



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MAY 2011

£1.00

VICAR'S LETTER

Last month a group of clergy from the diocese of London travelled to Durham to spend some time with colleagues from the Diocese of Durham discussing ministry in our very different contexts. Of the thirty of us, I was the one with “dual citizenship”, having been born there. I don't think that local loyalty is being stretched too far when I say that the view from the train as you arrive in Durham must be one of the finest in the country. There, on the height above the river and town, stands the great Norman cathedral and nearby the castle. The castle was once the home of the Prince-Bishops until Bishop van Mildert gave it to the university which he founded.

On the first evening, we went to the cathedral for Evensong. The service was enlivened by the announcement that the Zuburran paintings of Joseph and his Brothers which hang in the Auckland Castle, the present home of the Bishops of Durham, had been saved for the North East by a generous benefactor. To a diocese and county which has suffered decades of economic blight, the loss of these would have added insult to injury; whatever perfectly rational economic arguments the Church Commissioners in London might come up with to justify their sale.

After Evensong, the Dean welcomed us to the Deanery and gave us a tour of this house

steeped in history. He was particularly proud to show us a vaulted basement room which has had a variety of uses down the centuries including as a combination of dormitory and air raid shelter for the choir boys during the war. It has now been transformed from store room into a lovely chapel. Some of those choir boys who had slept safely there during the war and who still worship at the cathedral were present at its dedication.

Buildings, and works of art and people; these all make up the heritage or patrimony of the Church. All Saints is both much smaller and younger than Durham Cathedral but what is true of one is of the other too. Durham, like most cathedrals, has been undergoing restoration work for years. It maintains the daily round of worship and its choral tradition. More than that, it has continued to seek ways of enhancing the building to the glory of God. The cathedral has a new Transfiguration in honour of Michael Ramsey who was a much-loved bishop before moving to York and then Canterbury. One of his finest books was called “The Glory of God and the Transfiguration of Christ”.

Here at All Saints, on our more modest scale, we too are engaged in caring for and enriching our part of the Church's heritage. The most obvious part of this is the restoration programme we are engaged on. We can say that this has effected a

veritable transfiguration with the removal of dirt and paint revealing the vibrant glory of Butterfield's creation.

On a smaller scale, this Lent we have been using the new Stations of the Cross which we commissioned from Susanna Rust. All the comments I have heard from those who have seen them and prayed with them have been positive about both their devotional quality and the sympathetic way they fit with our building with its already elaborate decor. On the Fifth Sunday in Lent, Susanna was our guest at Evensong. Instead of the usual combination of anthem and sermon, the choir sang Lizst's *Via Crucis*. As the choral and organ music progressed, each of our stations was projected onto a large screen so that all the congregation could see. We are grateful to Fr Gerald who initiated the Stations project, to Dennis Davis who suggested the Lizst piece and to Paul Brough and the choir for its performance. Many have said how moving the combination of music, word and image was. It has already got people thinking about something similar for the same Sunday next year. Just as at Durham, we are doing all we can not only to maintain our musical tradition but to enrich and expand it. The choir has now recorded the liturgical compositions of Dr Harry Brama and the CD will be launched with a celebration in church to mark his 75th birthday in November.

By that time, we trust that Phase 3 of the internal restoration work will have been completed. This involves the chancel and, if funds become available, the windows in the south aisle, and the upper walls of the baptistery. Work will begin on Monday May 9th and the chancel will be filled with scaffolding. For safety, this will mean that the church will have to be closed for a few days. During that period, we will use

the parish room as our weekday chapel. However, when the scaffolding has been erected, we will be able to use the church for our weekday services. The parish room will become a workshop for those restoring the Comper panels from the sanctuary. These cannot be left in place while the alabaster work is cleaned as this requires the use of solvents which would have a disastrous effect on the panels.

Rather than looking at a reredos of scaffolding shrouded in plastic sheeting for six months, we will turn the church through ninety degrees and face north. How many churches would have a north wall like ours to use as a temporary altarpiece? The nave altar will be positioned beneath the nativity scene. The Blessed Sacrament will be reserved in a tabernacle on the Lady Altar. This will all feel a bit strange for a while but I am sure we will adapt quickly as we have done in recent years when using the parish room. At the heart of our heritage is of course our discipline and understanding of worship which teaches us that the vital things are the liturgy of word and sacrament, whatever form these may be clothed in.

This brings me to a point I have made before: the purpose of our restoration work. We are not simply a branch of the heritage industry. All this effort is part of the mission of the Church, God's mission in our city. When the Deanery Synod met here recently, I showed them the results of Phases 1 and 2. When I was asked how we had paid for it, I was able to say that by far the greater part of the funds had come from the congregation and our circle of friends. That generosity continues and I believe it shows the level of commitment among so many to the work God has given us to do here. People are an indispensable part of our heritage: those who have been here before us, those who are here

now, and those who will, we pray, be drawn to the Christian life here.

Finally, it is a great pleasure to be able to announce that **Fr John Pritchard** will be joining our staff here at the beginning of July. He has written an introductory piece about himself for this issue. Some of our people have already met him and I'm sure you will all make him very welcome among us.

With all good wishes for Easter,

Yours in Christ,

Alan Moses

“MISSION IN MARGARET STREET”

STEWARDSHIP

At the Annual Meeting, The Vicar reported on the results of the Stewardship programme.

In December, 2010, the Vicar wrote to the **252** members of the Electoral Roll with our Mission in Margaret Street brochure.

160 members of the congregation are now in our Stewardship Scheme; that is they have committed themselves to give regularly to support the life of the parish. Of the **119** members of the Electoral Roll who were not in our Planned Giving Scheme, only **13** responded either to the Vicar's initial letter or to a follow-up.

We estimate that the programme has achieved an increase in our pledged giving of **£16,250**. This means that we have a total so far of **£212,125** towards our figure of **£250,000**. This is a shortfall of **£37,875**.

