



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JUNE 2010

£1.00

VICAR'S LETTER

Church Planting in St Marylebone

A Deanery Synod has been described as “a group of people waiting for permission to go home”. The most recent meeting of the St Marylebone Synod did not fit this description at all. The discussion could have gone on longer.

We had two presentations which proved fascinating in their different ways. **Fr Tim Pike** spoke to us about the Diocese of London's link with the Russian Orthodox Diocese of St Petersburg. You can read more about it in the next issue.

Our archdeacon, Dr Bill Jacob, who is a church historian and Dr John Maiden of the Open University, spoke to us about the diocese's research project with the Open University which is looking at Church planting in London in the 19th Century. This is not just a matter of academic interest. In a period when church planting is once again happening, there may be valuable lessons to be learned about establishing and sustaining new churches.

Dr Maiden gave us the wider picture, while Dr Jacob concentrated on the local on which we have a wealth of information collected in a very detailed and professionally carried out **Religious Census in Marylebone 1903**.

This revealed that 26% of the population attended a place of worship — the highest

ratio in London. There were many more churches and missions then: including at least 29 Anglican ones.

Attendance at Church of England churches was 13.1% of population. The Nonconformists had 7.6%; a much lower proportion than in many parts of the country at a time when the Free Churches were at the peak of their influence. The Roman Catholics had 3.3%.

The compiler of the Census made a number of comments on the results:

- The churches were filled chiefly by the prosperous classes.
- The results were a humiliation for the nonconformists.
- But there was no room for complacency among Anglicans.
- The failure of the Church of England to attract men was disquieting.
- The influence of ill-spent wealth vitiates the moral atmosphere of the district.
- The dominant characteristic of life in West London is unspiritual and materialistic.
- The growth of vicious standards of conduct and life in West London is disquieting.
- Blocks of flats in the area were largely occupied by kept women and prostitutes.
- The religious instincts of the people have been dulled.
- Being a pleasure ground creates an

atmosphere unfavourable to religious work.

- He was concerned about the large ‘foreign’ element who were largely and avowedly irreligious.

In the light of all this, he proposed remedies:

- Every theatre, music hall and concert hall should be requisitioned for Sunday Services.
- The churches should rediscover for the people of West London the meaning and value and ultimate significance of life.

Some things clearly do not change. While there are a fewer churches in the area, London still has a higher rate of church-going than most of the country: but now it is due in good part to the influence of “foreign” elements which are more religious than the indigenous population!

The West End continues to be a place to which many come for shopping and entertainment: a “pleasure ground” in which we are surrounded by people who are unlikely to be setting their minds on higher things.

The compilers of surveys such as this one almost always assume that morals have declined and are getting worse. In this area, they always seem to have been rather dubious. Some features may have changed — I wonder if as many rich men keep their “mistresses” in flats here nowadays — but history should warn us against assuming that we live in the worst of all worlds.

We are in the business of rediscovering for the people of the West End the meaning, value and ultimate significance of life as revealed and experienced in Jesus Christ. If we are to discover that for other people, we must first discover it for ourselves. They are

only likely to find it by seeing it in people like us transformed by the Gospel.

I am not sure about requisitioning **every** place of entertainment for Sunday services, but there are church groups meeting in theatres and pubs.

The development of the parish of St Marylebone as a residential area in the 18th and 19th centuries, led first to establishment of many “property chapels”, often built by the developer as an amenity for the new residents. The Margaret Chapel which was replaced by All Saints was one of them, as was the Quebec Chapel which was the forerunner of the Church of the Annunciation. All Saints was among the first of a new wave of churches which could be called in our terms ‘church plants’ or even ‘fresh expressions’. A gothic revival church with choir school, sisterhood and daily services was not exactly what the residents of the West End were used to in the 1850s. A later wave of building brought a series of church plants often led by curates and parishioners from churches like All Saints. St Mary Magdalene’s, Paddington, being one started from here. The Annunciation and St Cyprian’s were others of similar origins.

One thing they have in common is that our tradition meant that they have splendid buildings. These can be a mixed blessing as the years pass and conditions change. Small but densely populated inner city parishes undergo demographic changes which mean the natural congregation falls away. The great father founder, whose dynamism and inspiration drove the establishment of these parishes, dies or moves on. There are problems with finding new leadership and direction. Buildings become expensive to maintain. Sometimes a church’s tradition narrows to the point of exclusivity. It

becomes less a parish than coterie of people who like that kind of thing; whatever that kind of thing may be.

All this and more is the background to the relationship we have developed over the past few years with the Annunciation and are now being asked to extend to St Cyprian's. We are three churches which have similar origins and ethos. We all have small geographical parishes. The Annunciation has begun to grow again, and as a more family-oriented church because of its excellent parish school. Much of this is due to the labours of Fr Barrie Newton and Bishop Michael Marshall. St Cyprian's has been having a more difficult time. Various attempts have been made over the past dozen or more years to find an appropriate pastoral model. After long discussions, the people there have decided that the option which they feel most hopeful about is one in which they have a relationship with us. For more than a year now we have been responsible for the pastoral and liturgical ministry there and I am grateful to Fr Beauchamp who has organised much of this with his customary efficiency.

The three parishes will maintain their separate identity, but there are things which we can do together, in education and preparation for the sacraments for example, and we will be exploring these in the coming months. Our plan is that Fr Beauchamp should use his experience as a parish priest to build up the work at the two smaller churches. This must not be simply a matter of spreading the same number of clergy around a lot more thinly, so we are looking to the two smaller churches between them finding the funding for a third priest.

This will be a major challenge for them. It will involve both utilising the property assets they have as effectively as possible

and, more vital still, increasing giving from the congregations to realistic and generous levels. They will not be alone in this. Here at All Saints, we have had a good track record in recent years of improving congregational giving but we cannot afford to be complacent. As well as the money we have raised and spent on restoration of the church, we have also had to spend a great deal of money over the last few years on our properties at No 6 and No 8 Margaret Street to bring them up to an acceptable standard. Apart from Fr Beauchamp's house, they are all now let and generating income, but our reserves are almost exhausted.

