



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MARCH 2008

£1.00

VICAR'S LETTER

Just as I was wondering what to write about for a Parish Paper due to appear in time for Easter when we have only just begun Lent, the Archbishop of Canterbury gave a lecture at the Royal Courts of Justice on Islam and the British judicial system.

Years ago, Canon Bill Vanstone likened the Church of England to a swimming pool: **“Most of the noise comes from the shallow end”**. I heard Archbishop Runcie repeat this ruefully on one occasion. An Archbishop of Canterbury has ample opportunity to confirm the truth of Vanstone’s observation. I’m sure that Dr Williams has, in the aftermath of his lecture at the Royal Courts of Justice, even though he is too charitable to say so. Instead he quoted Ronald Knox: **“The prevailing attitude... was one of heavy disagreement with a number of things which the (speaker) had not said”**.

When the substance behind headlines like “Church backlash against Sharia Archbishop” was examined it turned out to be little more than “the usual suspects”. There are those who have opposed Dr Williams from the beginning and have harried him at every turn with accusations of heresy; a notion so laughable as to be ridiculous beyond the confines of a hothouse religious sub-culture. Nothing short of his resignation will satisfy these people for

whom a particularly sulphurous form of ecclesiastical politicking seems to be the stuff of life. We can be thankful that the Archbishop shows no sign of capitulating to this kind of pressure and the General Synod shows no wish for him to do so. Were the Church of England to acquiesce in this kind of theological intimidation it would live to rue the day: no archbishop or other leader would be safe from such self-appointed guardians of “orthodoxy”.

We might as Christians learn something from the negative example of the sectarian politics of the extreme left and right. This frequently degenerates into ferocious disputes over ideological minutiae and issue in serial purges and splits. In his presidential address to the General Synod, the Archbishop referred to the poisonous effects that some use of the internet is having on the Communion.

All churches suffer to a degree from this kind of thing. A recent editorial in the Tablet complained of the activities of fundamentalist Roman Catholics, “more catholic than the pope”, who are forever denouncing their co-religionists, including bishops, who do not seem to them catholic enough.

In the Anglican Communion at the moment, most of this kind of thing emanates from the evangelical wing, although many

evangelicals are appalled by it. We should admit that there are some catholics prone to this temptation and even some illiberal liberals. The besetting temptation of religious people with strong views is to assume their own infallibility and to seek to drive out those who have another point of view, rather than ask what might be learned from listening to a different voice. Dr Williams has demonstrated a willingness to listen to others, to not be the creature of any party, for which he has received little or no credit from his detractors. Can they not see that an institution which constantly rubbishes its own leader is hardly likely to command respect?

In the Parish Paper a century ago, the Vicar poked some gentle fun at the attempt by a Liverpool MP of Orange leanings to introduce a bill into parliament to ban the wearing of vestments. That was the kind of thing that extreme protestants worried about in those days. There was time when they could be seen demonstrating outside All Saints. Ritualism no longer seems exciting unless you are an Ulster protestant getting hot under the collar about St Patrick's Cathedral in Dublin having rosaries on sale in its shop. Perhaps it is just expected to fade away. The real enemies now are homosexuals or Muslims.

The irony is that a visitor from outer space might find it quite difficult to distinguish between Islamists and fundamentalist evangelicals: both regard their holy book as "inerrant", have a puritanical and punitive morality, patriarchal attitudes to women, an iconoclastic view of art, a suspicion of the modern world strangely combined with the use of its latest technology.

When all the brouhaha has died down what can we say about it?

One bishop I know refuses to take calls from journalists in the days before Christmas and Easter. He knows from experience that an ambush is being prepared. Should he point out, as Dr Williams did on the radio last Christmas, that nowhere in St Matthew are we told that the Wise Men were three in number or that they were kings, he will be pilloried as denying the incarnation. If he should refer to differing accounts of the first Easter, he will be "outed" as doubting the resurrection.

Wiser heads in the world of journalism have been pointing for some time to the problems caused by the demand for instant reaction to news; something fed by the 24 hour news channels and the internet. Comment is demanded and made with barely time to draw breath, let alone think about an event or issue.

Extreme comments make attention grabbing headlines. They are a gift to journalists and sub-editors. I suspect that there is something of a mutually convenient relationship between reporter and reported. The distinction between news and comment is often blurred.

We would be naïve to think that some parts of the media and their owners do not have their own agenda which are not just about seeking the truth. Sensationalism sells newspapers which make money out of advertising. Institutions, like the Church, which stand apart from consumer capitalism and question its values are seen as fair game in some sections of the media.

In the light of this, some argue that the Archbishop should have been warned off touching a subject like Sharia law because he would inevitably be misunderstood and distorted. Well, I'm sure it is helpful to the

Archbishop to have a press adviser, but do we really want to get into the same paralysis before the media which seems to afflict so many politicians for whom “spin” is almost inevitable defence mechanism?

As Giles Fraser, the Vicar of Putney and no stranger to the world of journalism, commented:

“Apparently, we now live in an age where those who say unexpected or complicated things are immediately put in the merciless stocks of public opinion. This whole business has exposed a visceral strain of anti-clericalism and its second cousin, anti-intellectualism. Even those who have no love for the Church cannot think this is a happy state of affairs.”

