



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JUNE 2011

£1.00

VICAR'S LETTER

A lorry loaded with scaffolding is parked in the street beneath my study window. It's arrival signalled the beginning of another campaigning season of restoration work. The lorry's cargo is gradually being transferred into the church and the courtyard where it is being assembled. The chancel will be filled with scaffolding to enable the restoration work there. External scaffolding is needed to remove the clerestory windows so that they can be taken away for restoration.

At the moment, the church is almost as busy and hazardous a place as the deck of an aircraft carrier, with two groups of workers operating in a confined space: one carrying planks and poles for the scaffolding in the chancel, an even more restricted space in which a careless move could damage the building or injure a person: the other encasing parts of the church in protective cladding and creating a temporary sanctuary for us. They are trying to keep out of each other's way and we are keeping a safe distance from them all. The church has to be closed to the public while all this is going on lest someone be hurt.

We have moved to the Parish room again for our weekday worship. It will be three or four weeks before the actual work of restoration can begin. Then we will move back into the nave for our worship and the conservators will take over the parish room

as the workshop for the restoration of the Comper panels. These have to be removed lest they be damaged by the solvents used in the cleaning of the other surfaces in the chancel.

On the Sunday before the workers arrived, the first reading at Evensong was taken from the prophet Haggai. It included the words, "**The latter splendour of this house shall be greater than the former, says the Lord of hosts**". Some of you may recall that when we first began to plan this restoration programme, I wrote a paper with the title "**The latter glory of this house shall be greater than the former**". So, the lectionary had provided us with a particularly apt lesson for this stage.

The restoration of All Saints is a rather less ambitious project than rebuilding the temple in Jerusalem, but to a parish congregation it was still a major challenge; especially when professional fund raisers had advised that we were in no position to undertake it. Well, we took to heart words from Haggai: "**take courage, all you people of the land, says the Lord; work, for I am with you...**".

The other lesson at Evensong was from First Corinthians (3: 10 - 17). St Paul did not have to worry about vicars and churchwardens and PCCs with listed buildings to maintain and restore. When he

speaks of the church in Corinth as “**God’s building**”, he is pointing to the importance of constructing the community of the church with integrity. He likens himself to a skilled or wise master builder who has laid a true foundation and then entrusted the completion of the task to others. His concern is that they should recognise that their workmanship and materials should be of the same nature as that foundation, which is Christ crucified. Their work must be able to withstand testing and it will only do so if it conforms to this pattern.

So, as I have said over and again, while we have been engaged on this project, our primary attention must be given to the building of the community, the church of All Saints, of which our building is the house.

The materials and methods which we use in that work will be examined even more strictly than those William Butterfield used in this building. His materials and methods have lasted remarkably well: his foundation and structure is as solid as a rock. It’s the decor which needs restoration and he cannot be held responsible for all that has happened to it.

That this church is still here is due both to the quality of his workmanship and materials, and to the solid spiritual foundations laid by our forebears in word and sacrament, teaching and pastoral care. These too have stood the test of time and we must continue to renew them. So we must ensure that there will always be preaching and teaching which is the proclamation of Christ crucified; that the sacraments will be celebrated according to the “rites and ceremonies” of the Church, not passing trends which might seem more immediately popular or successful.

We are going to have to do things rather differently for some months, but if we take seriously what we say about our belief in the real and active presence of the risen Christ in word and sacrament and community, then we will recognise that what we are doing is the same, however different it may seem on the surface.

On the following Sunday evening, we will have a passage from Ezra which records the re-establishment of the worship in Jerusalem after the return of the Exiles from Babylon: the cycle of feasts and the daily offerings.

One of the mixed blessings of being a member of the General Synod is that various groups send me their publications. In the latest issue of “Faith and Worship”, sent by the Prayer Book Society, a lady laments the decline of the public celebration of the daily services of Morning and Evening Prayer.

“Morning and Evening Prayer are appointed to be said in church, not just once a month if you are lucky, but every *day*. Within living memory this, or something like it, was done, and the benefit to parish and nation of faithfully carrying out this simple, unspectacular duty was immense. If only the will existed in the Church of England to modify its restless pursuit of novelty and take up this duty again! Any literate parishioner can read the service in under half an hour; the size, or even existence, of a participating congregation is not an issue. Perhaps this is something the Prayer Book Society could promote.”

This brought to mind something written by Professor Sarah Coakley of Cambridge in a book called “**Praying for England**”. She quoted Evelyn Underhill, writing to the Archbishop of Canterbury before the

1930 Lambeth Conference, to suggest to the bishops that, "...the greatest and most necessary work they could do at the present time for the spiritual renewal of the Anglican Church would be to call the clergy as a whole, solemnly and insistently, to a great interiority and cultivation of the personal life of prayer ...*God is the interesting thing about religion, and people are hungry for God.* But only a priest whose life is soaked in prayer, sacrifice and love can, by his own spirit of adoring worship, help us to apprehend Him."

Coakley admits that this might sound clericalist and that many lay people are at least as prayerful as some clergy. "Yet surely Underhill is nonetheless right about something basic: without the daily *public* witness of a clergy engaged, manifestly and accountably, alongside their people, in the disciplined long haul life of prayer, of ongoing personal and often painful transformation, the Church at large runs the danger of losing its fundamental direction and meaning. It has lost the public, and therefore densely symbolic, manifestation of the quest for holiness to which *all* are called. And it should never be underestimated with what longing the laity look to the clergy for an example in this matter... I am personally concerned, as others are, about the creeping loss of the shared commitment to the daily office as at least a fundamental anchor in what should also spread out into further personal prayer and intercession for the parish. Within Anglicanism a daily Eucharist has of course never been the norm, except in large Anglo-Catholic parishes. But with the increasing erosion of Morning and Evening Prayer as well, there is no *public* witness to the clergy putting this task first in their hierarchy of 'business'; more insidiously,

there is a drifting away from the centrality of the prayer of the Psalms and from the constant — sometimes creatively jolting — input of the weekday lections."