All that has been after we have paid the costs of running All Saints and met our commitments to the diocese without complaint or default. So one of the first things the three parishes will be doing together will be a major campaign on stewardship.

As we weather the worst economic crisis for decades and a new government takes an axe to spending, this may not seem the best of times to ask people for money. However, we have no option if we are to even maintain the work we are already doing, extend it further into new areas of mission, and support our neighbours who need our help.

I am quietly confident about all this because of our experience over recent years. In particular, I am buoyed up by the response to my appeal one Sunday morning recently for the £8,500 needed to include the restoration of the font, pulpit and chancel wall in the current phase of work. Within a week I had received more than that.

Coalitions are suddenly in fashion in the political world. Those involved in our new government may be making a virtue out of a necessity. However, necessity is the mother of invention and the needs of the Church in

this part of London in the early 21st century may be leading us to invent a new way of doing things.

Yours in Christ,

Alan Moses

PARISH NOTES

WEDNESDAYS AT THE VICARAGE

Over the last few months, we have had people in hospitals as far apart as Watford and Whipps Cross. The time consumed in visiting is not something the clergy grudge but it has reminded us that it is very difficult to visit our scattered and busy congregation.

We are also conscious that with work going on in church month after month it would be quite easy for morale to flag. So we are going to invite you to visit us.

Starting the middle of June, we are going to have a series of social events at the Vicarage to which we will invite in turn all those on our Electoral Roll.

This will be an opportunity not only to spend some time with the clergy, but also to meet other members of the congregation.

If you are a regular worshipper but are not yet on the Electoral Roll, please ask one of the clergy or the parish office for a form.

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Visitors

Mr Alf Knutsen, the organist of the church at Lorenskog in Norway, writes after the choir visited us on Sunday April 18th:

“On behalf of the choir and our congregation we wish to thank All Saints congregation after our visit on Sunday. Both the High Mass and the Evensong were wonderful services and everyone talked

about the warm and including atmosphere there. Looking forward to visit you on our next London trip!”

A Baptism

Hannah Frances Brown was baptised at All Saints on Low Sunday.

A Grandfather writes:

Dear Father Alan,

What a wonderful service we had for Hannah’s baptism. It was for me a service filled with great meaning and significance in the life of our little family and I shall remember it for a long time to come.

Perhaps that was partly because this was the first time I have been at a baptism at All Saints but I think Paul Brown (Hannah’s other grandfather) had a point when he said at the luncheon: “that service was just like theatre; it makes you think!”

Well it was also very impressive and thoughtful, as always. I also believe that the service was a very good witness to the truth of the Gospel, and God’s mercy towards and care for his creation.

John Leggett

A Wedding

Thomas Mark Stone and Sophie Catherine Cook were married at All Saints on Saturday May 1st. They write en route from Florence to Rome on their honeymoon: *“It truly was the best day of our lives”.*

The best man said in his speech that after the nuptial Mass at All Saints he had never seen a couple so married!

A Golden Wedding

Philip and Yvonne Harland have a custom of celebrating major wedding anniversaries by inviting their friends to All Saints. Their Golden Wedding was no exception and All Saints was full to overflowing for the occasion on Sunday May 9th.

Bishop David Hope, who was Vicar of All Saints when they celebrated their Silver Wedding, returned to preside and preach at High Mass. One of the delights of the occasion was to have him back with us and to see him looking so well; perhaps because of a week spent on Iona. His sermon appears in this issue.

The Mass was followed by cake and drinks in the courtyard and then a splendid lunch at the Langham Hotel. On behalf of the guests, the Vicar thanked Philip and Yvonne for their generosity and proposed the toast to “the bride and groom”. He has made a provisional booking for the diamond wedding.

Thanks to the generous response to Philip and Yvonne’s appeal to their friends to celebrate their golden wedding by gifts to the Restoration Appeal, **£2,985** has been added to the Appeal.

The Vicar will be happy to see anyone else who wants to celebrate a special occasion in this way!

An Ordination

Ordination to the Priesthood:

The Revd Matthew Duckett is to be ordained priest by the Bishop of Edmonton on Friday July 2nd at 7.30 p.m. in St Michael’s, Camden Town. He will preside at Mass for the first time on Saturday July 3rd at 11.00 a.m. at Old St Pancras Church.

We are sure that his many friends at all Saints will want to support him on one or both of these occasions.

Two Funerals

Denzil Freeth

Denzil had been taken into hospital at Easter after developing an infection. He died on April 26th.

It was ironic that his funeral took place on the eve of the General Election and the committal on polling day itself.

The church was full for his funeral Mass which was followed by refreshments in the courtyard which Denzil had provided for in his will.

Paul Brough was one of those whose travel arrangements were affected by the volcanic ash cloud: stranded in Belfast where he had been conducting, he was unable to get home to direct the music at the funeral. He was able to recruit an excellent replacement in the person of Dr Harry Bramma.

Like me, few of the current members of All Saints knew Denzil when he was a politician. It is over 45 years since he retired from the House of Commons. So it was a great pleasure to read the *Independent’s* obituary penned by that veteran Parliamentarian **Tam Dalyell**:

“Denzil Freeth: Politician celebrated for his charm and oratory and rated highly by the scientific community.”

Denzil had interrupted his studies at Trinity Hall in Cambridge to volunteer for the Royal Air Force and trained as a pilot in Florida but the war was over before he could see action. He would joke that when Hitler learned that Denzil had been awarded his wings, he decided that the game was up.

He returned to Cambridge to resume his studies. While there, he gained a reputation as a debater, becoming president of the Union; often a stepping stone to a career in politics.

