



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MAY 2010

£1.00

VICAR'S LETTER

Waiting in the Vestry before Tenebrae on the Wednesday evening in Holy Week, Paul Brough, our Director of Music, said to the clergy, "The trouble is, no one knows what this is about anymore". This comment was inspired by an email from a choir director who was putting on Tenebrae at a concert that same evening in central London. Would we, he worried, be competing for the same audience? Paul's response was to point to the difference between an 'audience' and a 'congregation'.

Paul's comment about nobody understanding anymore applies not just about the rather arcane service of Tenebrae, but to liturgy in general and music which is composed for that liturgy and not for the concert hall or the recording studio.

While I was on study leave last year, I concentrated my reading on the problem of the relationship between the culture of the Church and the culture of society. I was given a practical example of the problem one day when travelling from Cambridge to London by train. Sitting close to me were two young undergraduates who talked rather loudly about their families and university life. They were both studying English literature and spoke of one of their fellow students. She was clearly a bit of an embarrassment because she was a "Christian" and, from their description,

clearly an evangelical one. However, they conceded, she did have one great advantage over them. This was that she knew far more of the Bible than they did and they were discovering that there are great swathes of English literature which cannot really be understood properly unless you recognise its roots in Scripture and the Prayer Book.

There is, however, rather more to this issue than a simple ignorance of Biblical texts because people no longer encounter them in school or Sunday School. While this is undoubtedly true, the roots of the problem we face are much deeper.

Fr George Guiver, Superior of the Community of the Resurrection at Mirfield, and a noted liturgical scholar, has tackled this question in his recent book "*Vision upon Vision*". He describes the unprecedented situation Christian worship finds itself in today in the developed world: "*We know more about liturgical history and principles than any other generation. There is more variety and creativity than ever before; but there is an unprecedented loss of interest and sympathy for it in the population at large. The quality of worship is patchy; while there is good worship around, indifferent or bad worship abounds. Quite a lot is now being done to equip people to design and perform worship better; but good as that is, it is not enough — something fundamental*

is being widely avoided. In order to probe this avoidance we need first to take a look at the contemporary culture that flows through our veins, powerfully conditioning our living of the Gospel."

He uses two contemporary scholars to describe that culture.

The first is **Zygmunt Bauman** who draws a picture of a society which has moved from the certainties of a rural society, and even the different ones of an urban industrial one. This "**solid world**" has collapsed and in the "**liquid world**" which has replaced it notions of authority and hierarchy are suspect; nothing is accepted on trust. There has been a breakdown of loyalty to family, community, society, work.

The philosopher **Charles Taylor** in his book "*A Secular Age*" charts the development of the world in which we live and move and have our being. Since the later Middle Ages, that world has been shifting, from one in which our consciousness was a corporate one in which each is dependent on all for a sense of self, to one dominated by the "independent self" which owes no ultimate loyalty or commitment to anyone or any group beyond itself. Taylor speaks of the individualist crowd, which we can see any day in Oxford Street. Isolated individuals; rubbing shoulders with many but engaging with none. This weak commitment is to be seen even in the life of the Church.

He speaks of **Exarnation**: the Western assumption that the spiritual is internal and abstract, disembodied — the opposite of the incarnation. Christianity has moved away from en-fleshed forms towards religion of the head. In Protestantism, prayer became an intensely inward exercise, listening to

the voice of God within. In Catholicism there was a tendency to see the spiritual in this individualistic way too, with the liturgy a formal exercise that needed to be carried out "correctly" to satisfy the rules.

In the world which these scholars describe, ideas of "Common Prayer" or "Common Worship" are equally alien. It is not a matter of ancient or modern, traditional or contemporary, in worship. You or I might prefer one or the other. The choice is entirely yours or mine. It does not lie in any merit one or the other possesses of its nature; merely in its capacity to please us.

Fr Guiver has many perceptive and stimulating things to say and I am sure I will come back to him again and again in thinking about our worship here. One of his themes is the vital importance of worship which is God-centred and inspired; worship as something in which we are not the principal actors. This is a very difficult concept for our culture to grasp. It expects to generate things from within; not receive them from outside.

He addresses the issue of "mystery" in worship; something many express a nostalgia for as they believe it was found in more traditional forms of worship. There is here he says a sound intuition about much modern worship which is devoid of a sense of a God but he warns that the "*language of mystery tends to be used carelessly with a sense that God's holiness can be injected into worship as a result of human efforts to stage worship differently. This runs the risk of being as human-centred as the worship it seeks to replace. Worship intended to be other-worldly can seem to be that — a self-conscious, human-centred performance of a tradition that has become static.*"

He suggests the notion of *drama* as more helpful. *“The drama of the liturgy is objective, corporate and formal, but close to art in opening up awareness to wider horizons; it does this as a drama, not as a quest for mysterious effects. To talk of the drama of the liturgy is to speak of rôles, of the power of the visual. Of movement, or words declaimed in a public setting, subject to form rather than formality — in fact, not simply drama but a total work of art... performed in attentive cooperation with God. If we focus on drama and art in this way, it may take us further towards the goal than understandable but misplaced calls for more “mystery” or for restoring old layers of ceremonial that are no longer living but fossilized.”*

I attended recently a celebration of what the Roman Catholic Church now calls the “Extraordinary Rite”; that is, the Mass as it was celebrated before the reforms of the Second Vatican Council. I have to say it was indeed “extraordinary”, but not in the way which the Vatican uses that term. It reminded me why we had a Reformation, the Liturgical Movement and Vatican II!

Yours in Christ,

Alan Moses

RESTORATION: PHASE 2 BEGINS

On the Tuesday morning of Low Week, as we were saying Morning Prayer in the Parish Room Chapel for the first time this year, our friends from DBR, who did such a wonderful job in Phase 1, arrived to take up where they had left off. They set about various preparatory works needed before the scaffolders came the next day. We regret that the church will have to be closed

for safety reasons while the scaffolders are doing their work as we do not want anyone to be hurt. While the work is going on, there is going to be a tight squeeze in church on Sundays; one of the drawbacks of Butterfield’s genius in fitting the church into such a small site.

They will be followed by Lincolnshire Stained Glass who will remove the great west window and the small one from the north aisle to take to their workshops for restoration. While that is going on offsite, DBR and the skilled conservationists from Taylor Pierce will be at work on the roof and wall spaces at the rear of the nave, the north aisle; and when that is finished, the south aisle. This time we will not have to wait to the very end to see the finished result, as the scaffolding in the north aisle will be taken down when the work there is finished, so that we can transfer seating there for the beginning of the work on the south side.

