



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

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## VICAR'S LETTER

**“I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.”**

If we are members of the Church of England, these are words which will be heard at our funeral; said by the priest or sung by the choir as the first of the funeral sentences. A particular funeral is in the news at the moment, but I am not going to talk about that one, but Christian funerals in general.

A hundred years ago, the Vicar of All Saints, Fr Mackay, preached a sermon on funerals. He was responding to a request from a layman. They had both attended two recent funerals:

- \* The first was that of **Lord Wolseley**, a soldier, whose funeral had taken place at St Paul's accompanied by full military honours.
- \* The second had been that of **Fr Arthur Stanton** in St Alban's, Holborn, where he had spent his entire ministry as a curate.

Mackay's friend had asked for the sermon because he thought, for all its grandeur, there was something missing in Wolseley's funeral which was present in Stanton's. He asked: “Why did that service in St Paul's seem so pagan?”

The general was a Christian, as were most of the congregation, the funeral rite took place in the cathedral and was conducted according to the Book of Common Prayer. Of that burial office, said Fr Mackay: **“I find every word employed passionately Christian. They are words of Christian faith, hope and love.”**

But he went on to say, “The words were Christian but the action was no more than our Norse ancestors performed for their heroes. It was the honourable deposition of a body with a thankful remembrance of the good life of the departed person and a confident hope that he is in heaven. Three legitimate elements which were also present in the burial rites of our pagan ancestors. The Christian Church does more for the dead than that.”

So where did this sense of the pagan come from?

It was not from the presence of anything, but the lack of something which was by contrast very much in evidence at Fr Stanton's funeral: the sense of that continuing relationship with the departed which we call the communion of saints and which is expressed by our prayer for them.

The Prayer Book Burial office was composed in reaction to a perceived distortion. The Black Death during the late

Middle Ages, with its appalling toll of life, had a traumatic and collective psychological and spiritual effect. The fate of the departed, who had died “suddenly and unprepared”, weighed on the minds of the survivors. The Church responded with the offering of requiem Masses. But this pastoral response came to be seen as the means by which people could spare their dead loved ones the punishments of purgatory. It was further distorted by the practice of paying for requiems and indulgences.

In retrospect, we can say that, in seeking to sweep away this spiritual commerce, the Reformers threw the baby away with the bath water. Interestingly in the Church of England, it was another massive collective trauma — the Great War — which brought the widespread acceptance of prayer for the dead which had long been part of the Catholic tradition. Most people who are buried according to what is thought of as the traditional Prayer Book rite, in fact have that of the 1928 Prayer Book which reflects this rather than that of 1662.

Fr Stanton’s funeral took place at a eucharist, that anticipation of the heavenly banquet, the hope of all Christians. Here at All Saints this is our usual custom, although for pastoral reasons we sometimes conduct funerals which do not have a Mass. The eucharist is the fullest expression of our continuing communion with “those we love but see no longer,” and our hope for them.

We carry this further by remembering people in prayer on their anniversary, year by year. We hear their names read out in the intercessions at Mass. Some of them we will know, more the longer we are in a place, others will just be names, but all of them are somehow connected with this community of God’s people.

There has been further revision of funeral rites so that they not only express that sense of our fellowship with the departed in the communion of the saints, but also express more fully its basis in the resurrection. A funeral is an Easter liturgy, even in Lent. Penitence and judgment are not absent, but they do not dominate in the way they did in the old requiem liturgy.

Now, were Father Mackay alive today, what would he think of many current funeral practices? He would, I suspect, find them a great deal more pagan than anything at Lord Wolseley’s funeral.

At least in his day, it could be assumed that funerals would be conducted according to the authorised rites and ceremonies of whichever church they took place in. In our age of consumer choice, some people now expect to make up their own funeral services with little idea of the Christian tradition. If they are not Christians, then that is their right; but we must beware of allowing this trend free rein within the Church.

The theme tune of this approach is of course Frank Sinatra singing “**I did it my way**”. This I heard in crematoria up and down the land. Clergy have to be made of firm stuff if they are to resist this trend. We do not do things “my way” but God’s way.

At a Christian funeral we are bidden to give thanks for the life of the departed, for the gifts which they had received from God and shared with us. But this is not the same as what is often meant by the “celebration of the life” of someone you see advertised in the newspapers. Christians die as redeemed sinners, not as paragons of virtue, conceived without sin. So at our funerals we are entrusted to the mercy of God:

**Into your hands, O merciful Saviour, we commend your servant. Acknowledge, we humbly beseech you, a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming. Receive them into the arms of your mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints in light.**

And we who come to bury our dead often do so with mixed emotions; regret and guilt which need to be confessed and forgiven.

None of this means that funeral services have to be entirely impersonal, or that there is a one-size-fits-all service. There are obvious differences between the cases of someone who has died full of years or a child or young person tragically young. No, what I am saying is that whatever the particular case, that person's life and death story needs to be placed in the context, the supporting framework, of the life, death and new life of Jesus Christ.

A couple of years ago, the journalist Jenni Russell came to a funeral here at All Saints. She then wrote an article in which she compared what happened with what she had so often experienced at funerals composed and conducted by people with no experience of how to do either, even though with the best of intentions, squeezed into half an hour in a crematorium chapel.