Elected as Member for Basingstoke in 1955, “Freeth quickly made his mark in the Commons as a member of the Select Committee on Procedure. Only a year after

arriving he was made a Parliamentary Private Secretary at the Board of Trade until 1959, and then after a short period as PPS to that powerful and discerning Cabinet Minister Sir David Eccles as Minister of Education, he was promoted to be a Parliamentary Secretary. Parliamentary Secretaries are not normally of great importance or prominence, but in Freeth's case it was different. The Cabinet minister whom Macmillan made responsible for science was Quintin Hogg, Viscount Hailsham, who was, of course, a member of the House of Lords. This meant that the spokesman for Hailsham's considerable and important responsibilities in the Commons was Freeth."

In a debate he helped out his Labour opponent Richard Crossman with a lost reference. Crossman replied: "the Parliamentary Secretary is a chivalrous and generous man. That is a handsome gesture considering what is coming." "...Freeth — in days when ministers could be so — was indeed an extremely chivalrous and generous man. He never indulged in cheap yah-boo."

"At the end of the debate, during which Freeth, unlike ministers nowadays, had listened to every word, I had a letter from his office. Would I go and see him?... When, a few days later I went to his office I found that he was genuinely interested and well-briefed. I also know that he asked other participants in the debate ...to see him about points in their speeches. Ministers do not always listen to what is said in parliament; Freeth not only listened but was genuinely concerned to try to do something."

"He was also held in high regard by the scientific community heavyweights. 'We found Freeth excellent to deal with and understanding of our complexities.'"

The obituaries dealt with the end of his political career with varying degrees of candour. He left politics after Lord Denning identified him as a security risk in the aftermath of the Profumo affair, because of his private life. Those were the days before the proposals of the Wolfenden Report had been put onto effect.

His friend **Edward Greenfield** wrote in the Guardian obituary:

"Nor was he ever afraid, unlike other gay Tory MPs, to support causes such as the implementation of Sir John Wolfenden's 1957 report that homosexuality should not be regarded as a crime."

He went on to say:

"It says much for Denzil's deep faith as a high Anglican that over the years after leaving the Commons, he never once gave the slightest sign of regret over the premature end of his political career, instead devoting himself to his work in the church he attended, All Saints, Margaret Street, in the West End of London. He acted as churchwarden for some twenty years, which was recognised when he was made MBE in 1997."

Even those who did not share Denzil's political convictions must surely regret the loss to national life after he was forced to withdraw from politics: an example of those lost to public life because of one form of prejudice or another. We can be grateful for all he did at All Saints, while recognising that he was made for a larger stage.

May he rest in peace.

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The Vicar's sermon at the funeral Mass is reproduced in this issue.

Barbara Niemyska

The Vicar attended Barbara's Requiem at St Luke's, Kew Gardens, on Friday April 15th. She had been a member of the Friends of All Saints for many years and a familiar face at the lunchtime Mass. On meeting Fr Alan for the first time, they discovered that they had some things in common: they were both Scottish Episcopalians and one of her cousins, Fr Douglas Lockhart, had also been Rector of Old St Paul's, Edinburgh.

Born in Helensburgh in 1912, she was brought up there and then in Stirling. In 1939 she trained as a Voluntary Aid Detachment nurse and was soon training others herself. Thus began an association with the health services which was to last for the next 60 years. At the end of the war, a Polish Army hospital opened in the house next door to the family home. It was commanded by Dr Anatol (Tolek) Niemyska. Barbara and he married in 1948 and in 1949 moved to Kew where they established a practice with Barbara as receptionist and general factotum.

After Tolek's death in 1969, Barbara entered a new phase of public service. She became a Samaritan and ran the patient transport service at Richmond Hospital. On retiring from that, she helped in the canteen for psychiatric patients and then in the staff and patients' tea bar. She was also active at St Luke's, both as a "holy duster" and helping with the Day Centre for Old People. She kept this up until she was 90, by which time most of her "old people" were younger than she was. She did have some medical problems: passing out on one of her visits to All Saints and ending up in St Thomas's Hospital where she was fitted with a pacemaker.

When even she became too frail, she moved first to Norfolk to be with family, and

then to the All Hallows Nursing Home at Ditchingham in Suffolk. She died a month short of her 98th birthday.

May she rest in peace.

A Homecoming

Gillian Dare: We are delighted to welcome Gillian home after her latest Foreign Office posting as the British representative in Liberia.

Birthdays

James Shrimpton: Congratulations to James on his 70th birthday which was celebrated with an afternoon party with friends from All Saints, as well as his legal and military careers.

The Vicar visited **Bishop Ambrose Weekes** in Charterhouse recently to mark his 91st birthday. Bishop Ambrose sends his best wishes to his many friends at All Saints. He regrets that he is not able to cope with correspondence these days.

A Blessing:

The Royal National Orthopaedic Hospital

Several of our parishioners have been patients at the hospital in Stanmore, and I was sent there for a consultation by St Luke's Hospital once. The hospital also has a more conveniently situated out-patients department in Bolsover Street. This has now been installed in a newly-built premises which were opened by Prince Andrew in Easter Week.

The Hospital's Senior Chaplain, the Revd Wendy Brooker, invited me as Area Dean, to take part in the act of dedication and to take holy water bucket and sprinkler to make sure all was done properly. I suspect some of the medical and other dignitaries assembled

were a little surprised to find themselves being sprinkled with holy water!

Four Annual Meetings!...

This year the Vicar has had to chair not only the meetings at All Saints and the Annunciation, but also those at St Marylebone Parish Church and St Cyprian's.

...and a Sermon

The Vicar preached at Evensong at St Pancras Church, Euston on Sunday May

10th. The service was part of the **Festival of Contemporary Church Music** organised each year by the parish. It was one of the preaching engagements the Vicar had to cancel because of his illness a few years ago.

The music at the service was to be sung again for Choral Evensong on Radio 3 that week. So the Vicar was preaching at something of a rehearsal. His sermon was not included in the broadcast!

