



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MARCH 2010

£1.00

VICAR'S LETTER

One of the debates at General Synod in February was on government funding for the maintenance and repair of church buildings. Our Bishop, who chairs the Cathedral and Church Buildings Division of the Archbishops' Council, spoke in the debate. He highlighted the increasing difference which churches are making to their local communities by the imaginative uses of their building. Often they are providing facilities like village shops and post offices which would otherwise disappear from rural communities. Here in London, he spoke of a church in a very different setting.

‘When I was Bishop of Stepney... I vividly remember visiting a church which presented a doleful aspect. As I walked round with the Churchwarden noting the damp and the peeling stucco, he said “You know Bishop, I think it’s only inertia that keeps us going”.

‘The picture today is very different. At the end of last week I re-visited St Paul’s, Old Ford, in the heart of Eastenders’ territory. When I first knew the church it was out of use with a dangerous structure order on it. Today, thanks to inspired leadership from Prebendary Philippa Boardman, supported by the local community and in partnership with heritage agencies, the

growing congregation has a re-pristinated sanctuary and a specially built ark within the cavernous church is home to a variety of organisations whose aims are in sympathy with this outward looking church... It has become once again a community hub in a way that has enriched worship and opened channels of communication between Church and Parish. For God love is not an emotion but self-giving, and self-giving is the sort of participation in the mission of God which is most persuasive.’

Our situation in Margaret Street is different again. There are three post offices within a couple of minutes’ walk of All Saints and shops too many to number. What is it that we can contribute to our parish whose resident population is smaller than that of the Dales village I grew up in? During the day, the population of our parish is swollen by a huge influx of people who come here for work or education, shopping or entertainment.

Something which is not available for many in an environment which is rarely entirely quiet, even in the small hours, is silence. All Saints provides a place of peace, a house of prayer. It is a place of interest to tourists with a love of architecture, but I suspect that we make our principal contribution to the common good of our parish by being open as a

sanctuary from the relentless pressure of city centre life; a place where it is possible to meditate and pray.

The Church Buildings Division also points to churches which have invested in developing educational and interpretative projects which help visitors understand the building and its purpose. That seems to me to be an area in which we can do more; especially in the light of our ongoing restoration programme. Later this year, I hope we can move this forward with the help of Alun Ford, one of our ordinands who has a particular interest in the use of the Church's heritage in mission.

In another context, the suggestion that churches might be taken out of the Church of England by clergy and congregations, the Bishop reminded the Diocesan Synod that our church buildings are not the property of the congregations which worship in them at a given point of history. They are held in trust for the whole parish and cannot be alienated from the Church of England.

Parishioners may complain that it is the present generation which has to bear the financial burden. That is true as far as it goes; although it fails to take into account the generosity of our forebears which we have inherited. In the face of enormous financial challenges, it is understandable that people can slip into a negative mind-set. But I believe that our experience has demonstrated that when we are positive and hopeful, when we set out to achieve great works with God's help, we find that things happen. When I first came to All Saints, I was given a report from fund-raising consultants which was very gloomy about the possibility of doing any serious

restoration work. Well, we need only look around us when we come to church to see that this has been proved wrong. We have found that people respond to the challenge; they see that a major part of our Christian calling here is to keep this church open and available to people as a house of prayer; a place where people can encounter the living God.

We owe much to those whose skills have brought about a transfiguration of our building and we look forward to even greater things. We can be justly proud also of the small army of voluntary helpers who have seen this project as something they can do for God and his people in this place. We are grateful also to our Church Watch team who help keep the church open and welcoming. They have had a cold time of it over this past winter.

Unlike most of our European neighbours, the churches in this country receive very limited help with the maintenance and repair of a major part of the nation's architectural heritage. Even a committee of MPs has recognised this fact. The Listed Places of Worship Grants Scheme which has refunded more than £100 million to churches in the UK since its inception, and from which our restoration programme here at All Saints has benefited, is due to expire in March 2011. In the present state of the economy, it is unlikely that we can expect much in the way of new funding, but we should all be writing to our MPs to urge the retention of a scheme which contributes so much cultural and social as well as financial capital to the life of the nation.

