

All Saints Parish Paper

MARGARET STREET, LONDON W.1

APRIL 2009

£1.00

EASTER LETTER

As we are going to be away for a while, I am writing this letter even more in advance of publication than usual; so only just into Lent, I am writing something to be read just before Easter.

It is a beautiful Spring-like day outside and All Saints seems a hive of industry this morning. No 8 is sealed off and out of bounds as asbestos is removed safely from the final part to be renovated. People from one of the firms who have been asked to tender for the restoration work are in church carrying out their reconnaissance. Others will be here later in the week. The work is scheduled to begin on the Monday of Low Week. So what seems to have been marking time is suddenly picking up speed and will be upon us in no time.

The plan is for the work to be completed by All Saintside. This means that our celebration of the 150th anniversary of the consecration will take place in a church which is “a work in progress”. There seems something apt about that. A church is always “a work in progress”.

In his Video message for Lent, the Archbishop of Canterbury reminds us that the word “Lent” comes from the old English word for “Spring”. **“It’s not”,** he says, **“about feeling gloomy for forty days; it’s not even about giving things up for forty**

days. Lent is springtime. It’s preparing for that great climax of springtime which is Easter — the new life bursting through death. And as we prepare ourselves for Easter during these days, by prayer and by self-denial, what motivates us and what fills the horizon is not self-denial as an end in itself but trying to sweep and clean the room of our own minds and hearts so that the new life really may have room to come and take over and transform us at Easter.”

The idea of the Church as “work in progress” applies just as much to the life of the congregation as to the building. The restoration of our building has required a great deal of careful planning and preparation.

The renewal of the life and mission of a congregation requires the same level of forethought. The forty days which our Lord spent in the wilderness in preparation for his public ministry seem an apt symbol for the prayer and thought we need to apply to our work here. One of the temptations which Jesus resisted was that of easy popularity and gimmicks; turning stones into bread or leaping from the pinnacle of the Temple. I do not think that we can be accused of what is known as “dumbing down”.

There is a serious issue here which bears on our mission. The retiring poet laureate

Andrew Motion, a self-professed agnostic, has been lamenting the fact that most people, particularly students, no longer know the Bible sufficiently well to understand the basis of much of our culture. Our mission is not simply to preserve English culture; even though we are conserving a major artefact of Victorian architecture. But the problem which faces teachers of English in our universities has an impact on us too. We have to work with the reality that there are many people, perhaps the majority of the young people who work around us, for whom the Christian religion, its stories and symbols, creeds and practices, are a closed book.

We have to ask ourselves, how open a book they are for many of us. I know from my own experience that in order to teach the faith, I have to go on learning it myself. That surely is true of all of us. That learning cannot be something done over a few months at confirmation classes long ago. Given the busy lives that many of us lead, that inevitably means that such learning must take place during our attendance at worship. It means also that when we think we are too busy for prayer or study, we need to ask ourselves some hard questions about how much time we give to other pastimes; watching television for example. Part of our calling here is to take seriously the maintenance and development of our “Christian culture”, not as a form of entertainment but as the vital resource which nourishes and shapes our Christian lives.

The work in progress which is the life of a Christian community involves preparation, cleaning, stripping back. What needs to be removed may just be the tired and worn out, the clutter of the ages; or like the asbestos in No 8, it may be the toxic.

Two things I have read recently have pulled me up short.

On the Sunday before Lent I referred to Sara Maitland’s recently published “A Book of Silence”. At one point, speaking of her own spiritual journey, she says:

“Anglo-Catholicism ceased to be *fun*; and became instead increasingly bitter, misogynistic and right wing; we stopped laughing and a religion where you cannot laugh at yourself is a joyless, destructive thing.”

Professor Paul Preston, the leading historian of the Spanish Civil War, in his **“Doves of War”** tells the story of Nan Green, a young English woman who had been brought up in an Anglo-Catholicism marked by its snobbish disdain for “protestants”. She abandoned her faith as soon as she left home, became a communist and went to Spain as a nurse.

We can thank God that we have been spared the worst of these attitudes at All Saints, perhaps because we have never been as narrowly partisan a place as some parishes, but we can hardly claim to be entirely free of such attitudes. One of the realities we have to live with is that this is how Catholicism Anglicanism is perceived by many.

At a book launch at which we were guests recently, I was in clerical dress in a very secular atmosphere. I found myself being interrogated about the Holocaust-denying Bishop Williamson whose ex-communication had been lifted by Pope Benedict in what must be the most spectacular own goal by a church leader for years. While trying to explain the inner workings of the Roman Catholic Church to people who were understandably baffled

by them, I realised that, to some of them at least, all Christians, and especially the identifiably “Catholic”, were linked with attitudes which are not merely conservative but reactionary.

We need to “see ourselves as others see us”.

The work of self-examination, that painful stripping away, is not to make us feel bad about ourselves, that spiritual masochism which religious people are sometimes prone to. It is meant to remove those things which prevent others from hearing the Gospel through us; which indeed prevent us from hearing the Gospel ourselves, which hinder both from receiving it as the precious gift it is, so that our religion instead of being the vibrant and joyful faith of the spring which is Easter is reduced to a cold and wintry travesty.