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DIARY DATES

Thursday 3 June — CORPUS CHRISTI

6.30 p.m. HIGH MASS AND *OUTDOOR* PROCESSION OF THE BLESSED SACRAMENT

*Preacher: Fr Paul Thomas, St Marylebone Parish Church
Low Masses at 8.00 a.m and 1.10 p.m.*

Thursday 10 June

7.05 p.m. HOLY HOUR led by the Vicar.

Thursday 24 June *Cell of OLW / All Saints*

6.30 p.m. Low Mass with hymns

7.00 p.m. Fr Peter Walters, Founder and Director of the Walsingham-based charity "Let the Children Live", will talk about its work with the street children of Columbia. *Followed by light refreshments. All are welcome.*

Thursday 1 July

7.05 p.m. HOLY HOUR led by the Vicar.

ALL SAINTS RESTORATION APPEAL WEEKEND

16 - 18 JULY

FRIDAY 16 JULY

an early evening

HISTORICAL ENTERTAINMENT

The 150 year story of All Saints brought to life

*Watch this space for further details of tickets and time
and plans for the appeal for Phase 3*

ANNUAL PAROCHIAL CHURCH MEETING

SUNDAY 25 APRIL 2010

RESULTS OF ELECTIONS

The following were elected as churchwardens:

Mr John Forde Mr Christopher Self

The following were elected to the Parochial Church Council:

Mrs Margaret Leggett Mr Ian Marsh Mr John McWhinney
Mr Keith Postance Mr Stuart Voy Mrs Juliet Windham

The following were appointed as sidesmen:

Miss Sandra Allan Mrs Christine Auton Mrs Christine Brown
Mrs Rachael Brown Mrs Mary Burton Dr Yvonne Craig
Mr Martin Cullingford Mrs Jasmine Cullingford Miss Gillian Dare OBE
Mr Richard Haley Dr Monica Hall Sir Nicholas Harington Bt
Miss Jean Harmsworth Mr Graham Hawkes Miss Kate Hodgetts
Mrs Margaret Leggett Miss Frances O'Neil Mr Philip Payne
Mr Keith Postance Mr Andrew Prior Mrs Deidre Prior
Mr James Shrimpton Mr Charles Thomson Mrs Juliet Windham
Mr Geoffrey Woodcock

At the meeting of the Parochial Church Council on Tuesday May 4th 2010 the following officers for 2010/11 were appointed:

Vice Chairman Mr John Forde
Hon Secretary Dr Dilys Thomas
Hon Treasurer Mr Patrick Hartley
Electoral Roll Officer Miss Catherine Burling
Assistant Secretary Mr Ross Buchanan
Senior Sidesman Mr Keith Postance

The Standing Committee for 2010/11 comprises:

The Vicar and Churchwardens (Ex Officio), Hon Secretary, Hon Treasurer
Mr Keith Postance Mr Quentin Williams Mrs Juliet Windham

The next meeting of the Parochial Church Council has been changed to Monday July 5th 2010.

RESTORATION PROGRAMME PHASE 2

The works are well under way now, and it is even possible to see progress that has been made on stripping paint from the arcade at the foot of the tower. This is a process which involves the use of solvents which have a foul smell which even incense cannot entirely disguise.

While there is a good deal less scaffolding than last year, it still takes up a lot of floor space, the entire north aisle and most of the rear section of the nave. We have managed to get in as many chairs as possible. Just as well, as we have had several big services: a wedding, a golden wedding and a funeral.

Now that the scaffolding work is complete, we can allow people into church during working hours.

Our first site meeting was held, appropriately enough, on Ascension Day and we heard that work was proceeding on schedule. No unexpected horrors have appeared, although there turns out to be more decoration on the rafters in the side aisles than had been thought at first. Tests on the paintwork of the decorative scheme are being carried out before the final decisions are made on its restoration.

RESTORATION APPEAL

“It must be summer — the scaffolding has gone up again!”

Our expectations of the glories to be revealed by the end of October are tempered by the reflection that this phase will use up all the remaining money in our restoration fund.

If our programme is not to falter, as Phase 2 proceeds we must start the exploratory work in the chancel to identify and cost

exactly what must be done in the next phase. Raising the necessary ‘seed’ money for this preliminary work is now our urgent concern.

You know that, when possible, we try to emphasise the pleasurable side of giving here at All Saints, so we have planned two events to entertain and delight you during the summer months.

- The first of these, the Organ Gala which took place on Saturday May 28th, was made possible by the generosity of our many organist friends.
- The second is the opening of our Appeal Weekend on Friday July 16th at 7.30 p.m.

HISTORICAL ENTERTAINMENT

The 150 year story of All Saints brought to life.

On Sunday morning July 18th, at High Mass, the appeal for **Phase 3** will be launched. Our architect **Colin Kerr** will be with us and will give a talk at the end of High Mass on the next phase of the restoration programme.

POETRY TEAPARTY ON APRIL 24TH

The third poetry teaparty proved to be the most wide-ranging, as we heard prose and poetry from Chaucer to ee cummings. Not only did Fr Gerald amuse us with his reading of “Cuckoo” from “Love’s Labours Lost”, but he then went on to entrance us with his reading, in Middle English, of part of Chaucer’s Prologue followed by a modern translation of the famous lines. Just before he had to rush off he read us a very strong poem about Spring by D.H. Lawrence.

Clover and Sandra read us some lyrical

poems which they then sweetly sang. Jean reminded us of the unforgettable lines “Oh to be in England...”. Inevitably two of us had chosen the same poem by A.E. Hausman, which celebrates the cherry tree blossom. Other poems by Wordsworth, John Clare and Thomas Hood were read. Apart from broadening our knowledge of poetry, we also got to know our fellow parishioners in a very relaxed atmosphere. Why not join us next time we arrange one? I think we all enjoyed it and £70 was raised for church restoration.

ST ALBANS FESTIVAL PILGRIMAGE — Saturday June 19th

The Festival Pilgrimage re-enacts the martyrdom of Alban through a dramatized procession with carnival puppets. Come and join this celebration.