Yours in Christ,
Alan Moses

PARISH NOTES

In the past couple of days, I have had two interesting emails: one from a Baptist lady who has discovered weekday worship at All Saints and asked if it was permitted for her to receive Communion; the other from a Muslim lady who has become a Christian, attended a weekday service and was asking for our prayers. These messages highlight for us the importance of our daily worship. This is not and ought not to be simply something the clergy do. We need more people to commit themselves to taking part in it. Ask yourself if you can be here. It is a powerful encouragement to those seeking faith to see a congregation of people at worship.

As well as its regular Sunday congregation, itself a constantly changing body, the extended family of All Saints includes people who value its daily round of services. Often they are heavily involved in the life of their home parish. Some of them work in other aspects of the Church's life. We seem to have a particular ministry to such people; perhaps because they can just come and join in without more being asked of them.

One such person who is a regular at weekday Evening Prayer and Mass is **Jenny Ming Clarke**. She has recently become the lay pastoral assistant to the Mandarin-speaking community in London which is attached to St Martin-in-the-Fields.

I have asked her to be the first in a series of those who have such responsibilities in aspects of the wider life of the Church to write about them and what All Saints means to them.

“The aim of my rôle is to bring or strengthen the Christian faith to Mandarin-speaking people, especially Chinese overseas students, and develop the Mandarin-speaking congregation at St Martin’s.

“As a postulant of the Third Order of St Francis, prayer and Eucharist form an important part of my life. I enjoy coming to All Saints for Evening Prayer and Mass because I have always enjoyed the quietness and peaceful environment of this church. I feel that when I enter All Saints there is a kind of compulsive power that makes me want to pray. It is a place where I can feel the peace and presence of God.”

Jenny kindly provided us with Chinese biscuits to have with our coffee after High Mass on February 14th to celebrate the Chinese New Year.

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The Vicar paid a Chinese New Year visit to the Buddhist Temple to convey our best wishes and enjoyed tea and conversation with one of the nuns.

Hannah Frances Brown was born at 1.02 p.m. on Friday February 5th. Our congratulations go to Raechel and Lewis. Hannah will be baptised at High Mass on the First Sunday of Easter.

Fr Beauchamp conducted a retreat for St Stephen's, Ealing, at the Coventry Diocesan Retreat House in Offchurch near Leamington Spa.

Accidentally omitted from last month's issue was a report of the funeral of Bishop Colin James at Winchester Cathedral. Bishop Colin lodged at the Vicarage here

when he worked in religious broadcasting at the BBC. His son William is a member of our congregation and Bishop Colin was to be seen here on Sunday morning from time to time; not least for the baptism of three of his granddaughters. These would have been sufficient reasons for the Vicar to go to his funeral Mass. To them was added the fact that both he and Bishop Colin had been chairmen of USPG.

A Birthday Celebration

The congregation at the evening Mass on Friday February 12th was enlarged by friends of Fr Jim Rosenthal who had come to celebrate his 59th birthday. Fr Jim presided at the Mass which was followed

by a party in the Parish room. “Many Happy Returns” to him.

Fr John Barrie, who often celebrated the lunchtime Mass on Mondays, has now retired from St Mark’s, Hamilton Terrace. He is still around and continues to celebrate here and is now helping us provide cover for St Cyprian’s, Clarence Gate. Our best wishes to him in his (active) retirement and thanks for his continuing help.

Fr Barrie’s retirement means that the Vicar, as Area Dean, is now responsible for ensuring the pastoral care of St Mark’s until a new parish priest is installed.

DIARY DATES

Thursday 4 March

7.05 p.m. HOLY HOUR led by Fr Gerald Beauchamp

Stations of the Cross at 7.05 p.m. on the Fridays in Lent

Friday 12th - Sunday 14th March PARISH RETREAT

This year’s retreat will be at St Columba’s House, Woking, conducted by Fr Julian Browning. Please contact Martin Woolley on 020 7436 2858 or at m.g.woolley@btinternet.com for further information.

Saturday 13 March

High Mass of Requiem for Fr John Thorold (*time to be confirmed*).

