some more work needs to be done on the base and it will go away again for a spell after Pentecost.

A number of people have remarked to the Vicar on how splendid the restored panels on the north wall look, and who would dispute that? Unfortunately, their unrestored neighbours look even drabber in comparison. Our intention in cleaning first one, then the second, was to give us all a glimpse of how glorious the whole building will be when the work of restoration is complete and to encourage us in the long task of raising the money and carrying out the work.

The need to restore is nothing new as this extract from the Vicar's Notes of 100 years ago reveals.

*The inevitable penalty of new and costly gifts is that they reflect upon the older things and make them look somewhat unworthy. Perhaps this is a good thing, as otherwise we should not have our*

*attention called to our deficiencies. Beyond question our best white altar frontal does not look quite worthy of All Saints amidst its new surroundings. I have seen the designs for a new frontal exceedingly magnificent, and admirably suited to this church. Some £130 is the cost. It is possible that some member of the congregation may desire to make an offering for the adornment of the sanctuary on high festivals. If so, here is, indeed, a fitting object. I do not doubt it will be forthcoming in due time.*

A.M.

---

## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

---

### ● SUNDAY 6 MAY THE FIFTH SUNDAY OF EASTER

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

*Entrance Hymn:* 332 (omit \*)

*Introit:* Cantate Domino

*Mass:* Missa Brevis

— Malcolm Archer

*Lessons:* Acts 11: 1 - 18

Psalm 148

Revelation 21: 1 - 6

*Hymn:* 432 (omit\*)

*Gospel:* John 13: 31 - 35

*Preacher:* Prebendary John Gaskell

*Creed:* Credo III

*Anthem:* In exitu Israel — S. Wesley

*Hymns:* 460, 513, 437

*Voluntary:* Allegro in D — Boyce



## SOLEMN EVENSONG

at 6.00 p.m.

*Psalm:* 98  
*Lessons:* Daniel 6: 6 - 23  
Mark 15: 46 - 16: 8  
*Office Hymn:* 101 (omit\*)  
*Canticles:* Service in F minor — Gray  
*Anthem:* Abendlied — Rheinberger  
*Preacher:* Fr Ivan Aquilina  
*Hymn:* 103 (v4 Descant — Caplin)

## BENEDICTION

*O Salutaris:* Sheppard  
*Hymn:* 122  
*Tantum Ergo:* Bruckner  
*Voluntary:* Pastorale — Sumsion

### ● SUNDAY 13 MAY

## THE SIXTH SUNDAY OF EASTER

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 475  
*Introit:* Vocem jucunditatis  
*Mass:* Mass in C minor — Schumann  
*Lessons:* Acts 16: 9 - 15  
Psalm 67  
Revelation 21: 10, 22 - 22: 5  
*Hymn:* 346  
*Gospel:* John 14: 23 - 29  
*Preacher:* The Vicar  
*Creed:* Credo II  
*Anthem:* O where shall wisdom be found — Boyce  
*Hymns:* 353, 366, 401  
*Voluntary:* Praeludium in E minor — Bruhns

## SOLEMN EVENSONG

at 6.00 p.m.

*Psalms:* 126, 127  
*Lessons:* Zephaniah 3: 14 - end  
Matthew 28: 1 - 10, 16 - end  
*Office Hymn:* 101 (omit\*)  
*Canticles:* Service in G — Sumsion  
*Anthem:* Unser lieben Frauen Traum — Reger  
*Preacher:* Fr Ivan Aquilina  
*Hymn:* 116 (T Arnold)

## BENEDICTION

*O Salutaris:* French Chant  
*Hymn:* 108  
*Tantum Ergo:* Alain  
*Voluntary:* Prelude on 'Rockingham' — Relf Clark

## THURSDAY 17 MAY ASCENSION DAY

### HIGH MASS AT 6.30 p.m.

*Processional Hymns:*  
109 (ii; Ascension refrain;  
omit Easter vv 5 - 7), 130 (i)  
*Introit:* Viri Galilaei  
*Mass:* Spaurmesse — Mozart  
*Lessons:* Acts 1: 1 - 11  
Psalm 47  
Ephesians 1: 15 - end  
*Hymn:* 135 (T 447)  
*Gospel:* Luke 24: 44 - end  
*Preacher:* Canon Hugh Palmer, Rector,  
All Souls, Langham Place  
*Anthem:* Gone is gone up — Finzi  
*Hymns:* 133,  
134 (v6 Descant — Caplin),  
271 (v4 Descant — Caplin)  
*Voluntary:* Improvisation on 'Ascendens  
Christus in altum'  
— Paul Brough

● **SUNDAY 20 MAY**  
**THE SEVENTH SUNDAY**  
**OF EASTER**  
**(The Sunday after**  
**Ascension Day)**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 338

*Introit:* Exaudi, Domine

*Mass:* Missa 'Ascendo ad Patrem'  
— Palestrina

*Lessons:* Acts 16: 16 - 34  
Psalm: 97  
Revelation 22: 12, 14,  
16 - 17, 20 - end

*Hymn:* 349

*Gospel:* John 17: 20 - end

*Preacher:* Fr Ivan Aquilina

*Creed:* Credo III

*Anthem:* Ascendit Deus — Philips

*Hymns:* 465, 135 (T 447), 388 (i)

*Voluntary:* War March of the Priests  
— Mendelssohn

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 68: 1 - 13, 18 - 19

*Lessons:* Isaiah 44: 1 - 8  
Ephesians 4: 7 - 16

*Office Hymn:* 128

*Canticles:* Service in A — Stanford

*Anthem:* Coelos ascendit hodie  
— Stanford

*Preacher:* The Vicar

*Hymn:* 132

**BENEDICTION**

*O Salutaris:* Franck

*Hymn:* 131

*Tantum Ergo:* Franck

*Voluntary:* Andante moderato  
(Sonata 3) — Mendelssohn

● **SUNDAY 27 MAY**  
**THE DAY OF**  
**PENTECOST**  
**(WHIT SUNDAY)**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* Hail! Festal Day!

