



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MARCH 2011

£1.00

VICAR'S LETTER

“Lift High the Cross” is the title not only of a great processional hymn but of Canon John Gunstone's book on the Anglo-Catholic Congress Movement, published last year by the Canterbury Press. Some look back wistfully to those glory days while others, including many who worship here at All Saints, probably know little about them. The book is a good read and contains lessons we might profit from. I commend it to you.

I want to pick up just one thing from it this month. The congress movement began with groups of clergy who met together monthly for a meal and to discuss a paper prepared by one of them. One group from East End parishes was called the ‘Wise Men from the East’, others the ‘Wild Men from the West’ and the ‘Northern Lights’. Fr Mackay, the Vicar of All Saints, was a member of a group called ‘The Apostles’ and it was from this that the initiative for the first congress sprang. Fr Mackay was the obvious choice to be the chairman, but although he was a brilliant preacher he was rather reserved, and declined the task, which went instead to Fr Marcus Attley, the Vicar of St Matthew's, Westminster.

I was reminded of this a little while ago when, with the present Vicar of

St Matthew's, Fr Philip Chester, I was engaged in something on a rather less grand scale. We are both Area Deans and at an Episcopal Area Staff Meeting we had been challenged by the Archdeacon of London about the dearth of ordination candidates from the catholic tradition. What were we, vicars of historic catholic parishes, going to do about it? Rashly, you might think, or in faith, we said we would do something about it.

The result was a day conference on vocation at the beginning of December which was attended by over 50 men and women, mostly young, who wished to explore vocation to the priesthood. We recruited our friends Bishop Stephen Conway of Ely and Fr Richard Collins from Durham, to lead the day. We are keeping in touch with those who came, and others who could not be there. Two more gatherings are being planned for later this year: a day on ministry and the Eucharist on the Saturday after Corpus Christi, and another day for enquirers. After a lively discussion over supper in the Vicarage at Candlemas, some friends in St Albans' diocese are now taking up the idea.

From this has come another gathering, of parish priests in the diocese who share

in our tradition and commitment to the life and mission of the Church of England. We will meet to pray and think together about how we can revitalise our common life and the contribution we make to the wider church.

I tell you this because reporting of recent events often gives the impression that the Catholic tradition in the Church of England is moribund if not already dead. There is no point denying that we face many problems, but there are signs of hope and we are determined to respond to them.

This is not a partisan political movement but a gathering of friends, of companions — literally those who eat together — seeking mutual encouragement and support in our calling and mission. It is our intention to work with anyone who will work with us.

Many responses to last month's letter have reminded me that for many in the Church of England, and even beyond it, All Saints has provided such support throughout its history and amidst all the difficulties of recent years. The fact that it is here and open and welcoming to people of all sorts of tradition and none; that its life of worship and prayer is maintained with both silent prayer and glorious music; that priests are available for confession and counsel; that, as someone said to me after Evensong a couple of weeks ago, he had been told to come here because, "you will get an adult sermon". Much of this is what we have always done here but there will also be things which we have not done before, or not done recently which need to be revived; rather as we are

restoring a building much of whose glory had disappeared under a coat of grime.

The idea that one might be seen as a representative figure is one which I share Fr Mackay's reservation about; the idea that people might look to us for support and encouragement can seem rather daunting, but if God has such a rôle for us, then we must trust he will provide the means and we must not shirk the responsibility.

Yours in Christ,

Alan Moses

RESTORATION PROGRAMME

Early in February, conservation experts returned to All Saints in order to examine some of the panels from the chancel to determine more exactly what work needs to be done on them. So, St Simon the Apostle, St Gregory the Great and St Augustine of Hippo found themselves being taken down from their usual eminence and "translated" for a few days to the Parish Room which became a temporary conservator's studio.

The removal of St Simon from the east wall revealed that little if anything now remains of the original frescos by William Dyce. It had been assumed that the Comper panels on the north wall of the sanctuary would conceal the original Butterfield decoration but it turned out that this had all been removed when the panels were installed, leaving only rough brickwork. The good news is that the workmanship of the panel, and the quality of the mahogany planks used, is such that

they are in remarkably good order apart from a layer of grime, some blistering and the signs of over-enthusiastic attempts by an earlier restoring hand.

We are on course to begin Phase 3 of the works after Easter.

In the meantime, our fund-raising efforts go on. Donations from members of the congregation and other friends have been coming in steadily and we have also been given a grant of £25,000 from the Lloyd Webber Foundation. This means that since last July we have raised £170,000 towards our target of £259,000.