Here things were different: **“It was unembarrassed about taking up the mourners’ time. It deployed all the knowledge that the Christian Church has developed over two millennia, from ritual chants to mass singing, sermon and prayer, to evoke solemnity, sadness, laughter, empathy, admiration and, ultimately, hope and relief. The speeches,**

**readings and music selected by Philip and his family made it a unique experience, but that variety was contained and transformed by being in an established dramatic form.”**

When I was first ordained, there was a tendency to minimise funerals — to spare the feelings of the bereaved. Sometimes, clergy would give in to this, but if they were any good and had some gumption, they would resist it. Not because of clerical stubbornness or a liking for the sound of their own voices, but because the Church's pastoral experience teaches us that death and loss are real and mourning requires both time and action. People need to be able to express that sense of loss and denying them that, however well-intentioned, is a mistake.

The novelist Julian Barnes has just written a book which expresses his enduring sense of the loss of his wife, the literary agent Pat Kavanagh. Helping people deal with grief is part of the purpose of a Christian funeral but something which happens as a consequence of the funeral being done properly. Perhaps it is one of the legacies of that strange outpouring of grief which followed the death of Princess Diana, that we can acknowledge these things more openly than before.

If a funeral is to place our death and grief in the context of Christian hope, it must have at its centre the proclamation of the Gospel of the risen Christ. That proclamation is expressed in words — scripture, sermon, hymns and prayers, ceremony and sacrament. It is this which ultimately provides hope and comfort, that helps us cope with grief, not a tip-toeing around death, a pretending that it is not real.

When Jesus tells them to open the tomb of Lazarus, Martha is aghast: **“there will**

**be a stench**". Few of us these days die at home and many people have never encountered a dead body. Part of our culture's squeamishness about death has been a Martha-like tendency to banish the body from the funeral. It gets tidied away quietly beforehand, so as not to upset or disturb or get in the way. But a Christian funeral is not afraid of the physical; of the body, even if it smells a bit.

The presence of the body reminds us powerfully that the person is still part of us. The dead are still children of God. It reminds us too of the Christian belief in the importance of the flesh. Our faith teaches us that creation, the material as well as the spiritual, is good. It teaches us that the Word was made flesh in the person of Jesus Christ, and in that body he was not only crucified, but raised to glory, as **'the first fruits of those who have fallen asleep'**.

So we bring the body to church, we sprinkle it with holy water which reminds us of our baptism, we place it before the altar and the paschal candle which symbolises the risen Christ, we honour it with incense which represents the prayers of the saints offered for and with this person who now goes on the next stage of that journey of faith which began at the font with our dying and rising with Christ.

And then there is the presence of the faithful community. As Christians, we do not die alone but in the company of others. For the Christian, the proper place for the funeral is the Church, the house of God, the place where we have worshipped and where the community of faith continues to worship.

Christian funerals and the other rituals which surround dying are a profound

witness to the good news in Christ about life and death: often radically opposed to contemporary culture's ideas about death. Performing these rituals well is not just a matter of propriety, sensitive pastoral care, liturgical taste or tradition, but of telling the Gospel truth, of giving testimony to the faith, of acting out in the face of grief and loss our deepest convictions about the promise of God in the risen Christ, and enabling us and others to discover meaning and hope even in death. At a clergy conference some years ago, Archbishop Rowan said something I have never forgotten: **"You see the church at its best at a good funeral."** We see the church both proclaiming its faith and caring for the bereaved.

One of the ways in which the Church's pastors care for their people is in helping them to prepare their funerals. Some of you have already taken this opportunity. If you have not, you can always come and discuss it with me.

Yours in Christ,

*Alan Moses*

*This is an adapted and extended version of the sermon preached by the Vicar at Evensong on the 2<sup>nd</sup> Sunday of Easter.*

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## **TWO CELEBRATIONS**

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Two special days fall this month which here at All Saints we continue to keep on the traditional Thursday, rather than transferring them to the following Sunday.

The first is **Ascension Day**: Procession and High Mass at 6.30 p.m.

The second is **Corpus Christi**, the feast of Thanksgiving for the Institution of Holy Communion.

High Mass begins at 6.30 p.m.

Our preacher this year will be **Fr Tim Sledge**, the Vicar of Romsey Abbey.

The celebration includes a Procession of the Blessed Sacrament around the parish and concludes with a party in the courtyard.

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## TWO SOCIAL EVENTS

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We are planning two social events for June.

**A Welcome Party for Newcomers on Friday June 14th.**

**A Party for our Volunteers on Friday June 28th.**

Both will begin after the evening Mass.

### ANGLICAN CATHOLIC FUTURE

**St Matthew's, Westminster**  
**May 14th 7.00 p.m.**

*“Travels with my Aunt: Partners  
in Catholic Mission”*

with **Canon Chris Chivers**, Vicar of John Keble Church, Mill Hill. Chairman of US (formerly USPG).

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## HOLY WEEK AND EASTER

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We cannot thank our guest preacher **Bishop Stephen Pedley** enough. He did all that was asked of him and more, delivering 11 sermons over the course of the week, culminating with the Easter Vigil at which he also presided. He shared with us a wealth of learning and a lifetime of pastoral experience, remaining cheerful and enthusiastic to the end. Even around our busy schedule he managed to fit in a great variety of visits to old friends, churches, galleries and museums. On Easter Day, he

was able to relax and sit with his wife Mary for the High Mass and let the home team take up the burden again.

Among the many who have said how much Holy Week and Easter meant to them this year, was our good friend **Fr David Paton**, home from his retirement in France. The clergy of course rarely completely retire even when they have no official duties. Fr David found himself taking a funeral in his old parish, as well as celebrating several weekday Masses for us and covering Low Sunday at St Clement's, Notting Dale.