The Vicar writes

Filling in forms is rarely popular, especially when they are about money, but as I said at the Annual Meeting, being a member of the Electoral Roll carries with it responsibilities as well as privileges. One of those responsibilities is to give systematically and

as generously as we can to support the life and mission of the Church. I know that these are difficult and uncertain times financially but that is true for the Church too. I hope that we will all recognise the importance of our duty to our parish and the wider Church. We could, like the government, cut jobs and services, but as we are not overstaffed or wasteful, this would mean that things of real importance, core activities, would have to go. Can we really imagine All Saints operating long term with only one stipendiary priest, or abandoning Sunday Evensong?

Alan Moses

The Marylebone Project, run by the Church Army, is one of the mission projects we support and part of our Lenten giving will go to it.

The Director writes:

One of our goals at the Marylebone Project is to “empower women towards resettlement”. In February, we had our best month for resettlement and 14 residents moved to independent accommodation in London. We are on target to resettle over 100 women during this financial year. This figure has exceeded our own expectations and is due to the fact that our staff teams have worked hard to find accommodation provision, and that residents have wanted to move on to their own place. This is great news.

DENZIL FREETH: A MEMORIAL

A good deal of thought has been given to a suitable memorial to Denzil. We are sure that he would have wanted anything in his memory to be of use. The PCC and the Foundation have agreed that part of the restoration of the sanctuary should be his memorial. The green Comper frontal, which has been too fragile to be used for a good many years, will be restored. This will

go well with the green hangings whose anonymous donor we can now identify as Denzil. We are looking into the possibility of having the crucifix and candlesticks, which are also part of Comper's furnishings for the altar, restored.

Denzil will be remembered at the 6.30 p.m. Mass on Easter Tuesday, the anniversary of his death and at that Mass, the Vicar will launch what he has called an "Appeal within an Appeal" so that those who would like to give something in thanksgiving for Denzil may do so and it will be used for this memorial project.

LENT

We had two successful Lent study courses this year.

One was on Bishop Michael Marshall's Lent Book *The Transforming Power of Prayer*. We are grateful to Fr Gerald for leading this and to Yvonne Craig for the hospitality of her home.

The other was organised by Carol Ford who marshalled a series of speakers to speak on "Mothers in the Faith: Julian of Norwich, Josephine Butler, Teresa of Avila and Evelyn Underhill". Our thanks to Carol for what turned out to be a fascinating and thought-provoking series about women whose relevance transcends time.

A.N. Wilson's sermon at Evensong on "The Bible as Literature?" appears in this issue.

On Mothering or Refreshment Sunday, Fr Gerald presided at a Family Mass involving the growing Sunday School at the Annunciation, Fr Rosenthal distributed roses to mothers at St Cyprian's and at All Saints, the three large Simnel Cakes baked by Fr Alan were all consumed.

The Crucible

On Monday March 21st a group went with Fr Gerald to see Arthur Miller's play *'The Crucible'* at RADA. This harrowing depiction of scapegoating, set during the 17th century Salem Witch Trials in America but written during the McCarthy era, was played with enormous confidence by the young cast. The play underscores many of Lent's themes and is a cautionary tale of what happens when people let go of reason and blindly follow charismatic personalities and ideologies. Fr Gerald will be organising another trip for culture vultures in June or July. Please look out for details.

LADY DAY: The Feast of the Annunciation of Our Lord

As is our custom, All Saints migrated up Oxford Street to Marble Arch for this feast; to celebrate it with our friends at the Annunciation. Our preacher this year was Fr Henry Everett, who is the Vicar of St Mary Magdalene's, Paddington, and St Peter's, Elgin Avenue. There is an historic connection here, as St Mary Magdalene's was a 19th century "church plant" from All Saints.

A VICTORIAN MASTERPIECE

Colin Kerr gave his illustrated lecture on restorations of All Saints. It breathed his enthusiasm for and understanding of William Butterfield. A recording was made and we hope that this will be available soon.

As well as its great interest, the event raised over £1,000 for the Restoration Appeal.

We are grateful to Colin for the effort he put into this talk which is indicative of the care and enthusiasm he brings to the task of looking after our building.

THE RESTORATION APPEAL

The Pilgrim's Way

In 2009, during his study leave, the Vicar walked the Camino de Santiago (the Way of St James) from the Pyrenees to Santiago de Compostela.

Thanks to the generosity of many sponsors, the 500 mile walk raised **£20,000**. This was divided between the **All Saints Restoration Appeal** and **USPG Anglicans in World Mission**.

This month, Fr Alan will be putting on his walking gear for another pilgrimage: this time the old **Pilgrim's Way** from Winchester to the shrine of St Thomas in Canterbury Cathedral. He intends to cover the **146 miles** in time to arrive in Canterbury on the feast of St Augustine of Canterbury (May 26th).

Once again, he is appealing for sponsorship for the same two causes. If you wish to sponsor him, forms are available in church or from the parish office.

FR JOHN PRITCHARD

Having just returned from Pilgrimage to Walsingham, I have had time to reflect on the very privileged and happy beginning to my ordained life that I have experienced while being the Assistant Curate at St Peter's Church, Berkhamsted. Prior to this first appointment, I read Theology at Ripon College, Cuddesdon. For many years before my residential training at Cuddesdon, I lived and worked in Windsor.

From a very early age, growing up in a small village on the South coast of Wales, (Oystermouth) I perceived a call to the Priesthood. It took a sensible while to work that out and to test this vocation. So, with a natural interest and a modest talent, I spent

many years studying and then privately teaching the Organ and Piano, also as Director of Music at the Garrison Church in Windsor and later, in the wonderful Shrine Church of Clewer, St Stephen.

As you would expect, I am very much looking forward to meeting you and benefiting from developing my ministry in such a different context to Berkhamsted. I am looking forward to supporting Fr Alan in his ministry, and will do my best to contribute fully to the life of the church and worshipping community at All Saints and with Fr Gerald at The Annunciation, Marble Arch and St Cyprian, Clarence Gate. Please remember me in your prayers as I promise to remember you in mine.

