



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MARCH 2013

£1.00

VICAR'S LETTER

At the Eucharist on Ash Wednesday, the Gospel ends: **“Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust corrupt and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”**

One of the books I bought with my Christmas book tokens was Peter Brown's **“Through the Eye of the Needle: Wealth, the Fall of Rome and the Making of Christianity in the West, 350 - 550 AD”**. Professor Brown is the great historian of that period.

His title comes from the incident in St Matthew's Gospel when the rich young man asks Jesus what he must do to inherit eternal life. Jesus responds: **“If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me”**. Matthew tells us that **“When the young man heard this he went away sorrowful; for he had great possessions”**. Jesus then says to his disciples, **“Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again, I tell you, it is easier for a camel to go through the eye of a needle**

than for a rich man to enter the kingdom of God.”

Christians have always struggled with this passage. How can those who have commitments to others simply give up everything? What happens if everyone gives up everything? Brown examines the variety of attitudes to wealth which were worked out in the formative years of western Christianity. He does this through major figures, Ambrose and Augustine, Jerome and Paulinus of Nola, but also the lives of ordinary people, those who were called the **“mediocres”**. These were people who were neither very wealthy nor desperately poor. They made up a significant part of the membership of the Church in the West. They were the people on whom much of the day to day working of society and Church depended. Most of those who worship at All Saints would fit into that category.

Roman society had a tradition of philanthropy by the rich to their cities and fellow citizens; it was a mark of status. But this did not extend to the poor. This was a crucial difference between the old society and the new religion in which giving to the poor was seen as essential to the Christian life.

One of Brown's major themes is the changed attitude towards the poor: now

seen not only as beggars but as persons deserving justice and protection. Christian communities engaged in forms of social action that reached beyond their own and had wider effects than mere charity to the destitute. This was the most significant factor in the eventual triumph of Christianity in the cities in the course of the fifth century.

Ambrose represents this movement. To champion the rights of all those in his community, he attacked not the possession of wealth but its use to deprive others of dignity. He spoke like an Old Testament prophet against those who oppressed God's people. He did not ask for a once off abandonment of wealth but for the healthy circulation of goods throughout the community. His was a cry for justice not charity. From the revenues of the Church sustained by systematic giving by its people, those *mediocres*, he built a network of churches which provided a system of social action on behalf of the poor.

Augustine, who had been baptised by Ambrose, came at the problem from a different angle. Augustine saw the path of redemption from the continual little sins with which most people live as through daily almsgiving. Preaching on the Lord's Prayer, he dwells on the clause, "**Forgive us our sins (*debita*), as we forgive the sins of others**". *Debita* means debts as well as sins. Sins are offences not only against God but against others we deprive of our goodness or goodwill, or a share in good things. Almsgiving helped pay that debt.

The new religion also brought another change of attitude: giving was not for earthly reward but for "**treasure in heaven**". In that late Roman world, some people were fabulously wealthy and they often spent

huge amounts of money on buildings and on games to display their power and status. They expected to be noticed. In this they were like the super-rich of our day who buy football clubs and build ever more lavish mansions and ever-larger yachts to display their wealth; and all at a time when the incomes of *mediocres*, let alone the poor, are being squeezed by economic depression.

There have been people whose response to Jesus was literally to go and sell everything and give to the poor: people like St Anthony of Egypt and St Francis of Assisi. Jerome, whose translation of the scriptures into Latin became the Bible of the western Church, was a fiery ascetic who thundered against the corruption of the wealthy. He left Rome to live the monastic life in the Holy Land. His attitude to the wealthy was somewhat compromised by the fact that the life of a scholarly recluse with a library and secretaries did not come cheap. In fact, Jerome's ascetic life was funded by a group of female millionaires whom he persuaded to accompany him to the Holy Land.

Paulinus was a fabulously wealthy Roman who renounced the status and responsibilities his wealth gave him and withdrew to the shrine he built for Nola's patron saint. After the sack of Rome by Alaric the Goth in 410, a young couple called Pinianus and Melania renounced their wealth to establish a monastery in the Holy Land. They abandoned not just their homeland but a world which they thought was going to hell. Their retreat from that world was made more comfortable by the money from the lands they had sold. 8,000 slaves they had freed were abandoned to the chaos they were able to leave behind. Augustine found them an embarrassment when they came to North Africa, especially

when some of his people thought they could cash in by persuading Pinianus to be a priest, and Ambrose would probably have thought them irresponsible and selfish. So two bishops who had care for the Church in the world are contrasted with figures who renounce that world in pursuit of their own salvation.

It should be clear that is not just ancient history. These issues are still with us and we still have to wrestle with them. The obvious answer is not always the right one. The gap between rich and poor in our society grows wider. Many of the super-rich seem to have no allegiance to any particular place. Their conspicuous excess seems to go on unchecked and untaxed. Our new Archbishop sits on a parliamentary inquiry into the banking industry where the relationship between work and reward had become so distorted that it almost brought us to ruin. Saner voices do at last seem to be recognising the need for a moral transformation in the world of finance and of business in general if our political, economic and social system is to survive. These are issues on which both Archbishop Rowan and Pope Benedict, both of them deeply learned in the theology of the Fathers, had things to say before they announced their retirement. We can expect that our new Archbishop will too.