10.30 Pilgrimage Procession

From Roman Verulamium (the site of Alban's trial)

11.30 Festival Eucharist

Preacher: The Revd Lucy Winkett, Canon Precentor of St Paul's.

11.30 Children's Worship and Activities in the Abbey Primary School.

From lunchtime food and drink will be available from the Café at the Abbey and stalls on the Abbey Orchard, Sumpter Yard and in the Vintry Gardens including chariot racing, bouncy castle, circus skills, face painting, mediæval fire juggling and lots more.

14.00 Orthodox Service and Veneration of the Relic of Saint Alban

*organized by the Fellowship of St Alban and St Sergius at the Shrine
— all welcome.*

16.00 Festival Evensong and Procession to the Shrine

Preacher: The Most Revd Giovanni Tonucci, Archbishop of Loreto.

Please let Fr Gerald know if you would like to go.

FUNERAL MASS FOR DENZIL KINGSON FREETH May 5, 2010

On the grey March day when Denzil received his MBE from the Queen at Buckingham Palace, we retired the four of us, Denzil, Vicar and Churchwardens, after the investiture, to the Goring Hotel for lunch. He said to us: *"My dears, I've given up gin for Lent. Let's have champagne!"* It was the only occasion when I have had to drink champagne as a Lenten discipline.

We three, Frances and Helen and I, were there in part because Denzil suspected that we had played a rôle in nominating him for the award in recognition of his services to the Church in London but also because he had realised that if he asked only three of his friends, countless others of you were bound to be disappointed. He could say that we were there *ex officio*.

Let's stick with the champagne for the moment. Denzil enjoyed the good things of

life, food and wine. But he was no solitary *bon viveur*. Quite the opposite, he loved the company and conversation of friends. He left instructions that those who came to his funeral service should neither hunger nor thirst, so we will be able to raise a glass in his memory.

In the Gospel Jesus tells his disciples *"I no longer call you servants but friends"*. Friendship, with God and with our fellow-human beings, has always been at the heart of the Christian faith and life. Friendship is not a just a matter of spontaneous and easy bonhomie. It needs to be worked at and often there is a cost to be borne. Friends were not just there to be entertained at convivial parties, they were to be visited when they were sick and old, counselled and comforted when they were in trouble. Denzil had a gift for friendship and for keeping friendships in good repair; for not allowing them to fall

away because of the passage of time. There are people here tonight whom he has known for half a century; from those long-ago Cambridge days.

Denzil knew that, in many ways, in the words of the Psalmist, the lot had fallen to him *“in a fair ground”*. His was a privileged life and he was happy to enjoy it. But he was also a man of great generosity, willing to share his good fortune with others; often in ways which were not widely known. He had a strong sense that as one of those to whom much had been given much would be expected of him.

That sense of duty and responsibility had taken him into political life and ministerial office. As we know from recent experience, ministerial office in a government which has been in power a long time, is no easy matter. This is a sermon, not an obituary, but who knows what heights Denzil might have scaled in other times. But it was not to be and he returned to work in the City.

He would use his knowledge of the world of finance in the service of the Church. The musical tradition of this church goes from strength to strength in great measure because of the Choir and Music Trust which he helped Canon Hutt establish and which he served as trustee and administrator for many years. In the Diocese of London, he chaired the Diocesan Board of Finance and in a sad coincidence, his colleague Archdeacon Derek Heyward, then the Diocesan Secretary, has also just died.

We might think it a pity that the church is so full of scaffolding for his funeral: this old lady is 150 years old and in need of a facelift. But in another it is apt that so much work is being done on the place which was his spiritual home and which he loved, so that its life and work can go on long after

his death. He also served for many years as a trustee of The All Saints Foundation which helps look after this extraordinary building.

That scaffolding is here to enable the work of transformation to be done. The same is true of what happens in this building; the means of grace which God has provided exist for our transformation.

Until age and frailty took their toll, Denzil was here Sunday by Sunday, in the Churchwarden’s pew, then later moving nearer the front so that he could hear the sermon. His religion was not just a matter of what we call “Sunday Opera”. Each day he would recite the offices of Morning and Evening Prayer from the Book of Common Prayer. It was that practice of reading the Prayer Book Offices which led me to see that Denzil was not just a crusty old reactionary in matters of religion he could sometimes appear to be. Saying the offices involves reading large chunks of the Old Testament every day, and he did not always find the God portrayed in some parts of it easy to live with. He would ask me from time to time about one difficult passage or another. In some matters, he turned out to be rather more liberal in his theology than his Vicar: to our mutual amusement. These have not been easy years for people of Denzil’s views in the Church of England, but he remained steadfastly loyal to his church and was never one to excommunicate people just because they disagreed with him.

There is a conservative political doctrine, often forgotten even by conservatives, which is suspicious of ideas of human perfectibility. It has its roots deep in Christian doctrine; in the doctrine of original sin. Of course, we can all see the imperfectability of others. What we are not so good at is seeing our own imperfections. But Denzil, man of forceful

opinions though he was, was a man whose rule of life included regular self-examination and sacramental confession. At the great festivals and before the penitential seasons, he could be found waiting his turn at the confessional. The seal of the confessional endures beyond death, so there will be no startling revelations now. Suffice it to say that he struggled with his own faith and failings, and admitted them with an honesty many of us do not manage. He knew that he was a sinner, and that his reliance must be on the mercy of God; so we sing for him, ***“Just as I am, without one plea, but that thy blood was shed for me, and that thou bidst me to come to thee, O Lamb of God, I come”***.

To one who had been in command of life, old age and frailty can be frustrating and tiresome. Years ago, he showed his inner strength and discipline, when he was told that he must give up smoking; this to a man whose smoking was on the scale of a small Icelandic volcano! He asked me: should he use nicotine patches or gum. I replied that as I had never had to give up smoking, I was no expert, but perhaps in his case, both might be a good idea. But he gave up smoking overnight and enjoyed years more of active life as a result.