In his recent book, Dr Jonathan Sacks, recalls how after 7/7 bombings the Home Secretary, Charles Clark, called together leaders of the various faith communities. He was surprised to discover that they all knew each other already and were quite used to working together before the government had ever thought of asking them to. Like Dr Williams, the Chief Rabbi has learned that some of his most hostile critics are to be found among the more conservative elements of his own community.

This has not deterred either of them from making serious contributions in lectures and books to the ongoing debate about the nature and future of our society. The position of the Archbishop of Canterbury and his relationship with the leaders of other faiths means that he does have the right and responsibility to speak about shared concerns.

The fevered reaction to the subject of the relationship between the Muslim community and the rest of society demonstrates the necessity of the debate; not the Archbishop’s

wrongness in beginning it. Is our society so insecure in its identity that it dare not continue that discussion? As a society, we have to ask questions about the place of Islam.

The parish of the Annunciation for which I am also responsible has a large Arab Muslim population. There are areas of Islamic life and faith which I find disturbing: its attitude to women and apostates; the treatment of people of other faiths in Muslim societies. The issue is made more than theoretical by the existence of Islamist terrorist groups whose violence is aimed at us (but also at other Muslims seen as not being Islamic enough). This air of menace inevitably makes rational discussion harder and sparks emotional over-reactions. But surely crusade and jihad cannot be the only options left to us?

Now I know that Dr Williams often uses big words and at times over-long sentences which leave even the clergy running to catch up mentally. We have an archbishop who is one of the best theologians in the country, if not in the world. He is addressing issues which cannot be discussed in tabloid headlines. If he did that, no one would listen and the invitations would dry up.

Dr Williams has apologised for an “unclarity” in the lecture and sought to make clearer what he meant. How many people in public life apologise for anything these days? The only other one I can think of recently is the Bishop of Liverpool over his part in the Jeffrey John affair.

If you go onto the Lambeth Palace website, you will find a string of lectures by the Archbishop on a variety of subjects. Some address the interface between faith and society and are given before high-powered audiences in secular contexts. Do

we want an archbishop who can do nothing more than mouth pious platitudes in such places; a sort of poet laureate in a mitre?

As Anglicans we do not attribute infallibility to the Archbishop of Canterbury, any more than to the Pope. We do not have to agree with everything that Dr Williams says on every subject. He would not expect us to give some slavish agreement. Much of what he says is not proclaimed in some *ex cathedra* manner but is intended to make us think about issues which he believes to be serious for church and nation. We should be thankful that he does.

Archbishops of Canterbury have never attracted or promoted the kind of personality cult which has increasingly surrounded popes. I believe that ours is a healthy and a proper Christian attitude. That said, I think that some of us could profit from taking seriously what the New Testament has to say about respect for those set over us in the Lord. Do we think that non-believers are impressed by the sight and sound of Anglicans baying for the blood of their own archbishop? Do we think that this kind of conspiring is good for any one's soul? Here at All Saints we pray for our Archbishop daily, as we pray for our Bishop. We do this because they are our chief pastors under God. They bear heavy burdens of responsibility on our behalf and it is our duty to pray for them and support them in every way we can.

This has turned out to be a rather longer letter than I expected but one free, I hope, from "unclarity" and pious platitudes.

May I wish you all a happy Easter.

Yours in the risen Christ,

Alan Moses

PARISH NOTES

"Spirituality and the Poetic"

Our Sunday evening Lent course got off to an excellent start with Fr Stephen Tucker's sermon on T.S. Eliot. Sadly, Canon Ian Paton, the Rector of Old St Paul's, Edinburgh, has had to go into hospital and so will not be able to preach his sermon on the Orcadian poet Edwin Muir. Bishop Stephen Platten of Wakefield, no stranger to our pulpit, has kindly agreed to stand in for him. We hope to publish the sermons in a booklet after Easter.

Matthew Duckett: Parish Project

Matthew is in the second year of his ordination training. This year he has to preach on a number of occasions and complete and present a project on his home parish. Matthew is preparing a questionnaire on attitudes to evangelism which we hope parishioners will complete.

The Sick

Christine Auton

Christine went to spend Christmas with family in Australia and by now she should have long been back with us. However, heart trouble meant an operation which caused a secondary problem which meant major surgery was required. It was a great relief to all her friends at All Saints, as well as to her family, that she has recovered well from this. At the time of writing she is back with her family and well enough to be in touch with us by email.

Mark Seymour Taylor

After suffering severe head and leg injuries in a road accident towards the end of last

year, Mark has now regained the power of speech and has been transferred from University College Hospital to Putney for further rehabilitation. He has been faithfully visited by a number of parishioners, not least Cedric Stephens, as well as the Vicar and the chaplains at the Royal London and University College Hospitals.

Mary Bishop RIP

Mary, who had been suffering from a severe chest infection for some time, died peacefully in Whipps Cross Hospital on January 21st. Lily Caplin was with her a few hours before she died. Mary was unable to say much but knew that she was there.

Some of you will remember that Mary used to clean the Votive Candle stand at All Saints. Before it was modified to take votive lights instead of candles which dripped badly in the draughts, this was a daily chore which Mary carried out assiduously. Canon James Robertson of blessed memory described Mary's as the most specialised vocation he had ever encountered. She was almost stone deaf and would explain this to visitors with questions and direct them to the parish office or the priest on confessional duty, unless he was occupied. Mary was a frugal and private soul and she asked for a very simple funeral at the crematorium. This was conducted by Fr Alan on February 13 and attended by a number of her friends from All Saints and some of the staff of Enterprise House where she had lived until she had to go into a nursing home. We will celebrate a Mass for Mary here at All Saints after Easter.