But what of us, the *mediocres* of our day? Lent calls us again to almsgiving. At one level this can simply be to put what we save on chocolate or alcohol, or whatever else we give up for Lent, in the Lent Box. This will certainly go to the poor: homeless women in London, people with AIDS in Zimbabwe and street kids around the world. But our Lenten almsgiving and the words of Scripture on money, combined with what

we learn from Peter Brown, gives us more food for thought and action. It should lead us to look at our own finances in the round. This is a positive exercise. Renunciations of wealth on a grand scale in the age of which Brown writes sometimes produced large results, but mostly the expanding infrastructure of the Church, its churches and monasteries, hospitals and hostels and schools, the clergy and monks who converted the population and cared for them, were the product of the systematic giving of ordinary Christians.

These institutions, which replaced those of imperial Rome and formed the foundation of our society, are themselves now at risk in a society which has lost a sense of common faith along with that of the common good. But ordinary church people do go on giving and this enables the Church's infrastructure to be maintained and even expanded to meet new needs. We have raised large amounts of money for the restoration of the building and the maintenance of its worship and music, its pastoral care and teaching. Most of this has come from ordinary people with mortgages and pension plans. In addition to what we might call "live giving", people have been generous in death; when they have been able to give more. In the last couple of years, the Choir and Music Trust has received legacies totalling **£185,000**, and the All Saints Foundation **£685,000**.

Ambrose and Augustine are commemorated on the walls of this church because our founders looked back to them for inspiration. We can also look back for inspiration to the *mediocres*, those ordinary people like ourselves. Like them, we are unlikely ever to figure in a stained glass window but we can have treasure in heaven. As they provided the resources

which enabled a Christian minority's evangelisation of western Europe, so our calling now is not simply to find spiritual solace or cultivate our own souls, but to resource the re-evangelisation of our city and our country.

Yours in Christ,

Alan Moses

THE MENTAL HEALTH LIAISON PRIEST FOR WESTMINSTER

Fr Neil Bunker writes about his pioneering form of ministry.

The ministry of the Mental Health Liaison Priest in Westminster broadly covers five areas:

- ❖ making contact with all the churches and faith communities (of which there are at least 164). This involves meeting the leaders and members of the communities informally, which can lead to on-going contact of varying types and durations.
- ❖ ministry with particular churches where both mental health and other forms of “drop-in” are provided. At the request of the church, I either attend every session and talk with various people, or visit on an occasional basis. Such gatherings now take place in Westminster on an almost daily basis.
- ❖ as Vice-Chairman of the Westminster Christian Mental Health Forum, and in partnership with the local mental health services, I am involved in the provision of study and awareness sessions on mental health for churches

and faith communities. Last November Fr Alan made an excellent contribution to a study afternoon at St Paul's, Rossmore Road, on the stresses of city centre ministry. Further sessions are being planned for the coming year.

- ❖ I am required to keep up-to-date with all the changes relating to mental health service provision in Westminster. This requires regular conversation with representatives of the local mental health services.
- ❖ Finally, I meet with people individually or in small groups, in a confidential way, when asked to do so.

In conclusion, I can only say that I am extremely grateful to God for the privilege of serving him in this ministry and to the community of All Saints for your prayers, friendship and kindness. It is most important that a ministry such as this should be exercised from within the life of a particular church, and in this respect I particularly value being a committed member of All Saints.

A FAREWELL

Fr John Pritchard's last Sunday with us was the Sunday before Lent. He celebrated, preached and baptised at the High Mass and afterwards a presentation was made. Fr Alan paid tribute to the warmth and infectious enthusiasm of his personality which had done much to encourage our community life and our welcome of others. His distinctive laughter has reminded us that while Christianity is a serious business, it is not meant to be a gloomy one. His love of cooking and entertaining has helped make All Saints a joyful place.

As adept at the computer as in the kitchen, his expertise in communications has brought us into the 21st century with a new and much admired parish website, a weekly email letter, Facebook and Twitter (mysteries of which the Vicar knows little). He leaves us for the challenges of a parish in South London. Those challenges include a glorious building in need of major restoration. We hope that he has learned something about that while he has been here and he can always 'phone for advice.

He is to be licensed as Priest-in-Charge of St John's, Upper Norwood, by the Bishop of Southwark at 7.30 p.m. on Monday March 11th. There is bound to be a good supporting crowd from All Saints at the service.

RETIREMENTS

Dennis Davis

Hard on the heels of Archbishop Rowan, Pope Benedict has announced his resignation. The ministries they have been called to exercise have been gruelling and relentless. The speed of modern communications and the complexities of worldwide communions mean that there is rarely any respite. The Pope, who witnessed at close quarters the last years of his predecessor, has wisely decided that carrying on when the mental and physical strength necessary have ebbed away may be heroic but is not necessarily for the good of the Church.

The Parish Administrator of All Saints, Margaret Street, is not so high up the ecclesiastical ladder, but this too is a demanding job, and **Dennis Davis**, who has done it for thirty years, has decided

that after his recent illness he no longer has the necessary energy to do it without impairing his own health. We will say farewell to Dennis on Sunday February 24th and a tribute will appear in next month's issue.