This last year and more have not been the best of times for Denzil. But as his physical and mental strength has ebbed, there has been a gentleness and graciousness; something of that childlike quality which Jesus tells us is essential for those who enter his kingdom.

When his old friend Fr David Paton, who had been sharing the pastoral duty of visiting, in the nursing home and in hospital, Denzil with Fr Beauchamp and me, had given him the Sacrament for what would turn out to be the last time, he said to Denzil: “Now close your eyes and go back to sleep.” Denzil, in a gesture worthy of our former choirboy Laurence Olivier’s dying Lord Marchmain in the TV version of “Brideshead Revisited”, raised his hand and said, as he had so often to so many of us “Ciao”.

That Italian word nowadays simply means “Hello” or “Goodbye” but its original meaning was ***“I am your servant”***.

We say our farewells now to Denzil; we commend him into the care of the God whose faithful servant and friend he was. We pray and trust that he will hear the voice of his Master saying: ***“Come, good and faithful servant, inherit the kingdom prepared for you from before the foundation of the world.”***

THE SERMON BY BISHOP DAVID HOPE AT HIGH MASS ON SUNDAY MAY 9th 2010

‘This is the day the Lord has made; we will rejoice and be glad in it’ (Psalm 118: 24)

And if I were to ask each one of you what one word or phrase comes into your mind when the word ‘church’ is mentioned, whilst I can well imagine a wide range of possibilities, I just wonder whether at all the word ‘joy’ might figure somewhere in the

list, even making the top of the list!

For the reality is surely that joy is central to the message of the Bible, central to the message of Jesus — the Gospel itself is good news, as St Mark has it in the opening verse of his narrative — ‘The beginning of the Good News of Jesus Christ, the Son of God’.

Right at the very beginning God looks upon the finished work of creation and ‘behold it is very good’ — the Book of Job comments that ‘the morning stars sang together and all the heavenly beings shouted for joy’. Israel’s hymn book, the ‘Book of Psalms’ is literally littered with references to joy — ‘O be joyful in the Lord all you lands’ with a similar sentiment reflected in the psalm which we have used already this morning ‘Let the nations be glad and sing for joy’ — or Psalm 16 ‘Your presence fills me with joy’ — almost one hundred or so mentions of joy in the one hundred and fifty psalms.

And similarly the New Testament — the birth of the Messiah is announced by the chorus of angels as they bring ‘good tidings of great joy for all the people’. And the same Messiah tells of the joy there is in heaven over the one repentant sinner, over the finding of the sheep that was lost and is now found, over the one coin lost out of the ten and is now found — ‘Rejoice with me for I have found the coin that was lost’ says the thankful and relieved woman. Zaccheus welcomes Jesus to his home with joy and the same Jesus prays fervently that ‘my joy may be in you and that your joy may be full’.

In the context too of the young, growing churches to which Paul writes, often finding themselves misunderstood, oppressed, repressed, persecuted, Paul’s message is clear and consistent ‘Rejoice in the Lord always, and again I say rejoice’, words taken up by Henry Purcell in his anthem — Rejoice in the Lord. So captivated is he by these words that just when you think its coming to an end it all starts up again!

So we might well pose the question — what have we done with this joy? We who are supposed to be an Easter People — the

rainbow people of God, as Desmond Tutu once described the church. Where is this joy to be found?

Well, I would dare to suggest — right here and now and surely every Sunday — Sunday the first day of the week, the day of the Resurrection, the day which holds all our yesterdays and points us forward in hope to the future — a future which already we anticipate and celebrate in this Holy Eucharist. As the Trappist monk Thomas Merton writes — ‘the resurrection of Jesus liberates something in us, a power we did not know we had, a hope, a capacity for life, a resilience, an ability to bounce back when we thought we were completely defeated, a capacity to grow and change, a power of creative transformation’ — and that creative transformation is what is happening right here and now as we are drawn more deeply into the mystery of God’s eternal and everlasting love for us and for each other in these holy mysteries.

Furthermore today points us forward in hope to tomorrow and the next day and the day after that — that in all the ups and downs of the coming week; in all the cut and thrust of our lives; in and through the troubles and tribulations as well as the pleasures and delights of our lives, we have the assurance and the joy of knowing Christ’s presence with us in the power of His Holy Spirit — ‘Lo I am with you always’, he tells us, ‘even to the end of time’. In the words of Charles Wesley ours indeed is the ‘joy of heaven to earth come down’.

‘This is the day the Lord has made; we will rejoice and be glad in it.’

A second reason surely for our rejoicing this day is that we have the pleasure and the privilege today of sharing with Yvonne

and Philip in the celebration of their Golden Wedding — fifty years of faithfulness, love and devotion the one to the other — and how fitting it is that they should have chosen to mark this very special moment in their lives here in this High Mass and here at Margaret Street to which they have been devoted for so long.

No incumbent of this church could have any doubts that Sunday morning was upon us as the shrieks and banter and laughter could be heard down below with the arrival of the Harlands and their preparations for the shop — a shop which it has to be said was always commensurate with the high standards of the church itself. Yes there were inscribed pens and pencils, notepads and soaps, but there was also china inscribed with the All Saints logo — china cups and plates and mugs, various mementos of All Saints — bookmarks and broaches, a wide range of classy goods, but nothing that was ever kitch or bling — always on the look out for some new product which would not only promote the church but also the finances. How many other people would travel Sunday by Sunday from Kings Langley week in and week out unfailingly over some thirty-five years or so now to give the whole of their day to All Saints, arriving early in the morning and often not leaving until the evening. Here indeed in Yvonne and Philip are two of the most dedicated servants of this church — and always with so much humour and fun even if there was the occasional dispute between them as to what they should or should not sell.