Chinese New Year: The Year of the Rat

The Vicar and Fr Gerald visited the Buddhist Temple at No 84 to convey our greetings for the Chinese New Year. The Buddhist nuns and some of the people from the temple had come to us at Christmas. Their gift of a lovely orchid was placed beside the Crib and its flowers survived the 40 days until Candlemas.

TAX CHANGES APRIL 2008

The Chancellor may be giving *you* a present but will it hurt your church?

In 2008 the standard rate of income tax comes down from 22p to 20p in the pound. As a result, parishes across the Church of England will be £8 million poorer each year.

Instead of your church being able to get back **28p** for every £1 given through Gift Aid, we will only be able to get back **25p**.

If you give by Gift Aid, and want your church to receive the same amount after 2008, you will need to increase your giving.

The table below shows how much you need to increase your Giving for your church to get **the same amount** after tax has been reclaimed.

£5	should become	£5.12
£10	should become	£10.24
£15	should become	£15.36
£20	should become	£20.48
£25	should become	£25.60
£30	should become	£30.72

MISSION PROJECTS

The PCC has agreed that money from this year's Lent Appeal will be divided between the three mission projects we support. In recent weeks we have had news from the three projects and also from ALMA.

Project 1:

The West London Day Centre continues to provide a hot meal on weekdays in exchange for vouchers purchased by All Saints and given to the homeless who approach the church on a daily basis. It's estimated we spend about £1,800 per year on food vouchers. Those attending the Day Centre (mostly men) can also be put in touch with other services.

Project 2:

The Church Army's Marylebone Project continues to develop its work with homeless women and is Britain's largest centre dedicated to meeting the needs of homeless women by offering a holistic service. This includes residential accommodation, both in an emergency and longer term, hostel accommodation and help with the transition into independence, a day centre and health and education services. All Saints pays for one of the much needed emergency beds throughout the year.

There is another way to help the Church Army. At their request we also make regular deliveries of donated non-perishable food such as tins of meat, fish, pasta, etc, which help towards starter packs for those moving into their own accommodation and those in the hostel. In the last two years a small number of the congregation have donated the food, buying two for one offers and giving the second. The goods supplied

are appreciated and more are needed. The Mission committee are asking others to join in. Donations of food, including some slightly less basic fare such as biscuits, can be handed in to the parish office during the week or to the coffee team or Chris Self on a Sunday.

Project 3:

Father Richard Fermer, a priest from this diocese, is one of the USPG's Anglicans in World Mission and is working in Brazil, made possible by financial support from All Saints and some other parishes. He works in the diocese of Recife as a parish priest and teacher at the theological college. USPG suggested we supported his work in particular as he knows All Saints having lived at All Saints House and worshipped here while studying at Kings College. A copy of his December newsletter is displayed on the church and parish room notice boards.

The news from **ALMA** (Angola, London Mozambique Association) is good. Back in April 2007 we were asked to pray for Bishop Andre of Angola who was seriously ill. The news now is much better and Bishop Andre writes:

"Just to let you know that my health is better now and from 19th September 2007, I have travelled a lot in South Africa, Mozambique and recently I was in Cunene in the South of Angola for a pastoral visit with confirmations, and then I was in Uige and Mucaba in the North of Angola to open the new office for the Malaria Programme and meeting government members."

Photographs of Bishop Andre's visit to Cunene are on the notice boards.

Janet Drake

ALL SAINTS, MARGARET STREET, WI
www.allsaintsmargaretstreet.org.uk

HOLY WEEK AND EASTER 2008

PALM SUNDAY, 16 MARCH

- 10.45 a.m.** Liturgy of Palms in Market Place,
Procession to Church and High Mass
Preacher: Fr Gerald Beauchamp
- 6.00 p.m.** Solemn Evensong and Solemn Benediction
Preacher: The Archbishop of Wales

Monday - Wednesday in Holy Week, 17, 18, 19 March

- 6.30 p.m.** Low Mass with Homily

WEDNESDAY 19 MARCH

- 7.30 p.m.** Tenebrae for Maundy Thursday
sung by the Choir of All Saints

MAUNDY THURSDAY, 20 MARCH

- 6.30 p.m.** Concelebrated High Mass of the Lord's Supper
Preacher: The Vicar, Fr Alan Moses

GOOD FRIDAY, 21 MARCH

- 12.00 noon** The Preaching of the Passion
Preacher: Fr Gerald Beauchamp
- 1.00 p.m.** The Solemn Liturgy
Preacher: Fr Gerald Beauchamp
- 6.30 p.m.** Stations of the Cross

HOLY SATURDAY, 22 MARCH

- 12.00 noon** Liturgy of the Day
- 9.00 p.m.** High Mass of the Easter Vigil

EASTER DAY, SUNDAY 23 MARCH

- 11.00 a.m.** Procession, Blessing of the Easter Garden and High Mass
Preacher: The Vicar
- 6.00 p.m.** Solemn Evensong, Te Deum and Solemn Benediction
Preacher: Fr Gerald Beauchamp

DIARY DATES

Thursday 6 March

7.05 p.m. **Holy Hour** led by the Vicar.

Saturday 8 March

We welcome again the **Gregorian Association** for their AGM. They will sing a Vigil Office at 4.00 p.m. to which all are welcome.