Our hope is that this phase of the work will also include the Pulpit, Chancel Wall and Font, but at the moment we do not have the **£8,500** needed to pay for them. If the work on them is to be done by the autumn, we need to place the order for it by the end of June.

I am sure that I can count on the people of All Saints and our extended network of friends to bridge the funding gap in good time.

Our principal fund-raising efforts from now on are being directed to **Phase 3** which will include the chancel and new lighting.

AM

“PRAYING THE PARISH”

A recent article in the *‘Church Times’* about Bishop Edward King, on the centenary of his death, mentioned his stress, as both pastoral theologian and bishop, on “praying the parish”. As some of you know, as well as our daily intercessions at the Eucharist, including prayers on Friday for those in need, left on the board in church, at Morning Prayer members of the Friends of All Saints are prayed for on a monthly cycle. At Evening Prayer, we use the Anglican and Diocesan cycles of prayer; working through the dioceses of the

Communion and Churches with which we are in communion, and the parishes of the diocese. We also use the monthly cycle of prayer for religious communities.

We are now going to extend this practice by having two more prayer cycles for the life of our parish and congregation.

On a fortnightly cycle, we will pray for each street in our parish: given the size of the parish there are not that many of them! On a monthly cycle, we will pray through the Electoral Roll of the parish. We will be doing this at Morning Prayer.

PETITION TO KEEP THE LISTED PLACES OF WORSHIP GRANT SCHEME

This major source of funding is due to end on March 31st 2011. The scheme enables listed places of worship to claim back 100% of VAT incurred on repairs and maintenance to the building, professional fees and repair works to fixtures such as bells and organs.

The LPWGS has provided great relief to places of worship faced with raising enormous sums for maintenance and repair, and has enabled those who look after these valuable heritage and community buildings to maintain them for future generations.

The Scheme was introduced in April 2001 and to date has paid out over **£100 million** to places of worship across the United Kingdom.

All Saints has been able to claim back almost **£114,000**.

The Scheme is due to come to an end on March 31st 2011.

Please support the campaign to extend the Listed Places of Worship Grant Scheme beyond March 2011, by signing the petition at <http://petitions.number10.gov.uk/VAT-refundscheme/>.

DIARY DATES

Sunday 25 April

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

Tuesday 4 May

7.00 p.m. Meeting of the **Parochial Church Council** in the Dining Room.

Thursday 6 May

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

Sunday 9 May

We celebrate in thanksgiving the Golden Wedding Anniversary of **Philip and Yvonne Harland**. **Bishop David Hope** will celebrate and preach at 11.00 a.m. High Mass.

Thursday 13 May — ASCENSION DAY

6.30 p.m. HIGH MASS

Preacher: The Vicar. *Low Masses at 8.00 a.m. and 1.10 p.m.*

Sunday 16 May

3.00 p.m. St Paul's Cathedral — Fr Alan Moses is installed as a Prebendary of St Paul's during Choral Evensong. *All are welcome.*

Saturday 29 May at 12.00 noon

CENTENARY ORGAN GALA celebrating the 4-manual, 65-stop Harrison organ of 1910. **Bach, Elgar, Widor and some surprises!**

Tickets £20 (£15 for under 18s), including buffet lunch with wine, in aid of All Saints Restoration Appeal, available now from the All Saints Shop on Sundays, the Parish Office on weekdays or by post. Cheques please made payable to All Saints Restoration Appeal.

Sunday 30 May — Trinity Sunday

Canon David Hutt celebrates his 40th anniversary in the priesthood today. He will celebrate the 11.00 a.m. High Mass here at which the preacher will be **Sir Roy Strong**.

Monday 31 May — Visit of the Blessed Virgin Mary to Elizabeth

All Saints is running a coach again to the **Walsingham National Pilgrimage** on 31 May (Bank Holiday Monday). The event will include a Concelebrated Mass in the Abbey Grounds, Sermon and Procession round the Village, and Benediction in the Shrine Gardens. This has always been a day to enjoy and a powerful witness to the Christian faith. The coach leaves at 7.30 a.m. and the total cost will be about £20. Please speak to Ross Buchanan (Telephone: 020 7221 1312) if you would like to know more or reserve a place on the coach.

All Saints will also be running its annual **Walsingham Parish Pilgrimage** on the **weekend of 23 - 25 July**. This gives us a chance to enjoy and benefit from the Shrine at a more relaxed pace. However, at the time of going to press it is possible that there might be no more places over and above those allocated and taken up already. However, if you are interested and not yet booked, please speak to Ross and he will do his utmost to find you a place!

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.

PARISH NOTES

THE ALL SAINTS CLUB

The Annual General Meeting of the Club was held after Evensong on Palm Sunday. We are grateful to the Club's joint-treasurers **Sergio** and **Emma Cardoso** for preparing the annual accounts, to our secretary **Martin Woolley**, to our honorary bar steward **Kate Hodgetts** and all who work behind the bar, our membership secretary **Gren Prince** (unable to be present because he was in the Royal Free Hospital recovering from a back operation at the time), to **Janet Drake** and her courtyard coffee team, including **Pat Hawkins** who serves sherry in the summer months, to **Chris Self** and all the lunch teams.

WEDDING

Henry Fogarty and **Rhiannon Brislee-Young** were married at All Saints on March 20th. We offer them our congratulations and best wishes.

BAPTISM

Hannah Frances Brown was baptised at High Mass on Low Sunday.

THE FOUR VICARS AGAIN

Last year, our 150th anniversary year, all three surviving former Vicars of All Saints were here to take part in the celebrations.

- This year, they will all have been back again for a series of celebrations. **Bishop Michael Marshall** presided and confirmed at the Easter Vigil.
- **Bishop David Hope** will be here to celebrate and preach on Sunday May 9th, in honour of the golden wedding of **Philip** and **Yvonne Harland**. He was present at their 25th anniversary and offered on that occasion to come back for their 50th. They remembered!

Fr Alan, who will have helped them celebrate forty and fifty years of marriage, has made a booking for their diamond wedding!

- Then **Canon David Hutt** will be with us at High Mass on Trinity Sunday to mark the 40th anniversary of his priesthood.
- In 2011, Bishop Michael will be back with us again to celebrate the 40th anniversary of his priesthood at Michaelmas.