Furthermore here were two people deeply committed in their work as well — Yvonne as a nurse, often working nights and with demanding and challenging patients, and Philip in the publishing and printing business — latterly with a Sunday newspaper — a

wholly respectable Sunday newspaper I should add!

Now I'm sure that as they celebrate this great milestone in their married lives there will be many thoughts and memories of their first meeting and of that happy day when each pledged their troth to the other. I am rather put in mind of that opening paragraph of Goldsmith's *Vicar of Wakefield* where the clergyman muses on how he chose his wife 'as she did her wedding gown, not for a fine glossy surface, but for such qualities as would wear well'... And he went on 'for pickling, preserving and cookery, none could excel her. She prided herself also upon being an excellent contriver in housekeeping; though I have to confess I could never find that we grew richer with all her contrivances. However, we loved each other tenderly, and our fondness increased as we grew old.'

And that certainly is true of Yvonne and Philip whose married life and happiness and contentment together is a wonderful testimony to the institution of marriage. And as I am sure they themselves would testify and as exemplified by our being here today, as with any enduring and lasting partnership, so much strengthened and undergirded by the grace of God in the regular receiving of this Holy Sacrament.

'This is the day the Lord has made; we will rejoice and be glad in it.'

A further reason I suggest why indeed we should rejoice and be glad this day as we celebrate the blessings of belonging the one to the other in marriage, is that we can also celebrate the blessings of belonging one to another as members of this church — yes indeed All Saints', Margaret Street, but this Church of England — part of the One Holy Catholic and Apostolic Church. After all it is this church in which we have been washed

in the waters of baptism, in which week by week we are nourished, strengthened and reinvigorated in the receiving of this Holy Sacrament, in which we are ‘members incorporate in the mystical body’ which is the very body of Christ here on earth; Yes indeed a church comprising so many quirky people just like you and me with disputes and differences and divisions and yet somehow, and only by the grace of God and certainly not by our own efforts, we struggle to keep the unity of the Spirit in the bond of peace.

Furthermore, as I know well from my years in the Dioceses of Wakefield, here in London and in York — three very different dioceses — it is the Church of England which continues as a lively and living presence in both town and country in so many and varied places and ways — even today, yes in the many parish churches, meeting to do what we are doing this morning and which the Lord commanded us to do, but also in schools and hospitals, in prisons and pubs, in halls and community centres, the Church gathered together, the family of God, to celebrate the Easter victory and to strive to make that victory a reality in the lives of all in the community in which ‘church’ gathers for worship and prayer. No they may not all come to church except now and again, they may not have much regard for the church but always the church is there for all — open, available and hospitable as a reflection of the hospitality and generosity and the self-giving love given us in Jesus Christ who even now invites us, all unworthy, to his table to enjoy the banquet of the kingdom.

‘This is the day the Lord has made; we will rejoice and be glad in it.’

So then this morning it is indeed ‘right, our duty and our joy, at all times and in all places to give thanks and praise’ as one of the Eucharistic prayers has it. And so much for

which to give thanks, not least in this Easter season, for the mighty act of God in raising Jesus from the dead and for the privilege of a share in His risen life in and through our membership of his body the Church; thanks too for the joy which Philip and Yvonne have shared in their fifty years of married life and which today they share with us as we join with them in this great thanksgiving, the Church’s offering of thanks and praise. Above all, surely, the joy we have in Jesus and through him in each other — yes sometimes tiresome, sometimes infuriating, sometimes exasperating, sometimes thinking we will chuck the whole thing in and yet hanging on by our fingertips — after all, loving God and neighbour is never any easy and straightforward matter — yet as Mother Teresa reminds us — ‘never allow anything so to fill you with sadness and sorrow that you forget the joy of Jesus who is risen’ — and it is the continuing presence of the risen Christ in our midst that ever saves us from our worst selves and against all the odds gives us hope not only for ourselves and the Church but for each other and the whole human family.

‘This is the day the Lord has made; we will rejoice and be glad in it.’

100 YEARS AGO

The Vicar wrote:

“The absence of the organ has given the congregation a painful fit of shyness. There is at this moment less singing in the congregation than ever. This was one of the last matters that concerned Mr. Holden before his death. I understand that he had decided to have some congregational practices. A good deal of our music is given to the choir, and we are expected to join in silently, but there ought to be a much bigger volume of sound in the

hymns than there is at present.”

There may not be so many of us these days, but I don't think there is any grounds for complaint about the enthusiasm and volume of congregational singing!

Much of the Parish Paper was taken up with the death of King Edward VII. The late king was a genial soul but hardly a model of Christian virtue, especially in filial piety and marital fidelity; although Queen Alexandra was.

“With no parish church in London had the late King so close a connection as with All Saints. Before his accession King Edward had worshipped in All Saints regularly for very many years. He always wished to come quietly and unobserved, and so the custom grew of never making any allusion to the fact of his presence. But the congregation knew that at certain services the figures nearest the altar on the men's side were the Prince and his sons, and that parallel with them, among the women, stood the Princess and her daughters.”

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

THURSDAY 3 JUNE

CORPUS CHRISTI

HIGH MASS AND PROCESSION OF THE BLESSED SACRAMENT

at 6.30 p.m.

Entrance Hymn: 296 (i)

Introit: Cibavit eos

Mass: Missa Brevis in G — Mozart

Lessons: Genesis 14: 18 - 20
Psalm 116
1 Corinthians 11: 23 - 26

Hymn: 295

Gospel: John 6: 51 - 58

Preacher: Fr Paul Thomas,
St Marylebone Parish Church

Creed: Credo III

Anthem: O sacrum convivium
— Messiaen

Hymns: 305, 306

Motet during Ablutions:

Ave verum corpus — Mozart

Processional: 521, 486, 408, 436

Tantum Ergo: 268 (R; part 2)

Voluntary: Allegro marziale — Bridge

● SUNDAY 6 JUNE

TRINITY 1

HIGH MASS at 11.00 a.m.