Prebendary John Gaskell has also decided that the passage of years means he can no longer make the journey up from Morden College in Blackheath to hear confessions and celebrate Mass every Friday lunchtime. Fr John, who was a curate here in the 1960s, returned to All Saints after he had retired from St Alban's, Holborn. During his years living at No 8 we were blessed by the presence of such an experienced priest, not only at the altar, in the pulpit and the confessional, but as a member of our resident community here. It also meant a great deal to him to have such a setting for his Christian life. There is a good deal of coming and going between Margaret Street and Morden College, so we will remain in touch. He will be joined there later in the year by Canon David Hutt.

A NEW APPOINTMENT

Our new **Director of Music** is to be **Mr Timothy Byram-Wigfield** who is currently the Director of Music at St George's Chapel, Windsor. After being a chorister at King's College, Cambridge, and Organ Scholar at Christ Church, Oxford, he became sub-organist of Winchester Cathedral, then Master of the Music at St Mary's Cathedral, Edinburgh. He then moved to Jesus College, Cambridge, as Director of Music before taking up his post at Windsor.

We look forward to welcoming Tim to All Saints and look forward to his contribution to our music, worship and life.

A BAPTISM

Anna Sophia Cardoso was baptised at High Mass on Sunday February 11th.

Present at All Saints for the first time since her birth was **Sophia Cullingford**. She is to be baptised at High Mass on Easter Day.

UNUSUAL SERVICES

All Saints was well represented at two out-of-the-ordinary services of a legal nature recently.

On Saturday January 19th, we went to Chelmsford Cathedral for the licensing as Registrar of **Aiden Hargreaves-Smith**. The Registrar of a Diocese is its chief legal officer. Chelmsford is one of our smaller parish church cathedrals and has a homely feel to it. Aiden is also the Registrar of the Diocese of Europe.

St Paul's, at the opposite end of the architectural scale, was the venue for the second. This was the Confirmation of the Election of the Archbishop of Canterbury. For other bishops, these occasions take place in St Mary-le-Bow in Cheapside, but a rather grander stage is needed for an archbishop. The Dean in his welcome deliberately mis-quoted the Archbishop-elect's description of the occasion as "Evensong meets Iolanthe". The ceremony is in fact an ancient legal process by which a new bishop or archbishop is proved to be both properly elected and in fact the person who has been elected and not an

imposter. Nowadays, you might think that anyone who wanted to pretend to be the Archbishop of Canterbury must be mad, but in earlier times, prelates had enormous power and wealth. Renaissance popes would spend small fortunes bribing the College of Cardinals to secure their election. All this dates back to a time before photography. After the liturgy of the word and a sermon by the Archbishop of York, an array of ecclesiastical lawyers in gowns and wigs appear before a court of bishops to present documentary evidence in often arcane language to this effect. The court being satisfied that the new Archbishop was indeed who he claimed to be and that he had been properly elected, the Archbishop of York read out a Charge to the new Archbishop. This sounded like a piece of unmemorable synodical prose: worthy but dull. More prayers were said and the Archbishop-elect, who had now become the Archbishop without hyphen, gave his first blessing.

CANDLEMAS

High Mass was celebrated on the Eve of the Feast at All Saints. Our preacher was The **Ven Malcolm Squires**, the former Archdeacon of Wrexham in the Diocese of St Asaph.

On the day itself, Evensong and Benediction was sung at St Cyprian's by the church's new choir. There was a good congregation to support this new venture, including a good contingent from All Saints. The plan is to sing Evensong monthly on Saturdays, the day when St Cyprian's sees more passers-by than during the week and it is possible to have the church open for visitors.

THREE PARISHES DAY

In January, we held a day conference for PCC members from All Saints, the Annunciation and St Cyprian's. This took place at the Annunciation and was led by Fr Kevin Morris from St Michael's, Bedford Park. He helped us explore different models of the Church. A fuller report will appear in next month's issue.

THE WAY OF THE CROSS

Our new set of Stations of the Cross is now complete with the framing of the alternative Biblical stations from the Common Worship series. We will use these and the traditional set on alternate Fridays during Lent.

A SEQUENCE FOR PASSIONTIDE

On the Fifth Sunday of Lent, the beginning of Passiontide, we will have a Sequence of Music and Readings for Passiontide. Over the last two years this service has been based on our new Stations of the Cross. This year, we are sticking with an iconographic theme: the service will be based on the panels under the west window which show three types of the Passion and the Eucharist: the priest-king Melchizedek bringing forth bread and wine for Abraham, Moses lifting up the bronze serpent, and the Sacrifice of Isaac.

HOLY WEEK PREACHER

Our guest preacher for Holy Week this year will be **Bishop Stephen Pedley**.

After training for the priesthood at

Cuddesdon, he was a curate at Our Lady and St Nicholas, (Liverpool Parish Church), then of Holy Trinity, Coventry, before going to Zambia with USPG. He then had parish ministries in the Diocese of Durham before becoming a Canon Residentiary of the Cathedral. From there he became Bishop of Lancaster in the Diocese of Blackburn.

He and his wife Margaret live in retirement near Hexham.

NEW ELECTORAL ROLL

At the Annual Parochial Church Meeting in 2012 I gave notice that a completely new Electoral Roll would be prepared in 2013. This exercise is now due.

Each person on the present Roll must make a new application if they wish to be included on the new Roll. Names **cannot** be carried over from the old Roll. Anyone not on the present Roll and who fulfils the qualifications is welcome to apply. The application forms are available at the back of the church.