Here at all Saints, we maintain the daily round of worship: both the daily Eucharist which has always been the norm here and Morning and Evening Prayer. Masses cannot be celebrated without a congregation, and while the office can be, it is much better if those who come into church see a group of people and not just the clergy. It would be a significant contribution to the mission of All Saints if more people were to see being part of this life of prayer as part of their calling.

The second lesson on that Sunday is Ephesians 2: 11 - 22, and it echoes what was said in 1 Corinthians the previous Sunday:

"So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built together spiritually into a dwelling place for God."

Our task as "**the household of God**" in this place, those who are set apart for God's service, that is "**the saints**", is to be joined together and grow into a holy temple in the Lord into which those who are strangers and aliens might be drawn by Christ's reconciling work.

Yours in Christ,

Alan Moses

FROM THE POST BAG

Letter from a Friend of All Saints

Archdeacon David Painter writes:

Thank you very much for the recent letter that you sent to the Friends of All Saints', together with accompanying notices of events in the church. It is always a pleasure to have news of All Saints', and I was particularly reminded this year of my links with the church, in that at Peterborough Cathedral we had Bishop Michael Marshall as our preacher during Holy Week. He was Vicar of All Saints' while I was a curate there in the mid-1970s, and it was lovely to have him staying in my house... alas, I did not hear any of his addresses, since I was myself preaching each day in one of the parishes in the diocese; however, we spent a lot of time reminiscing about the old days, and I was powerfully reminded of the lifelong effect which being there has had on my spiritual understanding and ministry, and of the huge debt which I owe to those who continue to maintain the life of prayer and witness in this most holy of places.

Unfortunately the merciless nature of my diary means that I am rarely able to get to a service at All Saints' these days, but retirement later this year is now on the horizon, and after that I hope to be a regular visitor and worshipper at All Saints', once again.

Fr Painter is the Archdeacon of Oakham and a Canon Residentiary of Peterborough Cathedral.

“The Sacramental Church — The Story of Anglo-Catholicism” is the title of a recently published book by an American author Dr John F. Nash. Dr Nash kindly

sent a copy to the Vicar because attending a weekday Mass at All Saints some years ago played a significant part in his discovery and exploration of our tradition.

Archdeacon Christopher Lowson

Our congratulations to Fr Christopher, who heads the Ministry Division at Church House and in the midst of a demanding ministry finds time to celebrate weekday evening Masses for us from time to time. He is to be the new Bishop of Lincoln. His consecration will be in Westminster Abbey on St Matthew's Day, September 21st.

Fr Alan reminded him that his saintly predecessor Edward King used to preach at All Saints over a century ago; so we will have to arrange an invitation to preach.

PARISH NOTES

Holy Week and Easter

We had to change our arrangements for Palm Sunday slightly because the Oxford Street end of Market Place is occupied by a building contractor's compound. The alternative site, complete with trees, proved very suitable. Cedric Stephens handled the negotiations for our “demonstration”, as it is officially known, with the local authority and the police, and marshalled us on the morning.

The home team of clergy shared the Holy Week preaching between them.

Tenebrae on Wednesday in Holy Week continues to see a good and attentive congregation for this service which requires more than usual concentration as there are no congregational parts. The Vicar has to say the collect for Good Friday from memory in a dark church. He did not need to have recourse to the torch in his cassock pocket.

The Vicar's sermon on Maundy Thursday appears in this issue.

Fr Gerald had his first Holy Week in charge at the Annunciation and St Cyprian's and had a rather energetic time juggling the two. He had a much needed break in Easter Week.

For the first time for years, Fr Alan did not have to jump into a taxi straight after communion on Good Friday afternoon and go to the Annunciation for the liturgy there. So he was able to listen to the choir singing Lotti's "Crucifixus".

For the second year running Bishop Michael Marshall came to celebrate the Easter Vigil with us. Our thanks to him in what was a busy week with preaching engagements at Peterborough and St Albans Cathedrals. His hand-bell ringing during the Gloria did not show any lack of energy!

Fr Gerald sang the Exsultet heroically, given that he was suffering from dreadful hay fever.

Joe and Charlotte Mather, father and daughter, were confirmed and **Aida Rodriguez** was received into the Church of England.

Tabitha Smith was baptised at High Mass on Easter Day.

Fr Alan was assisted during the sprinkling of the congregation by **Toby** and **Tristan Peters**, whose parents **Fr David** and **Helen**, former members of the choir, were with us for the service.

The Vicar's duties as a prebendary of St Paul's saw him preaching at Evensong there on Easter Monday. Some kind members of All Saints, who could have been forgiven

for thinking they had heard quite enough of his sermons during the previous week, came along to join the congregation.

Denzil Freeth

Easter Tuesday was Denzil's year's mind and the Evening Mass was a celebration in his memory. The Vicar spoke to the congregation made up of friends from the congregation and beyond about the memorial project which the PCC and the All Saints Foundation have decided upon. This is the restoration of the green Comper frontal for the high altar. The green hangings in the sanctuary were a gift from Denzil. The work will cost circa £7,000. We hope that friends of Denzil will want to show their gratitude for his friendship and kindness by giving to this project. Donations should be sent to the Vicar, marked "Denzil Memorial".

Weddings

With the wedding of Prince William and Katherine Middleton at Westminster Abbey, matrimony was very much on the nation's mind. It was also on the parish's, with three weddings in the space of eight days.

On the Saturday in Easter Week, we had two on the same day: a very unusual occurrence at All Saints.

William Rowe and **Natalie Godfrey** were married in the morning and **Barry Lee** and **Katherine Butler** in the afternoon. The preacher was David Gresham, a long-time friend of the bride's family.

William's mother and her family are Colombian, so one of the readings and the Nuptial Blessing were in Spanish.

Barry is South African and Katherine is Australian, so we welcomed family and

friends from both countries. It was a special pleasure to welcome among the guests, former All Saints organist John Birch, who read one of the lessons. The sermon was preached by Fr David Gresham.

The following Saturday saw the wedding of **Damon Brash** and **Emma-Jayne Ager**. **Fr Peter Manuel**, from the Diocese of Perth in Western Australia and a long term friend of the groom, conducted the service,

assisted by the Vicar, and preached.