Applications have been made to a number of trusts and fund-raising efforts go on in the parish, including another raffle organised by Chris Self and the illustrated lecture to be given by Colin Kerr. To fill the gap between that event on Saturday April 2nd and the Choir Cabaret on June 5th, the Vicar is going on pilgrimage again. This time he will be spending his post-Easter break walking the Pilgrim's Way from Winchester to Canterbury, aiming to reach Canterbury Cathedral for St Augustine's Day, Thursday May 26th. He will be looking for sponsorship to raise funds for the restoration appeal and for our USPG Mission Project.

PARISH NOTES

A Birth

Our former Assistant Director of Music Andy Arthur, now at Trinity Hall in Cambridge, sent the following message:

"I wanted to pass on our news that Isabelle Bethan Mary Arthur was born yesterday at 2.32 p.m., weighing 7lbs 13 ozs. Charlotte and baby doing really well and Dad is very happy and proud!"

A Baptism

On Sunday February 6th William Mansur Folland Thomas was baptised at High Mass.

A Birthday

Canon Jim Rosenthal celebrated his 60th birthday with a party at the National Liberal Club. All Saints was well represented among those gathered to wish him many happy returns. Bishop Michael Marshall demonstrated his virtuosity at the piano with renditions of "Happy Birthday" in the style of various composers, before accompanying us as we sang it.

New Appointments

At the meeting of the General Synod last month, **Dr Colin Podmore** was appointed the Clerk to the Synod.

Fr Christopher Woods, Chaplain of Christ's College, Cambridge, and a member of the Friends of All Saints, has been appointed Secretary of the Church of England's Liturgical Commission.

Our best wishes to them as they take up their new appointments.

Alun Ford, who is training for the priesthood at Westcott House, is to serve his title at St George's, Jesmond, in Newcastle.

Carol Ford, who is our latest candidate to be accepted for ordination training, will begin her studies at Cranmer Hall in Durham in the autumn. We wish them

both well in their new life in the North.

Archdeacon for an Evening

The Vicar, in his capacity as Area Dean of St Marylebone, represented the Archdeacon of Charing Cross at an ordination to the diaconate in St Mary's, Bryanston Square.

“PEOPLE OF THE BOOK”

A series of sermons at Evensong in Lent

2011 is the 400th anniversary of the publication of the Authorised or King James Version of the Bible and this is being marked by events, exhibitions and publications throughout the year.

The Authorised Version is praised for its literary merits and the contribution it has made to the formation of English language and literature.

But neither the Authorised Version nor

the Book of Common Prayer (another great influence on our language) were produced with their literary legacy in mind. This was an unintended consequence of work well done. They were to be books for the Church; to be used in its worship and life.

Our short series of Lenten sermons in this anniversary year is intended to look at the Bible in this light.

Lent 1. March 13th “The Bible and the Liturgy”

The Revd Dr Anders Bergquist, Vicar of St John's Wood and Member of the Liturgical Commission of the Church of England.

Lent 2. March 20th “The Bible and Life”

The Revd Professor Richard Burridge, Dean of King's College, London

Lent 3. March 27th “The Bible as Literature?”

A.N. Wilson, Novelist, critic and historian.

Lent 4. April 3rd “The Bible and Prayer”

The Vicar.

LENT COURSES

DAYTIME:

On Bishop Michael Marshall's Lent Book *The Transforming Power of Prayer*. Wednesdays March 16th, 23rd and 30th, April 6th and 13th at 10.30 a.m. at the house of Yvonne Craig. If you have not been to Yvonne's before, please ask one of the clergy or the Parish Office for her address.

EVENING:

"A WALK WITH OUR MOTHERS IN THE FAITH"

March 17th Julian of Norwich — led by the Revd Graham Rainford

March 24th Josephine Butler — The Vicar

March 31st Teresa of Avila — The Revd Andrew Thomas

April 7th Evelyn Underhill — The Revd Lindsay Yates

At 7.00 p.m. in the Parish Room

Each session will last approximately an hour and end with Compline.

Our thanks to Carol Ford for organising this course.

ALL SAINTS LENT APPEAL, 2011

Our giving this year will be divided between the Bishop's Lent Appeal and our own Mission Projects:

The Church Army Hostels for homeless women in Marylebone.

The West London Day Centre — each day we provide vouchers for meals at the centre for the homeless.

Our USPG Anglicans in World Mission Project: the work of Richard Owen in the Diocese of Trinidad and Tobago.

In his last letter, Richard Owen wrote:

"I have just finished accompanying and helping to direct our primary schools' carol service in Holy Trinity Cathedral, Port of Spain, which, with about 1,000 children attending is an exhilarating and exciting act of worship. Our school term finishes in

early December, so we have to celebrate early too!