SOME MISSING FACES

A number of regular worshippers have been missing from their usual places in recent weeks because of illness. **Yvonne Harland**, who is waiting for an operation on her back, had a spell in Watford General Hospital. We miss having Philip and Yvonne with us on Sunday but look forward to seeing them on Sunday May 9th for their Golden Wedding celebration. **Norman Caplin** spent Holy Week in Whipps Cross Hospital. He got home in time for Easter and he and Lily were back with us on Low Sunday. **Hilary Rodger** had a new knee fitted in the Chelsea and Westminster and missed Holy Week at the convent at Fairacres for the first time in many years. She is now home and she received her Easter Communion there. Fr Alan found that two members of All Saints had been to see her already that day. **Denzil Freeth** was taken into hospital on Holy Saturday suffering from an infection. By the time the Vicar got to see him on Easter Day he found that six friends of All Saints had already been in to visit. He was understandably rather tired and not up to more than responding to the prayers. He is responding to treatment and Fr Gerald, Fr David Paton and Fr Alan take turns to visit him with the Sacrament. **Gren Prince** has been in the Royal Free for an operation on his spine. He is now home and

back at church and looking gradually less uncomfortable.

SERVING THE WIDER CHURCH

Last month we published the second in our series by people who worship at All Saints and who work for the wider Church in one capacity or another. It was by **Rachel Lindley** who works for **Just Share** which is based at St Mary-le-Bow in the City of London. This month's is by **Pat Philips** who works for SPCK (the Society for Promoting Christian Knowledge). **Clive Wright** and **Theresa Moses** are both governors of the Society and this month another of our parishioners, **David Craig** is joining the staff after working successively for USPG and the Anglican Communion Office.

LEGACIES: REMEMBERING ALL SAINTS IN YOUR WILL

If All Saints has been important in your life, why not contribute to the continuation of that ministry after you have gone by leaving a legacy in your will? You can do this in three ways:

- By making a bequest to the **Parochial Church Council**;
- By leaving one to the **All Saints Foundation**;
- Or to **Choir and Music Trust**.

The PCC has a policy of not using bequests to meet general running costs. They are often directed towards the restoration work or some other significant and lasting improvement to the building or equipment of the church, rather than allowing them to be swallowed up by day-to-day expenses which should be met from our live giving in stewardship.

The parish has two charitable trusts whose

purposes are to support important aspects of the life and ministry of All Saints.

The All Saints Foundation was established during the incumbency of Fr David Sparrow after the chancel ceiling was found to be in a dangerous condition. Its primary responsibility is the upkeep and restoration on our grade 1 listed church building. The Foundation's Trust Deed allows it to expend its capital, and it has been supporting the restoration work on the church. This means that its capital has been greatly reduced.

The All Saints Marylebone Choir and Music Trust cannot spend its capital. The income from it is used to support the music of All Saints. It was established in **Fr David Hutt's** time. In those days of high interest rates and investment yields, it was expected that a capital of about half a million pounds would produce enough income to meet our music budget. Things did not quite work out like that. Its current capital allows the Trust to meet rather less than half of the cost of our music.

So there is ample scope for generosity in both vital areas of the life of All Saints.

The trustees are either ex officio: The Vicar and Churchwardens, or appointed by the PCC. They make annual reports to the Charity Commissioners and to the Annual Parochial Church Meeting.

Each trust has an honorary administrator. The Foundation's is **Damon Brash** and the Choir and Music Trust's is **Geoffrey Woodcock**.

If you would like any advice about the Trusts, their administrators will be happy to help you. They can be contacted through the Parish Office.

LOOKING BACK TO HOLY WEEK AND EASTER

Palm Sunday was blessed with dry weather. Cedric Stephens had organised his stewards dressed in fluorescent vests to enable us to comply with police rules about “demonstrations”. He gave us a “health and safety” talk after we had assembled in Market Place. After our palms had been blessed and the Palm Gospel sung, we set off in procession to the church singing as we went. Pride of place in the procession was given to our small group of families with children: **“Out of the mouths of babes and sucklings, thou hast brought perfect praise”**. All went smoothly including a change in the routing which moved the congregation into the church before the choir and altar party so that people were in place for the singing of the last processional hymn. This, and a similar change at the Easter Vigil, seemed to work well.

A photographer from the *‘Fitzrovia News’*, our local community newspaper, was on hand and we hope to get copies of some of his shots and post them on the website.

The chanting of the Passion by cantors and choir was, as always, a profound moment in the liturgy.

At Evensong on Palm Sunday, Fr Gerald preached the last in our Lenten series on novelists. We hope to publish the sermons in a booklet in the next couple of months.

On the first three weekdays of Holy Week we had sermons at the evening Mass preached by our own clergy.

Wednesday evening brings the service of **Tenebrae**, the old offices of Mattins and

Lauds for Maundy Thursday. You can read more about that elsewhere in this issue.

On **Maundy Thursday** the clergy went off to the cathedral for the Chrism Mass in the morning; with the blessing of the oils and renewal of ordination vows. Joanna Moses, who works in Paternoster Square, popped out to see her dad as he stood in the long procession of robed clergy which snaked its way from the crypt to the great west doors of the cathedral. The Vicar was the only one of hundreds of clergy to be greeted with a kiss by a lovely young lady!

At the Evening Mass of the Lord’s Supper, Fr Julian preached. Present as concelebrants were **Canon Geoffrey White**, who helps us during the week, and has become our regular reader of the Gospel of the Watch which links the service with the Watch of the Passion which follows it, and by **Fr Michael Bowie**, the Rector of Berkhamstead, worshipping with us while on sabbatical. The watch was kept throughout the night. Our thanks go to **Jean Castledine** and **John Forde** for arranging the Altar of Repose. Among those in the congregation were three generations of the Spencer family as Joe and Mandy and their children were home from Melbourne, Michael Palmer was home from Ethiopia and Alan Kimbrough had come from the United States to spend Holy Week with us.

On **Good Friday**, Fr Alan preached on the Passion according to St John as a drama. The liturgy had as always its haunting unaccompanied singing, ranging from the Passion according to John, the Reproaches and “Sing my tongue the glorious battle” to Isaac Watt’s “When I survey the wondrous cross”, and the moving sight of people coming forward to venerate the cross and then to receive Holy Communion.

The Vicar disappeared before the end to be transported by taxi to the Annunciation to preach at the liturgy there which began at 3.00 p.m. After that, and fortified by a hot cross bun, he walked home in time for Evening Prayer and Stations of the Cross led by Fr Gerald.

Holy Saturday is a day of reflection and preparation for Easter. The clergy and servers gather to rehearse the complex liturgy of the Easter Vigil. Kate Burling and John Forde were busy in the sacristy. **Dilys Thomas** prepared the brazier and the wood for the New Fire. **Jean Castledine** and **Deirdre Prior** were doing the flowers and **Frances O'Neil** the Easter Garden. There is no celebration of Mass but the clergy, servers and others celebrate the Liturgy of the Word for the day together at noon.

In the evening, we welcomed back Bishop Michael Marshall who came to preside at the Vigil and confirm Sean and Peter. It was good to have their families and friends: Sean's parents from South Africa and Peter's mother from the United States, with us.