Monday 10 March

There are meetings of the Events Committee, at 6.00 p.m. in the Dining Room, and the Parochial Church Council, at 7.00 p.m. in the Parish Room.

Wednesday 12 March

***School of Worship 2007-8* THE LITURGY OF THE EUCHARIST**

7.00 p.m. **Responding to the Word — Creed and Intercession**

HOLY WEEK AND EASTER 2008 *please see separate announcement and kindly note that the homilies at the 6.30 p.m. Masses on the Monday to Wednesday in Holy Week will be Mr Matthew Duckett, Ordinand, on Monday, the Vicar on Tuesday and Fr Gerald Beauchamp on Wednesday.*

Saturday 29 March

It is 40 years since the All Saints Choir School closed and to mark this the **All Saints Margaret Street Former Choristers Group**, organised by Ken Bond and Derek Matthews, will come and sing Evensong at **4.00 p.m.**

Monday 31 March — THE ANNUNCIATION OF OUR LORD

(transferred from the 25th)

6.30 p.m. **High Mass at The Annunciation, Bryanston Street**

Preacher: Fr Mark McAulay, Vicar, St Paul's, New Southgate.

A warm welcome is extended to the people of All Saints by the PCC of The Annunciation. Low Masses at All Saints at 8.00 a.m. and 1.10 p.m. only.

Walsingham Parish Pilgrimage — All Saints' 2008 Parish Pilgrimage to Walsingham,

led by Fr Gerald Beauchamp, will be from Friday to Sunday July 4th - 6th.

We need to have an idea of numbers by the end of February.

Could you therefore please let Ross Buchanan know (Telephone: 020 7221 1312) as soon as possible if you would like to come, or if you would like to find out more.

LENT APPEAL

Our 2008 Lent Appeal is in aid of our Mission projects (Church Army Hostel in Marylebone for women, West London Day Centre, and Fr Fermer's work in Brazil — a USPG project), and the Bishop of London's Lent Appeal in aid of ALMA (The Angola, London, Mozambique Diocesan Association) which we also support on an on-going basis. **Lent Boxes are available for your donations.**

CONFESSIONS BEFORE EASTER

Monday 17 March

12.00 - 1.00 p.m. Fr Bunker 5.00 - 6.00 p.m. The Vicar

Tuesday 18 March

12.00 - 1.00 p.m. Fr Beauchamp 5.00 - 6.00 p.m. Fr Bunker

Wednesday 19 March

12.00 - 1.00 p.m. Fr Reddington 5.00 - 6.00 p.m. The Vicar

Maundy Thursday, 20 March

12.00 - 1.00 p.m. Fr Gaskell 4.45 - 5.45 p.m. Fr Beauchamp

Good Friday, 21 March

11.00 a.m. - 12.00 noon The Vicar

Holy Saturday, 22 March

5.00 - 6.00 p.m. Fr Beauchamp

Or by appointment

REVISION OF ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Meeting on Sunday April 20th 2008. Inclusion on the revised Roll is the qualification to attend, participate, and vote at the Meeting; or to be nominated for office. The Roll will be closed for revision between Tuesday, March 25th 2008, and Friday April 4th 2008. No further entries may be made between March 25th and the close of the Annual Meeting.

Would all members of the congregation please check their entries on the copy of

the Roll available in the Parish Office; any alterations should be notified to me, c/o the Parish Office, please.

Anyone else who wishes to be included on the Roll, and is qualified to do so, should complete one of the forms, available at the back of the church, and send it to me. Apart from the legal aspects of this exercise, an up-to-date record of our members is essential for the smooth running of a non-residential parish like ours.

*Catherine T. Burling,
Electoral Roll Officer*

THE OBERAMMERGAU PASSION PLAY 2010

This world famous passion play is only enacted every 10 years, to fulfil a vow made in 1633 by the villagers.

McCabe Pilgrimages have allocated to All Saints, 12 first class Passion Play tickets, with 2 nights in Oberammergau and a 5 night holiday in the beautiful alpine

village of Maria Alm near Salzburg from September 6th 2010.

Because of the demand for tickets, bookings are needed by May 2008. For brochure and booking form, please contact Jean Castledine. Tel: 0208 858 3508.

THE SERMON PREACHED AT THE FUNERAL MASS OF CONSTANCE TWEED BY FR PETER MCGEARY, VICAR OF ST MARY'S, CABLE STREET, JANUARY 19TH 2008

Eighteen years ago, at about this time of year, a young(ish) clergyman moved into number six Margaret Street next door, and nervously set about the task of learning the byzantine complexities of being the Assistant Priest of this church — mainly things to do with keys and light switches. The accommodation at number six has always been rather odd in its layout, and on the ground floor there was a small flat comprising mainly of one large room, which in days of old had contained a large table upon which anything with pleats could be conveniently ironed by the late and amazing Miss Baddeley, the Matron of the Choir School and Sacristan. In 1990 it contained a very nice lady, who I was told was called Connie Tweed — although I learned from her years later that she much preferred 'Con'.

Con had been there for some years, and was to live there for some years to come. She was one of the first faces I met here, and a very friendly and welcoming face it was too. Very beautiful, always well made up. She was wonderfully tolerant

of my noisy comings and goings, and my dog, a characterful and opinionated border collie, would drop in for regular if unsolicited conversations, especially if her grandchildren Finian and Zoe were in residence.