The sun shone for all three couples.

We wish them every blessing in their married lives.

Thanks go to both our musicians and servers who were on duty for all three services so soon after the heavy extra duties of Holy Week and Easter. They gave of their best as we would expect.

VOCATIONS: PRIESTHOOD AND EUCHARIST

Last year Fr Alan and Fr Philip Chester of St Matthew's, Westminster, arranged a day conference for people considering vocation. It was well-attended and much appreciated, so further events are being organised this year.

The first is a day entitled: **"Priesthood and Eucharist"**.

It will take place at St Matthew's Westminster, on Saturday June 25th from 10.30 a.m. until 4.00 p.m.

Fr Alan will lead a day of reflection with time for discussion, prayer, eating together, silent adoration and Benediction.

For more details and to book a place, please contact the office at stmw.org or speak to the Vicar.

"TO BE A PILGRIM"

This issue of the Parish Paper will appear just as a coach load of people from All Saints will be off to Walsingham for the National Pilgrimage.

Then in the middle of June, there is another opportunity to be a pilgrim.

ST ALBANS FESTIVAL PILGRIMAGE — June 18th 2011

Alban's story takes us right back to the beginning of the Christian faith in Britain, but it remains fresh and inspiring for Christians today.

- ◆ It reminds us of the unbroken continuity of faith in Christ in this land for over 1700 years;
- ◆ It sets before us a powerful example of courage, compassion, hospitality and generosity as Alban risks his life to welcome a persecuted stranger;
- ◆ It reminds us that witnessing as a Christian always comes at a cost;
- ◆ Alban is still alive and present to us in the communion of Saints, and we come to worship God with him and ask his prayers.

Alban died unbaptized, never having attended a church service, without owning or reading a Bible, without ever serving on a committee or taking part in a training scheme, yet he gave his life for faith in Jesus Christ, a faith which transcends all Christian divisions.

10.30 Pilgrimage Procession

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

11.30 Festival Eucharist

Preacher: The Very Revd June Osborne, Dean of Salisbury

11.30 Children's Workshops and Activities *In the Abbey Primary School*

From lunchtime food and drink will be available from the Café and on the Abbey Orchard. Activities for all: Roman Quest — build a Roman arch, Roman treasure hunt, crafts, costume, chariot racing etc...

Further St Albans Festival events will also be taking place in Verulamium Park.

14.00 Orthodox Service and Veneration of the Relic

at the shrine of Saint Alban (organised by the Ecumenical Chaplaincy and the Fellowship of St Alban and St Sergius — all welcome)

15.00 Anointing for Healing *in the Lady Chapel*

16.00 Festival Evensong and Procession to the Shrine

Preacher: The Revd Dr Leslie Griffiths, Superintendent of Wesley's Chapel.

Roses

It is traditional for pilgrims to wear a red rose, symbolising the Martyr's blood and the rose which, according to legend, sprang up as Alban passed by on the way to his execution. The rose is left at St Alban's Shrine at the end of the pilgrimage as a sign of devotion, and as a request for his continued prayer as you journey home. Roses are available at the Cathedral during the day for purchase by donation.

The Alban Prayer

Among the roses of the martyrs brightly shines Saint Alban.

Almighty God,

we thank you for this place built to your glory
and in memory of Alban, our first martyr.

Following his example in the fellowship of the saints,
may we worship and adore the true and living God,
and be faithful witnesses to the Christ
who is alive and reigns, now and for ever.

Pray for us Alban, pray for us all Saints of God.

That we may be made worthy of the promises of Christ.

A footnote for your prayers:

You may have noticed that our Parish Paper is produced at St Alban's Church in Birmingham. Canon Hutt was Vicar there before coming to All Saints.

So, we give thanks and pray for Edward and Maureen Fellows who run St Alban's Church Litho Unit.

DIARY DATES

Monday 30 May

National Pilgrimage to Walsingham — we are hiring a coach as usual.

Please see Ross Buchanan for further information.

Thursday 2 June — ASCENSION DAY

6.30 p.m. High Mass *Preacher:* The Rt Revd Humphrey Southern, Bishop of Repton

Sunday 5 June

7.30 p.m. Cabaret Night by the Choir of All Saints at the Phoenix Pub
(at the west end of Margaret Street). Tickets, price £15, are on sale now.

Thursday 9 June

7.05 p.m. Holy Hour led by the Vicar

Saturday 11 June

The Joy of All Creation: Devotion to the Mother of God in the Orthodox Church

The Walsingham Cell will be having a Sung Mass at 11.00 a.m., followed by a talk by His Excellency the Most Revd Metropolitan Kallistos Ware of Diokleia, Spalding Lecturer of Eastern Orthodox Studies at the University of Oxford (1966 - 2001) and author of “The Orthodox Way”. This is a great opportunity to hear a leading member of Britain’s Orthodox Community. The event will conclude with a buffet lunch. *All are welcome.*

Sunday 12 June — PENTECOST

Sunday 19 June — TRINITY SUNDAY

Thursday 23 June — CORPUS CHRISTI

6.30 p.m. High Mass and outdoor Procession of the Blessed Sacrament

Preacher: The Ven Jonathan Boardman, Chaplain, All Saints, Rome,
and Archdeacon of Italy

ALL SAINTS MARGARET STREET LONDON W1 ANNUAL REPORT OF THE PAROCHIAL CHURCH COUNCIL FOR THE YEAR ENDING DECEMBER 31st 2010

Part II

Trusts

The All Saints Foundation

Since the Foundation was set up, the Trustees have been diligent and generous in their assistance to All Saints. As was reported last year, their recent contributions to the Restoration Appeal, and the works done in Number 8 led to a significant

reduction in funds, so 2010 had been a year of consolidation. Money is channelled into the Foundation by various routes, but one simple way in which everyone can help is by participating in the ‘pennies into pounds’ collecting box scheme. This continues to be managed by Priscilla Oakeshott, and we thank her for this. The scheme may not result in large sums, but it all adds up over time. The PCC would like to place on

record its thanks to the current Trustees, and Damon Brash the administrator, for their continued support.