The bonfire blazed in the courtyard and the Paschal Candle stayed alight in the wind. After we had all processed into church, Fr Gerald did a magnificent job of singing the Exsultet. After the Vigil's long series of readings, psalms and collects, the bishop intoned the Easter Acclamation and the organ and church bells, hand bells and even a tambourine, responded for the Gloria. Our usual custom at this service is to read the Easter Homily attributed to St John Chrysostom but this year, as we had Bishop Michael with us, it was only right and proper that he should preach; which he did in a manner fitting for the golden-mouthed. He then confirmed **Peter**

Sandberg and **Sean Welby-Cooke**. Peter's mother was here from the United States and Sean's parents from South Africa. We hope they managed to see something of London in between attending long services at All Saints.

Easter Day, with its Procession and Blessing of the Easter Garden at the beginning of High Mass, was as always a joyful celebration. Cedric Stephens had again marshalled the children to take part in the procession and they stood with the clergy and servers at the Easter Garden for the blessing and then went with them to the Easter Candle for the censing. The choir sang Mozart's "Coronation Mass". This was a special treat for our friend **Fr Larry Milbie**, a Roman Catholic priest from Buffalo, who is spending some months at the Assumption in Warwick Street now that he has retired. He is a regular worshipper at our Sunday Evensong. Easter Day was the 45th anniversary of his first Mass which he celebrated in Innsbruck where he was then studying. The choir then had sung the Coronation Mass.

Easter Sunday evening sees many of us in that rather bone-weary state I call "liturgy fatigue", but then the liturgy comes to our rescue in the form of Festal Evensong and Benediction which buoys us up again.

Worship in Easter Week was further enlivened by the return of a group of former choir boys to sing Evensong on Saturday. The event was organised by **Kenneth Bond** and we are delighted to see him in better health. They were directed by **Louis Halsey** who had written a setting of the canticles for the occasion. **Dr Harry Brama** accompanied them on the organ. There was a convivial tea party in the Parish Room afterwards and general agreement

that “*we must do this again*”.

Low Sunday saw a very large congregation at High Mass for the baptism of **Hannah Frances Brown**. As well as her parents, godparents and family, we also welcomed a large group of confirmation candidates from Sweden led by their priest the **Revd Johanna Bjornsdotter**. Christening cake was provided after the service by Hannah’s grandmother: Mrs Brown senior.

PARISH RETREAT

For many years the annual parish retreat has been held at St Francis House at Hemingford Grey. St Francis House is owned by the Community of the Resurrection, which, faced with financial difficulties, closed the house at the end of 2009 and is now trying to sell it. After searching around for an alternative, Martin Woolley selected for the Lent 2010 retreat St Columba’s House in Woking.

Regulars at St Francis House have very happy memories of its library and gardens, of its welcoming staff, of walks across the meadow to St Ives, in particular perhaps of the simple but beautiful chapel constructed from what appears to have been a range of barns. St Columba’s is something of a contrast — a 1970s building, recently modernised and blessed at the re-opening by both archbishops, which serves as a conference centre as well as a retreat house. That combination inevitably imposes compromises, and many of us were struck by the slightly clinical atmosphere. But, once settled in, we found the house relaxing and the chapel, although functional rather than aesthetically pleasing, a place which encouraged prayer and reflection. The ensuite rooms were an improvement over St Francis House. The staff were helpful and

friendly, and we were certainly very well fed. The more adventurous found enjoyable walks nearby.

The blessed silence apart, the most easily recognized feature of a retreat is the addresses. Our conductor was Fr Julian Browning, whose addresses, entitled *The Return to God*, had at their core the parable of the Prodigal Son. The depths of this wonderful parable have been explored often before, but Fr Browning revealed to us much new in Our Lord’s teaching and how it relates to the spiritual journey which every Christian must make. It is all too easy to under-estimate the amount of preparation necessary for a series of retreat addresses, though not perhaps the gifts which a conductor must have. We are very grateful to Fr Browning.

St Columba’s House is run by the Community of St Peter, which once had a thriving convent and a nursing home nearby, but now only a small mother house serving sisters in the United Kingdom and Korea. The history of the Community left in each of our rooms brought to mind a happy historical connection between All Saints and the sisters: their warden in the 1960s was Fr John Shand SSJE, who became a member of the parish staff during the incumbency of Fr David Sparrow.

Martin Wooley once again undertook the burden of arranging the retreat and of encouraging people to attend. A retreat has once more become an established and much valued event in the All Saints calendar, and thanks for this are due to Martin. Parishioners who have not so far attended one will be most welcome to come to the next retreat, which is planned for Lent 2011.

Christopher Swift



CENTENARY ORGAN GALA

Celebrating the 4-manual, 65-stop
Harrison organ of 1910

*Bach, Elgar, Widor
and some surprises!*

SATURDAY MAY 29th

commencing at 12.00 noon

**Tickets £20 (£15 for under 18s)
including buffet lunch with wine –
only 200 available in advance.**

**Please make cheques payable to:
All Saints PCC Restoration Fund
and send, with a sae, to:**

**The Parish Office, 7 Margaret Street, W1W 8JG
Also available from our Sunday Shop and from
the Parish Office on weekdays**

Organists giving their services for the
All Saints Restoration Appeal:

Andrew Arthur, John Birch, Harry Brama, Paul Brough,
Timothy Byram-Wigfield, Stephen Disley, Stephen Farr,
Nicholas Luff, Henry Parkes, Evelyn Tinker

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE (SPCK)

In 1972, armed with a history degree and a vague notion of working in publishing, I came to London to seek my fortune. And I *was* fortunate; I was taken on by SPCK — not just a publishing house but the oldest Anglican mission agency. The Society for Promoting Christian Knowledge was founded in 1698 by the Revd Dr Thomas Bray, an energetic parish priest with a vision to improve standards of Christian education not just in his own country but in the developing New World. Under his auspices SPCK helped to found many church and charity schools as well as establishing libraries for clergy and theological students. Today the SPCK assmblies' website provides materials which any school anywhere in the world can download and use free of charge. The

printing and distribution of books and other resources has been part of SPCK's remit since the beginning, making it the third oldest publisher in the UK after the Oxford and Cambridge university presses. The chain of SPCK bookshops has sadly not survived, but SPCK publishing is flourishing, producing a hundred or so new books each year and sustaining a backlist of some 700 titles. We are currently gearing up for the e-book revolution, and other new mission initiatives are in development. The Worldwide programme, supported by donated income, provides study guides free of charge for those training for ministry in the developing world. I've been with SPCK for nearly 38 years now and I still haven't made a fortune — but it's great to work somewhere where you feel you make a difference. Do have a look at our website: www.spck.org.uk.