Con could make the most heroic gin and frenches, and it was not long before I was entrusted with the task of going up the road to the nice Jewish gentleman who ran the tiny off-licence next to the King's Arms to purchase replacement bottles of Noilly Prat with reassuring regularity. Con was enormously hospitable, and many were the drinks parties she organized, usually assisted by her 'boys' as she called that mafia of David's old friends.

I discovered that her life had been massively scarred with the tragic death of her only son David, and that there was a daughter-in-law, Penny, and two grandchildren, Finian and Zoe, to whom she was devoted. She had had a very hard life, having to bring up David pretty much single handed, and she had carved out for

herself a civil service career that stood her in good stead later on: you cannot imagine how many redrafts she and I went through for this service!

Con had a great capacity for weathering adversity, which in her later years of course took its toll on her body, perhaps most frustratingly on her sight. I think she found this hard to bear as she had a great love of the theatre and the opera, and loved to read. I was dispatched once to Mowbrays bookshop down the road to get her a large-print New Testament, and when she could no longer read it, I used to pop down every week and read it to her, and talk for a while. I think Anna from the flat downstairs carried on with this after I had moved on to pastures new.

After a quarter of a century living in Margaret Street, and thanks in no small part to the persistence of Gelda, she moved into the almshouses in Rochester Row, where I think she was basically happy, even if a bit of her missed the noise and the liturgy of this place. She found a weekday spiritual home at St Stephen's, Rochester Row, but was never happier than when she could procure a lift to the High Mass here.

It was at the almshouses that Con asked if I would hear her confession. Now being Con, this was not going to be quick: it was a long, systematic process of self-examination, devoid of self-indulgence, and spread out over many weeks. And it would be peppered with all sorts of discussions about moral or religious issues that had attracted her attention, or about which she had been musing for many years. Countless little bits of paper would be produced, notes of things that had occurred to her that she wanted to run past me. She kept up the drinks parties for a while, even

though the helpers were doing more and more to organize them. Increasingly, age and infirmity were taking their toll and she had to move again to St George's Square where more direct care could be provided for her.

* * * * *

The latest instructions to clergy say that the sermon is supposed to be a preaching of the Gospel, not some great long appreciation of the deceased. Con would be horrified that I have been going on about her at some length.

There are times, though, when it is not so easy to separate the two: to speak of the deceased *is* a way of preaching the Gospel. I have no way of knowing which came first, her faith that shaped her personality or her personality that was enlivened by her faith. It does not matter. What I saw in Con was the fruit of a lifetime's faithful obedience to God's call which she first received at her baptism. And Con being Con, this was not an occasion for fuss or bother: the Christian faith was either true or it was not. And if you thought it was, you lived accordingly and you saw your death in a different light from other people. That was that.

Con had a deep and abiding streak of self-doubt in her. She had a hard life in many ways, and a great ability to weather adversity, but I think it took its toll. Illogical feelings of guilt can run deep for a long time, especially in the bereaved. I wonder if Con realized how many people really loved her to bits?

But I wonder how many of *you* realized how strong and steadfast her faith was, not as some piece of easy comfort in adversity, but as a constant undertow to her life. There is a kind of quiet, undemonstrative sanctity

that unobtrusively gets on with things. I do believe that the Church would collapse without such persons. Such was Con. She saw good in people. She would observe the oddnesses and sorrows and sillinesses that could crop up here from time to time, and just quietly give them to God. She would reflect on the events of her life and the people she loved, and just quietly give them to God.

In this service we are bidden to give Con to God. We are here today because Con wanted you to be here today. And I mean *here*, not somewhere else. This place, and the faith it exists to proclaim, meant a huge amount to her. Some years ago she sat me down and asked me to type up all the things that she would like at her funeral: music, hymns, personnel and so on. Needless to

say, there were endless redrafts of the script! This service has been thought about in great detail by Con. She told me ages ago that she wanted it to be ‘bright and joyful’.

When you remember Con, as it is your privilege to do; and when you pray for her soul, as it is your duty to do; then remember the truths proclaimed in this liturgy. Because they are truths she held dear — not an easy, comfortable faith that pretends that death doesn’t really matter. But rather a faith that death, though real, will be overthrown, that human suffering will be transfigured by divine glory...

To that perfection of life and light and music we commend the soul of this very beautiful woman.

I shall miss her very much.

**THE SERMON BY FR GERALD BEAUCHAMP
AT HIGH MASS ON THE FIRST SUNDAY IN LENT,
FEBRUARY 10 2008**

So now Christ is in the desert for forty days and in Lent we’re invited to spend the time with him.

There’s a tradition of using this time imaginatively. It begins with the Gospels themselves. Mark’s Gospel was probably written first. All Mark says is that Jesus was driven into the wilderness and tempted in the company of wild beasts and ministered to by angels. It’s Matthew and Luke who supply the details of the temptations. Satan tempts Jesus to turn stones into bread, to leap from the pinnacle of the temple, to rule over the nations.

John Milton in his sequel to *Paradise Lost*, *Paradise Regained* portrays Jesus

as the moral hero who says ‘No’ to Satan. More recently the author, Jim Crace has written a novel called *Quarantine* which explores some of the dark recesses of the desert experience.