This exercise has to be completed before the Annual Parochial Church Meeting on Sunday April 21st 2013, and all forms should be returned to me c/o the Parish Office, 7 Margaret Street, to arrive **not later than Tuesday March 26th 2013**.

Inclusion on the new Roll is the qualification to attend, participate and vote at the Annual Parochial Church Meeting.

Catherine T Burling
Electoral Roll Officer

ALL SAINTS, MARGARET STREET

SUNDAY EVENING ORGAN RECITAL SERIES

THE KING OF INSTRUMENTS

**A series of short organ recitals at 7.15 p.m.
following Solemn Evensong and Benediction,
on our superb 1910 four-manual Harrison & Harrison organ.**

March 10th	Charles Andrews, Associate Director of Music
May 26th	Timothy Byram-Wigfield, Director of Music
July 14th	James Perkins, Organ Scholar
September 29th	Charles Andrews
November 24th	Charles Andrews

TEN-TO-ONE TALKS

This series of talks after High Mass on our building and its theological significance resumes this month.

March 3rd: ***The Choir***

March 10th: ***The High Altar***

March 17th: ***The East Wall***

Each talk will be given by the Vicar and will last ten minutes.

THE SACRAMENTS: A STUDY GROUP

Our Lent Study Group is using Peter Waddell's book "***Joy: The Meaning of the Sacraments***". The group has met during the day, so there may be people who would wish to attend but could not because of work.

As the subject is not tied to Lent, in fact it would be equally suitable for Eastertide — the traditional season in the ancient Church for instruction in the sacraments — there may be those who would like to join a similar group which met in the evening.

If you are interested, please speak to the Vicar or let the Parish Office know.

HOLY WEEK AND EASTER 2013

PALM SUNDAY, 24 MARCH

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

Preacher: Bishop Stephen Pedley,
formerly Bishop of Lancaster

6.00 p.m. Solemn Evensong and Solemn Benediction

Preacher: Bishop Stephen Pedley

Monday – Wednesday in Holy Week, 25, 26 and 27 March

6.30 p.m. Low Mass with Homily by Bishop Stephen Pedley

WEDNESDAY 27 MARCH

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

MAUNDY THURSDAY, 28 MARCH

6.30 p.m. Concelebrated High Mass of the Lord's Supper

Preacher: Bishop Stephen Pedley

GOOD FRIDAY, 29 MARCH

12.00 noon The Preaching of the Passion

Preacher: Bishop Stephen Pedley

1.00 p.m. The Solemn Liturgy

Preacher: Bishop Stephen Pedley

6.30 p.m. Stations of the Cross

HOLY SATURDAY, 30 MARCH

12.00 noon Liturgy of the Day

9.00 p.m. High Mass of the Easter Vigil

Preacher: Bishop Stephen Pedley

EASTER DAY, SUNDAY 31 MARCH

11.00 a.m. Procession, Blessing of the Easter Garden,
Baptism and High Mass

Preacher: The Vicar

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: Fr Julian Browning

DIARY DATES

Friday 8 March — *Cell OLW/All Saints*

6.30 p.m. Low Mass with hymns

Preacher: Bishop Stephen Platten

Sunday 10 March

7.15 p.m. The first of the Sunday Evening Organ Recital Series, after Evensong given by **Charles Andrews, Associate Director of Music.**

Parish Retreat — Friday 15th March to Sunday 17th March

The retreat this year will be at Bishop Woodford House, Ely. It will be **conducted by Fr Neil Bunker.**

Martin Woolley will happily receive expressions of interest, and enquiries, on 020 7436 2858 or 07976 275 383 or at m.g.woolley@btinternet.com.

(The order of receipt will be carefully noted to enable peaceful allocation of rooms and facilities).

Holy Week and Easter, 24 – 31 March (*Please see notice elsewhere in this issue.*)

Sunday 21 April — Annual Parochial Church Meeting at 12.45 p.m.

ALL SAINTS CHOIR CABARET NIGHT

Keep the date free: **Sunday 21st April 7.30 p.m.**

The Choir will be staging another cabaret night in aid of the All Saints Restoration Fund.

It will be at the Phoenix Pub in Cavendish Square, within easy walking distance of the church.

Please speak to Chris Self or Dee Candloin-Prior if you might be interested in sponsoring any aspect of this event.

Tickets (£15 each plus optional further donation which will allow you to Gift Aid your purchase) are on sale online and in the courtyard after High Mass.

SERMON PREACHED BY THE VICAR AT HIGH MASS SECOND SUNDAY BEFORE LENT, 2013

*Readings: Genesis 2: 4b - 9, 15 - 25;
Psalm 56; Revelation 4; Luke 8: 22 - 25*

Our readings take us from the beginning of the Bible to the end; from the first book Genesis to the last, Revelation. The canon of Scripture begins and ends with the purposes of God in and for the whole creation and humankind at the heart of that creation. The story of God's relationship with his people and then his coming among us, his sharing of the life of his creation in Jesus Christ, is framed by the grand perspectives of the first and last books of scripture.

But we would be naïve to pretend that these books do not present us with considerable problems. Neither is straightforward. Our passage from Genesis follows on from the first chapter with its familiar **“in the beginning”** and its poetic refrain, **“and God saw that it was good”**. This sounds like liturgy, the language of worship, like our psalm today or the hymn by St Francis which we sang at the beginning (“Praise to the Lord, the Almighty, the King of Creation”). This is probably where it had its origin; in the praise of God for creation. Our passage is linked but different.