"The three cathedral primary schools take part both musically and in readings and other local schools participate too. The children have been practising all the well-known 'world' and local carols for some time. The school rehearsals and the words of the songs themselves give us a great opportunity to explain and discuss the real meaning and purpose of Advent and Christmas and how both seasons should impact on our daily lives. There has been follow-up work in many classrooms with art and drama. Trinidad and Tobago, as it aims for 'developed' country status, along with the many positives of such aspirations, has also developed a very commercialised approach to Christmas, so we try very hard in our church schools to focus our attention on the birth of our Lord and Saviour.

“Traditional Christmas music in Trinidad and Tobago is called ‘Parang’. This is a style of music originating in South America, but has been localised in the villages in the hills of North Trinidad. Traditionally, ‘Paranderos’ — groups of singers and musicians — go house to house singing Christmas carols in Spanish, accompanied by maracas, drums, ‘box’ bass, quarto, ‘shac shac’ and other simple instruments. The music is rhythmic and joyful. Colourful costumes and movement are an integral part of the performance. Many of our schools have Parang groups and the children enthusiastically perform in competitions, festivals and concerts at this time of year.

“Naturally, ‘pan’ (steel bands) are an essential part of ‘Trini’ life and culture all year round and our school pan ensembles take part fully in Christmas celebrations. We had an excellent Christmas medley at our carol service and at several concerts.

“Since my last newsletter, I am delighted to let you know that we were successful in receiving funding from the government which enabled us to order a good selection of wind and brass instruments to facilitate the teaching of instrumental music in our primary schools. We are working closely with musicians from a unity within the University of Trinidad and Tobago who are advising us on the purchase of instruments and helping us to source tuition. We have begun recorder teaching to introduce the children to basic notation and techniques so that when the instruments arrive they will be off to a flying start. It is rewarding to see the performing arts gaining increasing recognition by policy makers as a vital part of holistic education and as a positive

means of deterring young people from the more negative influences to which many of them are exposed.

“Talking to some teaching colleagues recently, we were commenting that as well as educating we are increasingly called upon to be counsellors, mentors, mediators, providers and countless other supportive rôles to children in our charge; and we often feel ill-equipped for such rôles. Amongst all the ‘busy-ness’, organisation, administration, rehearsals, performances and teaching which make great demands on our time and effort, it is vital for all of us to take time to reflect, review, consider and revise and most of all, pray about all we do in Jesus’ name. I feel truly blessed here in Trinidad and Tobago with colleagues who constantly support me by an encouraging word, a kind action, or help given spontaneously without being asked — simply by being true friends. Such seemingly insignificant action can have far-reaching effects, much as the birth of a baby in a remote land to a poor family had an impact on the whole world.”

The Bishop’s Lent Appeal is for work in our Link dioceses of Angola, and Lebombo and Niassa in Mozambique.

The Bishop of London writes:

“Dear friends,

“Our partner churches in Angola, Lebombo and Niassa (in Mozambique) are experiencing remarkable organic growth. The missionary diocese of Angola is now present in 10 of Angola’s 18 provinces and plans to be represented in all of them over the next 5 years. In 2010 the first three Angolan women were ordained and a further 15 students graduated from the

Mission and Ministry Programmes. Niassa too has seen considerable growth over the last five years with the number of priests up to 45 from 18, and with twice as many Mothers' Union members and Church Members as in 2005. Shortly there will be more Anglicans on the electoral roll in Niassa than in London.

to TRAINING GOD'S PEOPLE — our partners achieve so much with so little: their harvest is indeed plentiful but the workers are few. London's Lent Appeal could help multiply the workers — by raising £64,000 for their training and resourcing. Will you join me by donating your Lenten savings?

"We in London have an opportunity through our Lenten disciplines to contribute

"With thanks for our partnership in the Gospel.

✠ Richard."

CONFESSIONS BEFORE LENT

Monday 7 March

12.00 - 1.00 p.m. Fr John Barrie 5.00 - 6.00 p.m. Fr Gerald Beauchamp

Shrove Tuesday, 8 March

12.00 - 1.00 p.m. Fr John Gaskell 5.00 - 6.00 p.m. The Vicar

Ash Wednesday, 9 March

12.00 - 1.00 p.m. The Vicar 4.45 - 5.45 p.m. Fr Julian Browning

DIARY DATES

Thursday 3 March

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

Saturday 5 March *Cell of OLW/All Saints*

The talk by Stephen Platten, Bishop of Wakefield, has been postponed. Instead the members of the Cell will be catching the 9.34 a.m. train from St Pancras to St Alban's Abbey to join the *Image of Walsingham* for a Eucharist at 11.00 a.m. when the Administrator of the Walsingham Shrine, Bishop Lindsay Urwin OGS, will preach. After a break for lunch and other activities, the event will conclude with Evensong and Benediction at 4.00 p.m. Please contact Ross Buchanan (Tel: 020 7221 1312) if you are interested or would like more information. *All are welcome.*

ASH WEDNESDAY, 9 March

6.30 p.m. **High Mass and Imposition of Ashes**

Preacher: The Vicar

Low Masses (with Ashing) at 8.00 a.m. and 1.10 p.m.