WALSINGHAM CELL AT ST ALBANS

2011 is a significant year in Walsingham being the 950th anniversary of the appearance of the Virgin Mary to the lady of the manor there, at which time she was requested to build a replica of the Holy House of Nazareth. As a result, pilgrims flocked to Walsingham until holy places were destroyed by Henry VIII in the 16th century. Pilgrimage was resumed when the shrine was rebuilt in the 1930s by Fr Alfred Hope Patten.

This special anniversary is being celebrated in various ways, notable ones of which took place in the diocese of St Albans on March 4th and 5th when the image of Our Lady, normally resting in the Holy House in the Walsingham Anglican Shrine, was taken onto the road, bringing with it messages and blessings.

It stopped first in Berkhamsted to rest in the Sacred Heart Catholic Church, where, following devotions and prayers, there was a street procession and youth vigil.

A number from the All Saints Walsingham Cell had made their way to St Albans' cathedral for the next event on the following day. For all pilgrims this was a joyous occasion, the cathedral, which has the second longest nave in England, was packed to nearly full capacity with all seats taken in the nave and as far as the eye could see along the north and south aisles as well, a rough estimate of the number present was well over fifteen hundred.

As the blessed image entered the west door accompanied by Guardians, Associate Priests, Shrine Priest and Administrator, the congregation who turned in that direction offered a warming applause. The image was then placed at a high point to the right of the altar where it could be readily gazed upon, thus bringing reassurance to many hearts.

In these divided times for the Anglican Church we are reminded that Our Lady works beyond all traditions and through pointing to Christ pleads on our behalf for all that binds us together. A Sung Eucharist followed, at which Bishop Lindsay Urwin, the Administrator of the Shrine, presided and preached.

After Mass, different workshops presented varied choices. These included a talk, children's activities, directions on working with young people, music and Bible study. Later there was Sprinkling with the Walsingham well water, and healing by laying on of hands and anointing. Many priests and others were co-opted to administer their gifts and it was good to see amongst those laying on hands the three young helpers who are spending a year in Walsingham under the direction of Fr Stephen Gallagher who is its Shrine Priest and Youth Missioner. At the end of the day the cathedral choir joined us for Evensong and Benediction.

The procession carrying the blessed image then left the cathedral to more applause. This day was greatly appreciated and certainly one to be remembered. Furthermore, as one of our Cell team remarked, its timing just before the beginning of Lent served as a meaningful preparation.

Juliet Windham

POETRY TEA

SATURDAY MARCH 12th

A lot of people squeezed into Pamela's small house for this Poetry Tea on the subject of 'The Weather'. On arrival everyone was given a cup of tea and a plate of sandwiches before we settled down to our poetry reading. Pamela's friend Garry Codd kindly kept us all on track so that the atmosphere was calm and everyone had a chance to read.

Reading poetry out loud is different from reading it quietly to oneself at home and we were lucky on this occasion to have a few really good readers — clear, fluent and unaffected, some sonorous, some declaiming in regional accents from Scotland and Wales. There were several original pieces including an entrancing short story called "*Apple Trees*" read by Alex Noel Watson and written by his 17 year old niece Nicole Heron who lives in Canada.

'*The Weather*' turned out to be quite a difficult topic. A number of people turned to Thomas Hardy. Perhaps because it was early spring, there was limited appetite for snow and sun and that left us with quite a lot of rain! But just as I was fearing we might get bogged down in the mud and mists of Europe, we soared briefly and brilliantly into the mountains of southern Africa in a poem called "*The Dance of the Rain*" by Eugene Marais, read by Gill Dare. The poet sees the coming of the longed-for rain as the arrival

of a bride for her wedding. Shy, seductive, glittering, fragrant, she approaches over the mountains bringing relief and joy to every living creature.

Everyone paid £5 for the tea and £110 was raised towards the All Saints Restoration Fund.

THE PARISH RETREAT 2011

On Friday March 18th twenty-five of us from All Saints made our way by train and car to the open skies and dark fields of the fens for a silent retreat. We went to the historic city of Ely with its massive cathedral where there was once a shrine to the 7th Century saint, Etheldreda. Many of us visited the cathedral during the weekend and we attended sung Eucharist there on the Sunday morning.

We stayed for our retreat at Bishop Woodford House, not far from the station and the city centre. It is a modern diocesan retreat house and was warm, comfortable and well run (though a bit short on en-suite accommodation). It is set in a beautiful garden, which was bright with spring flowers when we were there and a lovely place to sit in the silence.

It was not all silence. We talked on the Friday until 8.00 p.m. We were silent through Saturday and talked again from 8.45 on the Sunday. The talking was important because it enabled us to know who we were going into the retreat with and gave us a chance to debrief at the end if we wanted to.

The silence when it came was the heart of the retreat and different for everyone. It provided a chance to go deeper with oneself and God, perhaps in grateful relaxation, perhaps struggling with demons or bearing sorrows, perhaps gaining perspective or seeking inner strength. And it turned out

afterwards that it had not been merely personal. Many of us felt we had got closer to each other in the silence than we sometimes do when we talk.

Silence can be peaceful but it can also be lonely, overwhelming or threatening. What I found good about this retreat, compared with individual retreats that I have been on, was that it was not too long and we were not left too much on our own; for, holding it all together, rather heroically in his last year before his retirement, was Bishop Flack who led the prayers, celebrated the Eucharist and gave a number of excellent addresses on the theme 'Sources of Strength'. These punctuated the silence and kept us on track, bringing us back from our personal inner work to think about the church, prayer, the Bible, the Eucharist and other people, as sources of strength. Each address was followed by an imaginatively chosen piece of music by his favourite composer, Mozart, which gave light relief and breathing space. The bishop also made himself available to talk to people individually if they wanted this.

I became aware on the retreat of two books of interest. One is The New Revised Standard Version of the Bible, which Bishop Flack described as the most accurate modern English translation, and which is the version normally read for the lessons at All Saints. The other was a large and rather complicated prayer book, with a great number of different coloured book marks attached to it, called Common Worship/Daily Prayer. This was available in the chapel and the bishop used it for our morning and evening prayers. It was impressive in its range of contents. It struck me that if you could find your way around it, it would provide a sound basis for daily prayer.