If ever we’ve tried to imagine Jesus in the wilderness I suspect that we’ve thought of him completely alone. But Jim Crace uses current research to portray the wilderness as a ‘busy’ place. With the discovery of the Dead Sea Scrolls and the excavations around where they were found at Qumran near Jericho it’s evident that many people went to the desert.

The settlement at Qumran was inhabited for over two hundred years from around

the year 150 BC until the destruction of Jerusalem in 70 AD. No one knows how many people were there at any one time — anything between 25 and 150. It's also possible that there were other settlements like Qumran elsewhere in the desert that have now disappeared; covered by the sands of time.

So in Jim Crace's novel alongside Jesus there are a number of other desert-dwellers or what he calls 'quarantiners'. Some quarantiners are there to purge their guilt; others are seeking healing. One of these is a character called Musa. Musa is a crook. He's a sort of Rackman figure. He collects rents from the cave-dwellers. He exploits fake piety. With him is his pregnant wife whom he treats despicably. Musa has a strange encounter with Jesus and he recognizes instantly who he is.

Here Jim Crace spots something that is key to the Gospels. The disciples rarely understand who Jesus is but the demons always recognize him. In the story of the Gadarene swine the two men possessed cry out 'What have you to do with us, Son of God? (Matthew 8: 31); and in the synagogue at Capernaum a madman yells at Jesus 'Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' (Luke 4: 34)

Lent is the time to look at Jesus with our dark eye. Most of us are capable of fake piety. Our 'Sunday Best' can be a cloak for the Prince of Darkness. Lent is the time to expose our troubled side to the light of Christ. This morning's first two readings (from Genesis and Paul's Letter to the Church in Rome) offer us insights

into the Christian understanding of fallen humanity.

The relationship of God and man is not only about individuals; we're all in this together. We're in solidarity with Adam and the murkiest parts of ourselves can spot Christ a mile off. These forty days invite us to take a long hard look at who we are and write what the poet Rainer Maria Rilke called *the dark book of beginning* (in his poem *The angels*). It's time to review the past and squarely face our motives. If we do that there'll be surprises just as the temptations of Christ are full of surprises.

Was Jesus tempted to sin? Well, not exactly. Turn stones into bread? Hardly a bad thing in a hungry world. Jump off the temple? Nothing wrong with being a stuntman. Rule the kingdoms of the world? Somebody has to do it. They're called politicians. Jesus is tempted to do nothing 'bad'. He's not tempted to slander someone, steal or murder. But what Jesus *is* tempted to do is to destroy the foundation of true human life — the worship of God.

Alongside our dark side is that worthy side of us. Worship (*lit* 'worth-ship') is fundamental to our natures. Before Genesis goes into what Adam and Eve got up to in the Garden of Eden we're told the story of creation itself. There's an almost liturgical repetition that God sees what he has made *and it was good*. Original Sin only comes after Original Goodness.

Humanity bears the image of God and this image is evident in our free will and the things that make us worthy — our capacity to love, our ability to create and sustain families, intimacies and friendships

and our desire for God. In the old marriage service when the groom placed the ring on the bride's finger he said *With my body I thee worship*.

True worship, like true love, always takes us out of ourselves. It never places things within our grasp. Satan's great work is not to make us break the rules but to limit us, to turn us in on ourselves, to prevent us reaching our full stature as human beings made in the image of God.

Working out what that means for each of us requires regular self-examination. *The unexamined life*, said Socrates, *is not worth living* (Apologia 38a). So this Lent let's not just give up something but let's take up something: take up some time — go for a long and prayerful walk, have a retreat, spend time with Christ in the wilderness; allow ourselves to be quarantined, cleansed, enlightened, so that the darkness and the sin that *clings so closely* is sloughed off.

This is the great season for making our Confession (it's something by which this parish sets great store) so that come Easter we are absolved, delivered, set free, to worship and live lives that are truly worthy of God, the One who draws us through the darkness and the barren places into his glorious Easter light. Our divine image is restored. Imagine that!

100 YEARS AGO

The Vicar gave some advice on the keeping of Lent:

“Without in the least degree wishing to minimise the importance of some definite rule about food, I am quite convinced that

fasting assumes for many people a much more real form of self-denial when it takes the shape of restraint upon sleep or amusement, or harmless and innocent yet very absorbing recreations, or indulgence in the luxuries of life. Above all, the greatest reality is seen in the fasting from sin and in a resolution to, at last, secure greater control during Lent over our besetting sin or sins.

“Of devout study... little more need be said except to point out that there are days when Church-people need more than ever to be able to give a reason for the hope that is in them and the fragrance of sweet reasonableness in our holy religion can only come from close study.

“We can at least this Lent bring in rich profusion to the Eucharistic Sacrifice that of which incense is the most striking symbol, the offering of Christian Prayer.

“At the High Celebration each Sunday in Lent, I am going to ask you to gather us, so to speak, all your extra life of devotion this Lent and centre it all in the great Offering. Immediately after the Prayer of Consecration a somewhat longer pause will be made before the Agnus Dei is sung to give us all more time for Intercession. I have drawn up a series of Intercession papers on such vital questions as the Reunion of Christendom, the Religious Education of the Young, this Enormous Diocese of London, the Army and the Navy with their special religious and other problems, Great National Sins, and the Sick, the Sorrowful; and the Suffering.

“Every day almost I learn more and more the unique power which Intercession offered along with “the Pure Offering” has

with God. It is to me as though the prayer were taken up into the pierced hands of our Blessed Lord and directly presented by him at the Heavenly Altar of which the altar of All Saints is the counterpart. As one set over you in the Lord I urge you in all sincerity to use this sacred opportunity.