Friday 11 March (and all Fridays in Lent except for 25 March)

7.05 p.m. **Stations of the Cross**

Saturday 12 March

Poetry Tea at 3.30 p.m. at Pamela Botsford's Please come! The subject this time will be 'The Weather'. You can bring poetry or prose to read or just come and listen. To accept please ring Sandra When on 020 7636 8456 and leave your name and 'phone number, or speak to Sandra or Pamela in the courtyard. Cost £5 which will go towards the All Saints Restoration Appeal.

Lent Study

This will be on **Wednesdays 16, 23 and 30 March, 6 and 13 April, 10.30 a.m.** at the home of Yvonne Craig. The group will be reading *The Transforming Power of Prayer* by Bishop Michael Marshall.

If you have not been to Yvonne's before, then please ask one of the clergy or the Parish Office for her address.

Parish Retreat 2011

A few places are still available on this retreat at Bishop Woodford House, Ely, from **March 18th - 20th** conducted by Bishop John Flack. Martin Woolley will happily give further details on 020 7436 2858 or at m.g.woolley@btinternet.com.

Friday 25 March — The Annunciation of Our Lord to the Blessed Virgin Mary

Low Masses at All Saints at 8.00 a.m. and 1.10 p.m. (only)

7.00 p.m. Patronal High Masss at the Annunciation, Bryanston Street.

Preacher: Fr Henry Everett, Priest-in-Charge, St Mary Magdalene, Paddington. *All are welcome.*

Saturday 2 April — 2.30 p.m.

A Victorian Masterpiece — Restorations of William Butterfield's All Saints, Margaret Street 1859 - 2011 An illustrated Account by COLIN KERR RIBA, church architect and supervisor of the current restoration.

Tickets £10 to include a glass of wine, in aid of the Restoration Appeal.

Please see the notice elsewhere in this issue.

Saturday 9 April

4.0 p.m. Old Choristers' Evensong *Music:* Canticles — Harwood, and a new anthem by Louis Halsey. *All are welcome.*

Passion Sunday 10 April

12.45 p.m. Annual Parochial Church Meeting

6.00 p.m. Liszt's Via Crucis will be sung by the Choir of All Saints to commemorate the bi-centenary of the composer's birth, preceded by a short plainsong Office and followed by Benediction. The Stations of the Cross commissioned by the PCC from Suzanna Rust will be in use for the first time this Lent. We *hope* to be able to project these on to a screen during the music.

Dr Harry Bramma — 75th Birthday Celebration and CD Launch

On **Friday November 11th at 7.30 p.m.** we shall celebrate Dr Harry Bramma's 75th Birthday with a CD Launch Concert of "*The Church Music of Dr Harry Bramma*". The Choir is set to record this disc in March. The project is being funded voluntarily by individuals, thereby generating a rather special birthday present to Harry. *Those interested in making a kind donation should contact Paul Brough, Director of Music. Cheques payable to All Saints Choir a/c please. Acknowledgements and formal invitations to the event will be issued in September.*

THE JUST SHARE LECTURES On Christian Social and Political Thought 2011

Wednesdays at 6.05 p.m. at St Mary le Bow Church

23rd March "***Credit Crunch and Custody: symbols of social dislocation***"

The Rt Revd Peter Selby, former Bishop of Worcester.

30th March "***Strangers and neighbours: wealth and poverty***"

The Rt Hon Ann Widdicombe, former MP and cabinet minister

13th April "***Let your Yes be Yes***

— ***the Christian imperative to change the voting system***"

Jonathan Bartley, Founder and co-director of Ekklesia and spokesperson for the 'yes to fairer votes' campaign.

11th May "***Responding to the Big Society***"

The Revd Dr Angus Ritchie, Director, the Contextual Theology Centre

These lectures will explore how the concept of justice has been interpreted by Christian social and political thinkers historically and what it might mean in the City and society more widely today.

www.justshare.org.uk

MEETING OF PARISHIONERS AND ANNUAL PAROCHIAL CHURCH MEETING, SUNDAY APRIL 10th 2011

A meeting of parishioners will be held on Sunday April 10th at 12.45 p.m. in the **Church** at which Churchwardens will be appointed for the year 2011 - 2012. Members of the Electoral Roll, and residents of the parish on the electoral register are eligible to attend. Any person wishing to be considered for the post of Churchwarden must be (a) 21 years or

over, (b) on the Electoral Roll and (c) an actual communicant member of the Church of England.

Nominations must be proposed and seconded, and candidates must indicate their willingness to stand. In addition candidates are asked to submit a *short* typed or clearly written statement giving

the reasons for their wishing to stand and the benefits they feel they could bring to the post if appointed. Nominations for the post of Churchwarden MAY NOT be made at the meeting.