The church looked splendid for Easter Day, thanks to those who labour quietly to make it so: Kate Burling and John Forde in the sacristy, Jean Casteldine with the flowers, Frances O'Neil and Theresa Moses with the Easter Garden. Sinead Burniston spent her last working days with us producing orders of service in large numbers. Choristers sang beautifully throughout, servers made sure that services ran smoothly, sidespeople welcomed the many visitors we have at this time of the year, and the catering teams laid on the post-service celebrations. The Vicar has received a large number of appreciative comments and shares them with all who contributed to making the week such a spiritually enriching occasion.

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## BAPTISM

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**Sophia Julian Maria Cullingford** was baptised at High Mass on Easter Day. She has been much in our prayers during a difficult pregnancy and after an early arrival, so it was a great delight to the congregation, as well as to Jasmine and Martin's family and friends, that she was baptised on Easter Day.

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## HOUSE BLESSINGS

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The kind of routine home visiting which used to be a staple of the parish clergy's work is hardly possible with a congregation like ours, but we always enjoy being invited to people's homes. In recent weeks we have had the pleasant duty of blessing two new homes. Fr Julian, Theresa and the Vicar were guests of Barry and Katherine Lee and enjoyed a splendid lunch. Fr Alan shared the happy duty of blessing Paul and Sheryl Gurnham's new flat with The Revd Leslie Griffiths, Minister of Wesley's Chapel.

### ORGAN RECITAL

by **Tim Byram-Wigfield**  
Director of Music  
All Saints, Margaret Street

Trinity Sunday, May 26<sup>th</sup> at 7.15 p.m.

Prelude and Fugue in G BWV541  
— *J.S. Bach*

Vater unser in Himmelreich  
— *Georg Bohm*

Scherzo from the incidental music to  
A Midsummer Night's Dream op 61  
— *Felix Mendelssohn-Bartholdy,*  
*arr Gordon Nevin*

Priere op 47 — *Joseph Jongen*

Final from Symphonie No 8 op 42  
— *Charles-Marie Widor*

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## THE SWEDISH CHURCH

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The Swedish Church in Harcourt Street, has for many years now played a part in the life of our Deanery.

On Friday April 12<sup>th</sup>, Evensong at St Paul's Cathedral was sung by the choir

of the Swedish Church and the Rector **Michael Perrson** preached the sermon. The service marked the 200<sup>th</sup> anniversary of the Treaty of Stockholm which brought peace between our two countries after we had been opposite sides in the Napoleonic Wars. After the service, the Lord Mayor of London gave a reception in the Mansion House.

On Ascension Day, the St Marylebone Deanery Chapter meets at the Swedish Church for the 8.00 a.m. Eucharist according to the Swedish rite, followed by an excellent Swedish breakfast. Your clergy will be having a busy day, as Fr Gerald has a confirmation for Francis Holland school at St Cyprian's that morning and Fr Alan will be at Hampden Gurney School to celebrate Mass.

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## CHRISTIAN AID WEEK

### May 12<sup>th</sup> - 18<sup>th</sup>

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*Letter from the Archbishop of Canterbury:*

Each year Christian Aid Week brings churches around Great Britain and Ireland together in an inspiring ecumenical act of witness of love and solidarity that is changing the lives of thousands around the world. Through this united act, the Church has demonstrated God's call to love all people and stand alongside the poor and marginalised. It is my hope that this year you and your church will get involved.

Tonight, 1 in 8 people around the world will go to bed hungry. This is a scandal not only to our political and social structures, but a challenge to the heart of what we believe God has called us to do. Our good news must be unique. Its language is about human flourishing in a context of generous, self-giving love, helping to serve justice and

build community. As ever, we are called to walk humbly with the Lord, and from that place discover what it means to be good news. A friend of mine, working in Goma in the Democratic republic of Congo as a parish priest, has been a focal point for organising immediate aid, and for building sustainable small-scale work for those who have been affected by the war. Working with partners around the world, Christian Aid believes that hunger can, and will, be defeated. Discover the work of Christian Aid partners in Zimbabwe, Kenya and Bolivia this year to see how prayers and actions can make this possible.

**On Sunday May 12<sup>th</sup> 2013, I encourage you to join in prayer and action at the start of Christian Aid Week.**

We will be praying for our neighbours around the world for an end to their hunger, and for those members of our local churches and communities who will be collecting house-to-house, holding events, and speaking out with Christian Aid.

The movement to end poverty is made possible through the prayers and actions of thousands of churches around Great Britain and Ireland, standing shoulder to shoulder with communities all over the world.

May God bless you and your community as you pray, act and give, this coming Christian Aid Week.

*+Justin Cantuar*

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## **THE PARISH OFFICE**

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After Dennis Davis retired and Sinead Burniston left to take up a full-time post in the theatre, we have decided not to rush into making new appointments. This is giving us the opportunity to think carefully about what our administrative needs are.

In the meantime, we are grateful that Dee Candlin has offered to work two days a week in the office to deal with the production of orders of service and the like. She has brought both administrative experience and a cheerful efficiency to the task.

The office is staffed on the remaining weekdays by volunteers who are able to deal with enquiries and take messages when the Vicar is out. We are grateful to them.

Our treasurer Patrick Hartley and Churchwarden Chris Self are keeping abreast of financial matters.

John Forde is superintending a renovation of the office space which will include removing the partition to make it one room again, redecoration, new carpet, furniture and lighting.

**BLESSED, PRAISED AND HALLOWED  
BE JESUS CHRIST UPON HIS THRONE  
OF GLORY, AND IN THE MOST HOLY  
SACRAMENT OF THE ALTAR**

Benediction is a much-loved element of our worship here at All Saints. We have two monstrances at All Saints. One, a very large one designed by Omar Ramsden in the art deco style is on loan from St Mary Magdalene's, Paddington. The other, in gothic style, has begun to show its age. Amidst the clouds of incense and the flicker of candles, worshippers may not have noticed that the monstrance we use on most Sundays has lost much of its lustre. We are very grateful to an anonymous parishioner who has paid for it to be gilded. It now looks more splendid than it has ever done. It is good to have it returned and restored in good time for our Corpus Christi procession.