Entrance Hymn: 415 (T 346;
v 6 Descant — Gray)

Introit: Domine, in tua misericordia

Mass: Missa ‘Au travail suis’
— Ockeghem

Lessons: 1 Kings 17: 17 - end
Psalm 30
Galatians 1: 11 - end

Hymn: 154 (ii)

Gospel: Luke 7: 11 - 17

Preacher: The Vicar

Creed: Credo II

Anthem: Sing joyfully — Mundy

Hymns: 115, 324, 368

Voluntary: Prelude and Fugue in C major,
BWV 547 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 44

Lessons: Genesis 8: 15 - 9: 17
Mark 4: 1 - 20

Office Hymn: 150 (S)
Canticles: The Short Service — Ayleward
Anthem: Jubilate Deo in D — Palestrina
Preacher: Fr Gerald Beauchamp
Hymn: 265

BENEDICTION

O Salutaris: Vale
Hymn: 370 (T 341)
Tantum Ergo: Vale
Voluntary: Berceuse — Vierne

● **SUNDAY 13 JUNE** **TRINITY 2**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 496 (T 458)
Introit: Factus est
Mass: Missa Brevis Sancti Joannis
de Deo — Haydn
Lessons: 2 Samuel 11: 26 - 12: 10
Psalm 32
Galatians 2: 15 - 21
Hymn: 236 (T 94)
Gospel: Luke 7: 36 - 8: 3
Preacher: Fr Julian Browning
Creed: Credo III
Anthem: Christ is the morning star
— Norman Caplin
Hymns: 73 (i), 278, 477 (T 408 (i))
Voluntary: Introduction and Passacaglia
— Alcock

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 52, 53
Lessons: Genesis Ch 13
Mark 4: 21 - end
Office Hymn: 150 (R)
Canticles: Service in G — Sumsion
Anthem: My beloved spake — Hadley
Preacher: Fr Gerald Beauchamp
Hymn: 354

BENEDICTION

O Salutaris: Schumann
Hymn: 392
Tantum Ergo: Vierne
Voluntary: Adagio — Bach

● **SUNDAY 20 JUNE** **TRINITY 3**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 466
Introit: Respite in me
Mass: Missa Brevis — Palestrina
Lessons: Isaiah 65: 1 - 9
Psalm 22: 19 - 28
Galatians 3: 23 - 29
Hymn: 480 (T 15)
Gospel: Luke 8: 26 - 39
Preacher: Fr Gerald Beauchamp
Anthem: Laudibus in sanctis — Byrd
Hymns: 70 (i), 385, 476
Voluntary: Prelude and Fugue in D major,
BWV 532 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 50, 57
Lessons: Genesis 24: 1 - 27
Mark 5: 21 - end
Office Hymn: 150 (S)
Canticles: Service in A — Stanford
Anthem: A Prayer of King Henry VI
— Gabriel Jackson
Preacher: The Vicar
Hymn: 378

BENEDICTION

O Salutaris: French Chant
Hymn: 463 (ii)
Tantum Ergo: Duruflé
Voluntary: Prelude sur le nom d'Alain
— Duruflé

● SUNDAY 27 JUNE

TRINITY 4

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 475 (v 4 Descant — Gray)

Introit: Dominus, illuminatio mea

Mass: Mass in four parts — Monteverdi

Lessons: 1 Kings 19: 15 - 16, 19 - 21

Psalm 16

Galatians 5: 1, 13 - 25

Hymn: 225

Gospel: Luke 9: 51 - end

Preacher: The Vicar

Creed: Credo II

Anthem: Ave Maria — Mendelssohn

Hymns: 387, 465, 418 (omit *)

Voluntary: Sonata No 1 (first movement) — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 60

Lessons: Genesis 27: 1 - 40
Mark 6: 1 - 6

Office Hymn: 150 (R)

Canticles: The Chichester Service — Walton

Anthem: In pace — Blitheman

Preacher: Fr Julian Browning

Hymn: 436 (v 4 Descant — Blake)

BENEDICTION

O Salutaris: Lloyd Webber

Hymn: 391

Tantum Ergo: Lloyd Webber

Voluntary: Pastorale — Fricker

Vicar:

Prebendary Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd Gerald Beauchamp 020 7636 1788

Honorary Assistant Priests:

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

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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.

PARISH OFFICIALS

Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Paul Brough 020 8655 3361

Associate Director of Music:

Mr Henry Parkes 01223 566942

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR JUNE 2010

1	St Justin, martyr	Theologians
2	r Requiem (8.00 a.m)	The departed
3	CORPUS CHRISTI	Thanksgiving for the Eucharist
4	<i>Petroc, abbot</i>	Those in need
5	St Boniface	The Church in Germany
6	✕ THE 1st SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
7		The homeless
8	Thomas Ken	The Bishop of London
9	St Columba	Friends of All Saints
10	v for Unity	Christian Unity
11	St Barnabas the Apostle	Those in need
12		Society of All Saints Sisters of the poor
13	✕ THE 2nd SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
14	<i>Richard Baxter, puritan divine</i>	Standing Committee of the PCC
15	<i>Evelyn Underhill, spiritual writer</i>	Spiritual writers
16	St Richard	Diocese of Chichester
17	<i>Samuel and Henrietta Barnett, social reformers</i>	Unity
18	Bernard Mizeki, martyr	Those in need
19	<i>Sundar Singh, sadu (holy man)</i>	Those to be married
20	✕ THE 3rd SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
21		The unemployed
22	St Alban, first martyr of Britain	The Diocese of St Alban's
23	St Etheldreda, abbess Ember Day	Theological Colleges
24	Birth of John the Baptist	Unity
25	Ember Day	Those in need
26	Ember Day	Those to be ordained
27	✕ THE 4th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
28	St Irenaeus	Teachers of the faith
29	Sts Peter and Paul, Apostles	Vocations
30		Hospitals

Please note:

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

r — Requiem — the monthly Requiem (8.00 a.m. this month)

v — a Votive Mass



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