Thursday 25 March — ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY

8.00 a.m. and 1.10 pm. Low Masses at All Saints

7.30 p.m. High Mass at The Annunciation, Bryanston Street

Preacher: The Ven Dr William Jacob, Archdeacon of Charing Cross.

Holy Week and Easter 2010 *Please see notice elsewhere in this issue.*

Sunday 25 April

ANNUAL PAROCHIAL CHURCH COUNCIL at 12.45 p.m. in church.

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

HOLY WEEK AND EASTER 2010

PALM SUNDAY, 28 MARCH *BST begins, clocks go forward 1 hour*

10.45 a.m. Liturgy of Palms in Market Place,
Procession to Church and High Mass

Preacher: The Vicar

6.00 p.m. Solemn Evensong and Solemn Benediction

Preacher: Fr Gerald Beauchamp

Monday - Wednesday in Holy Week, 29, 30 and 31 March

6.30 p.m. Low Mass with Homily

WEDNESDAY 31 MARCH

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

MAUNDY THURSDAY, 1 APRIL

6.30 p.m. Concelebrated High Mass of the Lord's Supper
Preacher: Fr Julian Browning

GOOD FRIDAY, 2 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, 3 APRIL

12.00 noon Liturgy of the Day

9.00 p.m. High Mass of the Easter Vigil

EASTER DAY, SUNDAY 4 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

REVISION OF ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Church Meeting on Sunday April 25th 2010. Inclusion on the revised Roll is the qualification to attend, participate, and vote at the Meeting. The Roll will be closed for revision between Tuesday March 30th and Thursday April 8th 2010. No further entries may be made between March 30th and the close of the Annual Meeting.

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

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

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

*Catherine T. Burling,
Electoral Roll Officer*

CONFESSIONS BEFORE EASTER

Monday 29 March

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

Tuesday 30 March

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

Wednesday 31 March

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

Maundy Thursday 1 April

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

Good Friday 2 April

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

Holy Saturday 3 April

5.00 - 6.00 p.m. Fr Beauchamp

THE CHURCH OF THE ANNUNCIATION APPEAL

Our sister church is raising money
to improve the entrance to the church
for welcoming visitors
and
to install a sound system

EVENING OF MELODY AND MIRTH

A Musical Extravaganza

With Bishop Michael Marshall and Friends

April 28th 2010

6.30 - 9.00 p.m.

Presented by the Rt Hon Michael Portillo
and introducing
Michael Mates MP, Clarissa Dickson-Wright
Andrew O'Brien tenor, Oliver Lallemand organist,
Eli Rolfe-Johnson soprano
Jamie Newall and Pamela Hall actors

The evening begins with wine and canapés at the Churchill Hotel,
then on to the Annunciation for the concert.

If you would like to support our former Vicar in this venture,
tickets for this Gala evening are now on sale at £65.

They may be purchased on line at www.annma.org.uk or from
**The Parish Church of the Annunciation, Bryanston Street,
London, W1H 7AH**

**A SERMON PREACHED BY THE REVD PREBENDARY
ANDY WINDROSS, STEPNEY AREA DIRECTOR OF
TRAINING AND DEVELOPMENT, AT SOLEMN EVENSONG
AND BENEDICTION ON THE FEAST OF CHRIST THE
KING, SUNDAY 22 NOVEMBER 2009, AS PART OF
THE ‘VIEWS OF LONDON’ SERMON SERIES**

It was an Indian member of the Socialist Workers Party, a thorn in the flesh of Hackney Council, who introduced Mrs Lathar to the church at St Peter's. But more of him later. For now the only person you need to meet is Mrs Lathar. She came with her husband from the Punjab to study in this country. Eventually, like so many before them, they came to Hackney. In the end he studied and she had four children. They, again like so many before them, overstayed and so were threatened with deportation and at that point Mr Lathar fled, leaving his wife alone with the four children.

But only she was to be deported. The children having been born here were British and could therefore stay, although I guess the Government secretly hoped that she'd take them with her. The Indian member of the Socialist Workers Party asked if the church would give Mrs Lathar sanctuary. After meeting her, some prayer and some discussion, they agreed. I thought for forms sake I ought just to tell the Bishop of Stepney.