“And now I have only one more word to say. In addition to all this I do most earnestly exhort you all to *communicate* more frequently and with even greater care and preparation. By the mercy of God many opportunities are afforded to you.

“May our Lord enable us all, priests and people alike, so to use our opportunities this Lent that we may in the last great day be accounted worthy to be numbered amongst the blessed ones whose prayers are offered along with the pure Offering in the Heavenly Sphere.”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 2 MARCH FOURTH SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 501

Introit: Laetare

Mass: Mass in C — Schubert

Lessons: 1 Samuel 16: 1 - 13

Psalm 23

Ephesians 5: 8 - 14

Hymn: 494

Gospel: John Chapter 9

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Gott ist mein hirt — Schubert

Hymns: 376, Amazing Grace, 413

Voluntary: Prelude and Fugue in G,
BWV 541 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 31: 1 - 16

Lessons: Micah Chapter 7
James Chapter 5

Office Hymn: 60

Canticles: Service in B minor — Blair

Anthem: The Lord is my shepherd
— Stanford

Preacher: The Rt Revd Stephen Platten,
Bishop of Wakefield

Hymn: 73 (i)

BENEDICTION

O Salutaris: Sumsion

Hymn: 82

Tantum Ergo: Sumsion

Voluntary: Variations X and XI on
“Sei gegrüßet” — Bach

● SUNDAY 9 MARCH FIFTH SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 501

Introit: Judica me

Mass: Wood in the Phrygian Mode

Lessons: Ezekiel 37: 1 - 14

Psalm 130

Romans 8: 6 - 11

Hymn: 342 (T 178)

Gospel: John 11: 1 - 45

Preacher: The Vicar

Creed: Credo III
Anthem: O vos omnes — Casals
Hymns: 84, 464, 415 (T 346)

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 30
Lessons: Lamentations 3: 19 - 33
Matthew 20: 17 - end

Office Hymn: 79
Canticles: Fauxbourdons — Gibbons
Anthem: Vinea mea electa — Poulenc
Preacher: A.N. Wilson, writer
Hymn: 439

BENEDICTION

O Salutaris: 95
Hymn: 89 (i)
Tantum Ergo: 202

● SUNDAY 16 MARCH PALM SUNDAY

LITURGY OF PALMS IN MARKET PLACE, PROCESSION TO CHURCH AND HIGH MASS AT 10.45 a.m.

At the start of the liturgy of Palms:
Hosanna Filio David! — Vale
Palm Gospel: Matthew 21: 1 - 11
Blessing of Palms: Pueri Hebræorum
— Palestrina

Processional Hymns: 509, 511,
Lift high the Cross
Introit: Domine, ne longe
Mass: Mass in B flat
— Rachmaninov

Lessons: Isaiah 50: 4 - 9a
Psalm 31
Philippians 2: 5 - 11

Hymn: 379
Gospel: The Passion according
to St Matthew
Preacher: Fr Gerald Beauchamp
Anthem: God so loved the world
— Stainer
Hymns: 87 (T 486), 96, 86 (omit*)

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 80
Lessons: Isaiah 5: 1 - 7
Matthew 21: 30 - end

Office Hymn: 79
Canticles: Service in B flat
— Rachmaninov
Anthem: O Saviour of the world
— Ouseley
Preacher: The Most Revd Dr Barry
Morgan, Archbishop of Wales
Hymn: 90

SOLEMN BENEDICTION

O Salutaris: Rachmaninov
Hymn: 85
Tantum Ergo: Rachmaninov

WEDNESDAY 19 MARCH WEDNESDAY IN HOLY WEEK

TENEBRAE AT 7.30 p.m.

The offices of Mattins and Lauds for
Maundy Thursday with music by Viadana,
Victoria, Anerio and Lassus.

THURSDAY 20 MARCH MAUNDY THURSDAY

HIGH MASS OF THE LORD'S SUPPER AT 6.30 p.m.

Introit: Nos autem
Mass: Kyrie/Gloria: Missa Brevis
— Buxtehude
Sanctus/Benedictus/Agnus Dei
— Proper Chant

Lessons: Exodus 12: 1 - 4, 11 - 14
Psalm 116
1 Corinthians 11: 23 - 26

Hymn: 270
Gospel: John 13: 1 - 17, 31b - 35
Preacher: The Vicar

At the washing of feet:
A new commandment;
After the Lord had risen from
supper — plainsong
Ubi caritas — Duruflé

Anthem: Christus factus est — Bruckner
Hymns: 302, 311 (T A&MR 401)
Post Communion Motet:

Ave verum corpus — Byrd
At the Procession to the Altar of Repose:
268 (R)
Gospel of the Watch: Mark 14: 26 — end

FRIDAY 21 MARCH GOOD FRIDAY

**The Preaching of the Passion by Fr
Gerald Beauchamp at 12.00 noon**

THE SOLEMN LITURGY OF THE PASSION AT 1.00 p.m.

Lessons: Isaiah 52: 13 - 53: end
Psalm 22: 1 - 11
Hebrews 10: 16 - 25

Hymn: 94 (T 76)
Gospel: The Passion according
to St John

Preacher: Fr Gerald Beauchamp

At the Veneration:
The Reproaches — Palestrina
Crux Fidelis; Hymn 95,
79 (Choir)

Hymns: 83, 82, 97
Communion Motet: Crucifixus — Lotti

SATURDAY 22 MARCH HOLY SATURDAY

HIGH MASS OF THE EASTER VIGIL AT 9.00 p.m.