In the book of Deuteronomy, God sets before the people of Israel the choice between life and death, good and evil. I think we have been given enough of the life and goodness to know which to choose.

May we all share the joy of the risen Christ at Easter.

Alan Moses

THE RESTORATION PROGRAMME

If all goes according to plan, work in church will begin on the Monday in Low Week (April 20th).

So that the work in church can proceed with the minimum amount of interruption, we will be using the Parish Room, itself being refurbished at the moment, as our weekday chapel for Mass and Office. The Blessed Sacrament will be reserved there.

Confessions will be heard in the privacy of the Oratory at No 7. The church will be cleaned for use each Sunday and for the major weekday feasts; although we will have to operate around the scaffolding. I am sure that we will all feel that the end will make the disruption worthwhile.

150TH ANNIVERSARY CELEBRATIONS

On Thursday May 28th, the anniversary of the consecration of All Saints, our celebrant and preacher will be The Rt Revd Lord Hope, sometime Vicar of All Saints.

The Bishop of London will be with us for High Mass on the following Sunday, the Feast of Pentecost.

Later in the year, at All Saintstide, we will welcome the Archbishop of Canterbury as our preacher on All Saints Day.

We are planning a series of lectures on various aspects of the life of All Saints. These will take place during Lent of 2010 when the church will be available during the week.

FRIENDS OF ALL SAINTS

Elaine Bullock wrote after the Requiem Mass held at All Saints for her late husband Tony:

Dear Fr Alan,

Thank you very much for holding last Wednesday's 1.10 p.m. Mass as a Requiem for Tony. Peter and I were very touched by your kindness, especially as you remembered Rosie too. All Saints was very important to her and she made many friends there. I shall never forget her wonderful Requiem Mass — the church was packed and amongst the congregation there were friends who

had known her at each different stage of her short life. The hymns we sang at Tony's funeral were the three we had sung at Rosie's (with an extra one at the beginning) and the readings were the same.

It was also very kind of you to provide drinks and sandwiches for us all after the Mass; thank you very much for that too. It gave Peter and me a chance to talk to our friends who were there and to receive messages from others who were not able to be there for one reason or another.

Peter and I still feel that we are part of the "All Saints family". Several people said they hoped they would see us there again, offering beds for the night, which was very kind. I am very tempted to come and hear the Archbishop at All Saints-tide, hoping that I can understand at least some of what he is saying in his sermon!

With good wishes from Peter and me to everyone at All Saints.

Elaine Bullock

A FORMER CHORISTER

Tony Hart was a much loved figure to generations of children who grew up with Blue Peter. His enthusiasm for painting left a lasting impression on many and the figure of "Morph" seems likely to long survive its creator. Tony was a chorister here at All Saints. The obituary in the Times majored on the rather draconian discipline in force at the choir school in those days and had nothing positive to say about his education here.

ARCHBISHOPS' APPEAL FOR ZIMBABWE

Twenty-five years ago, people involved in the struggle against apartheid in South Africa would say wistfully: "look at

Zimbabwe. It's come through a bitter war of liberation without wrecking its social cohesion, it's developed a proper democratic culture and it's feeding itself."

Granted, this was, even then, a slightly too rosy picture, but it wasn't nonsense. It represented the conviction that Zimbabwe was showing what was possible to its neighbours and indeed to the whole continent.

And this means that one of the worst of the countless casualties inflicted by Robert Mugabe on his wretched country is the destruction of many people's hopes, both in Zimbabwe itself and throughout Africa. The continent can't afford more failed states, mass hunger, contempt for the rule of law. And how much more painful it is when a country has been held up as a sign of promise.

We have been witnessing the slow death of a people. And slow death is only intermittently newsworthy; nothing to report except more of the same, so the temptation is to switch off. But this does not mean that the need for hope is any less urgent on the ground.

In the past couple of years, the churches in Zimbabwe have shown signs of coming together in a cohesive way to challenge the tyranny of the Government and the apathy of neighbours. The Anglican Church has been through a quiet revolution, finally expelling discredited bishops and rallying around leaders of real stature such as the Bishop of Harare. And it has paid a heavy price. Anglican churches and congregations have been targeted by government-sponsored thugs while parishioners have been harassed, beaten and arrested.

But the important thing that the Anglican

Church, along with others, has done is to remind a battered and violated population that their dignity still matters and that change is possible. The response to their witness has been remarkable: thousands gather to worship despite attacks and death threats.

The Church continues with its school feeding programmes (its schools working as food distribution points, so guaranteeing both nourishment and education for the young), with its work with the soaring numbers of orphans suffering from cholera and Aids, with its basic local health clinics and its trauma counselling for victims of torture. If the country is to be rebuilt — and a society can be destroyed pretty quickly but can be rebuilt only slowly, over generations — the Church will be central to the project.

With about 50 per cent of the population now estimated to be in danger of starvation, with cases of cholera rising to nearly 75,000 and a fatality rate of one in twenty, with Aids still a mass killer and no antiretroviral drugs available, with raw sewage pumping into streets, the humanitarian situation is as bad as it could be.