Prebendary L.A. Moses, Vicar

The Annual Parochial Church Meeting will follow immediately. Only members of the Electoral Roll are eligible to attend.

At this meeting:

Four members of the laity will be elected to Serve on the Westminster St Marylebone Deanery Synod for the years 2011 - 2014. The retiring members of the Synod are Mr R. Buchanan, Dr D. Thomas, Miss P. Thompson and Mr M. Wooley. All are eligible for re-election.

Also, six members of the laity will be elected to serve on the Parochial Church Council for the years 2011 - 2014. The retiring members of the Council are, Mr R. Clutterham, Mrs J. Drake, Mr P. Hartley, Mr I. Lyon and Mr Q. Williams. Mr J. Groves resigned from the Council on 5/5/2010. Of the retiring members, Mrs J. Drake and Mr P. Hartley are **NOT** eligible for re-election.

Candidates for election to the Deanery Synod or the Parochial Church Council must (a) be on the Electoral Roll (b) at least 16 years of age and (c) actual communicant members of the Church of England. All nominations must be proposed and seconded by persons on the Electoral Roll, and all candidates must indicate their willingness to stand. In addition, all candidates are asked to submit a *short* typed or clearly hand-written statement giving their reasons for standing for election.

Nomination forms may be obtained from the Parish Office or the PCC Secretary. Although nominations may be made at the meeting, it is requested that completed forms, together with statements, are returned to the Parish Office by Monday March 28th, to enable the papers for the meeting to be available one week before the Annual Meeting.

Sidesmen for the year 2011 - 2012 will also be appointed.

Dilys M. Thomas, Hon Sec PCC

REVISION OF ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Church Meeting on Sunday April 10th 2011. Inclusion on the revised Roll is the qualification to attend, participate, and vote at the Meeting. The Roll will be closed for revision between Tuesday March 15th and Friday March 25th 2011. No further entries may be made between March 15th and the close of the Annual Meeting.

Would all members of the congregation please check their entries on the copy of the Roll available in the Parish Office; any alterations should be notified to me, c/o the Parish Office, please.

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

*Catherine T. Burling,
Electoral Roll Officer*

A
VICTORIAN
MASTERPIECE

RESTORATIONS of
WILLIAM BUTTERFIELD'S
ALL SAINTS, MARGARET STREET
1859 - 2011

An illustrated Account by
COLIN KERR RIBA
Supervisor of the current restoration.

Saturday April 2nd at 2.30 p.m.

Tickets £10 to include a glass of wine

on sale on Sundays after principal services,
cheques to All Saints PCC Restoration Appeal
or from All Saints Office,
7 Margaret Street, London W1W 8JG
enclosing a stamped addressed envelope.

**THE SERMON PREACHED BY THE VICAR
AT HIGH MASS ON THE FIFTH SUNDAY BEFORE LENT,
6 February, 2011**

*Readings: Common Worship Lectionary,
Proper 1 Year A
Isaiah 58: 1 - 12; 1 Corinthians 2: 1 - 12;
Matthew 5: 13 - 20*

“Shout out, do not hold back! Lift up your voice like a trumpet! Isaiah 58: 1

Public speaking is very much in the public mind at the moment as a result of **“The King’s Speech”**. Even those of us who have not yet seen it will have seen countless clips showing the future George VI struggling to overcome his stammer with the help of the unconventional Australian speech therapist, Lionel Logue.

Our readings today are in different ways about preaching, that is public speaking about God.

Prophets were called to speak to the people on behalf of God, to tell it like it was. So in Isaiah the prophet is despatched to denounce them for their sins against God’s justice which are cloaked by fervent religious practices.

In his First Letter to the Corinthians, the apostle writes to them of how **“When I came to you, brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words or wisdom”**.

“Jesus said to the crowds.” The Gospel today is part of perhaps the most famous sermon ever: “The Sermon on the Mount”.

“The King’s Speech” has received huge critical acclaim and won a string of awards. One criticism, however, has been over a matter of historical fact. Winston Churchill appears as a supporter of the then Duke of York over against King Edward VIII whose abdication would thrust his brother into the public eye as King. Churchill was in fact one of the staunchest supporters of Edward and Mrs Simpson and indulged in some overblown parliamentary rhetoric on the subject. Words which must have come to haunt him when he had to arrange for the exiled Duke and Duchess of Windsor to be spirited away from the Nazis with whom they were rather too obviously in sympathy.

Rhetoric is something we are suspicious of these days: we associate it with dishonesty and manipulation. Politicians who stray onto moral ground are accused of “pulpit rhetoric”; even if they never mention God.