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# EASTER MESSAGE FROM THE BISHOP OF LONDON

*WE HAVE HUGE OPPORTUNITIES TO USE OUR GIFTS FOR THE COMMON GOOD AND WHO KNOWS HOW LONG THE OPPORTUNITIES WILL LAST. WHY SHOULD WE CONTINUE TO ENJOY OUR RICH HERITAGE UNLESS WE ARE FRUITFUL?*

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Last week was full of notable events for the Christian Church. Tuesday — Rome. Thursday — Canterbury. Wednesday — St Cuthbert's, Philbeach Gardens — Earl's Court. A new Pope or a new Archbishop can set a tone and influence the atmosphere in which we work but, as Jesus said, the battle will be lost and won at home in Galilee: in our local Christian community. I cannot think of a better place to be than working in the Diocese of London, or of better company in which to learn to be a better friend and servant of Jesus Christ.

It was in one of the parishes of the Diocese that our new Archbishop heard the call to serve as a priest. He presented himself to the then Bishop of Kensington who declared that he had interviewed hundreds of prospective ordinands and that Justin did not qualify for the top 1,000. I can only think that the quality of the other 999 must have been exceptional.

Just a little adding-up reveals the vigour and health of Christ's body in London. It is estimated that our church volunteers in London help as many as 734,500 people in need each year and contribute to many more organisations themselves working amongst the capital's communities. Together we are well on the way to making cynicism unfashionable; building a Church for London that is confident, compassionate and creative. Those three words inform Capital Vision 2020, the Diocese of

London's blueprint for the next seven years, which will be launched in St Paul's Cathedral on June 6<sup>th</sup>.

The world is changing profoundly and it is in this context that our three main themes have emerged. The unchallengeable Western hegemony of the past 250 years is giving way to a more multipolar world. China with its fast-growing Christian community is regaining the economic and political place it held until the eighteenth century. At the same time, scientists are beginning to articulate the fear that climate change will exceed the two degree increase in average global temperatures with a consequent impact on some of the most vulnerable communities in the world. An increase in average temperatures, probably means for us colder and wetter as the ocean currents are shifted. At present we occupy first class cabins in the global ark but we shall not for long be insulated from the effects of distress in steerage.

In the difficult times which lie ahead, strong churches will be beacons and anchor-holds in a frightening world; a world in which financial stringency and lack of employment for young people will demand a more united response from the Church in every part of London. This is why we intend by 2020 to commission 100,000 Christians in London committed to being kingdom-makers and using their gifts for the common good.



I do not think that as a Church we have begun to appreciate the impact of social media. Facebook has been the most successful missionary movement of the past few years and the capacity of the new media to challenge and sometimes dissolve corporations and long established institutions is huge. In this new world the guidance of those like myself who have only just discovered steel nibs is of limited usefulness. We must open the doors to the young and be prepared for the changes that will ensue. We are determined to double the number of young people actively involved in church life by 2020. We are looking to build on some of the work already being done in sports-based ministry and in the creative arts.

We have huge opportunities to use our gifts for the common good and who knows how long the opportunities will last. Why should we continue to enjoy our rich heritage unless we are fruitful?

We are being given a little more time to develop a transforming confidence not in ourselves but in the love of God; to deepen a healing compassion and to bear fruit in the creativity with which we use our gifts for the common good. This Easter, I am convinced that there is nothing that is impossible for a Church that is confident, compassionate and creative in the power of the Spirit and in union with Jesus Christ our Lord.

Amen.

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## EASTER DAY 2013 THE VICAR'S SERMON AT HIGH MASS

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*“Now on the first day of the week Mary Magdalene came to the tomb early, while it was still dark.”*

As our Holy Week preacher Bishop Stephen reminded us on Good Friday, details are significant not just accidental in St John's Gospel. Darkness represents unbelief. This darkness after the death of Jesus would seem to signal the death of hope, for **Mary of Magdala** and the others who had followed Jesus to Jerusalem.

- ❖ Mary had been healed by Jesus. That healing had been a liberation, a transformation of her life;
- ❖ She had become one of the group of women who accompanied him during his ministry;

- ❖ She had stood at the cross with his **Mother** and the **Beloved Disciple**, when Peter who had denied knowing him, and the other disciples had fled in fear;
- ❖ She had been there when those two secret disciples, **Joseph of Arimathea** and **Nicodemus**, had taken down his body from the cross and placed it reverently in a new tomb in a garden; rather than let it be dumped in a common pit. All this had been done in haste because it was the Eve of the Sabbath.

Now she returns, as soon as she is able, to that garden, to be as close to Jesus as she can. She comes to mourn. To mourn, to grieve and lament, is a natural and proper reaction to the death of someone

we love; most of all when they die a cruel and untimely death. We weep for our loved ones and Jesus wept at the grave of his friend Lazarus.

But even in the darkness of grief, there is a hint of something new on this first day of the week, the beginning of a new creation, the first stirring of faith, in the coming of Mary to the tomb.

For John, with his layers of meaning, being with Jesus, **“abiding”** with him, dwelling with him, is at the heart of discipleship. **“Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me,”** Jesus says to his disciples in the farewell discourse at the Last Supper.