His reaction surprised me. "Over my dead body, does she move into church", he said, "and you can tell the church council that as well". I felt that if that's what he thought he should come and tell the church himself and I said so. He duly arrived and for a couple of hours shared his thoughts with us. At the very end of the meeting, when he hadn't

budged one inch, a woman who'd hardly spoken looked at him and said, "Bishop, I always felt that when you'd got nowhere else to go, you could go to the church. It doesn't feel like that anymore". We watched as his argument collapsed like a pack of cards. "She can come in", he agreed, "When we've exhausted every other way."

Mrs Lathar never did come to church. She was allowed to stay after the Bishop had joined in the letters of protests.

She never came to the church but others did. Forty of the four thousand Kurds who came to Hackney lived in the Crypt for three months, and eighteen months after them sixteen unaccompanied Eritrean children stayed for four months. Now it's people from Eastern Europe who are arriving in Hackney.

These events in the church's life were completely unplanned and unsought but what they made the church do was reflect theologically on the things that were happening in the world to our sisters and brothers and this helped us see how Christians might properly respond.

And as we reflected we began to see that what we were experiencing was the human face and cost of a characteristic of our age. And the characteristic was the mass movement of people throughout the world.

They were moving because of climate change, because they were refugees from war, because they feared persecution or they were economic migrants. Great numbers of people becoming nomads, aliens in a foreign land.

Their hardship and suffering is compounded because richer nations withhold aid and are reluctant to allow them to enter their own countries, fearing that the number of people who might seek asylum and refuge might become so large they can't cope.

And as we reflected we began to see that this wasn't a new problem. Our ancestors in faith had grappled with this issue long before us and had come up with a solution. "This is what the Lord Almighty, the God of Israel says: Reform your ways and your actions and I will let you live... If you really change your ways and your actions and deal with each other justly, if you do not oppress the alien, the fatherless or the widow". And even more clearly, "When you have finished setting aside a tenth of all your produce in the third year, the year of the tithe, you shall give it to... the alien, the fatherless and the widow, so that they eat in your towns and are satisfied".

And as we reflected further on the interaction between God and the creatures of creation we recognised a crucial ingredient in the meeting is hospitality, "keep on loving each other. Do not forget to entertain strangers, for by doing so some have entertained angels without knowing it". And when Moses took the seventy into the presence of God they ate and were satisfied. And when the risen Christ came and stood among his disciples he provided the bread and fish to eat. Hospitality is a

gift from God. It is to be one of the church's gift to the world.

And the church in De Beauvoir's response was to start a Refugee Project. And now I must introduce you to someone else. He's a young Iraqi called Saffa who completed a University degree in his own country and went off to work in the Yemen. He was full of hope and expectation. But things went wrong. The political situation worsened in the Yemen and eventually he had to return to his own country. He'd made a number of friends there and amongst them was another Iraqi man. When Saffa returned to Iraq he found things no better than in the Yemen and his father encouraged him to flee. So he returned to the Yemen, went on to Africa and from there he flew to this country. When he landed here he was greeted by the Refugee Arrival Project and was then passed on to the De Beauvoir Refugee Project. He heard no more from his friend.

In fact the other young man from Iraq worked longer in the Yemen than Saffa. He remembered his friend and was very sorry they'd lost contact. A year later he too had to flee Iraq. He left via Kurdistan and then Turkey. He never contacted his friend again. Two young men displaced by the evil actions of those in authority, fleeing for their lives in the face of persecution.

Let's leave them there for a moment and reflect a little further.

A characteristic of our world is a lack of welcome and hospitality. I'm reminded of the picture of hell in the story of people trying to feed themselves with six-foot long chopsticks. There is a deep-seated fear of the stranger and of difference. In

contrast I recall that when the Eritrean children entertained my family to a meal before they left, they wrapped the food up into little parcels and actually put it into our mouths. A foretaste of heaven.