The Choir and Music Trust and the Ofenheim Trust

Unlike the Trustees of the Foundation, the Trustees of the Choir and Music Trust are, by the terms of the Trust Deed, only allowed to dispose of the income generated by the capital in the fund, but they continue to hand the majority of this over to the PCC to go towards the cost of the music. We would like to thank the Trustees, and Geoffrey Woodcock the administrator, for their continued stewardship, without which, the scale and standard of the music which we all appreciate would not be possible.

The Ofenheim Trust

The Trustees of the Ofenheim Trust continue to support our organ scholar, for which we are very grateful. Since the scheme was set up, the organ scholars have contributed so much to the musical life of All Saints, and we hope that they have all found the experience of being with us worthwhile.

Restoration Project

It may be recalled that by the end of 2009, the DAC certificate, to support a Faculty Petition to enable Phase 2 of the Restoration Project to proceed, had been issued. The works to be included in this phase were the restoration of the stained glass in the west window, together with any necessary stone work, and restoration of the glass in the window in the north aisle. Also the cleaning and restoration of the north and south aisles.

External and internal scaffolding would again be required, although not as extensive as for Phase 1. It was envisaged that the aisles would be done one after the other, not concurrently, so as to minimise disruption.

The work in church started on Monday April 12th with the arrival of the scaffolders. Once again the Parish Room was transformed into a chapel for use for weekday services, and as before we all hoped for dry weather during the summer, so that those activities which normally take place in the parish room could continue in the courtyard. The work progressed on schedule during the summer, and by the middle of July, some the glass had been returned from Lincolnshire, where it was being restored, and the transformed north aisle was revealed, when the scaffolding was transferred to the south aisle. The PCC had decided that it would be good if the font, pulpit and chancel wall could be included in this phase of the restoration, but sufficient funds were not initially available. However, following an appeal by the Vicar, the extra money was forthcoming.

As previously, for safety reasons, it was necessary to close the church during the times when the scaffolders were working, but most people were very understanding.

The work was completed on time, and as with Phase 1, the overall result was astonishing. Perhaps of greatest impact was the result of the work done to the window in the north aisle. Before, it appeared rather dull and uninspiring but removal of the dirt of ages revealed a window of vibrant colours which lights up a previously very dark corner of the church: On his visit on All Saints Day, the Bishop of London was obviously very impressed with the transformation which had been achieved in Phases 1 and 2, with his often repeated use of the word re-pristinated to describe the results.

(More information about Phase 2, including costs, can be found in the Churchwardens' report.)

Once Phase 2 was well underway, the Council turned its attention to the

consideration of the next Phase. Although Phases 1 and 2 had used up most of the funds available in the Appeal, there was sufficient remaining to undertake the exploratory work needed for Phase 3, which it was hoped would see the restoration/conservation of the stained glass in the chancel, the three windows in the south aisle, and the window at the east end of the south aisle, together with cleaning and restoration of the chancel, including the wrought iron work and the panels at the east end. In order to carry out the work more funding was obviously needed, and so an appeal for £250,000 was launched over the weekend of July 16th - 18th. This began on the Friday evening with '1895 and all that', a presentation of words and music from the time of the foundation of All Saints. The fascinating and enjoyable evening was directed by Sarah Lenton, who co-wrote the script with her sister Jane and was admirably assisted by Margaret Stonborough and a group of singers and actors. The evening got the appeal off to a flying start by raising £1,800. The Council's thanks go to everyone involved in this imaginative venture.

On the Sunday morning, our architect Colin Kerr gave a short but very interesting talk after High Mass about the wider aspects of the restoration being undertaken. Members of the congregation were able to meet Colin in the courtyard afterwards, and many took the opportunity to do so.

This weekend was not the only time when events were held to boost the appeal. On May 29th, there was an organ gala, to celebrate the 100th 'birthday' of our Harrison organ, which raised a magnificent £2,655.37, (more of that later in the report). There was the customary raffle organised by Chris Self which raised £540, and on September 23rd there was another quiz night, expertly organised as usual and held

at St Botolph's, Bishopsgate. Our thanks to the people of St Botolph's and to everyone who made this such an enjoyable evening, which raised £610. On not such a large scale, but no less enjoyable and important were the series of Poetry teas, organised by Pamela Botsford and Sandra Wheen, and held at Pamela's home, which raised £170. It is the enthusiasm of the many involved in all these events, which are of course intended to relieve us all of our money, which make them so painless and enjoyable. Mention must also be made of the generosity of the friends of Philip and Yvonne Harland, who added some £2,900 to the appeal during the celebrations of Philip and Yvonne's Golden Wedding.

It is very obvious from the figures that the majority of the funds generated so far have come from the members of All Saints, their friends and associates. This is remarkable when one thinks of the small size of our core congregation. However, appeals have been made to Trusts and Grant-giving bodies, with a rather small measure of success, and continue to be made. Dr Harry Brama, assisted by John McWhinney, carry out this task, and we hope that their efforts in 2011 will bear fruit.

Buildings

With the completion of the work on the flats in Number 8 in 2009, no major work was needed on the buildings on site in 2010. The Council, is however, acutely aware that the outside of Number 8 is in need of significant work, and this remains on their 'to do' list. The heating systems of both Number 6 and the Church have given cause for some concern, especially that of the Church during the exceptionally cold spell of weather before Christmas. The Council has decided that the boiler in Number 6 will be replaced during 2011.

As far as the church is concerned, there are significant issues to be discussed before the heating system as a whole can be replaced, not least the necessity to find a suitable heat delivery system which does not adversely affect the restoration work done in the church, and the small matter of cost. It has been suggested that the first stage could be the replacement of the boilers to more modern, efficient ones, and this will be investigated during 2011.

The Buildings Committee, which is chaired by Mr Postance, was set up to remove some of the responsibility for the maintenance of the site from the Churchwardens, and this they continue to do admirably, considering a wide range of items, which presently include the repair of the outside lanterns, and the floor in the Vicarage hall, and the removal of vegetation from the 'moat' area. We thank them for this largely hidden work.