Pat Phillips
Executive Administrator, SPCK

INSTALLATION OF PREBENDARIES AT ST PAUL'S CATHEDRAL Sunday May 15th at 3.00 p.m.

The Vicar will be installed as a prebendary of St Paul's at Evensong and will be delighted to see friends from All Saints. There will be plenty of room.

CANON DAVID HUTT TRINITY SUNDAY May 30th 2010

The celebrant at High Mass will be Fr David Hutt, sometime Vicar of All Saints and Canon Emeritus of Westminster Abbey, on the 40th anniversary of his ordination to the priesthood.

Preacher: Sir Roy Strong

Wine will be served in the courtyard afterwards.

No personal gifts please but support for the All Saints Church Marylebone Choir and Music Trust Fund will be welcome.

LENT COURSE

The Lent Course on five Thursday mornings during February and March drew an enthusiastic group to the home of Yvonne Craig. As always we are very grateful for her hospitality. We discussed Canon Lucy Winkett's book *Our Sound is Our Wound: Contemplative listening to a noisy world* (Continuum 2010). This was the Archbishop of Canterbury's book for this year.

Canon Winkett draws our attention to the sounds and their meanings in the world around us. She casts her net wide and far. Drawing on her extensive knowledge of the repertoire, and as Canon Precentor of St Paul's Cathedral, she introduced many of us to the genres of which we had little knowledge. Those who worship at Margaret Street tend to know about Rachmaninov but not about Rap.

As with all Lent books their importance lies not so much in what they tell us but in the questions that they provoke. Why have we lost our capacity for lament? What exactly is the nature of freedom that the scriptures and tradition invite us into? How have we dealt with our wounds and what song do we sing now? Canon Winkett encouraged us to be personal, revealing that she had tinnitus, a condition that is a considerable challenge for a musician.

In a parish such as ours ongoing study presents its problems and at the end of the course the group decided that, desirable as it might be, something regular throughout the year was not practicable. A short course before Christmas, however, would find support. So I plan to put something on for four weeks starting mid-November. Details will be available nearer the time.

Fr Gerald

THE SERMON PREACHED BY FR GERALD BEAUCHAMP AT SOLEMN EVENSONG AND BENEDICTION ON EASTER DAY, APRIL 4th 2010

Readings: *Isaiah 43: 1 - 21;*
 1 Corinthians 15: 1 - 11

St Paul, writing to the Church at Corinth, is the first Christian writer to give some details of the resurrection appearances. So, what would we have experienced had we been one of the 500 that he mentions? What would we have felt? Rowan Williams, the Archbishop of Canterbury, tells of hearing a professor of Ancient History say that when educated Greeks first heard the Christian proclamation of the resurrection their response would have been *How do we get him back in the grave again?* The

initial reaction would have been one of fear. Like the women in Mark's Gospel, those who first realised that something was afoot would have run away terrified. No wonder the resurrection is accompanied by that most horrific of natural disasters, an earthquake.

People in every culture speculate about what is beyond this world. Human beings differ from animals because apparently we're acutely conscious of our own mortality. Accounts of other worlds (heavens and hells), speculations about final reckonings, are the stuff-in-trade of

religion. Ghosts haunt all popular cultures. Resurrection was a much-discussed possibility during the ministry of Jesus. 'Resurrection' erupted at Bethany in the raising of Lazarus (John 11: 1ff), at Nain with the restoration of a widow's son (Luke 11: 11ff) and amazed the household of Jairus (Matthew 9: 18ff //s).

So what marks out the resurrection of Jesus is not that it *happens* but what Jesus *says and does* during the appearances. One of the reasons why coming back from the dead was associated with such dread was because it was assumed that a visitation from the netherworld would disclose bad news. Damning secrets would be revealed. Accusations would be made. At the end of the *Aeneid* Virgil says that the dead *stretch out their hands in longing for the other side of the river*. And you didn't want to be around when they got their cold, clammy hands on you.

The Jews gave a lot of thought to what this moral restoration might look like. Because their focus was on this world rather than the next and because it was in this world that they often felt so hard done by (what with their land rarely being their own and their kingdom ruled by someone else) the Jews increasingly thought that at the end of time there would be a final resolution. God would come through for his people, sort out the mess and decide who would live and where. Those believing Jews who had held out for the truth to the bitter end would be raised up and given their rightful place.

But by the time of Jesus what had simply been a hope was being speculated about as occurring already. When the disciples of John the Baptist came hot foot from John's prison cell to Jesus with the question *Are*

you the one who is to come, or are we to wait for another? Jesus (according to Matthew [11: 3]) points to a whole variety of indications ('signs') that God's reign is not a thousand years off but is taking place in his ministry: *the blind receive their sight (he says) and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.* (Matthew 11: 5) What's significant about this passage is that although it is modelled on (it 'fulfils') the prophecy of Isaiah (29: 18 - 19; 35: 5 - 6; 42: 18; 61: 1) nowhere does Isaiah mention the raising of the dead. The raising of the dead is Jesus' innovation. The resurrection, like the blind seeing, the lame walking and the deaf hearing, is good news.

What Jesus is saying is that life matters. Life in all its fullness, matters. Life is not to be considered cheap and of no account. It matters that people are diminished by the curbing of their senses and the ending of their breath. Jesus and the author of creation (God) were finally seen to be one because the early Christians experienced in the presence of Jesus a power of *re-creation*. And the first day of the week became a holiday ('holy day') because the day of resurrection came to be celebrated as the day of *recreation*.

Jesus wasn't just bringing newness of physical life so that it could be business-as-usual. He brought newness of physical life accompanied by the transforming of the interior life. Wholeness and holiness went together. How often we find in the Gospels, that miracles of healing go hand-in-hand with the imperative *sin no more* (e.g. John 5: 14). Resurrection is steeped first and foremost in morality not history. Resurrection is not *historical*. Resurrection *makes history*. The Pharisees came to

believe in the resurrection *before* the time of Jesus because they believed that a holy and moral God would not finally abandon those who had striven to live faithfully and justly. God would raise up his people. In the past, God had done it for the nation. Now he would do it for individuals.

The resurrection of Jesus takes this one step further because as *the first fruits* he is what we are all to become. (1 Corinthians 15: 20) In overcoming death he returns not *for* vengeance but *with* blessing. For the peoples of the ancient world it's what he said that mattered, not that he was raised. And what does Jesus say according to the Gospels? He says a lot. And it's all good news. To the disciples on the Emmaus Road he opens the scriptures. He makes them live. He doesn't turn them into a closed book. (Luke 24: 13ff esp v 27) He calls Mary Magdalene in the garden *by name*. He doesn't *call her names*. (John 20: 1ff esp v 16) To his frightened followers he says *Peace*. He doesn't point the finger accusing those who let him down and ran away (John 20: 19ff esp v 21).

