



All Saints Parish Paper

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VICAR'S LETTER

I have recently acquired a new mobile phone to replace the rather elderly one. The new device can do more things and do them more rapidly than the old one. While it is made by the same company as my last one, there are differences which I am still wrestling with: a momentary lapse of concentration or a single mistake, can frustrate what I had almost completed and I am back at square one.

As I write this, the device known as a “router”, which connects the parish office and the Vicarage with the Internet, is in its death throes. One of the symptoms of its demise is a very short attention span; connections with the outside world are either impossible or fleeting and unreliable. We realize how dependent we now are on information technology when it lets us down. (I am trusting that, with a bit of ingenuity, we will still be able to get the copy for the Parish Paper to Edward and Maureen Fellows at the St Alban's Printing Unit in Birmingham in time.)

I read a few days ago that Facebook has become the “new chocolate”: something to be given up for Lent. Social media, like chocolate and alcohol, do have an addictive quality, and addictions are not healthy. There is increasing evidence that looking at screens in the hour before you go to bed makes restful sleep more difficult. The speed of communication can simply make it easier for people to say stupid or hurtful things more rapidly and thoughtlessly than before.

While the internet can make both



The Lady Chapel

(Photo: Andrew Prior)

people and information much more easily accessible, they can also lead to reduced attention spans; an inability to concentrate on anything for any length of time. Perhaps this lies behind the current interest in “mindfulness”. We recognize that something is wrong.

Modern technology allows us to make available a wonderful photographic record of our extraordinary building. This is

far more than taking a few snaps with a mobile phone; it requires time, careful attention and skill. The same is true of the work of a group of art students spending hours in church at the moment while they work on a drawing project.

There is something counter-cultural about our Lenten and Holy Week observances: they too take time and attention. On Ash Wednesday the Church invites us to spend time in Lent reading and meditating on the scriptures. On Friday evenings in Lent, we make our way slowly round the Stations of the Cross. During Holy Week, the major services on Palm Sunday, Maundy Thursday, Good Friday and Easter Eve, are long and rich in verbal and visual imagery: three hours on Good Friday; two at the Easter Vigil as we go through all those lessons and psalms. On Wednesday evening in Holy Week, we sit in a dark church to listen while the choir sings the office of Tenebræ. While there seems to be little in the way of active participation, the service calls for and allows an attentive and receptive listening. That is a skill which has to be learned and constantly practiced. On Maundy Thursday, those who take part in the Watch will struggle to stay awake as we pray at the altar of repose: “Could you not watch with me one hour”. If we are honest, watching, concentrating, keeping quiet and still for an hour is a challenge for many of us.

Of course, there is active participation: the Procession of Palms, the Washing of Feet, the Veneration of the Cross, the lighting of the New Fire of Easter and more. But these actions take on a deeper quality in the context of contemplative attention.

Holy Week has been described as a time when the Church goes into retreat: a time when we make worship, prayer, meditation our priority. The worship of this Great Week can draw us more deeply into the mystery of God’s love for the world revealed in the passion, death and resurrection of Jesus Christ.

What we do here at All Saints, with great care and effort, is not about putting on a better show than anyone else: that would simply be human pride and we know what that leads to. No, it is about making the Gospel of Jesus Christ, the love of God revealed in cross and resurrection, heard and known, seen and felt. It is about taking that good news into our hearts, into the core of our being, so that we are changed.

On Monday in Holy Week, we hear at Mass the beautiful story of Mary of Bethany anointing the feet of Jesus with precious ointment. John tells us that the house was filled with the scent of the ointment. We can fill God’s house with the smell of incense easily enough, but let us also fill it with the perfume of our prayers.

Yours in Christ,

Alan Moses

WARM “COLLATIONS”

In this case, not a meal, but the installation of Fr Gerald Beauchamp as Vicar of the Parish of the Annunciation. This took place at the church on Sunday 24 January. The Bishop of London presided and preached and collated Fr Gerald to the cure of souls in the parish. Our new Associate Archdeacon of London, the Venerable Rosemary Lane-Priestley inducted him into his office, placing him in his stall.