Mass: Spatzenmesse — Mozart
The Liturgy of the Word:
Genesis 1: 1 - 2: 4a; Psalm 136
Genesis 22: 1 - 18; Psalm 16
Exodus 14: 10 - 31, 15: 20 - 21
Canticle of Moses,
Exodus 15; Isaiah 55: 1 - 11
Canticle; Isaiah 12: 2 - 6
Ezekiel 36: 24 - 28; Psalm 42
Romans 6: 3 - 11

Hymn: The Easter Alleluyas, 119
Gospel: Matthew 28: 1 - 10
The Litany: Litany of Thanksgiving for
the Resurrection (arr Kitchen)

Offertory Hymn: 296 (i)

Hymns: 102, 113
Post Communion Chant: Pascha nostrum
Hymn: 124

Voluntary: Victimæ paschali laudes
— Tournemire

● **SUNDAY 23 MARCH**
EASTER DAY

**PROCESSION, BLESSING OF
EASTER GARDEN AND HIGH
MASS AT 11.00 a.m.**

Processional: Hail, Festal Day; 119

Introit: Resurrexi

Mass: Kronungsmesse — Mozart

Lessons: Acts 10: 34 - 43

Psalm 118

1 Corinthians 15: 19 - 26

Hymn: 110 (v 3 Descant — Benson)

Gospel: John 20: 1 - 18

Preacher: The Vicar

At the Procession to the Font:

Litany of Thanksgiving for
the Resurrection (arr Kitchen)

Anthem: Regina Cœli — Mascagni

Hymns: 115, 123, 120

Voluntary: Toccata (5th Symphony)
— Widor

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

Psalm: 105

Lessons: Isaiah 43: 1 - 21

1 Corinthians 15: 1 - 11

Office Hymn: 101 (omit *)

Canticles: Service in D — Dyson

Anthem: Haec dies — Byrd

Preacher: Fr Gerald Beauchamp

Hymn: 117

SOLEMN BENEDICTION

O Salutaris: French Chant

Te Deum: Solemn Tone

Tantum Ergo: Henschel

Voluntary: Tuba Tune — Cocker

● **SUNDAY 30 MARCH**
EASTER 2

HIGH MASS AT 11.00 a.m.

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

Introit: Quasi modo

Mass: Missa 'Vinum bonum'
— Lassus

Lessons: Acts 2: 14a, 22 - 32

Psalm 16

1 Peter 1: 3 - 9

Hymn: 125 (omit *)

Gospel: John 20: 19 - end

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Christus resurgens
— Richauffort

Hymns: 121, 389, 173 (T 265)

Voluntary: Fantasia à 5 — Bach

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

Psalm: 30

Lessons: Daniel 6: 6 - 23

Mark 15: 46 - 16: 8

Office Hymn: 101 (omit *)

Canticles: Service in B flat — Purcell

Anthem: Surgens Jesus — Philips

Preacher: Fr Neil Bunker

Hymn: 104

BENEDICTION

O Salutaris: Fischer

Hymn: 118

Tantum Ergo: Palestrina

Voluntary: Improvisation on 'Victimæ
Paschali Laudes'

— Paul Brough

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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

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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.

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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. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 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.

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CALENDAR AND INTENTIONS FOR MARCH 2008

1	St David, Patron of Wales	The Archbishop of Wales
2	✕ THE FOURTH SUNDAY OF LENT	OUR PARISH AND PEOPLE
3		The homeless
4		Chronically sick and disabled
5		USPG
6		Unity
7	Ss Perpetua, Felicity and their Companions	Those in need
8	Edward King, Bishop of Lincoln	The House of Bishops
9	✕ THE FIFTH SUNDAY OF LENT (Passiontide begins)	OUR PARISH AND PEOPLE
10		Parochial Church Council
11		The unemployed
12		Friends of All Saints
13		Unity
14		Those in need
15		Society of All Saints Sisters of the Poor
16	✕ PALM SUNDAY	OUR PARISH AND PEOPLE
17	MONDAY OF HOLY WEEK	Persecuted Christians
18	TUESDAY OF HOLY WEEK	Renewal in Witness
19	WEDNESDAY OF HOLY WEEK	World peace
20	MAUNDY THURSDAY	Thanksgiving for the Eucharist
21	GOOD FRIDAY	The needs of the world
22	HOLY SATURDAY	Preparation for Easter
23	✕ EASTER DAY	OUR PARISH AND PEOPLE
24	MONDAY OF EASTER WEEK	Thanksgiving for the Resurrection
25	TUESDAY OF EASTER WEEK	Thanksgiving for the Resurrection
26	WEDNESDAY OF EASTER WEEK	Thanksgiving for the Resurrection
27	THURSDAY OF EASTER WEEK	Unity
28	FRIDAY OF EASTER WEEK	Those in need
29	SATURDAY OF EASTER WEEK	Thanksgiving for the Resurrection
30	✕ THE 2nd SUNDAY OF EASTER	OUR PARISH AND PEOPLE
31	THE ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY (Transferred from the 25th)	The Annunciation, Bryanston Street

Please note:

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



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