And what did I think of the retreat? I think it was a challenging time but also a heavenly one. It made an impression that has not yet faded. The tulips still wink at me from the garden in Ely, I can still hear the advice of St Etheldreda, and I can still sometimes find my way back into the silence and find it a safer place to go.

Our thanks go to Martin Woolley for

organising the retreat again this year, and with so little fuss.

Sandra Wheen

Martin writes to all participants:

I bought on your behalf a CD of (yes you've guessed it) Mozart Opera for Bishop John. He has written expressing, and asking me to pass it to you, his warm appreciation of the gift.

REAFFIRMING THE PARISH

A talk by **Dr Andrew Davison**, tutor at Westcott House on the book he has written with Professor Alison Milbank of Nottingham University:

“For the Parish: A Critique of Fresh Expressions”

Wednesday May 11th, 7.30 p.m.

at St Michael and All Angels, Bedford Park, W4
Nearest Tube: Turnham Green

‘Every parish priest and pioneer minister needs to read this book as a matter of urgency’

Stephen Cottrell, Bishop of Chelmsford

‘This is an important book which poses penetrating questions’

John Inge, Bishop of Worcester

‘A vigorous theological challenge’

Graham James, Bishop of Norwich

Contact: The Parish Office on 020 8994 1380
Parish office@smaa.org.uk for more information.

DIARY DATES

Tuesday 3 May

7.00 p.m. Meeting of the **Parochial Church Council**

Thursday 5 May

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

Saturday 21 May

Clear-up Day — we will be hiring a large skip and hope to fill it with the help of volunteers. *Please see Chris Self for further information.*

Sunday 29 May

You are invited to a **Poetry Tea** on Sunday 29 May at **3.00 p.m.** at Pamela Botsford's (with fruit cake made by Hilary Rodger and won by Pamela in a raffle!). Please note the slightly earlier start time. There will be no set theme on this occasion. Instead you are invited to 'Bring and Share' favourite poems. You may like to bring an anthology. If you would like to come please speak to Pamela or Sandra When in the courtyard or ring Sandra on 020 7637 8456, leaving your name and telephone number.

There will be a charge of £5 which will go towards the Restoration Appeal.

Monday 30 May

All Saints are running a coach again to the **Walsingham National Pilgrimage on May 30th** (Bank Holiday Monday). The event will include a Concelebrated Mass in the Abbey Grounds, Sermon by Rt Revd Martin Warner (Bishop of Whitby and Master of the College of Guardians), Procession round the Village, and Benediction in the Shrine Gardens. This has always been a day to enjoy and a powerful witness to the Christian faith. Coach leaves at 7.30 a.m., and the total cost will be about £20. Please speak to Ross Buchanan (Telephone: 020 7221 1312) if you would like to know more or reserve a place on the coach.

All Saints will also be running its annual **Walsingham Parish Pilgrimage** on the weekend of **22nd to 24th July**. This gives us a chance to enjoy and benefit from the Shrine at a more relaxed pace. If you are interested and not yet booked, please speak to Ross.

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 will be on sale in May.

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

Administrative Information

The Parish Church of All Saints St Marylebone, is situated in Margaret Street, in the West End of London, in the City of Westminster. It is part of the Diocese of London within the Church of England.

The correspondence address is All Saints' Parish Office, 7 Margaret Street, London WIW 8JG.

Bankers: National Westminster Bank Plc, Great Portland Street Branch, PO Box 2027, 125 Great Portland Street, London W1 W 6AX.

Auditor: Civvals Chartered Accountants and Registered Auditors

5th Floor Marble Arch House, 66 - 68 Seymour Street, London, W1H 5AF.

Inspecting Architect: Colin Kerr Esq. BA, B.Arch, Dip Cons (ICCRUM),

Molyneux Kerr Architects, Unit 14, 112 Tabernacle Street, London EC2A 4LE.

The Parochial Church Council (PCC) Registered Charity No 1132985

The Parochial Church Council is a corporate body established by the Church of England under the Parochial Church Councils (powers) Measure 1956 as amended. The method of appointment of PCC members is set out in the Church Representation Rules.

There are two charities which are connected with the All Saints' PCC.

The All Saints' Church Marylebone Choir and Music Trust (Registered Charity No 802994), which has as its object to maintain and promote the performance and appreciation of church music in Marylebone, and in particular at All Saints.

The All Saints Foundation (Registered Charity No 273390), which includes among its objects the maintenance and repair of the Parish Church of All Saints.

Both charities can be contacted at the correspondence address.

Incumbent The Revd Prebendary L.A. Moses

Assistant Priest The Revd G. Beauchamp (*until November 25th 2010*)

Honorary Assistant Priests

The Revd G. Beauchamp (*from November 26th 2010*)

The Revd J. Browning Prebendary J. Gaskell

Parish Administrator Mr D. Davis

Churchwardens Mr J. Forde Mr C. Self

The Parochial Church Council

Public benefit

The primary object of the PCC is the promotion of the Gospel of Our Lord Jesus Christ according to the doctrines and practices of the Church of England.

Induction and Training

There is no formal induction process. However, literature is made available to new PCC members explaining the responsibilities and duties of a trustee. Training is provided by way of the dissemination of reading materials. In addition, representatives from the PCC regularly attend training courses arranged by the diocese and report back relevant matters.