And Jesus doesn't just speak. He acts. In Doubting Thomas he provokes faith by allowing himself to be poked. (John 20: 26ff esp v 27) He cooks breakfast for those whom he has the deepest love. (John 21: 9ff) [What a glorious experience it is when a lover cooks us breakfast.] So, like Peter we are questioned: *Do you love me?* If we do, then we are to *feed: feed (the) lambs* (John 21: 15ff). Knowing that we are beloved we are called to be lovers: lovers who cook breakfast, who feed others, who nourish with our words, whose demeanor brings joy.

The resurrection is the sign that death

(death in all its forms) is over. So we must be prepared to meet those who in some way are dead to us. What will we say to them? Philip Larkin began a notorious poem with the words *They mess you up, your mum and dad*. (Well, he didn't say *mess you up* he used another four-lettered word but you get the drift.) There are people from the past who we'll find it quite difficult to meet again. But if death is conquered then meet them again in some shape or form, we will. So what will it be? Name-calling? Finger-pointing? Or will it be *Peace be with you?*

I'll be having my own words with St Paul. How anyone could give us some of the greatest verses from the scriptures in the glorious hymn of love in 1 Corinthians 13, yet descend into the spiteful recriminations of Galatians 5 where he wishes that those who are unsettling the faith of the Galatian Church would go and castrate themselves (v 12), I'll never know. But perhaps I do. I, too can descend from the sublime to the ridiculous as easily as anybody.

But I would like to know why St Paul missed the point of the resurrection in this evening's verses. It's not enough to say that Jesus rose from the dead and appeared to people. We need to know what he *said* and what he *did*. After all, if any of us has a friend we haven't seen for a while who calls on a mutual acquaintance then we'd want to know not just that they'd appeared but to know all about it: what they'd said and what they'd done. Nietzsche cruelly dismissed St Paul as *bad news* unlike Jesus the *good news*. My problem with St Paul is that sometimes he's just *no news*.

So the challenge lies with us. 'The dead' lay all around us. The resurrection calls us to bring life and to bring it out of suffering

and grief. So what will we say? When ‘our dead’ put in an appearance what will be our words and our actions? Will we turn the air blue or will we clear the air? Will

we pour petrol on the flames or will we cook breakfast? Will people say of us? *Oh, horror* or will they sing *Alleluia*?

“TO SEE OURSELVES AS OTHERS SEE US”

We have reported before on visits to All Saints by one of **Ship of Fools** website’s **Mystery Worshipers**. One came to All Saints on the Wednesday in Holy Week to attend the service of Tenebrae. Of all the services we hold, Tenebrae must be the one at which it is easiest to maintain one’s cover as the service is cloaked in darkness.

Here are some extracts from the report filed by our clandestine visitor with some comments by the Vicar.

“This is a gathered community from all over central London, quite mixed socially, but almost entirely in late middle age or elderly. There is not much modern about this church; it is almost a time-warp experience, a visit to pre-war Britain, or perhaps the setting for a Barbara Pym novel, just post WWII. But the seriousness and lack of pomposity are welcoming, not at all off-putting for me. The fact that they sail forwards regardless of fads and fashions... is rather admirable.”

You may not recognise this as a true representation of the Sunday congregation. If he had been at All Saints in the era he describes he would have found it more different than he thinks. I suspect the congregation would have nothing like the international flavour it now has. Does anyone read Barbara Pym these days?

I’m glad that we come across as both serious and lacking in pomposity!

The Cast:

The Vicar and Assistant priests were vested simply in cassock and surplice. Their rôle throughout the service was minimal, but they did make a shockingly loud noise at the end.

The principal cast at this service is the choir. This is the most restful service for the clergy during Holy Week. All I have to do is say the Collect for Good Friday from memory in the darkness and join my brethren in making a bit of a racket at the end. It may not be measurable on the Richter Scale, but it is meant to represent an earthquake. In a week which, for the clergy, is one of their busiest times, involving a series of wonderful but complicated and out of the ordinary services, and a considerable load of preaching and time spent in the confessional, it is beneficial simply to be able to sit and absorb. Our organists also get the night off.

Did anyone welcome you personally?

Someone was giving out the service sheets and bid us good evening in welcoming but hushed tones.

It is important that people be welcomed in a manner which is appropriate for something which is an act of worship not a social event. Those on duty got it just right.

Was your pew comfortable?

It was a modern chair and the rail of its back cut into my back uncomfortably.

I spend at least 30 minutes each

morning sitting on one of these chairs for our meditation before Morning Prayer and have never found them uncomfortable. Perhaps our visitor had never experienced the old ones.

How would you describe the pre-service atmosphere?

Silence was kept and the church was not fully lit.

This is as it should be. There followed a slightly waspish comment about the “pious altar boy” struggling to light the high altar candles. I thought this was a bit hard on one of our churchwardens. Next year we must provide John with a taller assistant to help with the “big six”.

What book did the congregation use during the service?

A special booklet was handed out giving most of the words except for the five lessons... The whole service was sung and did not require responses from the congregation. In the beautifully clear acoustic you could really have dispensed with the booklet and simply listened to the words being sung.

New booklets for the service were produced a few years ago and these have met with general approval; even if by the end it is impossible to read them!

Fr Gerald and I are carrying out a review of all our service booklets to see how we can make them more helpful for those who are not used to our ways.

What musical instruments were played?

None. The whole service was sung without accompaniment. Fortunately, the choir of All Saints is exemplary, comprised of professional musicians and students from the London conservatories. So the glorious

Renaissance music of Viadana, Victoria, Lasso and others was sung with more precision than in many concert halls. But here it was offered in its proper setting, without ego or the desire to win an encore. It was offered for the power of its spiritual directness.

I think we would all agree that our choir goes from strength to strength.

Was the worship stiff-upper-lip, happy-clappy or what?

It was monastic in its simplicity, length and pace. It reminded me of sitting in monasteries hearing the office of the day... It began in relative darkness, but as it progressed candles were extinguished two by two until the church was in complete darkness. The *Miserere* was sung in pitch blackness, an unusual and moving experience. Then after a silence, the clergy made a sudden loud noise by walloping the choir stalls (I couldn't see of course, so I'm guessing here) — symbolising the earthquake at the Resurrection, and one lighted candle representing the risen Christ was replaced.

He guesses correctly.

Which part of the service was like being in heaven?

Most of it. There were one or two moments early on when I wanted more involvement. Then I let go and relaxed into the monastic spirituality of the service and the exceptionally beautiful music.