Our world fears that there will never be enough to go round and that there is a finite limit to what we can produce. It means that what we have we must hold and that if there is to be charity it must certainly begin at home. Further, whilst it may be right to help those who are suffering persecution and the effects of war, economic refugees are another matter altogether. We fail to remember that we, as a country, encouraged economic migration to this country on a huge scale in the last century and we forcibly removed whole swathes of people to provide labour in the New World.

And one more thought in passing on economic refugees. The Biblical image of Ruth in the book which bears her name is of a saint, "Where you go I will go, and where you stay I will stay, Your people will be my people and your God my God". Read the book again. It's a story of economic refugees.

The truth, which the Ruth story and the Easter story proclaim so loudly, is that there is enough for everyone. "There was not a needy person among them, for as many owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostle's feet, and it was distributed to each as any had need."

The church in Hackney and even here, has a duty to be prophetic in a society which

would rather not have to think about, let alone support, the asylum seeker and the refugee. We have a duty to underline what God expects and requires in the lives of those he has so lovingly created. We will be criticised, of course we will, but at least when we are criticised we will know we're on the side of the angels.

I want to end with finishing the story of those young Iraqis fleeing for their lives. It might have ended with their flight. So many stories have but this time it didn't. Saffa eventually moved out of the Crypt and into the community. A year later his friend, having no idea what had happened to Saffa, arrived in this country. By sheer chance he was received by the Refugee Arrival Project. They desperately needed to send him somewhere and from the long list of agencies they had to choose from they chose, you've guessed it, De Beauvoir Refugee Project. And by an even stranger coincidence there happened to be a vacancy and so he in his turn arrived in Hackney and it was in the Crypt that the reunion took place.

Now I have no idea what the odds are of two friends meeting again after travelling half way round the world in their attempt to escape Sadam Hussain. I am a pretty hard-nosed cynic and would say it was a great coincidence, but even I can detect the hand of God in this.

And finally, the Indian member of the Socialist Workers Party who was a constant pain to Hackney Council, his journey continues. He's now an Anglican priest. Amen.

THE SERMON BY BISHOP JOHN GLADWIN ON THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS), 2 FEBRUARY 2010

Hebrews 2: 14ff

I wonder how many of you went to see that exhibition a few years ago at the National Gallery of art reflecting Christian themes? There were some wonderful pieces. They included a small mediæval statue of Christ on the cold stone. The sculptor had created a very vulnerable and strikingly human figure of Jesus waiting for crucifixion.

The Church, in its creeds and formularies, lays great stress upon the divinity of our Lord. Much of this came out of ideological conflict in the early years of Christian history. As a result it has sometimes been the case that the Christian Church has forgotten or ignored the deep significance of the full humanity of Christ. The writer of the letter to the Hebrews catches what this means in portraying Jesus as sharing fully in the frailty and vulnerability of our human condition. Only by such means could he fulfil the divine vocation to be our High Priest whose self-offering breaks human bondage and overcomes the pall of death hanging over humankind.

Watching those tragic pictures of the desperation of the people of Haiti I could not but think what sort of a God can speak a message of truth and of hope into such devastation? Pictures of Christian women met in the open air in the slums singing hymns and songs for hours on end to seek protection from the gangs terrorising the neighbourhood — these are the realities of the tragedy of so much human life today.

Only a Christ who knows our frailty can be with us and bring something of the truth of love into our broken world.

So it is good to close the Christmas and Epiphany cycle on a note that encourages us to see in our Lord the face of humanity in bondage and exposed to the terror of death.

The Gospel brings hope and liberty precisely because our Lord shared what it is to be fully human in the world as it is. His circumcision is not only the mark of his Jewish identity but of the reality that he shared the experience of human life that every other male knew in the community of his day. He was subject to the law and a part of a defined community.

It is from within the heart of real rooted human life that we find ourselves addressed by the love of God that seeks our freedom and our life in the face of our slavery and our death.

“Because he himself was tested by what he suffered, he is able to help those who are being tested.”

It is not the people who bomb in from the outside but the ones who come and share and stay who effect real change and bring fresh hope. It is a lesson we need to hear persistently in church and society. From churches that lose that sense of belonging and of service to their community through to politicians who forget that they are

called to represent the human interests of the people they represent — how easily we drift into patterns of power that seem to impose themselves from the outside.