One task which was successfully undertaken in 2010 was the long overdue redecoration of the sacristy. Preparation for the arrival of the decorators was a major exercise, with all the vestments and any movable items of furniture having to be taken elsewhere, while at the same time making sure that the essential day-to-day work in the sacristy could continue. This was achieved by the Sacristan, John Forde and the servers, and once the decorators had done their work, everyone agreed that the effort had been worthwhile, with the sacristy now a much lighter, brighter place to work in.

Mission

All Saints is fully committed to helping those who are not so fortunate in life as we are. This commitment was admirably demonstrated by the response to the two special collections held in aid of DEC appeals. The first for the

Haiti Earthquake appeal raised £1,244.10, and the second for the Pakistan Flood appeal raised £1,023.09. The commitment is also shown by the continuing support of our three Mission Projects, The West London Day Centre meal voucher scheme, The Church Army's Marylebone Project, and the work of Richard Owen in Trinidad and Tobago. Funding for our support of these projects again came from half of the money raised by the Lent Appeal (total £2,771.45) the other half going to the Bishop of London's Lent cause, and half of the Festival Appeal (total £9,702.08). In addition the Church Army also benefited from the money raised by carol singing before Christmas (£130), and donations of non-perishable foods and toiletries.

In contrast to earlier USPG sponsored projects, we receive regular informative newsletters from Richard Owen about his work with children in Trinidad and Tobago. The Mission Committee, chaired by Mrs Drake, continues to oversee our endeavours in this important part of the work of All Saints, and the Council thanks it for this.

Outside use of the Parish Room

Although outside use of the Parish Room does cause us some disruption, the Council believes that it is worthwhile, not only for the income it generates, but also the opportunity it gives people to come to the site who might otherwise not be aware of our existence. We again welcomed the John Lewis and Waitrose Arts and Crafts Club (SABEEMA) for their Autumn Exhibition, and as in previous years there was a wide range of exhibits, some of which were of an exceptionally high standard. The Card Aid Christmas Card Shop was again present in the run-up to Christmas. Although it is not one of their busiest venues, the people who staff it seem to enjoy being here.

Preaching and Teaching

The Vicar always manages to invite to the pulpit of All Saints visiting preachers who in their very different ways provide interesting and thought-provoking sermons. As usual, they are too many to mention individually, but the Council would like to place on record its thanks to them all for their care in preparation and delivery of their sermons. We hope that they felt that the effort involved was worthwhile.

The bulk of the preaching duties however falls to the 'Hometeam' of the Vicar, Fr Beauchamp and Fr Browning, each of whom has their own distinctive style and emphasis. Many of the sermons are printed in the Parish Paper, and are on the web-site, which means that those not present at the time do not miss out, and those who were are able to re-visit them at their leisure.

The Vicar continues to produce a monthly letter for the Parish Paper, and in addition to giving interesting and useful facts, he covers current issues which confront the church, issues which can be both thought-provoking and sometimes controversial.

Formal teaching at All Saints is generally concentrated in the courses held during Lent and Advent.

For Lent 2010, there was a course of sermons on Sunday evenings by the Vicar, Fr Beauchamp and Canon Mark Oakley entitled 'Passionate about Novels', in which the drama of redemption in relation to modern novels was explored. On Thursdays during Lent, Fr Beauchamp led a course entitled 'Our Sound is our Wound' based on the book of the same name, written by Canon Lucy Winkett, (the Archbishop of Canterbury's choice of Lent book). The course was held at the home of Dr Yvonne Craig, and the Council would like to thank Yvonne for her hospitality.

At the APCM in 2009, Fr Beauchamp

outlined his plans for commissioning a new set of Stations of the Cross to be used on Fridays during Lent. During the year the PCC discussed his suggestion and agreed to commission the new set from the artist Suzanna Rust. The new set would comprise the fourteen traditional stations, together with the additional ones detailed in Common Worship. The traditional ones will be ready for use in Lent 2011, and the additional ones will arrive at a later date. We would like to thank all those who have contributed financially so as to make this project a reality.

The 2010 Advent course, led by Fr Beauchamp, again held at the home of Yvonne Craig, studied Christopher Jamison's book 'Finding Happiness', a Benedictine exploration of monastic wisdom. We must thank Fr Beauchamp for the time and care which he put into the preparation of both this and the Lent course.

In addition to the formal preaching and teaching, many continue to receive personal guidance and help from our Clergy, a fact for which we should all be grateful.

Visiting Clergy

That we are able to maintain the daily round of services here at All Saints is due in large part to the fact that there is a small but dedicated group of clergy who come to say Mass here, some on a regular basis, others less frequently. The Council would like to place on record its thanks to The Revd John Barrie, The Revd Ian Brothwood, Preb David Paton, Preb John Gaskell, The Revd Paul Johnstone, The Revd Roderick Leece, The Revd Christopher Lowson, The Revd Peter McGeary, The Revd Barrie Newton, Canon Jim Rosenthal, The Revd Paul Thomas, Canon Geoffrey White, and The Revd Richard Watson.

Deanery Matters

The Westminster (St Marylebone Deanery) met three times during 2010.

At the April meeting, held at St John's Wood, there were two presentations. The first was by Fr Tim Pike on the link between the Diocese of London and the Russian Orthodox Diocese of St Petersburg. The link, the initiative of the Bishop of London some 10 years ago now, was set up to enable friendships between Christians in the two cities to develop by annual visits of clergy and people from London to St Petersburg. The second presentation was a joint one by the Archdeacon Dr Bill Jacob and Dr John Maiden of the Open University, who spoke about the diocese's research project with the Open University, which is looking at Church Planting in the 19th century. Dr Maiden gave the wider picture while Dr Jacob concentrated on the local picture, on which there is a wealth of information, collected in the religious census in Marylebone in 1903. It was generally agreed that this was by far the most interesting Synod meeting in a long time. The second meeting of the year was a visit to Westminster Abbey. After Evensong, the Dean took the members of the Synod on a conducted tour of the Abbey, which was very informative and reflected the Dean's obvious enthusiasm for the place. Afterwards refreshments were provided in the impressive setting of the Deanery. It is hoped that something similar can be

arranged at St Paul's for next year. Before the final meeting of the year was held at St Marylebone Parish Church, at which the speaker was The Revd George Bush, members of the Synod were able to see the extensive alterations which had been made to the School.