As for the infrastructure of society, we all know about the rate of inflation (the figure of 261 million per cent beggars the imagination) while, for all the high rhetoric about resisting colonialism, the country's mineral rights have now been sold off to China and Zimbabwe is wholly dependent on foreign currency.

Less well known is the fact that government schools have been closed because teachers could not afford to live on their salaries — the equivalent of ten US dollars a month. The state of the health

services is appalling: medical professionals are simply being paid nothing and there is a huge exodus of doctors and nurses from the country.

These facts are worth rehearsing, if only because they are bound to slip out of view again and again as other stories claim the headlines. But they also reinforce the need for urgent humanitarian action.

Three weeks ago the primates of the Anglican Communion unanimously called for a concerted initiative of aid and support for the Church's community work in Zimbabwe, and today we are launching our own Archbishop's Appeal here in the UK.

The Church remains a trusted deliverer of aid at grassroots level, capable of getting food and medical supplies to those who need them, and we urge everyone, inside and outside the Christian Church, to give it their strong support. And for Christian believers, we want to repeat the primates' call for prayer and fasting, especially today, Ash Wednesday — accepting our responsibility to stand alongside all who are suffering in Zimbabwe.

We know that there is no quick solution to this; and we know that there will be no serious solution as long as Robert Mugabe remains in power and refuses to accept the verdict of his people in last year's election. Lives can still be saved and, more importantly, hope can be sustained if we continue to support the Church in Zimbabwe as a vehicle of promise and a guarantor of the human dignity so fearfully insulted by the current regime.

✠ Rowan Cantuar and ✠ John Ebor

Donate online at www.uspg.org.uk. Select the 'donate' tab, the option for the Archbishops' Zimbabwe Appeal.

DIARY DATES

Thursday 2 April

7.05 p.m. **HOLY HOUR** led by The Vicar

Friday 3 April

7.45 p.m. **LE CHEMIN DE LA CROIX** *A symphonic meditation on the Passion by Marcel Dupré with poems by Paul Claudel.*
Henry Parkes, Organ; Paul Brough, Reader
Free Admission. A retiring collection will be taken in aid of the All Saints Restoration Appeal.

PALM SUNDAY, HOLY WEEK AND EASTER 5 - 12 April

(Please see separate notice on page 7)

May 1 - 3 Parish Pilgrimage to Walsingham led by the Vicar.

Thursday 28 May — 150th ANNIVERSARY OF THE CONSECRATION OF ALL SAINTS, MARGARET STREET

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

Celebrant and Preacher: Bishop David Hope

Music to include: Coronation Mass — Mozart

The Cornerstone — Norman Caplin

(first performance, specially composed for this Mass).

Sunday 31 May — PENTECOST

11.00 a.m. **High Mass**

Celebrant and Preacher: The Bishop of London

CONFESSIONS BEFORE EASTER

Monday 6 April

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

Tuesday 7 April

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

Wednesday 8 April

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

Maundy Thursday 9 April

12.00 - 1.00 p.m. Fr Gaskell 4.45 - 5.45 p.m. The Vicar

Good Friday 10 April

11.00 a.m. - 12.00 p.m. Fr Beauchamp

Holy Saturday 11 April

5.00 - 6.00 p.m. Fr Beauchamp

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

HOLY WEEK AND EASTER 2009

PALM SUNDAY, 5 APRIL

- 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 Vicar, Fr Alan Moses

Monday - Wednesday in Holy Week, 6, 7, 8 April

- 6.30 p.m.** Low Mass with Homily by Fr Gerald Beauchamp

WEDNESDAY 8 APRIL

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

MAUNDY THURSDAY, 9 APRIL

- 6.30 p.m.** Concelebrated High Mass of the Lord's Supper
Preacher: Fr Gerald Beauchamp

GOOD FRIDAY, 10 APRIL

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

HOLY SATURDAY, 11 APRIL

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

EASTER DAY, SUNDAY 12 APRIL

- 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

ALL SAINTS
MARGARET STREET, W1
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LE CHEMIN DE LA CROIX



A symphonic meditation on the Passion by
Marcel Dupré with poems by **Paul Claudel**

FRIDAY APRIL 3rd, 7.30 p.m.

HENRY PARKES — Organ * **PAUL BROUGH** — Reader

A retiring collection will be taken in aid of the Restoration Appeal.

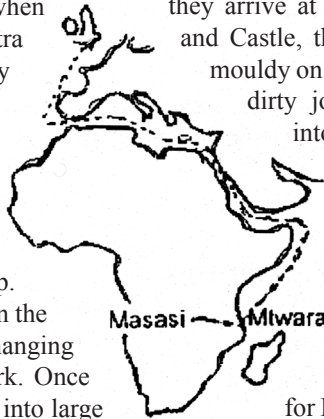
PALM CROSSES

Have you ever wondered where the Palm Cross we receive on Palm Sunday comes from? The ones blessed and distributed at All Saints start their life on the trees growing around the area called Masasi in Tanzania, East Africa.