Parochial Church Council 2010

Prebendary A. Moses ***	Vicar (Chairman)
The Revd G. Beauchamp	Assistant Priest until 25/11/10
Mr J. Forde	Churchwarden (Vice Chairman)
Mr C. Self	Churchwarden

Dr D. Thomas*	Hon Secretary	
Mr P. Hartley	Hon Treasurer	
Mr D. Brash	Mr R. Buchanan *	Mr R. Clutterham
Miss M. Ellis	Mrs J. Drake	Mr J. Groves resigned 05/05/10
Mr A. Hargreaves-Smith***	Dr N. Hartman	Miss C. Hodgetts until 25/04/10
Mrs M. Leggett from 25/04/10	Mr I. Lyon	Mr I. Marsh
Miss F. O'Neil	Mr J. McWhinney from 25/04/10	Mr R. Oram until 25/4/10
Mr K. Postance co-opted member until 25/04/10, elected member from 25/04/10		Mr G. Prince until 25/04/10
Mr C. Swift **	Miss P. Thompson *	Mr S. Voy from 25/04/10
Mr C. Williams until 25/04/10	Mr Q. Williams	Mrs J. Windham
Mr M. Woolley*	Mr G. Woodcock	
* Member of Deanery Synod	** Member of London Diocesan Synod	*** Member of General Synod

Standing Committee

Preb A. Moses (Chairman)	Dr D. Thomas	Mr J. Forde
Mr K. Postance from 04/05/10	Mr C. Self	Mr Q. Williams
Mr P. Hartley	Mrs J. Windham	

Electoral Roll Officer	Miss C. Burling	Children's Advocate	Mrs J. Drake
Director of Music	Mr P. Brough	Senior Sidesman	Mr K. Postance
Head Server	Mr C. Stephens		

Mission Committee

Preb A. Moses	Mrs J. Drake (Chairman)	Mrs C. Brown
Miss F. O'Neil	Mr G. McKee	Mr C. Self.

Health and Safety Committee

Preb A. Moses	Mr C. Self (Chairman)	Mr S. Voy
Mr C. Williams	Mr Q. Williams	

Buildings and Property Committee

Preb A. Moses	Mr K. Postance (Chairman)	Mr M. Fleming
Mr J. Forde	Mr C. Self	Mr P. Weston.

Restoration Appeal Committee

Preb A. Moses (Chairman)	The Revd G Beauchamp	Dr H Brama
Mr J. Forde	Mr J. McWhinney	Miss F O'Neil
Mr C. Self	Mr G. Woodcock	

Publicity Committee

Preb A. Moses	Miss F. O'Neil (Chairman)	Mr M. Cullingford
Miss R. Hirst	Mr W. James	Mr N. Mayhew-Smith
Mr G. McKee		

Events and Catering Committee

Preb A. Moses	Mr C. Self (Chairman)	Mrs J. Drake
Miss M. Ellis	Miss C. Hodgetts	Mr P. Weston

All Saints Club Management Committee

Preb A. Moses (Chairman)	Mrs E. Cardoso	Mr S. Cardoso
Miss C. Hodgetts	Mr G. Prince	Mr C. Self
Mr M. Woolley		

The Electoral Roll

The number on the Electoral Roll on December 31st 2010 was 251. This is a net increase of 15 since December 2009.

Membership of the Electoral Roll of any parish should indicate a commitment to that parish, and comes with some responsibilities, not least financial. For a parish like All Saints with its scattered and constantly changing congregation, the Roll is an essential working document, and the Council continues to be grateful to Miss Burling, the Electoral Roll Officer, for her diligence in keeping the Roll up to date.

Risk Assessment

It is unfortunately a sign of the times in which we live, that Trustees of Charities, which includes this Parochial Church Council, now have to carry out risk assessments. Consequently, the Council has asked the members of the Standing Committee to carry out such an assessment on its behalf. Four categories of risk have been identified, namely Financial, Reputational, Statutory/Legal, and Operational. Currently the task of identifying possible risks in each category, deciding the probable impact of such risks, and suggesting suitable systems to mitigate such risks, is on-going. Once this task has been completed, and the Council has taken the necessary decisions, a Risk Register will be compiled.

Two areas of possible risk are however already well managed, namely Child Protection, and Health and Safety.

Child Protection

The Council has reviewed its Child Protection Policy and concluded that no changes are required. Mrs Drake continues as our Children's Advocate, and we can report that no matters have been brought to her attention during the year.

Health and Safety

The Health and Safety Committee, chaired by Mr Self continue to monitor all aspects of Health and Safety connected with the site, and to draw the Council's attention to any problems which are encountered. The Council is grateful to the members of this Committee for their vigilance on its behalf.

Financial Matters

On the whole All Saints has weathered the financial turmoil of the last couple of years fairly well, with giving holding up better than might have been expected.

This is the Treasurer's assessment of 2010:

Unrestricted Funds

Following the major refurbishment of No 8 Margaret Street in 2009, the PCC's finances returned to a more stable footing in 2010. Although there were some additional items of expenditure to complete the works at No 8, and general maintenance costs at No 6 Margaret Street, the PCC produced a surplus for the year of £8,863 as opposed to the deficit of £118,917 in the previous year. This was helped partly by the fact that voluntary income was up, albeit modestly,

but also as a result of the increase in rental income from £41,234 to £56,727. Other than an increase in the Diocesan Common Fund contribution, general expenditure remained broadly similar to the previous year.

In 2011, the PCC faces increases not only in relation to Common Fund contributions but also in relation to choir costs, following an agreed increase in the choir fee rate. The PCC cannot rely on increased rental income alone to cover this, so will need to continue to monitor all expenditure closely, and regularly encourage increases in the level of all our giving.

Restricted Funds

The majority of the restricted income related to funds for the Restoration Appeal (£389,167) and included the receipt of £200,000 from the All Saints Foundation which had been pledged at the outset of the Appeal. After taking account of the expenditure this year, the balance remaining in the Restoration Fund stood at £117,240. Further news of the Restoration Project appears elsewhere in this report. We are thankful to the Trustees of the All Saints Choir and Music Trust for their continued contribution to the cost of the choir, with grants being made during the year to the total of £26,275 (2009: £30,155) which resulted in a net cost to the PCC of £55,045 (2009: £53,743).