The retirement of Canon Christopher Gower from St Marylebone Parish Church (reported last year) and The Revd John Barrie from St Mark's, Hamilton Terrace, has meant that the Vicar, in his capacity as Area Dean, has had the added responsibility of looking after these two parishes. This led amongst other things to him having to chair not one, but four Annual Meetings in 2010. Fortunately, both vacancies have now been filled with The Revd Canon Stephen Evans appointed to St Marylebone, and the Revd Aidan Platten to St Mark's.

Ross Buchanan, Pat Thompson, Dilys Thomas and Martin Woolley remain All Saints' representatives on the Deanery Synod. Christopher Swift is a member of the House of Laity in the Diocesan Synod and both the Vicar and Aiden Hargreaves-Smith were re-elected to General Synod. With All Saints being such a small Parish it is good that people continue to be involved in the activities of the wider Church, not only by membership of official bodies, but also by participation in the activities of the Parish Churches in the areas where they live.

To be continued

MAUNDY THURSDAY, 2011

SERMON PREACHED BY THE VICAR AT HIGH MASS

Readings:

Exodus 12: 1 - 14; Psalm 116;

1 Corinthians 11: 23 - 26;

John 13: 1 - 17, 31b - 35

It's tempting to see tonight's Gospel as a morality play and to rush ahead to get to the

punch line: what it tells us to do. Now John clearly does intend it to direct and shape our conduct as Christians, whether we are ministers or people. But what Jesus says about how Christians are to live, is built on what the story and its action shows us about

who Jesus is and what he does and we must give our attention to that first.

So let us begin at the beginning and take it slowly. It is just before Passover, the celebration of Israel's deliverance by God from slavery and death. The action took place when **"the hour had come for Jesus to depart out of this world to the Father"**. The mention of betrayal makes clear that this departure includes death.

"Having loved his own who were in the world, he loved them to the end."

"And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God."

How does he express this divine power?: By getting up from the supper, laying aside his robe, and girding himself with a towel. Then he pours water into a basin and begins to wash his disciples' feet and to dry them with the towel he had wrapped around his waist. And, in spite of objections, he persists until he has washed the feet of each of them. Then he takes up his robe and resumes his place at the table.

Reading St John can never be just a matter of isolated passages: each has to be understood in the context of the whole. Time and again there are references back and forward which illuminate what John is telling us.

So it is here: Instead of saying that Jesus **"took off"** and **"put on"** his robe, the text says that Jesus **"laid down"** and **"took up"** his garments: the same words used of the Good Shepherd (John 10) who lays down his life for the sheep and takes it up again. We see Jesus acting in full awareness of his origin and destination; of his identity

and mission as the agent of God's saving will and work in the world. What follows is not simply an example in humility but a prophetic action, a word made flesh. The foot washing is a symbolic enactment of what Jesus would do for his followers through his death.

What does he mean by this?

In the ancient world, foot washing was performed for a number of reasons:

- As part of personal hygiene in a hot and dusty climate.
- As a mark of hospitality.
- As a preparation for worship.

To provide water for guests to wash their feet when they arrived and before they ate was a mark of hospitality, of welcome to a household. It was what a good host would do.

Foot washing also had a place in worship. Just as Aaron and his sons had washed their hands and feet before entering the Tent of Meeting, so it was necessary to wash one's feet before entering the Temple.

These two understandings come together in John's theology. Following the foot washing, Jesus acts as the one sent and authorised by the Father to welcome his disciples into **"my Father's household"**. Earlier **"my Father's house"** had meant the **"Temple"**. Jesus takes this over to mean himself as the means of entry to the household of God.

The disciples don't get it. Peter's protest probably voices the discomfort of all. While it was good manners for the host to provide water, it was usually left to the guests to wash their own feet, or possibly for a slave to perform this menial task. So

the disciples are staggered at this breach of social convention; so Peter protests, **“Lord, do you wash my feet?”**... **“You shall never wash my feet.”** This reaction is perfectly understandable; someone who washed the feet of another person was assuming the position of a slave. A pupil might wash the feet of his teacher as an extraordinary show of devotion, but the reverse was not done.

John often uses misunderstanding as a device. **“You do not know now what I am doing, but later you will understand.”** **“Now”** and **“later”** in John have a theological purpose. On several earlier occasions there have been signs that the full understanding of what has been experienced will only be known after Jesus’ death and resurrection. Understanding will come as a recollection, a remembering which will be the work of the Spirit, who will, Jesus promises: **“teach you all things, and bring to your remembrance all that I have said to you”** (14: 26). The post-Easter disciples continue to experience, in the Spirit, a revelation that the first disciples experienced in the person of Jesus. The disciples will grasp the meaning of Jesus’ act of foot washing only after his death and resurrection.

Then they will see that it reveals that the crucifixion was Jesus’ consummate act of love: **“having loved his own who were in the world, loved them to the end.”** In some sense **“to the end”** points to the cross, the end, when Jesus could say, **“it is completed”**; and the foot washing foreshadows the love of Jesus that would culminate in his death. **“To the end”** can be rendered **“to the utmost”**, and the foot washing, like the crucifixion, demonstrates how Jesus loved his followers, since

voluntarily assuming the posture of a slave showed complete devotion to those whose feet were washed. By removing his outer clothing, Jesus anticipates the way he would lay down his life in a degrading execution when he would be stripped of his garments. The power of God is the power of love, to the end, to the utmost.

A word to Peter shows that the love of Jesus would bring his followers into an abiding relationship with him. Jesus said, **“If I do not wash you, you have no share with me”**. To have a share with Jesus is to be in relationship with him, and so in relationship with God. This relationship begins in faith and issues into life everlasting, so that at the end of the discourses, Jesus will pray, **“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory which you have given me because you loved me before the foundation of the world”**. (17: 24)

So, having seen what the foot washing says about Jesus and God and therefore about our relationship with God, we can move to its significance as an example for disciples to follow. The disciples would have understood **“a slave is not greater than his master”**; meaning that a respected teacher like Jesus should not wash feet. Jesus transforms this, so that it no longer means that Jesus should not wash feet, but that his disciples should wash them, following their master’s example. This is made clear in the new commandment, the *Mandatum Novum*, from which this day takes its English name: **“love one another, even as I have loved you”**.