I worked there for some years as a missionary nurse, so know the place well. The people are very poor, for most of them their only source of income comes from the cashew nut crop — about £40 a year. This has to provide food and clothing; school

and hospital fees etc. So when the idea of earning a little extra was suggested, it proved very popular. In recent years, the rains have failed and famine is widespread.

The Crosses are made in extended family groups, none too old or too young to help. They sit on the dusty ground in the heat of the African sun, exchanging news and advice as they work. Once made, the Crosses are packed into large containers and shipped, as shown on this map, on the long journey to the UK. When



they arrive at an address in the Elephant and Castle, they are sorted, as some go mouldy on the journey; it is a tiring and dirty job. Then, they are packed into boxes and dispatched by post, not only around this country, but to the USA, Canada, Norway, Sweden and Luxembourg.

When you look at your Palm Cross, say a prayer for the Christians in Masasi, for Bishop Patrick, who was one of my nurses before he was ordained, and for more help during the present famine.

Jean Castledine

THIRD SUNDAY BEFORE LENT, 2009, THE SERMON PREACHED AT HIGH MASS BY THE VICAR

*Readings: Isaiah 40: 21 - 31;
1 Corinthians 9: 16 - 23; Mark 1: 29 - 39*

“To the Jews I became as a Jew, in order to win Jews... I have become all things to all men, that I might by all means save some.”

1 Corinthians 9: 20 and 22.

One of the occasions when talk about God happens here is at the church door after weekday services; so the clergy have to have their wits about them; even first thing. A few weeks ago, at Morning Prayer, we had begun reading the Book of Amos. Its first chapter includes these words:

Thus says the Lord: “For three transgressions of Gaza, and for four, I will not revoke the punishment; because they carried into exile a whole people to deliver them to Edom. So I will send a fire upon the wall of Gaza, and it shall devour her strongholds.” Amos 1: 6 - 7

We had heard these words spoken against the enemies of Israel; followed, it must be said, by equally fierce denunciations of that people for their failings, as Israeli forces were raining down fire on the walls of present-day Gaza and devouring its strongholds. Who, one hearer asked, were these prophecies addressed to now? I suggested that both Christians and Jews must regard them as speaking to us. However, part of our problem as Christians is that we have very little moral credit when it comes to lecturing Jews on Biblical morality and a toxic debt built up over many centuries. When it comes to sending people into exile or their deaths, the Church has too often been actively engaged or at least criminally silent.

Little did I imagine that what I said would be confirmed a couple of weeks later by a piece of Church news which was at first largely unnoticed: the lifting of the

excommunication of four renegade Roman Catholic bishops, members of the late Archbishop Lefebvre's Society of St Pius X. Barely noticed until some remembered a TV interview in which one of them, an Englishman named Williamson, had revealed himself to be a Holocaust denier.

Now to most Anglicans who don't follow Church politics very closely, the Society of St Pius X might seem to be the equivalent of the Prayer Book Society; devotees of traditional liturgy, over-fond perhaps of the ecclesiastical dressing-up box, all incense and old lace, but otherwise harmless. But this is far from the truth. Their liturgical style is the outward and visible sign of their inward and spiritual rejection of the major developments in the Roman Catholic Church since the Second Vatican Council called by Pope John XXIII. One of the most obvious effects of that Council was the transformation of the liturgy which Lefebvre objected to so strenuously. But as well as that, and even more significant, was a radical change in the Roman Catholic Church's attitudes towards the Jews, other Christians, and towards freedom of conscience and human rights.

Under the old view, other Christians were simply heretics and schismatics; our teachings false, our sacraments invalid, our church life a counterfeit. Our only option if we were to be saved and avoid hellfire was to submit. Freedom of conscience was only a right for Roman Catholics in non-Catholic societies; not for non-Catholics in Catholic states. **"Error"**, as Cardinal Ottaviani, the unbending head of the Holy Office said, **"has no rights"**. The Cardinal knew with equal certainty that he was the arbiter of truth and error. The Roman

Catholic Church had a monopoly of truth.

The Jews were seen as bearing a collective and enduring guilt for the death of Christ. While theologians and canon lawyers might argue that this was no justification for persecution, this was not the way things worked out in mediæval Spain or England, or later in Poland, where Jews were frequently labelled as "Christ-killers" and treated accordingly.

A valid distinction can be made between Christian religious anti-Judaism which always held out the possibility of conversion, and the later racist anti-Semitism of the Nazis which could end only in extermination. But what cannot be denied is that the poisonous plant whose fruit was the Holocaust grew in soil prepared by the Christians.

The Council overturned these positions and that is why it was regarded as heretical by Lefebvre. He represented that strand in French Catholicism which rejected everything seen as stemming from the Enlightenment of the 18th century and the Revolution: democracy, human rights, freedom of conscience, equality before the law. In the early years of the 20th century, this Catholicism had been active in the anti-Semitic Dreyfus Affair which polarised French society. Later, it sided with the Vichy regime which rounded up French Jews for deportation to Auschwitz with a zeal which surprised even the Germans. After the war it sheltered war criminals in religious houses for decades. It became the spiritual arm of Jean-Marie Le Pen's openly racist National Front. It is perhaps no surprise that Bishop Williamson lives in Argentina, that refuge for so many Nazis, and a country where the Church has a

shameful record of collaboration with state oppression of dissidents.