Yet, we know a good speech, or a good sermon, when we hear one. Winston Churchill may have made a bad speech about Edward VIII, but his speeches during the dark times of the war would galvanise the nation; give the lion back its roar. When he began speaking of fighting the Nazis on the beaches, there was serious doubt that this country was up to resisting a seemingly invincible foe. By the time he had finished speaking, there wasn’t.

This was rhetoric as “performative” or “transformative”; making a difference, changing things, making something real, making it happen.

“Lift up your voice like a trumpet!”

When I was an ordinand, we had regular sessions with a speech therapist whose job was to teach us to make ourselves heard. She was a delightful but very respectable Edinburgh lady called Nancy Stuart; although she did reduce us to helpless laughter on our first meeting when she said: **“Now boys, I want to feel your diaphragms”**.

Imetheragainacoupleofyearsago when I was preaching in Chichester Cathedral, and she was in the congregation. She was pleased to hear that I had not neglected what she had taught us; although the cathedral has a sound system, preachers still need to speak clearly if their words are not to be merely *amplified mumbling*.

They also need to be *amplified sense*; a sermon has to be more than presentation: more than what Father Gaskell calls **“All chocolate box and no chocolates”**. It has to have something to say; something worth hearing; something that will persuade its hearers. That is what rhetoric proper is about.

In the ancient world, rhetoric was one of the subjects taught in higher education. Among its most famous exponents was the philosopher Aristotle. He has left us two threefold descriptions of the elements of rhetoric.

In the first of these:

- the initial element was the preparation for the speech. This involved discovering the available means of persuasion and constructing appropriate arguments.
- The second was concerned with style and diction, emphasis and metre.
- The third with the organisation of the argument.

In his other scheme:

- the first element was **PATHOS** — this was concerned with the audience, its capacities, emotions and tendencies.
- The second was **ETHOS** — the character of the speaker.
- The third was **LOGOS** — the arguments themselves.

In today’s epistle, Paul might seem to be dismissing all this. But if we look more closely at what he is saying, in a letter which was meant to be read aloud in church, as if he were there making his argument, we see that his words of dismissal are themselves eloquent in their persuasive power and intention.

Paul’s irony reminds us that preaching the Gospel is paradoxical: the holding together of things that seem opposed.

- There is a speaker, a message, and hearers in the situation of preaching — the classical components for rhetoric,
- And there is the essential of preaching the Gospel — God — who eludes any human capacity to grasp completely and control.

Your clergy here take care over preparation; to study the texts and their context; to find apt illustrations; to work hard with words to maximise the possibility of being heard and understood. They read scripture until it becomes their own. They read other books: novels and poetry and history and politics and science, they watch films and go to plays; watch television and listen to the radio; engage in countless conversations about all sorts of things; and all to help us understand better the world and people they speak to. We have to adapt our style to different contexts: High Mass here, a dialogue sermon with the children at the school Mass on Tuesday mornings. Both audiences seem equally attentive: people refer back to sermons preached months or even years ago; parents tell us that their children have come home and told them what we had been preaching about.

Sometimes we have to preach in places we have never been before: a challenge because we are not sure what to expect. Some congregations are attentive and expectant; others compose themselves to sleep or read the notices or look ostentatiously at their watches. It's like stirring cold porridge. But even then, if you have prepared properly, something gets through. We pray and strive to practice what we preach, so that our preaching comes out of faith even as it seeks to awaken and deepen faith.

We work hard on the structure of our sermons: so that they have a beginning, middle and end. We are not among those preachers who seem to take as their text: **“Do not worry about what you are to say on that day: for what you are to**

say will be given to you.” An abuse of scripture by the kind of preacher whose hearers soon detect that they began thinking about what they want to say on their way up the pulpit steps. There are of course times when we have to speak without notice; but when this is done well it usually springs from a well-prepared and stocked mind.

Is Paul saying, this is all a waste of time or worse still quite wrong? Is he calling for bland, monotonous or just plain bad preachers who do not get in the way of the message? Is he suggesting that preachers simply act like parrots, saying over and over again: **“Christ crucified, Christ crucified, Christ crucified.”**?

Or is he trying to point us to the one element of the preaching event which humans and their wisdom cannot control, measure or manipulate, God: **“so that your faith might rest not on human wisdom but on the power of God.”**?

We have no videos or tapes, manuscripts or outlines of Paul's sermons. Luke's account of Paul's preaching in Acts demonstrates an obvious concern for rhetorical technique, but many consider it to be as much Luke as Paul. What we have are his letters and these too witness to his rhetorical skill and give us a good window into his preaching. The relation of preaching and rhetoric is not **“either/or”** but **“how to”**. Each time Paul protests his inadequacy as a speaker, his skill with words and technique comes through.

Underlying all of Paul's protestations, there is one fundamental belief: God is the source of preaching's effectiveness.