Policy on Reserves

The PCC's policy is to maintain reserves at as high a level as possible as it may well be faced with unexpected expenses on the important buildings entrusted to its care. It needs to have a reserve to cover any future shortfall of revenues which might be caused by expenses increasing or contributions from donors reducing. The PCC are aware that its reserves have been depleted by the unavoidable refurbishment of No 8 Margaret Street but are hopeful that the

increased rental income now being received will help to increase the level of reserves held in future years. The cost of the current extensive cleaning and refurbishment work in the interior of the church will far exceed any reserves accumulating out of normal income. As a result these are being financed out of the funds raised by the ongoing Restoration Appeal. The PCC's policy is to invest any fund balances with the CBF Church of England Deposit Fund. This includes both general funds and funds raised as part of the Restoration Appeal.

Statement of Trustees' Responsibilities

Charity Law requires the PCC to prepare financial statements for each financial year which give a true and fair view of the state of affairs of the PCC and of the incoming resources and application of resources of the PCC for that period.

The PCC confirms that appropriate accounting policies have been used and applied consistently, and reasonable and prudent judgements and estimates have been made in the preparation of the financial statements for the year ending 31 December 2010. The PCC also confirms that applicable accounting standards have been followed.

The PCC is responsible for keeping accounting records which disclose with reasonable accuracy at any time the financial position of the PCC and which enable it to ensure that the financial statements comply with the Charities Act 1993. They are also responsible for safeguarding the assets of the PCC and hence for taking reasonable steps for the prevention and detection of fraud and other irregularities.

The Council wishes to place on record its sincere thanks to Patrick, not only for all the hard work he puts in to keep our finances 'on track' but for his capacity to make the figures easily understood by those who find accounts daunting.

THE BIBLE AS LITERATURE?

THE SERMON BY A.N. WILSON AT ALL SAINTS, MARGARET STREET, MARCH 27th 2011

A survey has shown that more than half the people in this country under the age of 35 have never heard of the Authorized Version of the Bible, and that 28 per cent of those over the age of 55 have never heard of it either. This book, which once echoed in the language of all English-speakers is now, for the majority of us, a text as obscure as Egyptian hieroglyphs.

Yet many who have never heard of the Authorized Version still, without knowing it, use its phrases. An eye for an eye and a tooth for a tooth; hiding your light under a bushel; turning the other cheek; dividing the sheep from the goats; the laws of the Medes and Persians; when the wicked cease from troubling; am I my brother's keeper? Let my people go. I escaped by the skin of my teeth. There is no peace unto the wicked... I suspect that when these phrases come to the lips of most English speakers they do not even know that they are quoting the Bible.

Nothing we do or say will ever recreate the situation when this version of the Bible, and this all but alone, except for Roman Catholics, was THE British book. The fact that it had begun as a collection of Hebrew Books and Greek books did not prevent it becoming part of the inner life of a nation, of an Empire, indeed. In many ways, because of the date of its translation, which was coincident with the beginnings of the English colonization of America and the Caribbean and the beginnings of the Empire in the East, this version of the Bible became a British national myth. The

story of the little nation chosen by God to become mighty in the earth ceased to be a story about the ancient Hebrews. It was a symbol of British men and women becoming more in number than the sands of the sea and going out into all the earth. Indeed it was the strong kinship felt by English-speaking Protestants which led to such momentous events as Oliver Cromwell and John Milton inviting the Jews back to live in London, with all the immeasurable benefits that brought to this country.

Long after the Empire broke up, the Authorized Version of the Bible remained one of the factors which enabled us to retain in this archipelago a common culture. It was read in school assemblies, on the radio and it continued to echo in our literature.

Now we are a broken society, or a multi-cultural society, and we do not speak with a common tongue or share a common culture. There are those who believe that if the Church of England would only do its bit and keep using the Authorized Version as the only scriptural translation in its liturgies, this would help to glue us back together again. And there are those, who would include myself, who think that perhaps it is a little late for that. I for one deeply rejoice in the variety of Biblical translations, and I am interested to know what two hundred years of patient biblical scholarship has to teach us — about the manuscript traditions of the different versions of the Gospels, for example.

Much as I love Handel, I am interested to know that whatever the author of the Book of Job believed about an Avenger who would plead Job's cause, he did not really write I know that My Redeemer Liveth, nor mean it in the sense which the Authorized Version, perhaps confusingly, would suggest.

If we persist in cherishing only one version of the Bible and speaking of it as a lovely work of literature, are we not in danger of a kind of idolatry, or Bibliolatry, which numbs our sense of its demands upon our souls? If we believe that the Bible is a living word from God, speaking to us as we pray, then we can not regard it as simply a work of "literature" whatever we mean by the word "literature". (Professor Tolkien used to say that Literature stopped in 1100 and after that there was only books.)

It would be quite wrong not to share in the rejoicing in 2011 about four hundred years of our beloved Bible, which is indeed one of the glories of the world: but we should sound a word of caution.

The Bible is not "literature". It contains works of literature, such as the Book of Job, but its place in the life of the church is not "literary". In so many of the tributes and programmes put out by the BBC we have been asked to rejoice in a great literary treasure or in a book which supposedly inspired Shakespeare and Milton. Both of these poets, when they quote from English versions of the scriptures, quote from the Geneva Bible. Milton, obviously, tended to read the Bible in Hebrew and Greek. One can enormously exaggerate the literary importance of the AV.

What it did was provide a sort of common tongue, and this was true of non-Christians

as well as Christians. Kipling is an obvious example — a non-Christian writer steeped in the Authorized Version: A.E. Housman ditto.

Saint Augustine of Hippo enjoyed many advantages, but he lived almost 1200 years too early to be able to read the 1611 translation of the Holy Scriptures. When he turned from the Neoplatonism which had been his guide to life, and began to be drawn to Christianity, he read the Scriptures in Latin, hoping to find therein a book of polished "Wisdom", a book to rival the lapidary cadences of Cicero. He was disappointed. He found, instead, a collection of earthy and, at first reading, unedifying stories, written sometimes in slang and jargon. Even when he closed the Old Testament with relief and opened the New, he was shocked by the clumsiness of, for example, the Gospels which began with long, inelegant genealogies. It was only after a lifetime of studying the Scriptures, and exposing their riches, that he was able, in *The City of God*, to proclaim what has sometimes been called his Christian nationalism. "Your Virgil", he said jeeringly to the pagans, "has been displaced by Our Scriptures".