Then Jesus was preparing them for the dark time which lay before him and them. There are times in life for most of us when belief in God, trust in our fellow human beings even, is a hard struggle. Mary goes on being with Jesus even when hope seems to have been dashed. We see something similar in our human relationships: that between parent and child. As Martin and Jasmine know with Sophia, you cannot just be a parent when you feel like it. What is true of the relationship between parent and child is true of that between husband and wife, between partners and true friends, between fellow-disciples of Jesus.

St Ignatius of Loyola teaches us that if we would be Christians, we must do the things that Christians do; just as we learn to be spouses, parents, partners, friends, by doing the things that husbands and wives, parents and children, partners and friends do for each other.

But when Mary comes to the tomb she is greeted by a sight which shocks her: the stone has been taken away from the tomb. She assumes the worst: the body has been taken. This is perfectly rational reaction when we think of the political significance of Jesus. His enemies might well want to stifle any cult of the dead hero.

Mary runs back to the house to tell Simon Peter and the Beloved Disciple who then race to the tomb. The Beloved Disciple gets there first, looks into the tomb, sees the linen cloths lying there, but does not go in. Peter catches up, goes in, and sees the linen shroud and the napkin which had covered the face of Jesus, neatly folded by itself. This does not seem like the work of grave robbers.

**“Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead.”**

Commentators down the ages have differed over what the Beloved Disciple **“believed:”** was it the resurrection, or just the testimony of Mary about the Empty Tomb? Whatever, it does not seem to have a transformative effect at that point, for we are told that he and Peter simply went back to where they were staying. The journey to faith for them, as for many of us, takes time. **“They did not yet understand the scripture that he should rise from the dead.”**

But Mary stays. Now she summons up the courage to look into the tomb. She sees what the two had seen and more. She sees **“two angels in white, sitting where the body of Jesus had lain, one at the head**

**and one at the feet”.**

They ask her, **“Woman, why are you weeping?”**. She replies, **“Because they have taken away my Lord, and I do not know where they have laid him”**.

But that is the end of their conversation, because turning round she sees someone standing. John tells us that it is Jesus, but she does not recognise him. She is not alone in this; the disciples on the road to Emmaus also fail to recognise the Jesus who meets them on the way and opens to them the scriptures about himself. It is only when he breaks the bread at table that they realise who it is.

Jesus repeats the angel’s question: **“Woman, why are you weeping? Whom do you seek?”** She thinks this unknown figure must be the gardener: **“Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”**

Then comes the moment of revelation and recognition: **‘Jesus said to her, “Mary”.**’ The Good Shepherd, who knows his sheep and calls them by name; who is known by them and who recognise his voice, speaks her name. She recognises his voice and responds, **“Rabboni, Teacher”**.

Jesus then says to her, **“Do not hold me”**. There is a problem with the traditional Latin and English translations: **“Noli me tangere and”** and **“Do not touch me”**. They suggest that Jesus refuses to allow her to touch him, when the natural response to reunion with a lost loved one is to hold them. Jesus will

actually encourage Thomas to overcome his doubts by touching his wounds. This is not a rejection of any physicality, but rather of any attempt to cling to a particular experience of the risen Jesus.

For Mary, the story is not over, indeed it has just begun. Just as Jesus had been sent by the Father, so now he sends her to the apostles to tell them of his resurrection. She is the first missionary, the first one sent to proclaim the Gospel.

In our reading from the Acts, we heard part of the continuation of that mission, that sending, through Peter, who to his own surprise, found himself the agent of the Spirit in the conversion and baptism of Cornelius the Roman Centurion and his household; learning that the mission of the risen Christ breaks through all human boundaries. They too are called by name, by the God who shows no partiality. As the risen Jesus ate and drank with the first witnesses of his resurrection, so Peter eats and drinks with Cornelius and his household.

And this morning we have heard Mary telling us who are her brothers and sisters that she has seen the Lord. Like Peter in his sermon, we will profess our faith in the Apostles Creed. We will baptise Sophia, whom Jesus calls by name, into his risen life and the community of his Church. We will eat and drink at the table where the risen Christ makes himself known in the breaking of the bread. And we will be sent on our mission to tell our brothers and sisters that we have seen the Lord.

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## CONFORMITY OR REVOLUTION: TWO MODEL CHURCHES

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Colin Kerr has overseen the restoration of the interiors of both All Saints, Margaret Street, and St George's, Hanover Square. Last year he gave a lecture to the Association for the Conservation of Historic Buildings in which he discussed not only the restoration but the background and influences behind these significant churches.

In 2014, we will be celebrating the bicentenary of William Butterfield's birth, so here are some extracts and distillations from Colin's lecture to provide some preparatory reading.

Both were built at times of rapidly-expanding population. By 1700, the population of London was 600,000 and it would rise to 650,000 by 1725. By the mid-19th century it would rise to 3 million.

Both were conceived as 'model churches', in response to ecclesiastical and theological insights, social concerns and the political ideals of their respective times. One is the product of an act of parliament, the other the product of a movement within the Church of England, the Catholic Revival. So, given their very different genesis, is one church about conformity and the other rebellion?

The 17th century had been a turbulent time in England, not least for the Church. The Commonwealth had seen it proscribed; the Restoration of Charles II saw it restored too. James II's attempts to favour the Roman Catholic Church had led to his expulsion in the Revolution of 1689.

Queen Anne, who succeeded William and Mary, was a staunch supporter of the Church of England. It was during her reign that the Church Commissioners Act of 1711 was passed. This set out to strengthen conformity and to develop an architectural model for the theology and values of the Church of England.

The commission established by the act devised an architectural brief and approved the details of the church designs. It saw clearly the relationship between order, society, theology, liturgy and architecture. The architectural model which the commission brought about distilled erudite learning into a new physical manifestation of the English church.