*Introit:* Spiritus Domini

*Mass:* Missa 'Dum complerentur'  
— Victoria

*Lessons:* Acts 2: 1 - 21  
Psalm 104  
Romans 8: 14 - 17

*Hymn:* 139 (i; v5 Descant — Caplin)

*Gospel:* John 14: 8 - 17

*Preacher:* Fr Neil Bunker

*Anthem:* The Spirit of the Lord  
— Elgar

*Hymns:* 419, 143 (T 238), 137

*Voluntary:* Komm, heiliger Geist,  
BWV 651 — Bach

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 33: 1 - 12

*Lessons:* Exodus 33: 7 - 20  
2 Corinthians 3: 4 - end

*Office Hymn:* 136

*Canticles:* Collegium Regale — Howells

*Anthem:* Dum complerentur dies  
Pentecostes — Palestrina

*Preacher:* The Vicar

*Hymn:* 142

**SOLEMN BENEDICTION**

*O Salutaris:* Elgar (No 3)

*Te Deum:* Solemn Tone

*Tantum Ergo:* Duruflé

*Voluntary:* Komm, heiliger Geist  
— Buxtehude

## ALL SAINTS PARISH PAPER

### Subscription Rates:

12 issues inc. postage and packing:

UK £13.00

Europe (Airmail) £16.50

Rest of World: £17.30

(Surface Mail Printed papers rate)

## STEWARDSHIP AT ALL SAINTS

All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

## FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

Please write for further information to The Friends' Secretary at the address below.

## PARISH ORGANISATIONS

Please write c/o

The Vicarage, 7, Margaret Street,  
London W1W 8JG

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

### All Saints Church Marylebone Choir and Music Trust Fund

c/o The Vicarage

### All Saints Foundation

c/o The Vicarage

### Friends of All Saints

Secretary: Mrs Juliet Windham

### Parish Paper Subscriptions

Secretary: Mrs Doris Sanders

## STAFF

### Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

### Assistant Priest:

The Revd Ivan Aquilina 020 7636 1788

### Honorary Assistant Priests:

The Revd Neil Bunker

The Revd Preb John Gaskell 020 7436 3287

The Revd John W. Rick III 020 7637 9367

### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: [AStsMgtSt@aol.com](mailto:AStsMgtSt@aol.com)

**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

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

## PARISH OFFICIALS

### Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

### PCC Secretary:

Dr Dilys Thomas 020 7794 3626

### Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

### Director of Music and Organist:

Mr Paul Brough 020 8655 33612

### Associate Director of Music & Assistant

### Organist:

Mr Andrew Arthur 020 8279 0909

### Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

### Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

## CALENDAR AND INTENTIONS FOR MAY 2007

1	<b>PHILIP AND JAMES, APOSTLES</b>	Renewal in witness
2	<b>St Athanasius</b>	Christian education
3		Unity
4	<b>The Saints and Martyrs of the Reformation Era</b>	Those in need
5		Society of All Saints Sisters of the Poor
6	<b>✠ THE FIFTH SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
7		Chronically sick and disabled
8	<b>Julian of Norwich</b>	Parochial Church Council
9		Friends of All Saints
10		Unity
11		Those in need
12		Hospitals
13	<b>✠ THE SIXTH SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
14	<b>ST MATTHIAS THE APOSTLE</b>	Those called to the ordained Ministry
15	Rogation Day	Agricultural workers
16	Rogation Day <i>Caroline Chisholm, Social Reformer</i>	Industrial workers
17	<b>ASCENSION DAY</b>	<b>THANKSGIVING FOR THE ASCENSION</b>
18		Those in need
19	<b>St Dunstan</b>	Religious Life
20	<b>✠ THE SEVENTH SUNDAY OF EASTER (SUNDAY AFTER ASCENSION DAY)</b>	<b>OUR PARISH AND PEOPLE</b>
21	<i>Helena, Protector of the Holy Places</i>	Holy Places
22		The unemployed
23		The homeless
24	<b>John and Charles Wesley</b>	Unity
25	<b>The Venerable Bede</b>	Those in need
26	<b>St Augustine of Canterbury</b>	Archbishop of Canterbury
27	<b>✠ DAY OF PENTECOST</b>	<b>OUR PARISH AND PEOPLE</b>
28	<i>Lanfranc</i>	National Pilgrimage to Walsingham
29		ALMA*
30	<b>Josephine Butler, Social Reformer</b>	Social reform
31	<b>THE VISIT OF THE BLESSED VIRGIN MARY TO ELIZABETH</b>	Unity

**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



Set and Printed by  
S Alban's Church Litho Unit  
Birmingham B12 0XB