In the first passage, God creates the various forms of creature and then man; in the second, it is the other way round. This should tell us that we are not dealing here with the record of scientific observation and research but with theology which uses the language of story to see the existence of the world, not as mere accident, but as the work of God. The ideology of scientism,

rather than science, ignores the fact that our very understanding that our world is intelligible at all owes much to the belief that it is the product of a creative mind and will rather than mere accident. Something of that creative mind and will is imparted by God to human beings: so we see the man naming the creatures as God brings them before him. We do not need to be a biologist, merely a watcher of the life's work of David Attenborough to know that this process of naming, of discernment and understanding, is still going on as we discover previously unknown life forms in the heart of the tropical rain forests or the depths of the ocean.

God places man in a garden which has everything needed to sustain life but he is not to be idle; he is to **“till it and keep it”**. Human life includes both work and a duty of care for the garden, the world in which it is set. It has often been argued that the biblical language of human dominion over creation has been the primary cause of the destruction of our environment. It is certainly true that some biblical fundamentalists who misread scripture to see creation not as good but bad and look forward not to its fulfilment, but to its destruction from which the faithful will be rescued, have seen the destruction or preservation of the environment as of no concern. Such voices have had too much influence on the United States. But a strong case has been made that our short term and destructive exploitation of the garden in which God has set us is due much more to the triumph of a supposedly enlightened and scientific world view which sees man

as being in charge: having eaten of the tree of knowledge being free to eat of the tree of life as if there was no tomorrow.

Genesis sees us having a vocation to till and keep the land, permission to enjoy its fruits, but also a prohibition: we are to live according to God's commands and failure to do that had death-dealing consequences. Elsewhere in the Old Testament, especially in the Wisdom literature, the tree of life refers to anything which enhances human life: righteousness and a gentle tongue in Proverbs. The tree of knowledge is not really taken anywhere else in scripture, but that has not prevented much speculation. Does it mean omniscience, sexual awareness, moral discernment? The most likely answer is that it means moral autonomy: making decisions without reference of God. But Scripture teaches us that we are not autonomous: our well-being depends on obedience to the will of God. So we read in Psalm 19: 7 - 9: **"The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgements of the Lord are true, and righteous altogether."** I've quoted it from the Authorised Version as Abraham Lincoln did in his Second Inaugural Speech when speaking about the consequences of slavery. You can hear Daniel Day Lewis doing it splendidly in Stephen Spielberg's film "**Lincoln**". The world in which we have been set is a moral universe as well as a material one.

If our relationship with the world in which we are set is a live issue, then the

second part of our passage is equally so. The first account speaks of man and woman being created equally and simultaneously in the image of God; the second of woman being created from man. Once again, we should take heed that we are not speaking here of scientific record. We need only to have listened to the news in the last few days to know that what is touched upon here is still a hot issue: and that's before we get to the issue of women as bishops.

- The foreign secretary, Mr William Hague, has been speaking about the need to outlaw rape as a weapon of war.
- An immensely courageous young woman from Pakistan is in hospital in Birmingham after being shot by the Taliban for speaking out for girls' right to education.
- On the news yesterday, we saw women in Timbuktu celebrating their liberation from the oppressive hand of Islamic jihadists who had forced them to cover everything but their eyes.
- The gang rape of a young woman in India has provoked national outrage in a society in which for too long sexual abuse was simply taken for granted and its victims ignored or shamed.

Nor can we be complacent about the appalling levels of sexual abuse in our own country and the continuing failure of our police and judicial systems to bring its perpetrators to justice. The internet which so many of us rely on for work, communication, entertainment, also harbours a dark world of pornography, often violent and abusive. Researchers tell us that a large proportion of young men now learn much of what they understand about

sex from online pornography: so they are learning to see what should be the most intimate and precious of human relations, not in terms of loving relationship but of abuse and exploitation. Women are merely objects for their selfish gratification. This is not what the Bible means by being naked and unashamed.

The “**spare rib**” picture of the creation of one half of humankind, has been used as a justification for patriarchy, misogyny and the subjugation on women. But the account needs to be listened to with rather more care than we often bring to it. The fact that woman is described in the story as being created out of man, does not imply that she is inferior to man, anymore than the fact that man is created from the dust means that man is inferior to the dust. Man is seen as superior to the dust and we might even argue that woman is therefore superior to man, having come last in the creative process! But let’s not get into one form of one-up-personship instead of another. It is more helpful to recognise that the Bible sees humankind as not solitary but social: **“It is not good that man should be alone.”** We do not find our fulfilment in solitude but in society.

The biblical account of a man leaving his father and mother and clinging to his wife, and them becoming one flesh, of course underlies our understanding of marriage. But where does that leave those who are not married? Are they second class citizens, as some conservative Christians would argue? Are celibates superior, as other equally traditionalist believers would say? Or, to look at it more positively, what does the Church do to provide models of companionship and friendship for people

who are alone? In fact, a congregation like this one, has a lot of experience in that.