Our normal run of services offers more opportunity for the congregation to participate by singing and speaking. Our vigorous hymn-singing has often been commented on — even described by a Methodist friend as “Methodist”. To hear a packed congregation singing the responses or the Lord's Prayer is very moving. But at

all our worship we seek to promote a mood of reflection in which we learn to listen and look with attention.

And which part was like being in — er — the other place?

For a service that involved sitting for most of the time, the chair became increasingly uncomfortable.

See my comment above.

What happened when you hung around after the service looking lost?

We all filed out of the church slowly and in silence. No coffee or chat, no tombola or notices.

Those who worship on Sunday know that some or all of these (except notices) are available in the courtyard — we even enjoy the occasional raffle — but the Wednesday in Holy Week is not the occasion for such things; nor are Maundy Thursday and Good Friday. We have added to our post-service hospitality by serving sparkling wine to break our fast and celebrate the resurrection after the Easter Vigil.

How would you feel about making this church your regular (where 10 = ecstatic, 0 = terminal)

I cannot give a rating. Tenebrae is an unusual service these days, even in Anglo-Catholic outfits, and is only held once a year. But the opportunity to experience this rare spiritual expression, especially sung so beautifully, is one that attracts me to this church.

Did the service make you feel glad to be a Christian?

Yes.

Good.

What one thing will you remember about all this in seven days' time?

The Miserere in the darkness.

There is no denying the spiritual power of Tenebrae and that is why we keep doing it. But it is not just a matter of lovely music: the Lamentations of Jeremiah over Jerusalem, "How solitary sits the city", and Paul's strictures on the Corinthians about their bad behaviour at the Lord's Supper, "I praise thee not", could be applied to the state of the Church in our time.

The great services of Holy Week, Palm Sunday, Maundy Thursday, Good Friday and the Easter Vigil are all extremely powerful. Here at All Saints, we work hard to do them as well as we can; not in a spirit of superior perfectionism or ritual correctness, but in the hope that they will be of spiritual benefit to all those who attend them.

100 YEARS AGO

A UNITARIAN IMPRESSION OF ALL SAINTS

The American writer of the following words which appeared recently in the *Christian Register*, had attended the closing service of the Unitarian Chapel in Little Portland Street, once made famous by the ministry of Dr Martineau. The reason given from the pulpit had been that "the location had ceased to be convenient for Church attendance". On this he comments.

"The location argument lost something of its force on the following Sunday, when we went to All Saints, a block away... This is very 'High Church', and as such has the marked approval of the Bishop of London. Its first service is a 'Sung Eucharist' at

9am; but we contented ourselves by going a little early to the second service, 'Matins' at 10.30am. Nearly every seat was taken when we got in, and before the service began the church was full. The vicar was attended by four assistants, and the ritual was so elaborate as to seem quite unfamiliar to one reasonably well acquainted with the usual Episcopal form. Still the majority of the congregation repeated the responses easily without the use of books. The service lasted for an hour and included a short sermon which was listened to, not merely politely, but reverently. It was a part of the service, and the service as a whole was sacred.

"At the close of Matins about one fourth of the congregation retired. Their places were soon taken, however, by others who came in, until every seat in the church was filled. At 11.45 the 'Solemn Eucharist' (or High Mass) was celebrated. Candles were lighted and incense burned before the altar, and the whole service was expressive of the extreme tendency to formalism which characterises one wing of the Anglican Church at the present time. In the calendar announcement was made of the hours when each of the clergy would be at the church to hear confessions, and also that confessions would be heard at any time by appointment. But the most significant feature of all this was the evident character and attitude of the people who made up the body of worshippers, not including the easily distinguished tourists like ourselves, who had just dropped in. It was not merely that the members of the regular congregation were fashionably dressed and well bred. That was to be expected at this hour in an officially approved Anglican Church in London. Neither was it so remarkable that fully one half of the worshippers were men, and a majority

of these either young or middle-aged, considering that the Church of England is one of the national institutions. But there was an alertness and earnestness in all that they did, as though they regarded this service as something quite as real and vital as anything in their lives, a fit and proper thing for any true Englishman to concern himself about.

"Further services were announced for 3, 4 and 7pm, and I understand that all of these were well-attended. A church paper which I found in the racks reported that the 'Offerings for the Church' in the preceding month had amounted to £231. In another column was an acknowledgement of donations to a special fund for 'The East Wall Restoration', which had reached the sum of £2,334, besides other contributions of specific purposes, showing that the personal interest of the members expresses itself also in loyal and generous support."

Just like the present incumbent, The Vicar had his begging bowl out:

"Many expressions of pleasure at the beauty of the music just now reach us. We owe a great debt of gratitude to Mr Vale for so brilliantly surmounting the difficulties of the moment (the new organ was being built). I shall be very much obliged if some of our friends will give us some special help towards the additional expense we are incurring, and I wish the help might enable us to go a little further and have the trumpets and drums for "Hail, Festal Day". At All Saints, Clifton, I never heard "Hail, Festal Day" without them. I meekly suggest them from time to time at All Saints, Margaret Street, and am told that we cannot afford them, and yet the addition is not really at all costly.

“But much more do we want the rose-red damask which must hang in November, below the uncovered paintings on the East Wall. Nobody has offered it yet — and rose-red damask is costly.”

A.M.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 2 MAY THE FIFTH SUNDAY OF EASTER

HIGH MASS at 11.00 a.m.

Entrance Hymn: 104

Introit: Cantate Domino

Mass: Messe da Capella — Lotti

Lessons: Acts 11: 1 - 18

Psalm 148

Revelation 21: 1 - 6

Hymn: 432 (omit *)

Gospel: John 13: 31 - 35

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Jubilate Deo — Gabrieli

Hymns: 211 (T 456), 513, 381

(v 4 Descant — Caplin)

Voluntary: Joie et clarté des corps glorieux
— Messiaen

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 98

Lessons: Daniel 6: 6 - 28

Mark 15: 46 - 16: 8

Office Hymn: 101 (omit *)

Canticles: The Fourth Service — Batten

Anthem: Cantate Domino — Monteverdi

Preacher: The Vicar

Hymn: 112

BENEDICTION

O Salutaris: Tallis

Hymn: 255

Tantum Ergo: Victoria (No 2)

Voluntary: Prelude and Fugue in A
minor — Bach

● SUNDAY 9 MAY THE SIXTH SUNDAY OF EASTER

HIGH MASS at 11.00 a.m.