Paul cares that people believe, just as your preachers here do, but Paul knew, really knew, that when someone believes, it is due to the work of God. That is why Paul insisted that his speech and proclamation were not **“with persuasive words of wisdom”**; as if he was just cleverer and more skilled than the advocates of other faiths and philosophies who could be heard every day in Corinth.

This was momentously different; it was God who brought faith into preaching and drew faith out of it. Paul’s preaching was **“a demonstration of the Spirit and of power”**, not an argument of persuasion in the classical sense. Even though Paul knew preaching entailed the person of the preacher, the logos of the message, and the people who listened, all these human components must bow to the reality of God. For God is the source of preaching’s power, even as God is the subject of all true preaching.

Power had to be understood in the light of the Gospel of Christ crucified. Paul’s preaching, like Churchill’s speeches, was intended to be performative, transformative: they were to build a community dependent on the power of God and formed in the likeness of the crucified Christ whose risen life it shared.

100 YEARS AGO

With the great issues of the day in both Church and State in mind, Fr Mackay wrote:

“In union with the sacrifice of the Cross let us offer to God a good Lent for the needs

of this momentous time. Often in old days men offered the religious effort of a long pilgrimage towards the attainment of a great catholic or national object. This year let us offer the religious effort of a good Lent.

“A man has spent a good Lent if he has gained a nobler conception of God, a clearer vision of our Lord, a more intelligent grasp of the sacramental principle and system, and a more worthy conception of prayer. A good Lent is a purely practical matter. We all begin Lent wishing to keep it well; wishing will not do the work, but perseverance will. Perseverance is getting up when we wish to lie in bed, perseverance in prayer when we do not want to pray, perseverance in study when we do not want to read, perseverance in abstinence when we want to indulge ourselves, perseverance in unselfishness when we want to be selfish, and perseverance in going to bed when we want to sit up and idle pleasantly.

“Let me say something about the opportunities All Saints is providing.

“First, the daily Eucharist. Let everybody put down steady and frequent attendance at the daily Eucharist as his first Lent rule.

“Secondly, the daily Evensong. We have altered the hour to 5.30. We know it is a more convenient hour and we are hoping for more people. Will men make a note of the change of hour and try to come.

“Thirdly, the sermons. I hope everyone will choose one course or both, and make a point of not missing once. Then I hope

everyone will come to the Mission sermons and hymns on Wednesday nights at 8.30. I hope the chancel and the sanctuary as well as the nave will be crowded. We want the force of intercessory prayer at these services. We want people who will undertake to *pray all the time* that God the Holy Spirit may gain entrance to the hearts that need him.

“Fourthly, I cannot ask more people to come to church on Sunday mornings, because the church is now always full; but on Sunday evenings there is often room for more, and I hope there will be no empty chairs on Sunday evenings in Lent.”

The present incumbent can ask more people to come to church on both Sunday morning and in the evening!

“The regulation of the Lenten which we receive from the Bishop enjoins abstinence from flesh meat on Wednesdays and Fridays, and on the last four days of Holy Week, with some restriction of the quantity and variety of food taken at other times. It was a saying of the Early Church, “Blessed is he who fasts to feed a poor person”, and let us see to it that our Lenten savings are bestowed not on ourselves but on the Church and on the poor.

A.M.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 6 MARCH THE SUNDAY NEXT BEFORE LENT

HIGH MASS at 11.00 a.m.

Entrance Hymn: 399 (T 416 (ii))

Introit: Esto mihi

Mass: Messe Solennelle — Vierne

Lessons: Exodus 24: 12 - end

Psalm 99

2 Peter 1: 16 - end

Hymn: 177

Gospel: Matthew 17: 1 - 9

Preacher: The Vicar

Creed: Credo II

Anthem: Glorious and powerful God
— Stanford

Hymns: 178, 308, 234 (ii)

Voluntary: Prelude and Fugue in E
‘St Anne’, BWV 552 — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 84

Lessons: 2 Kings 2: 1 - 12

Matthew 17: 9 - 23

Office Hymn: 176

Canticles: The Short Service
— Ayleward

Anthem: Benedicite — Harry Bramma

Preacher: Fr Julian Browning

Hymn: 466

BENEDICTION

O Salutaris: French Chant

Hymn: 389

Tantum Ergo: de Séverac

Voluntary: Choral Song — Wesley

WEDNESDAY 9 MARCH ASH WEDNESDAY

HIGH MASS AND IMPOSITION OF ASHES at 6.30 p.m.