Now if all this were not enough, things are even more complicated. This week, the coalition government is introducing a bill to extend the right to marry to people of the same gender. Some see this as re-defining and undermining the traditional understanding of marriage. Concern about the way the government is going about this is not the preserve of conservative religious people. I had a conversation the other day with a priest who is openly gay. He surprised me by saying that he thought the whole business was being rushed through so quickly that we were not having the time to have a proper study and debate about what we actually think marriage is. Given the fragility of that institution even for heterosexual couples these days, that would seem to be an important discussion to have.

When I was first studying moral theology as a divinity student in Edinburgh, one of the documents we had to discuss was the Wolfenden report on homosexuality. The report argued that our knowledge of human relationships and sexuality was now such that it was no longer possible to see homosexual relationships simply in terms of perversion, of deliberately chosen wrong, of heterosexual men behaving badly. The then Archbishop of Canterbury, Michael Ramsey, supported the decriminalisation of homosexuality when it was debated in the House of Lords. Policemen in those days would spend a great deal of time and effort locking up gay men while ignoring cases of domestic abuse, husbands who battered their wives.

When our new Archbishop takes up his

duties after the confirmation of his election in St Paul's Cathedral tomorrow, he will find these issues waiting at the top of his in-tray at Lambeth Place. Despite his courageous record of work in Nigeria, he has already had a verbal kicking from the Archbishop of that country. What has rarely been mentioned in these often acrimonious debates has been that in an earlier period much energy was devoted by Anglican bishops to another issue to do with marriage; one very relevant in Africa. This was polygamy. What should happen when people from polygamous cultures were converted to Christianity? Should second and third wives be put away because Christianity believed in monogamy in marriage? But all this was recognised as being more complicated than at first sight: what would happen to those other wives and their children in a society where they might well not be able to support themselves? Would the discarded wives be condemned to prostitution in order to feed their children? In those halcyon pre-internet days, these questions were handled in a more sensitive and pastoral way than seems possible for us. And yet, we have to keep on trying to deal with them.

Well, I had thought of preaching a nice high church sermon on the Book of Revelation and worship as reflecting and bringing about the right relationship between God and his creatures, but I think you've had more than enough to think about for one morning. So, I'll leave that for another day: except to say that thinking about these things together is part of our worship and our worship is incomplete if we do not think about them.

100 YEARS AGO

Thinking of those priests like Fr Gaskell who have rendered such valuable assistance here down the years, I came across this piece about another such priest who had just died.

In Memoriam: Arthur Brinkman, Priest

In the passing of the Reverend Arthur Brinkman, the last surviving priest of the great early days of All Saints has passed to his rest.

He was a member of our staff of clergy from 1870 until 1876. He came in the last years of Mr. Richard's incumbency and stayed through the whole incumbency of his successor. He received only a nominal stipend from the church. He was a volunteer who devoted his private income to good works. He took his regular share in the services of the Church, but the rest of his ministry was rather to individual souls than to the general congregation.

This individual work was loving and faithful and so it lasted on in many lives through many years. He never forgot. He never ceased to care for souls who came to him 30 or 40 years ago. His friendship with his Vicars, Richards and Compton, were very warm and close and his colleagues... were greatly attached to him. He was with Upton Richards when he died and he, with his colleague, vested the departed priest and laid him in his coffin. ...For some years he was sub-chaplain to the Sisters at all Saints Home, celebrating on certain days in their chapel and doing

parts of the spiritual work connected with the community.

Mr Brinkman did a good deal of work at one time in connection with the All Saints' Confraternity of Young Women. He gave them many instructions and addresses; this brought him into personal touch with individual members and these spiritual friendships continued in several cases until his death. Mr Brinkman's work in connection with our confraternities, resulted in his getting to know, visiting and helping in various ways the families of members, and the usefulness of these visits of long ago has been referred to in letters received since his death.

But as is well known, Mr Brinkman's great work, quietly, hiddenly pursued, during the whole time he was attached to All Saints was Rescue work. To this, his time, his thoughts, his money were primarily given.

He came here just after the first great twelve days mission throughout London and he undertook to follow up Father Grafton's work at St Peter's, Great Windmill Street. Midnight services were held and many loiterers were touched and some of them won back to better lives. A home was founded for some of the more hopeful of such cases at this time. Mr Brinkman's help was invited and he was found to be most wise, helpful and sympathetic, he visited the home weekly and held a short service. The little addresses he gave the penitents were beautiful in their sincerity. "His manner was invariably so retiring that I sometimes wondered at his great success."

Soon he saw that a hospital was needed

for the sick and dying members of the saddest class of all. This was founded in Newman Street and carried on with the help of a Sister of the All Saints Community, who was specially drawn to this work and with the help also of various ladies who were trained under his teaching and guidance. It was called St Agnes' Hospital. It was later moved to 3 Margaret Street.

The little hospital existed for 17 years during which time many inmates died holy and penitent deaths. Mr. Brinkman bought graves for these penitents in the Brompton Cemetery, and near them a grave for himself in which the good priest's body rests now, close by the forty six penitent women whom the Good Shepherd saved through him.

Was it, I wonder, because he was such a quiet and unassuming man, that he was able to have such a good pastoral relationship with a group of women whose experience of men would have been largely negative? In one sense, the area around All Saints has changed enormously since those days, but other things remain the same. The abuse and trafficking of women, still goes on — though nowadays they are more likely to be from Eastern Europe or Asia than from rural England. The kind of work he did has its equivalent in our support of the work of the Church Army at its hostels for homeless women in Marylebone.