From Bishops in the House of Lords this past week — for quite understandable reasons — appearing to resist the provisions of the Equality Bill, thus giving the impression that the Church can be exempt and continue to discriminate against sections of its own community — to Tony Blair — again for understandable reasons — defending his record and appearing to give the impression that the anxieties and concerns of the people can be swept aside in the exercise of power. We drift away from our rooted condition among the frailties of human life towards the bright and deceptive lights of power.

Not so the story of Jesus and the beginnings of his life in Palestine as a member of a poor family in an occupied and broken nation.

When his parents present him in the Temple we find the meaning of this moment caught by two elderly and saintly people — not by the official representatives either of the Temple or of the people — but by Simeon and Anna. Their only appearance in the Gospel is here testifying in the gentle power of the Spirit of God to the wonder of this vulnerable child and what he would mean for Israel and the fulfilment of the promises of God.

Do we listen to the wisdom of God coming from the voices of the people? The women in Haiti, the saints who pray and care for others, the victims of the

abuses of power and those whose faces do not fit into the pictures and forms created by power in our time?

In the coming days we have a little time to hear the unfolding story of Jesus leading into Lent and the other part of his sharing in our human condition — the path of injustice, suffering, abuse and death which, in the love of God turns into life and salvation and resurrection. May God give to you and I ears to hear and lives to live the meaning of the humanity of the love of God in Jesus Christ.

100 YEARS AGO

“On Palm Sunday morning, the Sermon will last only five minutes, Mattins will end at 11.15, and the Distribution of Palms will begin at 11.20. The Congregation is requested to come up to the Altar for the Palms in the order indicated by the Churchwardens. The Procession of Palms will then leave the Church by the south-eastern door and re-enter by the great door. We hope that the regular members of the congregation will be in their places in good time on Palm Sunday morning.

“On Palm Sunday night I shall return to the pulpit directly after the blessing, and when those who are unable to stay have left the church, I will give a short instruction on preparation for Easter Communion.”

Nowadays our Palm Sunday Procession is of rather longer duration, beginning with the Liturgy of Palms in Market Place and then our Procession of Palms to the church.

AM

**SUNDAYS AND
SOLEMNITIES
MUSIC AND READINGS**

**• SUNDAY 7 MARCH
THE THIRD SUNDAY
OF LENT**

HIGH MASS at 11.00 a.m.

Entrance Hymn: 507

Introit: Oculi mei

Mass: Missa 'Doulce mémoire'
— Lassus

Lessons: Isaiah 55: 1 - 9
Psalm 63
1 Corinthians 10: 1 - 13

Hymn: 367 (ii)

Gospel: Luke 13: 1 - 9

Preacher: The Vicar

Creed: Credo III

Anthem: Hear my prayer, O Lord
— Purcell

Hymns: 276 (ii), 445, 468

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

Psalms: 12, 13

Lessons: Genesis 28: 10 - 19a
John 1: 35 - end

Office Hymn: 60

Canticles: Service in the Dorian Mode
— Tallis

Anthem: In ieuinio et fletu — Tallis

Preacher: Fr Gerald Beauchamp

Hymn: 416 (ii)

BENEDICTION

O Salutaris: 238

Hymn: 64

Tantum Ergo: 470

**• SUNDAY 14 MARCH
THE FOURTH SUNDAY
OF LENT**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Lætare

Mass: Mass in B flat — Schubert

Lessons: Joshua 5: 9 - 12
Psalm 32
2 Corinthians 5: 16 - end

Hymn: 480 (T 15)

Gospel: Luke 15: 1 - 3, 11b - end

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Love divine, all loves excelling
— Lloyd Webber