In the *Daily Telegraph* last week, Damian Thompson, the editor of the *Catholic Herald*, whose paper had, to its credit, done an exposé of Bishop Williamson, seemed to argue that the fuss was all the fault of the Pope's advisers. Thompson sees Pope Benedict as the greatest pope in the last century, largely because he favours liturgical traditionalists and is replacing the "liberal" bishops like the Archbishop of Westminster whom Thompson so clearly despises. He urged the pope to sack his incompetent Italian press advisers and hire some English-speaking ones with more nous. Perhaps he sees a job opportunity!

But this really will not do! This is not just a matter of presentation. No amount of "spin" can make wrong into right. Pope Benedict is not a stupid man, nor is he a wicked one. He is a very good, if rather conservative, theologian. He is not, I am sure, an anti-Semite. But he has been involved for years in attempts to reconcile the Society of St Pius X to Rome and he must know exactly what it stands for; in politics as well as theology. As a German with a deep understanding of the anti-religious nature of Nazism, we might have expected of him a particular sensitivity to the reactions of the Jewish people; although his authorization of wider celebration of the Tridentine Rite, without the removal of deeply offensive prayers for the Jews in the Good Friday Liturgy, did cause many to wonder.

How far removed all this seemed from the time when another pope, whose baptismal name was also Joseph — Guiseppi Roncalli, John XXIII (someone surely with a better claim to be the greatest

pope of the past century) — met with the leaders of the Jewish community in Rome and introduced himself simply by saying, **"I am Joseph your brother"**. That was to grasp something of what it means to be **"all things to all men"**. For Pope John, as for St Paul, this was not a matter of cynical political presentation or manipulation but of profound sympathy for others which springs from the compassion of the Christ who would not be tied down to one place but insisted on moving on to proclaim the message to others: **"for this is what I came out to do"**.

How different a picture too from our own Archbishop, standing side-by-side in the snow at Auschwitz with the Chief Rabbi a few months ago. Perhaps the problem with Pope Benedict is that he is too absorbed with ecclesiastical matters, too narrowly focused on Church things, to see the wider consequences of internal actions. No wonder cardinals are chewing their scarlet skullcaps in impotent fury, and even making open criticisms of the Pope; remembering, perhaps belatedly, that they too are bishops charged with the care of God's people.

I may seem to have paid less attention than usual to today's readings, but on retreat this past week I have been pondering them alongside the newspapers. This was how one of the great theologians of the last century, Karl Barth, on whom a younger and more adventurous Joseph Ratzinger wrote one of his early books, taught preachers to prepare sermons.

In today's Gospel, Mark gives us, in a series of short incidents, a sort of trailer, a foretaste of things to come in the rest of the Gospel. A theme which will recur is the disciples' failure to understand Jesus,

an incomprehension often represented by Peter, in this case by trying to restrict Jesus' healing ministry to his home town.

Peter's attitude is contrasted with that of his mother-in-law, who on being cured gets up and serves. Now I'm sure that Bishop Williamson, who thinks that women should not go to university lest they get ideas above their station, would approve of that. But, if we read on in the Gospel, we find that Jesus says to the disciples "**whoever would be great among you must be your servant, and whoever would be first among you must be the slave of all**" and says of himself, the pattern of discipleship, "**the Son of man also came not to be**

served but to serve, and to give his life as a ransom for many" (Mark 10: 43 - 45). So, here it is Peter's mother-in-law, not Peter, who is the model disciple. The Roman Catholic Church, when it speaks of the Petrine ministry, and particularly of the infallibility of the Pope, too often seems to do so by ignoring those passages which demonstrate Peter's fallibility. The events of the last couple of weeks have provided ample demonstration of the folly of this.

Perhaps it is time to canonise Peter's mother-in-law and build a church in her honour in the Vatican where the Popes will see it every day.

THE THIRD SUNDAY BEFORE LENT, 8th FEBRUARY
SERMON PREACHED BY FR GERALD BEAUCHAMP
AT SOLEMN EVENSONG AND BENEDICTION

Readings: Numbers 13: 1, 2 and 27 - end;
Philippians 2: 12 - 28

Many people come to this church to see the glories of its internal decoration — the brickwork, the painting and the gilding are all a joy to behold. But because the building constantly draws our eyes upwards we don't often spend much time looking at the floor, but this, too, is beautiful and interesting.

In various places stone is placed alongside the tiles. In particular there's a marble known as Frosterley marble. You can see it here at the chancel step. Frosterley is a village in Co Durham and the stone has been mined there for centuries. Frosterley marble has a distinctive dark background which is embedded with irregular pieces of white. This marble was laid down around 325m years ago and the white pieces are fossils of coral. In some places you can clearly see their structure.