To demonstrate the legitimacy of the Church of England, the commissioners, who included Archbishop Sancroft, Sir Isaac Newton and Sir Christopher Wren, appealed to the model of the early Church, the fathers, the creeds and the councils.

The commissioners' churches were required to be 'auditory' churches. Everyone had to be able to hear what was read, prayed or preached. They were to be raised on undercrofts which were to be used, not for burials but for the education of the children of the parish. This intention seems not to have been fulfilled.

The church had to be oriented east-west, with the altar in the east raised with a sanctuary. All pews were to be low and face the altar. There should be no difference in the pews and the poor were to be made

welcome. There was to be a font near the door big enough to dip a child in. Galleries were to be provided to maximize seating. The pulpit was to be set to the side and not in the centre, so as not to exalt preaching over sacrament. There was to be a separate reading desk and minister's stall. A robing room and a meeting room for the local vestry (the organ of local government) were provided.

All this showed a high understanding of Church and sacraments and the idea of a Christian society. The churches were emphatically not preaching boxes but models for dignified liturgy, sacramental worship and for preaching. At a time when social distinctions were becoming more marked, they were not intended for one class of society. Externally, the church was to be an ornament to its parish: faced in stone, with portico, spire and bells.

All Saints was the initiative of a group of convinced young churchmen influenced by the Oxford Movement: the 'Ecclesiologists'. They had formed the Cambridge Camden Society (later the Ecclesiological Society) to give architectural expression to the ideals of the Tractarians. This was at a time when the doctrinal clarity of the 1711 commissioners had become obscured and the Church of England had settled into a more conventional State-protestant church.

"The All Saints project was intended to show how the church should really be, embodying the Tractarians' theology and the Ecclesiologists' principles, modelled on English mediæval architectural precedents, proclaiming the faith in iconography and through design focused on and fitting for sacramental worship." St George's had avoided overt symbolism, not even

using the cross, to avoid suspicion of popery. "All Saints was to employ every means to incorporate symbols and aids to contemplation within a design focused entirely on a prayer book Catholic understanding of worship."

Butterfield achieved the Society's intentions while ignoring many of its specific dictums. "...the building is certainly not 'middle pointed'; it is built of brick and not stone as was preferred; it was for the most part not English in precedent and was in fact novel and a truly contemporary building, as was recognized by Ruskin."

"Here was a model church, built for a cause, the Catholic cause in the Church of England, which challenged both mid-19th century mainstream Church and society, with a high doctrine of God and man rather than God and king. In 1725, the royal arms went up in St George's but no royal arms went up in All Saints: the iconography was to entirely serve the Christian religion."

"The architectural expression of Church of England churches between 1724 and 1859 had changed not because of architects' concerns with style but through renewed theological enquiry and changes in society. Without the radical shifts in Church and society the architecture of All Saints would not have been possible. In carrying out his task, Butterfield may not have followed too closely the precise brief of the Ecclesiologists but he understood their aims most profoundly and did provide the answer which they were seeking: architecture to provide for the best worship that could be offered — focused on daily sacramental worship. In doing so he created a building which from its inception was, and is, a vital place in the Church

of England, foremost in re-establishing Catholic practice and expressing social concern. The building has never had pews and therefore no pew rents — only simple chairs for all; the design made its point about all being placed equally before God. Society of course remained unequal but a great and noble truth about the true nature of man was expressed.”

“With the work of the Tractarians, the Church of England’s counter-reformation began, taking it back to 1711 and further into the forgotten riches of its earlier heritage.”

“The two churches built 135 years apart stand only a short walk away from each other... Their making brought together exceptionally energetic and creative minds from the worlds of politics, Church and architecture, and resulted in distinctive new architectures which nonetheless appealed to history for architectural and ecclesiastical validity. Bound up in their making was the idea of a good society. Both churches are the results of profound theological reflection and intellectual endeavour from their initial conception to their completion as built form. Both were radically new in their time.”

“The model of 1711 was the work of the state and was organised from the top of society, but All Saints, although within the Church of England, emerged from a movement from below which challenged Church, state and society, a challenge which came in radically different times to those pervading in 1711. St George’s was built before the birth of what can be considered the democratic age, but All Saints is the product of the complex urban society which was establishing modern

democratic practices. The Church too was redefining its rôle in society; Church and society were intertwining in new ways.

The active working out of the Catholic revival in the Church of England took surprisingly radical turns and revivalist architecture cannot be understood as a comfort blanket for challenging times. Within the Church it was frequently the setting in which new social thinking about relationships within society was taking place and practical support was worked out in areas such as health, welfare and education... William Butterfield was nominated by the workmen to act as an arbitrator in the great London building strike.”

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## 100 YEARS AGO

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‘We went to press with the April number about the time of Father Stanton’s funeral. So much has been well and beautifully said about Father Stanton that it seems almost an impertinence to try to add anything further.

‘Father Stanton was the only preacher I ever heard who spoke as music speaks, he touched chords within one which words cannot reach. I first heard him in my youthful days at St Mary Magdalene’s, Munster Square — the old St Mary Magdalene’s before the north aisle was built. It still kept Mr. Stuart’s very odd ritual, and the choir came in from the vestry headed by two thurifers, who produced more smoke than I have ever seen anywhere else. Through this cloud I first saw Fr Stanton’s beautiful face. He was always in appearance the catholic priest of the painter’s imagination. When the time came for the sermon he asked for a Bible and no Bible could be found for some moments. When this embarrassment was

over I heard his voice for the first time: “To what purpose is this waste?”

‘In the old days St Alban’s was difficult to get at from my mother’s house, so I did not hear Fr Stanton’s sermons often; but I made a point at one time of always going to his Three Hours. His devotion to Our Lady came out very strongly in the Three Hours and the addresses on the Third Word stand out in my mind.