Earlier today, in Westminster Abbey, the Queen presented the Maundy Money, as she does every year on this day. In fact

the ceremony of the Royal Maundy is a sanitised version of what used to happen: in earlier times the sovereign did wash the feet of poor subjects in imitation of the King of kings.

The charge to wash feet may have meant physically washing the feet of others within the Christian community as a gesture of devoted service and welcome, but it was not limited to that practice. Jesus washed feet in anticipation of his death which was his greatest act of love. The command that his disciples should wash feet calls them to show love in various forms of service, even laying down their lives for one another when necessary.

Down the ages this has inspired countless forms of action. From the beginning, the Church's life was marked by mutual care and this came to be extended to those beyond its boundaries. Christians have set about caring for the hungry and homeless, the sick and the dying, the orphans and widows, lepers and AIDS victims, alcoholics and drug addicts, prisoners and prostitutes. They have fed the hungry during famines, nursed the wounded in wars, tended to the sick during epidemics, even at the cost of their lives. Lives and talents which could have risen far in secular or even ecclesiastic careers have been spent instead on the margins.

This has not just been a matter of individuals caring for individuals, — important though that is. It is relatively easy to love suffering mankind in general while keeping its individual representatives at a safe distance. But there are needs which no amount of individual care can begin adequately to address. There is the great roll call of caring organisations which have been set up by Christians when it became

clear that this work far exceeded anything individuals can do.

The washing of feet has also inspired Christians to campaigning against injustices: slavery, child labour, poverty and ignorance, sexual trafficking, racism, violence against women, homophobia (although some Christians are determined to encourage the latter and too many of us are insufficiently concerned about some of the others): the list could go on; indeed it will go on because, under the guidance of the Spirit, we will continue to learn what the new commandment means.

And we must not forget that the source of that inspiration is the love of God revealed in the washing of feet and above all on the cross. And so we must celebrate as **“a remembrance”** and **“a perpetual ordinance”**, the Christian Passover, the sacrament instituted on this night as the our Lord consecrates himself as the perfect offering which reconciles us to God; that perfect offering and gift which enables us to share in the life of Christ, and which enables us to love to the end and to the utmost.

100 YEARS AGO

Notes from the Vicar included:

“May I ask our friends to help us again with the summer expenses of the holiday cottage? *The Heights* is a delightful and remarkable place, and it gives health and happiness to a great many. Its power to open its doors wide depends on the support it gets. How airless our great London houses of business are, and how pale the busy workers look! This is a chance of giving some of them air and sunshine, and a good deal else. My sisters, with several of our friends as helpers, give their summer to the management of *The*

Heights. My younger sister is responsible for it. I shall be grateful for any help which may be sent to me.”

League of Our Father

As Fr Alan is about to set out on the Pilgrim Way, this piece caught his eye.

“Last year we gave the League £7.14.6 and enabled it to open a tiny Wayside Rest between Gloucester and Worcester, the Twyning Church Ramblers’ Rest, at the cost of £9. The Rest was opened three times a week for twelve weeks, and 370 ramblers found Christian ladies waiting there to give them welcome and a cup of tea and a scone, and to talk to them about Our Blessed Lord. This year the League wants to open the Rest every day. Ladies have come forward to do the work and £25 is needed. I think that Miss Marcon hopes that our present subscribers will provide £10. I know of another £5. We want £10 to complete the sum.”

We and millions of others worldwide have witnessed a royal wedding; a century ago, they had the coronation of King George V. In those pre-television days, the congregation was given a musical flavour of the event.

“The congregation will hear some of the Coronation music, both on June 21st and on June 25th. Some of the music which was sung at King Edward’s coronation, and which will again be sung at King George’s, on the 21st, and on the 25th, Sir Frederick Bridge’s new Homage Anthem. We shall have some brass and the drums for the accompaniment of the Mass on the 21st.”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

THURSDAY 2 JUNE ASCENSION DAY

HIGH MASS AT 6.30 p.m.

Entrance Hymn: 109 (ii; Ascension refrain; omit Easter vv 5 - 7)

Introit: Viri Galilaei

Mass: Messe Solennelle — Langlais

Lessons: Acts 1: 1 - 11

Psalm 47

Ephesians 1: 15 - end

Hymn: 130 (i; omit*)

Gospel: Luke 24: 44 - end

Preacher: The Rt Revd Humphrey Southern, Bishop of Repton

Creed: Credo III

Anthem: God is gone up — Finzi

Hymns: 133, 135, 271 (T Vale)

Voluntary: Fête — Langlais

● SUNDAY 5 JUNE THE SEVENTH SUNDAY OF EASTER

(The Sunday after Ascension Day)

HIGH MASS at 11.00 a.m.

Entrance Hymn: 132

Introit: Exaudi, Domine

Mass: Missa ‘Ascendo ad Patrem’
— Palestrina

Lessons: Acts 1: 6 - 14

Psalm 68

1 Peter 4: 12 - 14, 5: 6 - 11

Hymn: 332 (omit *)

Gospel: John 17: 1 - 11

Preacher: The Vicar

Anthem: Ascendit Deus — Philips
Hymns: 131, 302, 338
Voluntary: Introduction and Passacaglia
— Alcock

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 47
Lessons: 2 Samuel 23: 1 - 5
Ephesians 1: 15 - end
Office Hymn: 128
Canticles: Service in C — Stanford
Anthem: Cœlos ascendit hodie
— Stanford

Preacher: The Vicar
Hymn: 134 (v 6 Descant — Caplin)

BENEDICTION

O Salutaris: Paul Brough
Hymn: 129
Tantum Ergo: Paul Brough
Voluntary: Elegy — Thalben-Ball