Entrance Hymn: 507

Introit: Misereris omnium

Mass: Missa 'Emendemus in melius'
— Palestrina

Lessons: Joel 2: 1, 2, 12 - 17

Psalm 51

2 Corinthians 5: 20b - 6: 10

Hymn: 71

Gospel: Matthew 6: 1 - 6, 16 - 21

Preacher: The Vicar

During Imposition of Ashes:

Remember not, Lord, our
offences — Purcell

Psalm 103

Anthem: Nolo mortem peccatoris
— Morley

Hymns: 73 (i), 445, 68

● SUNDAY 13 MARCH THE FIRST SUNDAY OF LENT

HIGH MASS at 11.00 a.m.

Litany in Procession: Loosemore

Introit: Invocabit me

Mass: The Western Wynde
— Sheppard

Lessons: Genesis 2: 15 - 17, 3: 1 - 7

Psalm 32

Romans 5: 12 - 19

Hymn: 67

Gospel: Matthew 4: 1 - 11

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Cast me not away — Wesley

Hymns: 507, 123, 65 (T 329 (i))

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 50: 1 - 15

Lessons: Deuteronomy 6: 4 - 9, 16 - end
Luke 15: 1 - 10

Office Hymn: 59

Canticles: The Short Service — Byrd

Anthem: Ne irascaris, Domine — Byrd

Preacher: Fr Anders Bergquist,
Vicar, St John's Wood Church

Hymn: 429

BENEDICTION

O Salutaris: 238

Hymn: 457 (ii)

Tantum Ergo: 202

● **SUNDAY 20 MARCH**
THE SECOND SUNDAY
OF LENT

HIGH MASS at 11.00 a.m.

Entrance Hymn: 507

Introit: Reminiscere

Mass: Missa 'Douce mémoire'
— Lassus

Lessons: Genesis 12: 1 - 4a
Psalm 121
Romans 4: 1 - 5, 13 - 17

Hymn: 60 (T 238)

Gospel: John 3: 1 - 17

Preacher: The Vicar

Creed: Credo II

Anthem: Hear my prayer, O Lord
— Purcell

Hymns: 378, 63, 434

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 135

Lessons: Numbers 21: 4 - 9
Luke 14: 27 - 33

Office Hymn: 59

Canticles: Service in the Dorian Mode
— Tallis

Anthem: In ieiunio et fletu — Tallis

Preacher: The Revd Professor
Richard Burridge,
Dean of King's College

Hymn: 439 (i)

BENEDICTION

O Salutaris: 493

Hymn: 276 (ii)

Tantum Ergo: 470

● **SUNDAY 27 MARCH**
THE THIRD SUNDAY
OF LENT

HIGH MASS at 11.00 a.m.

Entrance Hymn: 507

Introit: Oculi mei

Mass: Mass for five voices — Byrd

Lessons: Exodus 17: 1 - 7

Psalm 95

Romans 5: 1 - 11

Hymn: 357

Gospel: John 4: 5 - 42

Preacher: The Vicar

Anthem: Tristis est anima mea
— Lassus

Hymns: 384, 390, 368

SOLEMN EVENSONG
AT 6.00 p.m.

Psalm: 40

Lessons: Joshua 1: 1 - 9
Ephesians 6: 10 - 20

Office Hymn: 59

Canticles: The Short Service — Causton

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

Preacher: Mr A.N. Wilson

Hymn: 453

BENEDICTION

O Salutaris: 2

Hymn: 64

Tantum Ergo: 195

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

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

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

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

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

PARISH OFFICIALS

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CALENDAR AND INTENTIONS FOR MARCH 2011

1	St David, Bishop, Patron of Wales	The Church in Wales
2	St Chad	Mission Companions
3	v for Unity	Christian Unity
4		Those in need
5		Image of Our Lady of Walsingham
6	✕ SUNDAY NEXT BEFORE LENT	OUR PARISH AND PEOPLE
7	Ss Perpetua, Felicity and Companions	Renewal in witness
8	Edward King, bishop	Preparation for Lent
9	ASH WEDNESDAY	Observance of Lent
10		Unity
11		Those in need
12		Society of All Saints
		Sisters of the Poor
13	✕ 1st SUNDAY OF LENT	OUR PARISH AND PEOPLE
14		The unemployed
15		The homeless
16	Ember Day	Those to be Ordained
17	St Patrick, Patron of Ireland	Unity
18	<i>St Cyril</i> Ember Day	Those in need
19	St Joseph of Nazareth Ember Day	Our Parish Retreat
20	✕ 2nd SUNDAY OF LENT	OUR PARISH AND PEOPLE
21	Thomas Cranmer, Archbishop	Parochial Church Council
22		National Health Service
23		Local Government
24	<i>Walter Hilton; Oscar Romero</i>	Unity
25	ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY	Those in need
26	<i>Harriet Monsell</i>	Religious
27	✕ 3rd SUNDAY OF LENT	OUR PARISH AND PEOPLE
28		Church Schools
29		The Armed Forces
30		The Emergency Services
31	<i>John Donne</i>	Unity

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



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