‘He must have received more invitations to preach than any man in England. We never succeeded in getting him to All Saints, Clifton, in my time, nor could we ever get him to Pusey House, but he was very kind in his readiness to come to us here. No one who heard it can ever forget the beauty and pathos of his sermon at the Jubilee. I had said some plain things about the Prayer Book in a number of the Parish Paper about that time, and when Stanton wrote to accept the invitation to preach, he said “Thank God you know how to speak the truth about the Prayer Book”. He held very strong opinions and expressed them plainly, but he had a rare gift of offending no one by them. I suppose that he did more than any single priest to make clear the Evangelical character of the Catholic revival to the man in the street, and on the day of his funeral the streets of London were lined with converted, convinced, or at least sympathetic men from Holborn to Waterloo.’

*Fr Stanton regularly preached the final sermon of the All Saints Festival, known as the “Perseverance Sermon”. Preaching the last of a series of 16 sermons to a congregation, many of whom would have heard most or all of them, must have been a considerable challenge.*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 5 MAY SIXTH SUNDAY OF EASTER

#### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 475 (v 4 Descant — Gray)

*Introit:* *Vocem jucunditatis*

*Mass:* Collegium Regale — Howells

*Lessons:* Acts 16: 9 - 15

Psalm 67: 14 - end

Revelation 21: 10, 22 - 22: 5

*Hymn:* 346

*Gospel:* John 14: 23 - 29

*Preacher:* Fr Julian Browning

*Creed:* Credo III

*Anthem:* Exultate Deo — Palestrina

*Hymns:* 342 (T 178), 353, 401

*Voluntary:* Choral Alléluistique

(L’Orgue Mystique, op 57

no 44) —ournemire

#### SOLEMN EVENSONG

##### at 6.00 p.m.

*Psalms:* 126, 127

*Lessons:* Zephaniah 3: 14 - end

Matthew 28: 1 - 10, 16 - end

*Office Hymn:* 101 (omit \*)

*Canticles:* Watson in E

*Anthem:* Abendlied — Rheinberger

*Preacher:* The Vicar,

Prebendary Alan Moses

*Hymn:* 106 (T 219; v 4 Descant

— Caplin)

## BENEDICTION

*O Salutaris:* Lloyd Webber

*Hymn:* 105 (i)

*Tantum ergo:* Lloyd Webber

*Voluntary:* Harmonies du soir (Trois impressions, op 72)

— Karg-Elert

## THURSDAY 9 MAY ASCENSION DAY

### PROCESSION AND HIGH MASS AT 6.30 p.m.

*Processional Hymns:* 109 (ii; Ascension refrain and verses), 130

*Introit:* *Viri Galilaei*

*Mass:* Missa Brevis Sancti Joannis de Deo — Hadyn

*Lessons:* Acts 1: 1 - 11

Psalm 47

Ephesians 1: 15 - end

*Hymn:* 446

*Gospel:* Luke 24: 44 - end

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Credo II

*Anthem:* Ascendit Deus — Philips

*Hymns:* 131, 135 (T 447), 134  
(v 6 Descant — Caplin)

*Voluntary:* Heut' triumphieret Gottes Sohn  
BWV630 — Bach

## ● SUNDAY 12 MAY SEVENTH SUNDAY OF EASTER

### (Sunday After Ascension Day)

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 132

*Introit:* *Exaudi, Domine*

*Mass:* Missa 'Ascendo ad Patrem'

— Palestrina

*Lessons:* Acts 16: 16 - 34

Psalm 97

Revelation 22: 12 - 14, 16 - 17,  
20 - end

*Hymn:* 349

*Gospel:* John 17: 20 - end

*Preacher:* Fr Julian Browning

*Anthem:* God is gone up — Finzi

*Hymns:* 302, 494 (T 413), 271 (T Vale)

*Voluntary:* Paeon (Six pieces for organ)  
— Howells

### SOLEMN EVENSONG at 6.00 p.m.

*Psalm:* 68

*Lessons:* Isaiah 44: 1 - 8

Ephesians 4: 7 - 16

*Office Hymn:* 128

*Canticles:* Wood in E flat (no. 2)

*Anthem:* Caelos ascendit hodie

— Stanford

*Preacher:* Fr. Neil Bunker

*Hymn:* 352

## BENEDICTION

*O Salutaris:* Martin Bruce

*Hymn:* 388 (i)

*Tantum ergo:* Martin Bruce

*Voluntary:* Méditation (Symphonie 1)  
— Widor



● **SUNDAY 19 MAY**  
**THE DAY OF PENTECOST**  
**(Whit Sunday)**

**PROCESSION AND HIGH  
MASS AT 11.00 a.m.**

*Processional Hymns:* 109, 142

*Introit:* *Spiritus Domini*

*Mass:* Missa Brevis in B flat  
— Mozart

*Lessons:* Acts 2: 1 - 21  
Psalm 104  
Romans 8: 14 - 17

*Hymn:* 139 (i) (v 5 Descant — Caplin)