Hymns: 294, Amazing Grace, 413

Voluntary: Fugue in A minor (BWV 543)
— Bach

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

Psalm: 30

Lessons: Prayer of Manasseh
2 Timothy 4: 1 - 18

Office Hymn: 60

Canticles: Service in B minor — Noble

Anthem: O Lord, look down from
heaven — Battishill

Preacher: The Vicar

Hymn: 368

BENEDICTION

O Salutaris: Fischer

Hymn: 73

Tantum Ergo: Palestrina

Voluntary: Cantabile — Franck

● **SUNDAY 21 MARCH**
THE FIFTH SUNDAY
OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Judica me

Mass: Communion Service in the
Phrygian Mode — Wood

Lessons: Isaiah 43: 16 - 21

Psalm 126

Philippians 3: 4b - 14

Hymn: 94 (T 76)

Gospel: John 12: 1 - 8

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: O vos omnes — Casals

Hymns: 292 (ii), 72, 418

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 35

Lessons: 2 Chronicles 35: 1 - 6, 10 - 16
Luke 22: 1 - 13

Office Hymn: 79

Canticles: Fauxbourdons — Gibbons

Anthem: O Lord, in thy wrath rebuke
me not — Gibbons

Preacher: Canon Mark Oakley

Hymn: 439 (i)

BENEDICTION

O Salutaris: 163

Hymn: 465

Tantum Ergo: 295

● **SUNDAY 28 MARCH**
PALM SUNDAY

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

At the start of the liturgy of Palms:

Hosanna Filio David! — Vale

Palm Gospel: Luke 19: 28 - 40

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: 87 (T 486)

Gospel: The Passion according to St Luke

Preacher: The Vicar

Creed: Credo II

Anthem: God so loved the world
— Stainer

Hymns: 84, 89 (i), 86 (omit*)

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 69: 1 - 20

Lessons: Isaiah 5: 1 - 7
Luke 20: 9 - 19

Office Hymn: 79

Canticles: Service in B flat
— Rachmaninov

Anthem: O Saviour of the World
— Ouseley

Preacher: Fr Gerald Beauchamp

Hymn: 90

SOLEMN BENEDICTION

O Salutaris: Rachmaninov

Hymn: 91

Tantum Ergo: Rachmaninov

ALL SAINTS PARISH PAPER

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STEWARDSHIP AT ALL SAINTS

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

FRIENDS OF ALL SAINTS

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

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

PARISH ORGANISATIONS

Please write c/o
The Vicarage,
7, Margaret Street,
London W1W 8JG

www.allsaintsmargaretstreet.org.uk

e-mail: AStsMgtSt@aol.com

All Saints Church Marylebone Choir and Music Trust Fund

Administrator: Mr Geoffrey Woodcock

All Saints Foundation

Administrator: Mr Damon Brash

Friends of All Saints

Secretary: Mrs Juliet Windham

Parish Paper Subscriptions

c/o The Parish Office

Vicar:

The Revd 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

e-mail: ddavis4956@aol.com

Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. 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 MARCH 2010

1	St David	The Church in Wales
2	St Chad	Mission Companions
3		The Emergency Services
4		Unity
5		Those in need
6		Altar Servers
7	✠ THE 3rd SUNDAY OF LENT	OUR PARISH AND PEOPLE
8	Edward King, Bishop of Lincoln	Outreach and Mission
9		The homeless
10		Friends of All Saints
11		Unity
12		Those in need
13		Our Parish Retreat
14	✠ THE 4th SUNDAY OF LENT	OUR PARISH AND PEOPLE
15		Parochial Church Council
16		The unemployed
17	St Patrick	The Church in Ireland
18	St Cyril	Unity
19	St Joseph of Nazareth	Those in need
20	St Cuthbert	Those to be married
21	✠ THE 5th SUNDAY OF LENT	OUR PARISH AND PEOPLE
22		Local Government
23		Sidesmen
24	<i>Walter Hilton; Oscar Romero</i>	Religious Communities
25	Annunciation of Our Lord to the Blessed Virgin Mary	Unity
26	<i>Harriet Monsell</i>	Those in need
27		Preparation for Holy Week
28	✠ PALM SUNDAY	OUR PARISH AND PEOPLE
29	Monday in Holy Week	Persecuted Christians
30	Tuesday in Holy Week	Renewal in Witness
31	Wednesday in Holy Week	World Peace

Please note:

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



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