Frosterley marble was a favourite among those who built the great churches and cathedrals in the Middle Ages. You see a lot of it in Durham Cathedral. William Butterfield, the architect of this church, no doubt chose it because of his desire to create something that drew upon an earlier age, but I also wonder if there's something else going on.

This year All Saints celebrates the 150th anniversary of its consecration. In the same year (1859) Charles Darwin published his *On the Origin of Species*. Just now there's a fascinating exhibition at the Natural History Museum which is well worth seeing.

Darwin's book caused an uproar. Some claimed that it threatened belief in God. The charge was led by Samuel Wilberforce, the then Bishop of Oxford. In a debate with the biologist Thomas Henry Huxley, who defended Darwin's ideas, Wilberforce

famously asked Huxley whether he thought that he was descended from the apes on his grandmother's side or his grandfather's.

The point was that up till then when people reflected on natural theology (the relationship between God and creation) they thought that God had individually designed and made each species. If, as Darwin said, creation was somehow an evolving system, then what room was there for God? Perhaps there was none. Darwinism, it seemed lead to atheism.

For some the very name of Darwin became an anathema. I once met an old lady who had gone to Downe House School in the 1920s. The school was in what had been Darwin's house in Kent. On her first day seated in the hall she looked around and spied a marble bust of a man with a beard. 'Who's that?' she inquired of the head teacher, the redoubtable Miss Willis. 'That, my dear' said Miss Willis 'is Mr Charles Darwin and *that* is all you need to know!'

Strong reactions can be the result of principle, the sense that things are taking a wrong turn. But strong reactions can also result from fear, the fear that the ground is not as firm as we'd like. In hindsight (and it's always easy to speak in hindsight) the theology that Wilberforce was so keen to defend was wearing a bit thin.

In 1802 William Paley, who was a senior clergyman, published a book on natural theology. 'Imagine walking across a heath', he said 'and you find a pocket watch. You examine it closely. You have to come to the conclusion that the watch has a maker. So, by analogy the same is true of the world. The world around us is wonderfully fashioned *ergo* there must be a creator — God.'

This idea may be attractive but it doesn't

take us very far. If creation *is* like a watch then once it's manufactured and wound up what becomes of God? Do we just call on him when the watch needs to be fixed? If so, then there's no real need for divine activity. Such theology doesn't give much space to the Incarnation or the work of the Holy Spirit or the Church or anything else. Far from a dynamic Trinity in which we are caught up, God is simply a backstop, a resource for when things go wrong.

When you think of it this view is really only one step away from the atheism that was thought to result from Darwin's ideas. We always castigate what we are most afraid of in ourselves. Wilberforce protested too much! What the Victorians feared was 'absence', the absence of the God in which many of them had ceased to believe anyway. In the rapidly changing world of the Industrial Revolution it was beginning to dawn on some people that they may be alone in the universe.

It was absence that worried the embryonic Church in Philippi. Paul writes: 'Therefore, my beloved, just as you have always obeyed me, not only in my presence, but much more now in my absence, work out your own salvation with fear and trembling'. Paul is writing from prison. These are ominous times. He might be executed. Paul contemplated his possible final absence.

Did this mean the collapse of the Church, the cessation of all that he had worked for? No. Paul sees his absence not as a threat but as an opportunity. Here is a space into which these new Christians can grow. It helps that Paul was genuinely fond of the Philippian Christians. He calls them *agapētoi* (beloved). (They obviously hadn't given him as much grief as the Corinthians!)

Members of the Church are now to work out their salvation for themselves. They are no longer mere recipients of salvation but participants in it. When Paul says ‘work out your own salvation in fear and trembling’ he’s using the plural not the singular. ‘Your salvation’ does not refer to individual belief but to the collective activity of the Church. He’s not advocating Do It Yourself religion.

Elsewhere Paul has seen how fragile Church life can be. Something that easily wrecks it is ‘murmuring’ (factionalism, whispering campaigns). When St Benedict, the Founder of Western Monasticism, came to write his Rule for communities he singled out ‘murmuring’ as one of the greatest evils that can beset community life. Murmuring is a double whammy. Not only does it break up the life of the community it also makes communities unattractive. No one wants to join them.

But having given an admonition and a warning in this evening’s verses Paul moves onto the positive. Drawing deeply on the imagery of Old Testament sacrifice he sees Christians as partaking in something both supremely new and supremely old. ‘Blameless and innocent (and) without blemish.’ Christians have a purity characteristic of temple offerings. Paul’s life, far from being wasted, is ‘being poured out as a libation over the sacrifice and offerings of (their) faith’.

Here is the wellspring of creativity: at the heart of the Church, and indeed of creation itself, is a sacrificial dynamic, a constant offering that urges and propels the world forward. And this heart is not ‘material’. The world isn’t just ‘stuff’, it’s also deeply spiritual.

What is it that we all know about, that

affects us deeply, that we feel, that impinges upon us yet is also immaterial? The answer is: Love. Being in touch with this is a cause of rejoicing and thanksgiving. The Church founded on and witnessing to this love is Eucharistic. And it’s because of this that in this dark world (one characterized by ‘a perverse and crooked generation’ as Paul says) Christians are to be ‘stars in the world’.