Entrance Hymn: 106 (T 219;

v 4 Descant — Caplin)

Introit: Vocem jocunditatis

Mass: Mass in G — Schubert

Lessons: Acts 16: 9 - 15

Psalm 67

Revelation 21: 10, 22 - 22: 5

Hymn: 105 (i)

Gospel: John 14: 23 - 29

Preacher: The Rt Revd Lord Hope

Anthem: Ye choirs of new Jerusalem

— Stanford

Hymns: 294, Peace, peace, Jesus is here,
338

Voluntary: Final (1st Symphony)

— Vierne

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 126, 127

Lessons: Zephaniah 3: 14 - end

Matthew 28: 1 - 10, 16 - end

Office Hymn: 101 (omit *)

Canticles: Service in D — Dyson

Anthem: Unser lieben Frauen Traum
— Reger
Preacher: Fr Gerald Beauchamp
Hymn: 351

BENEDICTION

O Salutaris: Vale
Hymn: 486
Tantum Ergo: Vale
Voluntary: Cantabile — Franck

THURSDAY 13 MAY ASCENSION DAY

HIGH MASS at 6.30 p.m.

Entrance Hymn: 109 (ii; Ascension refrain;
omit Easter vv 5 - 7)
Introit: Viri Galilaei
Mass: Missa 'Ego flos campi'
— Padilla
Lessons: Acts 1: 1 - 11
Psalm 47
Ephesians 1: 15 - end
Hymn: 130 (i; omit *)
Gospel: Luke 24: 44 - end
Preacher: The Vicar
Creed: Credo II
Anthem: God is gone up — Finzi
Hymns: 131, 134 (v 6 Descant
— Caplin), 132
Voluntary: Presto comodo (Sonata No 1)
— Elgar

● SUNDAY 16 MAY THE SEVENTH SUNDAY OF EASTER

(The Sunday after Ascension Day)

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 352
Introit: Exaudi, Domine
Mass: Communion Service in C & F
— Stanford
Lessons: Acts 16: 16 - 34
Psalm 97
Revelation 22: 12 - 14,
16 - 17, 20 - end
Hymn: 349
Gospel: John 17: 20 - end
Preacher: Fr Julian Browning
Anthem: Caelos ascendit hodie
— Stanford
Hymns: 302, 304, 271 (T Vale)
Voluntary: Prelude and Fugue on B.A.C.H.
— Liszt

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 68: 1 - 13, 18 - 19
Lessons: Isaiah 44: 1 - 8
Ephesians 4: 7 - 16
Office Hymn: 128
Canticles: The Fifth Service — Tomkins
Anthem: O clap your hands together
— Gibbons
Preacher: Fr Gerald Beauchamp
Hymn: 296 (i)

BENEDICTION

O Salutaris: Anerio
Hymn: 133
Tantum Ergo: Asola
Voluntary: Largo (Sonata No 2)
— Bach

● **SUNDAY 23 MAY**
THE DAY OF PENTECOST
(WHIT SUNDAY)

HIGH MASS AT 11.00 a.m.

Entrance Hymn: Hail! Festal Day!
Introit: Spiritus Domini
Mass: Missa 'Dum complerentur'
— Victoria
Lessons: Acts 2: 1 - 21
Psalm 104
Romans 8: 14 - 17
Hymn: 139 (i; v 5 Descant — Caplin)
Gospel: John 14: 8 - 17
Preacher: The Vicar
Creed: Credo III
Anthem: The Spirit of the Lord — Elgar
Hymns: 143 (T 238), 347, 141 (T 226;
v 3 Descant — Caplin)
Voluntary: Fantasia super 'Komm,
heiliger Geist' — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 33: 1 - 12
Lessons: Exodus 33: 7 - 20
2 Corinthians 3: 4 - end
Office Hymn: 136
Canticles: Collegium Regale — Howells
Anthem: Veni Sancte Spiritus — Stewart
Preacher: Fr Julian Browning
Hymn: 142 (T 490)

SOLEMN BENEDICTION

O Salutaris: Norman Caplin
Te Deum: Solemn Tone
Tantum Ergo: Norman Caplin
Voluntary: Aria — Peeters

● **SUNDAY 30 MAY**
TRINITY SUNDAY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 148 (omit *)
Introit: Benedicta sit
Mass: Spatzenmesse — Mozart
Lessons: Proverbs 8: 1 - 4, 22 - 31
Psalm 8
Romans 5: 1 - 5
Hymn: 466
Gospel: John 16: 12 - 15
Preacher: Sir Roy Strong
Creed: Credo II
Anthem: O salutaris hostia — Rossini
Hymns: 358 (ii), 431, 159
Voluntary: Fugue in G minor — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 73: 1 - 3, 16 end
Lessons: Exodus 3: 1 - 15
John 3: 1 - 17
Office Hymn: 144
Canticles: Service in G minor — Purcell
Anthem: O beata et gloriosa Trinitas
— Palestrina
Preacher: The Vicar
Hymn: 336

SOLEMN BENEDICTION

O Salutaris: Byrd
Hymn: 147
Tantum Ergo: Byrd
Voluntary: Ut re mi fa sol la — Bull

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BENEDICTION at 6.00 p.m.

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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.,

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CALENDAR AND INTENTIONS FOR MAY 2010

1 Ss Philip and James, Apostles	Renewal in witness
2 ✕ THE 5th SUNDAY OF EASTER	OUR PARISH AND PEOPLE
3	The homeless
4 English Saints and Martyrs of the Reformation era	Parochial Church Council
5	The unemployed
6	Unity
7	Those in need
8 Julian of Norwich	Spiritual writers
9 ✕ THE 6th SUNDAY OF EASTER	OUR PARISH AND PEOPLE
10 <i>Rogation Day</i>	Agricultural workers
11 <i>Rogation Day</i>	Industrial workers
12 <i>Rogation Day</i>	Friends of All Saints
13 ASCENSION DAY	Unity
14 St Matthias the Apostle	Those in need
15	Chronically sick and disabled
16 ✕ THE 7th SUNDAY OF EASTER	OUR PARISH AND PEOPLE
17	Local Government
18	The Emergency Services
19 St Dunstan	Religious Communities
20 Alcuin of York	Unity
21 <i>Helena, protector of Holy Places</i>	Those in need
22	The Armed Forces
23 ✕ PENTECOST	OUR PARISH AND PEOPLE
24 John and Charles Wesley	Teachers of the faith
25 The Venerable Bede	Vocations to the Religious life
26 St Augustine	Archbishop of Canterbury
27 v for Unity	Unity
28 <i>Lanfranc</i>	Those in need
29	ALMA*
30 ✕ TRINITY SUNDAY	OUR PARISH AND PEOPLE
31 Visit of the Blessed Virgin Mary to Elizabeth	Walsingham

Please note:

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

v — a Votive Mass

*ALMA — The Angola, London, Mozambique Diocesan Association



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