We see also that the ministry of a church like ours, is often largely hidden from the eyes of the majority of the Sunday congregation; hidden under the seal of the confessional which is broad enough to include under its protection a whole range of pastoral encounters.

**SUNDAYS AND
SOLEMNITIES
MUSIC AND READINGS**

**● SUNDAY 3 MARCH
THIRD SUNDAY
OF LENT**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Oculi mei

Mass: Missa 'Simile est regnum
caelorum' — Victoria

Lessons: Isaiah 55: 1 - 9

Psalm 63

1 Corinthians 10: 1 - 13

Hymn: 445

Gospel: Luke 13: 1 - 9

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Credo III

Anthem: Versa est in luctum — Lobo

Hymns: 276 (ii), 281 (T 250), 368

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 12, 13

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

Office Hymn: 60

Canticles: The Short Service — Byrd

Anthem: Emendemus in melius — Byrd

Preacher: Fr Julian Browning

Hymn: 68

BENEDICTION

O Salutaris: 95

Hymn: 416 (ii)

Tantum ergo: 202

**● SUNDAY 10 MARCH
FOURTH SUNDAY
OF LENT**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Laetare

Mass: Mass in G — Schubert

Lessons: Joshua 5: 9 - 12

Psalm 32

2 Corinthians 5: 16 - end

Hymn: 457 (ii)

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

Preacher: Fr Neil Bunker

Anthem: Gott ist mein Hirt — Schubert

Hymns: 294, 285, 413

Voluntary: Kyrie, Gott heiliger Geist
BWV 671 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 30

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

Office Hymn: 60

Canticles: Service in A flat — Harwood

Anthem: Os justi — Bruckner

Preacher: The Vicar,
Prebendary Alan Moses

Hymn: 475 (v 4 Descant — Gray)

BENEDICTION

O Salutaris: Saint-Saëns

Hymn: 73 (i)

Tantum ergo: Vierne

Voluntary: Psalm Prelude (Set 1, no 3)
— Howells

● **SUNDAY 17 MARCH**
FIFTH SUNDAY
OF LENT

Entrance Hymn: 507
Introit: Judica me
Mass: Communion Service in the
Phrygian Mode — Wood
Lessons: Isaiah 43: 16 - 21
Psalm 126
Philippians 3: 4b - 14
Hymn: 94
Gospel: John 12: 1 - 8
Preacher: Fr Julian Browning
Creed: Credo II
Anthem: Is it nothing to you?
— Ouseley
Hymns: 67, 292, 418

**A SEQUENCE OF READINGS
AND MUSIC FOR
PASSIONTIDE AT 6.00 pm**
with the Choir of All Saints followed by
Benediction.

BENEDICTION

O Salutaris: 238
Hymn: 292 (ii)
Tantum ergo: 490

● **SUNDAY 24 MARCH**
PALM SUNDAY

**LITURGY OF PALMS,
PROCESSION AND HIGH
MASS AT 10.45 a.m.**

At the start of the Liturgy of Palms:
Pueri Hebraeorum — Palestrina
Palm Gospel: Luke 19: 28 - 40
Blessing of Palms: Hosanna Filio David!
— Vale

Processional Hymns: 509, 511,
Lift high the Cross
Introit: Domine, ne longe
Mass: Mass in B flat — Rachmaninov
Lessons: Isaiah 50: 4 - 9a
Psalm 31
Philippians 2: 5 - 11
Hymn: 425
Gospel: The Passion according
to St Luke
Preacher: Bishop Stephen Pedley,
former Bishop of Lancaster
Anthem: God so loved the world
— Stainer
Hymns: 89 (i), 92, 86 (omit *)

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 69: 1 - 20
Lessons: Isaiah 5: 1 - 7
Luke 20: 9 - 19
Office Hymn: 79
Canticles: Service in B flat
— Rachmaninov
Anthem: O Saviour of the world
— Ouseley
Preacher: Bishop Stephen Pedley
Hymn: 90 (omit *)

SOLEMN BENEDICTION

O Salutaris: Rachmaninov
Hymn: 91
Tantum ergo: Rachmaninov

WEDNESDAY
27 MARCH
WEDNESDAY IN
HOLY WEEK

TENEBRAE AT 7.30 p.m.

**THURSDAY 28 MARCH
MAUNDY THURSDAY**

**HIGH MASS OF THE LORD'S
SUPPER AT 6.30 p.m.**

Introit: Nos autem
Mass: Kyrie/Gloria: Communion
Service in F — Darke
Sanctus/Benedictus/Agnus
Dei — Mass X
Lessons: Exodus 12: 1 - 14
Psalm 116
1 Corinthians 11: 23 - 26
Hymn: 279 (T 182)
Gospel: John 13: 1 - 17, 31b - 35
Preacher: Bishop Stephen Pedley
At the washing of feet: Mandatum novum;
Postquam surrexit (plainsong);
Ubi caritas — Duruflé
Anthem: Christus factus est — Bruckner
Hymns: 302, 513
Post Communion Motet: Ave verum
corpus — Byrd
At the Procession to the Altar of Repose:
268 (R)
Stripping of the Sanctuary: Psalm 22
Gospel of the Watch: Mark 14: 26 - end