It’s not often that the English version of the Bible that we read from lets us down but it does this evening. I don’t know where you locate the stars but I look up to the heavens. ‘Stars in the world’ makes no sense and that’s not what Paul says in the Greek. If he’d wanted to say ‘stars’ he would have used the word *astron* which gives us the word ‘asteroid’. But he doesn’t use *astron*, he uses *phosteres* (from *phos* meaning light). This gives us the English word ‘phosphorescence’. It’s phosphorescence that you see when you look down not up, when you dive onto a coral reef and see extraordinary creatures all lit up.

Now that Candlemas is behind us the time of ‘looking up’ is over. Carolling angels and the star that brought the magi have gone. The light that we’re following now is not from above but from below. From now on we’re looking down — down with Jesus on his march to the cross, the descent into barbarism and murder, death and the tomb. But all the while he’s lighting up the world: he’s giving thanks even up to the Last Supper. Jesus loves to the end. And beyond the darkness of Good Friday the light will come from low down — the dawn on the first day of the week and a fire burning on a lakeshore. From the great absence comes the great presence and the followers of Jesus will find themselves pitted against the

darkness like the irregular white shapes in Frosterley marble.

Charles Darwin was only five years older than William Butterfield. I wonder if they ever met. I don't know if they ever did but they could have done. They were both members of the Athenaeum whose splendid new building was the place to be seen in the 1850s.

I imagine a scene after a good lunch. Darwin and Butterfield are ensconced in leather armchairs. 'What are you working on, Butterfield?' asks Darwin. 'Oh, a church' replies Butterfield 'off Oxford Street. See, here's a sample of some marble that I'm thinking of using in the interior.' From his pocket Butterfield produces a square of Frosterley marble with a fossil clearly visible. 'Very interesting' says Darwin 'that'll give the Bishop of Oxford a run for his money!' 'That, my dear Charles' says Butterfield taking back the stone 'is not the point.'

procession, and around us stood the Elders of El Tur, long robed turbaned figures, posed in dignified silence. After a while, movement and sound below signalled the approach of the procession, and amid expressions of delighted joy the pilgrims were brought up the hill. I watched one of them as he came up level with me, lit up by the torches and the moon. He was a tall dark bearded man with all the pathos and dignity of the great pilgrimage about him. He passed me slowly, embracing and blessing one friend after another as he moved along. Before him danced the children shouting songs of praise, behind him a group of women wept for joy. It was a scene of the Sacred Ministry, re-enacted before our eyes. As we left I turned to the old sheik and expressed through our dragoman my pleasure at the sight. The sheik smiled, "But surely" he said, "they will greet you in the same way when you return from your pilgrimage".

A.M.

100 YEARS AGO

THE HOLY PLACES — AN EXCERPT FROM A DIARY

'It seemed to us that we were brought nearest to the scenes of our Lord's ministry by one evening incident on the Mount of Olives. Our dragoman told us one night at dinner that two pilgrims who had returned from Mecca would reach their homes at El Tur that evening, and that the village had prepared a festal welcome. "If we go to the brow of the hill after dinner", he said, "you will see the procession coming up." It was a glorious moonlit night; from the brow of the hill Jerusalem lay all ebony and silver, jewelled with lights. Beneath in the valley tossing torches revealed the waiting

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 5 APRIL 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: Mark 11: 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: 425

Gospel: The Passion according
to St Mark

Preacher: Fr Gerald Beauchamp

Anthem: God so loved the world
— Stainer

Hymns: 273 (T 302), 88, 86 (omit *)

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 69: 1 - 20

Lessons: Isaiah 5: 1 - 7

Mark 12: 1 - 12

Office Hymn: 79

Canticles: Service in B flat
— Rachmaninov

Anthem: O Saviour of the world
— Ouseley

Preacher: The Vicar

Hymn: 90

SOLEMN BENEDICTION

O Salutaris: Rachmaninov

Hymn: 89 (i)

Tantum Ergo: Rachmaninov

WEDNESDAY 8 APRIL

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 9 APRIL
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 Die
— Proper Chant

Lessons: Exodus 12: 1 - 4, 11 - 14

Psalm 116

1 Corinthians 11: 23 - 26

Hymn: 279 (T 182)

Gospel: John 13: 1- 17, 31b - 35

Preacher: Fr Gerald Beauchamp

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, 513

Post Communion Motet:

Ave verum corpus — Byrd

At the Procession to the Altar of Repose:

268 (R)

Gospel of the Watch: Matthew 26: 30 - end

FRIDAY 10 APRIL

GOOD FRIDAY

**The Preaching of the Passion by The
Vicar at 12.00 noon**

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

Lessons: Isaiah 52: 13 - 53: 12

Psalm 22

Hebrews 4: 14 - 16, 5: 7 - 9

Hymn: 399 (T 416 (ii))

Gospel: The Passion according
to St John

Preacher: The Vicar

At the Veneration:

The Reproaches — Palestrina

Hymn 95, 79 (Choir)