Before his conversion, he was a rhetorician, a professional stylist. And purely as a stylist, he was shocked by the Bible's crudity, lack of style, boorishness.

In our own day, in England, in the four hundredth year of our beloved 1611 Bible, we find a rather different situation prevailing among the non-Christian stylists. They look at the 1611 Bible and see a great literary treasure, a monument to our language. It is modern literature which seems to them boorish.

At a recent Literary Festival — organized it may be said by the son of a former Archbishop of Canterbury — they took over a church in Bath and read the whole of the 1611 book, round the clock for three days. Someone who gathered towards the end to hear a famous actress reading from the Revelation of St John the Divine told me how beautiful it was. But I know that if this person had been listening to the words, rather than luxuriating in the language, she would not have felt uplifted by the thought of the damned boiling in a Lake of Fire.

Let us be glad that we have the Authorized Version. Let us use it as often as possible, and cherish it. But do not let us make it an object of worship. The word of God is a living fire to burn in our hearts, not a literary monument. And perhaps those of us who love literature, and respond to the beauties of the 1611 version, need especially to ask for the prayers of Saint Augustine of Hippo, to help us feel again the shock of reading the Bible, not as literature — his first vision was right, compared with the great works of the classical past, it is NOT literature — not as literature, but as the story of God, reaching out to us, calling us, to make our own pilgrimage through the desert towards the destiny which he has prepared for us: purgation, sanctification, and Heaven.

100 YEARS AGO *AND TODAY*

The Vicar wrote:

“At the beginning of their new year of office, we shall wish to tell Mr Malcolm Scott and Mr Jacomb how deeply we appreciate their great services to our church. We recall the fact that during their tenure of office the domestic buildings of the church have been brought up to modern requirements,

the Church House has been completely renovated, the sanctuary has been restored, and the organ built. I remember how Mr Jacomb personally superintended every detail of the work in the domestic buildings, and we all know what a long and arduous task Mr Malcolm Scott has had as treasurer of the Sanctuary and Organ Restoration Funds. But still more valuable to us than all their practical efforts is the enthusiasm with which our Churchwardens continue to stimulate our work as a whole.

“And we shall wish to extend this vote of thanks to every member of our splendid body of lay helpers, servers and sidesmen. The regularity, discipline and devotion which characterise the performance of their duties is an inspiration to us all. Mr Vale and the choir do so much to help and delight us that we often express our thanks to them more often. But one has to be on the spot at All Saints quite to understand all that we owe to Mr Vale, and at the cost of what patient unceasing work his beautiful results are obtained.”

Save for changing the names most of this could easily have been written today.

“On Ascension Day, The Bishop of Zanzibar is coming to preach at the Solemn Eucharist. The Bishop is a great missionary and a great preacher. We shall certainly have a very big congregation, and I hope we shall have a very generous one. The offertories will be given to the Universities Mission. The SPG is to get the St Andrew’s Day collections this year instead.”

On the 4th Sunday in Lent we had the Bishop Patrick Machweko of Masasi in Tanzania to preach. Two members of our congregation, Jean Castledine and David Craig, worked in that diocese with UMCA

(now part of USPG). The Bishop and his wife Emmy stayed for lunch after Mass and returned for Evensong. For some years, St Cyprian's College at Rondo in Masasi diocese was one of our mission projects.

Emmy is famous for the remark she made on her first visit to All Saints, some years ago, when she said "It is just like being in heaven". We can be thankful that it is, at least sometimes! This time, she said it was good to see a congregation who know how to make the sign of the cross properly.

On the following evening, a reception was held for them at St Matthew's, Westminster, where Bishop Frank Weston served as curate before going to East Africa as a missionary. The UMCA headquarters was in Great Peter Street and nearby St Matthew's was the "UMCA Church". The memorial to Bishop Weston and other missionaries can be seen in the church porch. All Saints was well-represented at the reception and we are grateful to Fr Philip Chester for his hospitality.

Bishop Patrick is very keen that Fr Chester and the Vicar should visit the diocese, so we will have to see what can be arranged.

"The Old Boys' Association"

The Second Annual Dinner of the Old Boys' Association will take place on May 31st at the Holborn Restaurant. The price of the tickets is 4s.6d."

The Choir school closed in 1968 but many of the old boys remain in touch with each other and with us. There is an annual lunch and an Evensong: this year it took place on Saturday April 9th and was followed by tea and lots of cake in the courtyard. Louis Halsey had composed a setting of the Jubilate (Psalm 100) for the

service. At the service, we remembered two former choristers who had died in the past year, Kenneth Bond and Colin Bradley. Kenneth had been a prime mover in the establishment of the annual reunion.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

• SUNDAY 1 MAY THE SECOND SUNDAY OF EASTER

HIGH MASS at 11.00 a.m.

Entrance Hymn: 106 (T 219;
v 4 Descant — Caplin)

Introit: Quasimodo

Mass: Missa 'Princeps Pacis'
— Lloyd Webber

Lessons: Acts 2: 14a, 22 - 32
Psalm 16
1 Peter 1: 3 - 9

Hymn: 125 (omit *)

Gospel: John 20: 19 - end

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: Surrexit pastor bonus
— L'héritier

Hymns: 389, 121, 173 (T 265)

Voluntary: Fanfare — Lemmens

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 30

Lessons: Daniel 6: 1 - 23
Mark 15: 46 - 16: 8

Office Hymn: 101 (omit *)

Canticles: Service in E flat (No. 1)
— Wood

Anthem: Christus resurgens
— Richauffort

Preacher: The Vicar

Hymn: 112

BENEDICTION

O Salutaris: Bach (No 1)

Hymn: 255

Tantum Ergo: Bach (No 1)

Voluntary: Præludium in E — Bruhns

• SUNDAY 8 MAY THE THIRD SUNDAY OF EASTER

HIGH MASS at 11.00 a.m.