**FRIDAY 29 MARCH
GOOD FRIDAY**

**SOLEMN LITURGY OF THE
PASSION AT 1.00 p.m.**

Lessons: Isaiah 52: 13 - end of 53
Psalm 22: 1 - 11
Hebrews 10: 16 - 25
Hymn: 379 (T 341)
Gospel: The Passion according
to St John
Preacher: Bishop Stephen Pedley
At the Veneration: The Reproaches, 95
Liturgy of the Sacrament: 79 (Choir)
Hymns: 97, 98

**SATURDAY 30 MARCH
EASTER EVE**

**HIGH MASS OF THE EASTER
VIGIL AT 9.00 p.m.**

Mass: Missa Brevis — Kodály
The Liturgy of the Word:
Genesis 1: 1 - 2: 4a; Psalm 136
Genesis 22: 1 - 18; Psalm 16;
Exodus 14: 10 - 31, 15: 20 - 21;
Canticles of Moses;
Isaiah 55: 1-11;
Canticle Isaiah 12: 2 - 6;
Ezekiel 36: 24 - 28;
Psalm 42: 1 - 7
Hymn: 119
Gospel: Luke 24: 1 - 12
Preacher: Bishop Stephen Pedley
At the Procession to the Font:
Litany of Thanksgiving for the
Resurrection, Vidi aquam
Offertory Hymn: 116
Communion chant: Pascha nostrum
Hymns: 102, 121, 124
Voluntary: Fanfare and Gothic March
— Weitz

**● SUNDAY 31 MARCH
EASTER DAY**

**HIGH MASS AND HOLY
BAPTISM AT 11.00 a.m.**

Processional: Hail! Festal Day!; 119
Introit: Resurrexi
Mass: Krönungsmesse — Mozart
Lessons: Acts 10: 34 - 43
Psalm 118
1 Corinthians: 15: 19 - 26
Hymn: 110 (v 3 Descant — Benson)
Gospel: John 20: 1 - 18
Preacher: The Vicar,
Prebendary Alan Moses

At the Procession to the Font:

Litany of Thanksgiving for
the Resurrection, arr Kitchen

Anthem: Regina coeli — Mascagni

Hymns: 111, 115, 120

Voluntary: Toccata (Symphonie V)
— Widor

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 105

Lessons: Isaiah 43: 1 - 21
1 Corinthians 15: 1 - 11

Office Hymn: 101 (omit *)

Canticles: Collegium Regale — Wood

Anthem: Christus resurgens
— Richauffort

Preacher: Fr Julian Browning

Hymn: 117

SOLEMN BENEDICTION

O Salutaris: French Chant

Te Deum: Solemn Tone

Tantum Ergo: Henschel

Voluntary: Prelude and Fugue in C
BWV 545 — Bach

PARISH ORGANISATIONS

Please write c/o The Vicarage,
7, Margaret Street, London W1W 8JG
www.allsaintsmargaretstreet.org.uk
email: AStsMgtSt@aol.com

**All Saints Church Marylebone Choir
And Music Trust Fund**

Administrator: Mr Geoffrey Woodcock

All Saints Foundation

Administrator: Mr Damon Brash

Friends of All Saints

Secretary: Mrs Juliet Windham

Parish Paper Subscriptions

c/o The Parish Office

Vicar:

Prebendary Alan Moses 020 7636 1788 / 9961

Assistant Priest:

Fr Neil Bunker

Mental Health Liaison Chaplain for Westminster.

Honorary Assistant Priests:

The Revd Gerald Beauchamp 020 7258 0724

The Revd Julian Browning 020 7286 6034

Parish Administrator:

to be appointed

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

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

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

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

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

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

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

(* First Mass of Sunday)

Confessions 5.30 p.m.

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

PARISH OFFICIALS

Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Paul Brough 020 8655 3361

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR MARCH 2013

1	St David, Bishop, Patron of Wales	Those in need
2	St Chad, Bishop, Missionary	US (formerly USPG)
3	✠ 3rd SUNDAY OF LENT	OUR PARISH AND PEOPLE
4		The Armed Forces
5		The homeless
6		ALMA*
7	Ss Perpetua, Felicity and Companions	Unity
8	Edward King, Bishop	Those in need
9		Religious Communities
10	✠ 4th SUNDAY OF LENT	OUR PARISH AND PEOPLE
11		Fr John Pritchard
12		Church Schools
13		Friends of All Saints
14		Unity
15		Those in need
16		Our Parish Retreat
17	✠ 5th SUNDAY OF LENT	OUR PARISH AND PEOPLE
	<i>Passiontide begins</i>	
18	<i>St Cyril</i>	The unemployed
19	St Joseph of Nazareth	Families
20	St Cuthbert	The House of Bishops
21	Thomas Cranmer	Unity
22		Those in need
23		Preparation for Holy Week
24	✠ PALM SUNDAY	OUR PARISH AND PEOPLE
25	Monday of Holy Week	Amos Trust and Street Child World Cup Project
26	Tuesday of Holy Week	The Marylebone Project
27	Wednesday of Holy Week	Renewal in witness
28	MAUNDY THURSDAY	Thanksgiving for the Eucharist
29	GOOD FRIDAY	The needs of the world
30	HOLY SATURDAY	Preparation for Easter
31	✠ EASTER DAY	OUR PARISH AND PEOPLE

Please note:

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

*ALMA — The Angola, London, Mozambique Diocesan Association