*Gospel:* John 14: 8 - 17

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Credo III

*Anthem:* The Spirit of the Lord — Elgar

*Hymns:* 143 (T 238), 419, 409

*Voluntary:* Fantasia super Komm, heiliger  
Geist BWV651 — Bach

**SOLEMN EVENSONG**

**at 6.00 p.m.**

*Psalm:* 33: 1 - 12

*Lessons:* Exodus 33: 7 - 20  
2 Corinthians 3: 4 - end

*Office Hymn:* 136

*Canticles:* Collegium Regale — Howells

*Anthem:* Dum complerentur dies  
Pentecostes — Palestrina

*Preacher:* Alexander Ross, Ordinand

*Hymn:* 137

**SOLEMN BENEDICTION**

*O Salutaris:* French chant

*Te Deum:* Collegium Regale  
— Howells

*Tantum Ergo:* Pange lingua

*Voluntary:* Psalm Prelude (Set 2 No 3)  
— Howells

● **SUNDAY 26 MAY**  
**TRINITY SUNDAY**

**PROCESSION AND HIGH  
MASS AT 11.00 a.m.**

*Processional Hymns:* 148, 159 (in  
procession)

*Introit:* *Benedicta sit*

*Mass:* Missa 'Simile est regnum  
cælorum' — Lobo

*Lessons:* Proverbs 8: 1 - 4, 22 - 31  
Psalm 8  
Romans 5: 1 - 5

*Hymn:* 146

*Gospel:* John 16: 12 - 15

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Anthem:* O beata et gloriosa Trinitas  
— Palestrina

*Hymns:* 145, 358 (ii), 373 (T Coe Fen)

*Voluntary:* Hymn d'action de grâce  
'Te Deum' (Trois paraphrases  
grégoriennes) — Langlais

**SOLEMN EVENSONG**

**at 6.00 p.m.**

*Psalm:* 73

*Lessons:* Exodus 3: 1 - 15  
John 3: 1 - 17

*Office Hymn:* 144

*Canticles:* Dyson in F

*Anthem:* I saw the Lord — Stainer

*Preacher:* Fr Julian Browning

*Hymn:* 147

**SOLEMN BENEDICTION**

*O Salutaris:* Fischer

*Hymn:* 246 (ii)

*Tantum Ergo:* Palestrina

*Voluntary:* Melody (Triptyque)  
— Langlais

# THURSDAY 30 MAY CORPUS CHRISTI

## HIGH MASS AND PROCESSION OF THE BLESSED SACRAMENT AT 6.30 p.m.

*Entrance Hymn:* 296 (i)

*Introit:* *Cibavit eos*

*Mass:* Missa Brevis in G — Mozart

*Lessons:* Genesis 14: 18 - 20  
Psalm 116: 10 - end  
1 Corinthians 11: 23 - 26

*Hymn:* 483 (T 77)

*Gospel:* John 6: 51 - 58

*Preacher:* Fr Tim Sledge,  
Vicar of Romsey Abbey

*Creed:* Credo II

*Anthem:* O sacrum convivium  
— Messiaen

*Hymns:* 305, 308

*Motet during Ablutions:*  
Ave verum corpus — Mozart

*Processional Hymns:* 521, 271, 272, 307

*Tantum Ergo:* 268 (R; part 2)

*Voluntary:* Toccata in E minor BWV914  
— Bach

## KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

**The All Saints Website**  
[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

### The Parish Email

This gives weekly news of events, people to pray for, and a short letter from one of the clergy. You can subscribe through the All Saints website.

**The Weekly Notices** included in the Sunday service booklet, which worshippers are encouraged to take away.

### Vicar:

Prebendary Alan Moses 020 7636 1788 / 9961

### Honorary 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

## ALL SAINTS FOUNDATION

The Foundation's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

The Trust's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust's Charity Number is: 802994.

## FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Tuesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

## MISSION PROJECTS

We support:

The work of **US** (formerly **USPG**) with the Church in Zimbabwe among people affected by HIV-AIDS;

**The Church Army** hostels and programmes for homeless women in Marylebone;

**The West London Day Centre** for the homeless.

**Janet Drake** chairs our Mission Committee. She can be contacted through the Parish Office.

## CALENDAR AND INTENTIONS FOR MAY 2013

1	Philip and James, Apostles	Bishops
2	Athanasius, bishop, teacher of the faith, 373	Unity
3		Those in need
4	English Saints and Martyrs of the Reformation Era	Those who suffer for the faith
5	✠ <b>6<sup>TH</sup> SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
6	Rogation Day	Agriculture and fisheries
7	Rogation Day	Industry and commerce
8	Julian of Norwich, Rogation Day	The Friends of All Saints
9	<b>ASCENSION DAY</b>	Thanksgiving for the Ascension
10		Those in need
11		Church musicians
12	✠ <b>7<sup>TH</sup> SUNDAY OF EASTER</b> <i>Sunday after Ascension Day</i>	<b>OUR PARISH AND PEOPLE</b>
13		Christian Aid
14	<b>Matthias the Apostle</b>	The Bishop of London
15		The homeless
16	<i>Caroline Chisholm, social reformer, 1877</i>	Unity
17		Those in need
18		Mission agencies
19	✠ <b>PENTECOST</b> <i>Whit Sunday</i>	<b>Thanksgiving for the Gift of the Holy Spirit</b>
20	Alcuin, deacon, abbot, 804	Diocese of Europe
21	<i>Helena, protector of the holy places</i>	Christians in the Middle East
22		Parliament
23		Schools
24	John and Charles Wesley, evangelists, 1791 and 1788	Those in need
25	The Venerable Bede, monk, scholar, historian, 735	Religious communities
26	✠ <b>TRINITY SUNDAY</b>	<b>OUR PARISH AND PEOPLE</b>
27		Local businesses
28	<i>Lanfranc, monk, archbishop of Canterbury</i>	The Archbishop of Canterbury
29		The news media
30	<b>CORPUS CHRISTI</b>	<b>Thanksgiving for the Holy Eucharist</b>
31	The Visitation of the Blessed Virgin Mary to Elizabeth	Thanksgiving for Our Lady

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**Please note:**

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



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