Entrance Hymn: 103 (v 4 Descant
— Caplin)

Introit: Misericordia Domini

Mass: Missa 'Che fa oggi il mio
sole' — Allegri

Lessons: Acts 2: 14a, 36 - 41

Psalm 116

1 Peter 1: 17 - 23

Hymn: 486

Gospel: Luke 24: 13 - 35

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Alleluia — Thompson

Hymns: 279 (T 182), 118,
400 (T A&MR 401)

Voluntary: Prelude (Symphonie II)
— Dupré

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 48

Lessons: Haggai 1: 13 - 2: 9

1 Corinthians 3: 10 - 17

Office Hymn: 101 (omit *)

Canticles: Service in F minor — Gray

Anthem: In exitu Israel
— Samuel Wesley

Preacher: The Vicar

Hymn: 205

BENEDICTION

O Salutaris: Harry Bramma (No 2)

Hymn: 206

Tantum Ergo: Harry Bramma (No 2)

Voluntary: Allegro con spirito
— Bridge

• SUNDAY 15 MAY THE FOURTH SUNDAY OF EASTER

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 351

Introit: Jubilate Deo

Mass: Communion Service in C
— Stanford

Lessons: Acts 2: 42 - end

Psalm 23

1 Peter 2: 19 - end

Hymn: 461

Gospel: John 10: 1 - 10

Preacher: Fr Julian Browning

Anthem: Haec dies — Byrd

Hymns: 282, 369, 134
(v 6 Descant — Caplin)

Voluntary: Paean — Leighton

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 29: 1 - 10

Lessons: Ezra 3: 1 - 13

Ephesians 2: 11 - end

Office Hymn: 101 (omit *)

Canticles: The Fifth Service — Tomkins

Anthem: Blessed be the God and Father
— Wesley

Preacher: The Vicar

Hymn: 334

BENEDICTION

O Salutaris: Byrd

Hymn: 371 (T 238)

Tantum Ergo: Byrd

Voluntary: Magnificat Primi Toni
— Buxtehude, BuxWV 204

● **SUNDAY 22 MAY**
THE FIFTH SUNDAY
OF EASTER

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 484 (T 167)

Introit: Cantate Domino

Mass: Missa Brevis in G — Mozart

Lessons: Acts 7: 55 - end

Psalm 31

1 Peter 2: 2 - 10

Hymn: 477 (T 498 (i))

Gospel: John 14: 1 - 14

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: Sing joyfully — Byrd

Hymns: 102, 463 (ii), 201

Voluntary: Menuet Gothique

— Boellmann

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 147: 1 - 12

Lessons: Zechariah 4: 1 - 10

Revelation 21: 1 - 14

Office Hymn: 101 (omit *)

Canticles: Service in G — Stanford

Anthem: Unser lieben Frauen Traum

— Reger

Preacher: Fr Gerald Beauchamp

Hymn: 204

BENEDICTION

O Salutaris: Lloyd Webber

Hymn: 227 (T 184)

Tantum Ergo: Lloyd Webber

Voluntary: Concerto in A minor (first
movement) — Vivaldi/

Bach, BWV 593

● **SUNDAY 29 MAY**
THE SIXTH SUNDAY
OF EASTER

HIGH MASS at 11.00 a.m.

Entrance Hymn: 265

Introit: Vocem jucunditatis

Mass: Missa Omnium Sanctorum

— Norman Caplin

Lessons: Acts 17: 22 - 31

Psalm 66

1 Peter 3: 13 - end

Hymn: 341

Gospel: John 14: 15 - 21

Preacher: The Vicar

Creed: Credo II

Anthem: The Cornerstone

— Norman Caplin

Hymns: 422, 420

Voluntary: Komm, heiliger Geist,

Herre Gott — Buxtehude,

BuxWV 199

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 87, 36: 5 - 10

Lessons: Zechariah 8: 1 - 13

Revelation 21: 22 - 22: 5

Office Hymn: 101 (omit *)

Canticles: Service in E — Wesley

Anthem: Thou wilt keep him in perfect
peace — Wesley

Preacher: Fr Julian Browning

Hymn: 381 (v 4 Descant — Caplin)

BENEDICTION

O Salutaris: Francis Jackson

Hymn: 460

Tantum Ergo: Francis Jackson

Voluntary: Toccata on 'Hanover'

— Leighton

CALENDAR AND INTENTIONS FOR MAY 2011

1	✘ 2nd SUNDAY OF EASTER	OUR PARISH AND PEOPLE
2	St George, Martyr, Patron of England	The people of England
3	St Mark the Evangelist	Parochial Church Council
4	Ss Philip and James, Apostles	Renewal in witness
5		Unity
6		Those in need
7		Those to be married
8	✘ 3rd SUNDAY OF EASTER	OUR PARISH AND PEOPLE
9		The unemployed
10		The homeless
11		Friends of All Saints
12		Unity
13		Those in need
14	St Matthias the Apostle	Those called to the Ordained Ministry
15	✘ 4th SUNDAY OF EASTER	OUR PARISH AND PEOPLE
16	<i>Caroline Chisholm, social reformer</i>	Social reform
17		The Emergency Services
18		Chronically sick and disabled
19	St Dunstan	Unity
20	Alcuin of York	Those in need
21	<i>Helena, protector of the Holy Places</i>	Fr Alan on the Pilgrim's Way
22	✘ 5th SUNDAY OF EASTER	OUR PARISH AND PEOPLE
23		Church Schools
24	John and Charles Wesley	Hymn writers
25	The Venerable Bede	Vocations to the Religious Life
26	St Augustine	Unity
27		Those in need
28	<i>Lanfranc</i>	Scholars
29	✘ 6th SUNDAY OF EASTER	OUR PARISH AND PEOPLE
30	Josephine Butler, social reformer <i>Rogation Day</i>	National Pilgrimage to Walsingham
31	Visit of the Blessed Virgin Mary to Elizabeth Rogation Day	Cell OLW/All Saints

Please note:

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