Hymns: 82, 83, 97

Communion Motet: Crucifixus — Lotti

SATURDAY 11 APRIL HOLY SATURDAY

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

Mass: Missa 'Ego flos campi' — Padilla

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: Mark 16: 1 - 8

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: Toccata — Jongen

● SUNDAY 12 APRIL EASTER SUNDAY

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

Processional: Hail, Festal Day; 119

Introit: Resurrexi

Mass: Missa Solemnis in C — Mozart

Lessons: Acts 10: 34 - 43

Psalm 118

1 Corinthians 15: 1 - 11

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: Alleluia — Thompson

Hymns: 115, 123, 120

Voluntary: Final (Symphonie VI) — Vierne

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 114, 117

Lessons: Ezekiel 37: 1 - 14

Luke 24: 13 - 35

Office Hymn: 101 (omit *)

Canticles: Service in C — Stanford

Anthem: Haec dies — Byrd

Preacher: Fr Gerald Beauchamp

Hymn: 117

SOLEMN BENEDICTION

O Salutaris: French Chant

Te Deum: Solemn Tone

Tantum Ergo: Henschel

Voluntary: Fantasia in G — Bach

● **SUNDAY 19 APRIL**
EASTER 2

HIGH MASS AT 11.00 a.m.

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

Introit: Quasi modo

Mass: Missa Choralis — Bruckner

Lessons: Acts 4: 32 - 35

Psalm 133

1 John 1: 1 - 2: 2

Hymn: 125 (omit*)

Gospel: John 20: 19 - end

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Blessed be the God and Father
— Wesley

Hymns: 121, 389, 173 (T 265)

Voluntary: Prelude and Fugue in G,
BWV 550 — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 143: 1 - 11

Lessons: Isaiah 26: 1 - 9, 19
Luke 24: 1 - 12

Office Hymn: 101 (omit *)

Canticles: The Fifth Service — Tomkins

Anthem: Christus resurgens
— Richauffort

Preacher: Fr Gerald Beauchamp

Hymn: 104

BENEDICTION

O Salutaris: Elgar (No 3)

Hymn: 113

Tantum Ergo: Bruckner

Voluntary: Andante espressivo
(Sonata in G) — Elgar

● **SUNDAY 26 APRIL**
EASTER 3

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 103 (v 4 Descant
— Caplin)

Introit: Misericordia Domini

Mass: Missa 'Princeps Pacis'
— Lloyd Webber

Lessons: Acts 3: 12 - 19

Psalm 4

1 John 3: 1 - 7

Hymn: 105 (i)

Gospel: Luke 24: 36b - 48

Preacher: The Vicar

Creed: Credo II

Anthem: in exitu Israel
— Samuel Wesley

Hymns: 108, 279 (T 182), 116 (T Arnold)

Voluntary: Improvisation on 'Victimæ
Paschali laudes' — Paul Brough

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 142

Lessons: Deuteronomy 7: 7 - 13
Revelation 2: 1 - 11

Office Hymn: 101 (omit *)

Canticles: Service in E flat (No 1)
— Wood

Anthem: Surrexit pastor bonus
— L'héritier

Preacher: Fr Gerald Beauchamp

Hymn: 122

BENEDICTION

O Salutaris: Byrd (No 1)

Hymn: 118

Tantum Ergo: Victoria (No 2)

Voluntary: Prelude, Fugue and
Chaconne in C — Buxtehude

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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

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CALENDAR AND INTENTIONS FOR APRIL 2009

1	<i>Frederick Denison Maurice, priest</i>	Teachers of the Faith
2		Unity
3		Those in need
4		Society of All Saints' Sisters of the Poor
5	✕ PALM SUNDAY	OUR PARISH AND PEOPLE
6	Monday in Holy Week	Persecuted Christians
7	Tuesday in Holy Week	Renewal in witness
8	Wednesday in Holy Week	Friends of All Saints
9	MAUNDY THURSDAY	Thanksgiving for the Eucharist
10	GOOD FRIDAY	The needs of the world
11	HOLY SATURDAY	Preparation for Easter
12	✕ EASTER DAY	OUR PARISH AND PEOPLE
13	Monday in Easter Week	Thanksgiving for the Resurrection
14	Tuesday in Easter Week	Thanksgiving for the Resurrection
15	Wednesday in Easter Week	Thanksgiving for the Resurrection
16	Thursday in Easter Week	Thanksgiving for the Resurrection
17	Friday in Easter Week	Those in need
18	Saturday in Easter Week	Thanksgiving for the Resurrection
19	✕ THE 2nd SUNDAY OF EASTER	OUR PARISH AND PEOPLE
20		Parochial Church Council
21	St Anselm	Religious
22		ALMA*
23	St George, Patron of England	Unity
24	<i>St Mellitus, Bishop of London</i>	Those in need
25	St Mark the Evangelist	Our witness to the Faith
26	✕ THE 3rd SUNDAY OF EASTER	OUR PARISH AND PEOPLE
27	<i>Christina Rossetti, poet</i>	Religious writers
28	<i>Peter Chanel, missionary, martyr</i>	USPG
29	St Catherine of Siena	The unemployed
30	<i>Pandita Mary Ramabai, translator</i>	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.



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