● SUNDAY 12 JUNE 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: 25 - 35
1 Corinthians 12: 3b - 13
Hymn: 139 (i; v 5 Descant — Caplin)
Gospel: John 20: 19 - 23
Preacher: Fr Julian Browning
Creed: Credo II
Anthem: The Spirit of the Lord — Elgar
Hymns: 421, 431, 137
Voluntary: Komm, heiliger Geist,
Herre Gott — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 67, 133
Lessons: Joel 2: 21 - end
Acts 2: 14 - 21
Office Hymn: 136
Canticles: Collegium Regale — Howells
Anthem: O Lord, give thy Holy Spirit
— Tallis
Preacher: The Vicar
Hymn: 141 (T 226;
v 3 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: French Chant
Te Deum: Service in G
— Vaughan Williams
Tantum Ergo: Pange Lingua
Voluntary: Ciacona in E-moll
BuxWV 160 — Buxtehude

● SUNDAY 19 JUNE TRINITY SUNDAY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 148 (omit *)
Introit: Benedicta sit
Mass: Missa Brevis Sancti Joannis
de Deo — Haydn
Lessons: Isaiah 40: 12 - 17, 27 - end
Psalm 8
2 Corinthians 13: 11 - end
Hymn: 373 (T Coe Fen)
Gospel: Matthew 28: 16 - 20
Preacher: The Vicar
Creed: Credo III
Anthem: O beata et gloriosa Trinitas
— Palestrina
Hymns: 145, 146, 159
Voluntary: Vater unser in Himmelreich,
BWV 682 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 93, 150

Lessons: Isaiah 6: 1 - 8

John 16: 5 - 15

Office Hymn: 144

Canticles: Service in A flat — Rubbra

Anthem: I saw the Lord — Stainer

Preacher: The Vicar

Hymn: 343 (vv 3 & 6 Descant
— Whitlock)

SOLEMN BENEDICTION

O Salutaris: Vale

Hymn: 147

Tantum Ergo: Vale

Voluntary: Vater unser in Himmelreich
— Böhm

THURSDAY 23 JUNE CORPUS CHRISTI

HIGH MASS AND PROCESSION OF THE BLESSED

SACRAMENT AT 6.30 p.m.

Entrance Hymn: 296 (i)

Introit: Cibavit eos

Mass: Missa secundi toni — Lassus

Lessons: Genesis 14: 18 - 20

Psalms 116: 10 - end

1 Corinthians 11: 23 - 26

Hymn: 483 (T 77)

Gospel: John 6: 51 - 58

Preacher: The Ven Jonathan Boardman,
Chaplain, All Saints Rome
and Archdeacon of Italy

Creed: Credo II

Anthem: O sacrum convivium — Tallis

Hymns: 308, 305, 306

Motet during Ablutions:

Ave verum corpus — Mozart

Processional: 521, 271, 272, 307

Tantum Ergo: 268 (R; part 2)

Voluntary: Recessional — Lloyd Webber

● SUNDAY 26 JUNE TRINITY 1

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 334

Introit: Domine, in tua misericordia

Mass: Missa Brevis
— Malcolm Archer

Lessons: Jeremiah 28: 5 - 9

Psalms 89

Romans 6: 12 - end

Hymn: 74

Gospel: Matthew 10: 40 - end

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: Jesu dulcis memoria
— Francis Pott

Hymns: 273 (T 302), Take my life and
let it be, 476

Voluntary: Sonata III (first movement)
— Hindemith

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 50

Lessons: 1 Samuel 28: 3 - 19

Luke 17: 20 - end

Office Hymn: 150 (R)

Canticles: Service in A — Naylor

Anthem: If ye love me — Tallis

Preacher: Fr Gerald Beauchamp

Hymn: 340 (T 475, v 4 Descant
— Gray)

BENEDICTION

O Salutaris: Laloux

Hymn: 500

Tantum Ergo: Laloux

Voluntary: Passacaglia (on a theme of
Stravinsky) — Relf Clark

CALENDAR AND INTENTIONS FOR JUNE 2011

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|----|--|--|
| 1 | St Justin <i>Rogation Day</i> | Theologians |
| 2 | ASCENSION DAY | Unity |
| 3 | <i>Martyrs of Uganda</i> | Those in need |
| 4 | <i>Petroc, abbot</i> | Society of All Saints Sisters of the Poor |
| 5 | ✕ 7th SUNDAY OF EASTER <i>Sunday after Ascension Day</i> | OUR PARISH AND PEOPLE |
| 6 | <i>Ini Kopuria</i> | The unemployed |
| 7 | | The homeless |
| 8 | Thomas Ken, bishop | Friends of All Saints |
| 9 | St Columba | Unity |
| 10 | | Those in need |
| 11 | St Barnabas the Apostle | Renewal in witness |
| 12 | ✕ PENTECOST | OUR PARISH AND PEOPLE |
| 13 | r Requiem (8.00 a.m.) | The departed |
| 14 | <i>Richard Baxter, Puritan divine</i> | The Armed Forces |
| 15 | <i>Evelyn Underhill, Spiritual writer</i> | Spiritual writers |
| 16 | St Richard | Unity |
| 17 | <i>Samuel and Henrietta Barnett,</i> <i>social reformers</i> | Those in need |
| 18 | <i>Bernard Mizeki, martyr</i> | National Health Service |
| 19 | ✕ TRINITY SUNDAY | OUR PARISH AND PEOPLE |
| 20 | | The Emergency Services |
| 21 | | Local Community |
| 22 | St Alban Ember Day | The Diocese of St Albans |
| 23 | CORPUS CHRISTI | Thanksgiving for the Eucharist |
| 24 | Birth of John the Baptist Ember Day | Those in need |
| 25 | Ember Day | Those to be Ordained |
| 26 | ✕ 1st SUNDAY AFTER TRINITY | OUR PARISH AND PEOPLE |
| 27 | <i>Cyril, bishop, teacher of the faith</i> | Bishop of London |
| 28 | St Ireneaus | Teachers of the faith |
| 29 | Ss Peter and Paul, Apostles | Vocations |
| 30 | v for Unity | Unity |

Please note:

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

r Requiem — the monthly Requiem, 8.00 a.m. this month.

v a Votive Mass.