Our congratulations to Fr Gerald and to the people of the Annunciation on something which marks the great transformation which has taken place there in recent years: the product of much prayer and hard work.

All Saints can take some pride in having played a supportive rôle in this and we will continue to do this, as we do at St Cyprian's where Fr Gerald is Priest-in-Charge. There too, we see signs of new life.

On Shrove Tuesday, there was a warm collation, in the culinary sense, when a number of us were guests at a Pancake Party to mark the completion of the new kitchen and toilets at St Cyprian's. There is still work to be done on the main meeting room there, which suffers from damp from an underground stream under the church, but the new facilities are excellent. The completion of the work does mean that our annual three parishes quiz night will be held there again this year.

TO AND FROM AUSTRALIA

Fr Michael spent January in his native Australia, visiting Perth, Adelaide, Sydney and Newcastle. We might look forward to reading of his travels in the next issue. He preached several times, including once at his old parish of Christ Church-St Lawrence in Sydney.

Meanwhile, the present Rector, **Fr Daniel Dries** and his family came to London, and Fr Daniel preached for us. His sermon appears in this issue.

More Australian visitors were welcomed at Evensong on Sunday 21 January: Msgr Kevin Long with students and friends from the Seminary of St Charles Borromeo in Perth, Western Australia.

TWO NEW BOOKS

“Parish Churches of Greater London: A Guide”

by Michael Hodges
(The Heritage of London Trust, £25
ISBN 9780946694082)

In his review of this book in the *Spectator*, Harry Mount writes:

“The book is a reminder, too, of the sheer scale and number of Victorian Gothic churches in London and across the country... they are a wonder of faith and, very often, beauty. Just before Christmas, I took refuge from Biblical volumes in William Butterfield's All Saints, Margaret Street. I was dumbstruck by the Pre-Raphaelite scenes in the north aisle, painted on tiles by Alexander Gibbs in 1876.”

He also singles out St Andrew's, Kingsbury, which used to be our neighbour in Wells Street until it was dismantled and re-erected in north London.

“...home to the Greatest Hits of the Gothic Revival: altar by Pugin; litany desk by Burges; lectern by Butterfield; chancel screen, reredos and font by Street.”

“The 100 Best Stained Glass Sites In London”

by Caroline Swash

Caroline Swash is a third generation stained glass artist, whose passion for her art has resulted in a beautifully illustrated description of the best London has to offer in both sacred and secular buildings.

All Saints is numbered among the 100. Of it, she writes:

“For Butterfield, the completion of the church became an obsession and he remained its supervisory architect until his death. It is his masterpiece and remains one of the most remarkable churches in London, so intensely ornamented that the visitor feels encased in splendour. No matter how dull the day, the light plays through the stained glass arranged with such effort by Butterfield, chequered red, white and green on the south side and splendidly gold and green at the west.

“Our enjoyment of the church has been greatly enhanced by the recent restoration programme carried out by Molyneux Kerr architects with re-glazing, conservation and restoration by Lincolnshire Stained Glass. While the visitor may be deeply impressed by the amazing and original interior, no lover of London should deny themselves the sheer glory of the experience of Sunday worship at All Saints, in which superb choral and organ music combine with choreographed movement and time-honoured liturgy, continuing the vision of worship that the Tractarians found so inspiring and held so dear.”

We are grateful to Caroline for presenting a copy of her book for the parish archive.

ROBIN FLETCHER

A Requiem Mass was celebrated for Robin on 28 January. Canon David Hutt preached and his sermon appears in this issue.

Robin’s sister Jane wrote afterwards:

“That was a very special service of thanksgiving for Robin’s life. I know he would have been very pleased.

“We owe you and Dee grateful thanks for first arranging it, then taking it, and welcoming us all. It was so good too that Canon David Hutt could give the address.

“...the choir excelled itself in performing Faure’s Requiem so beautifully — so please pass on our very grateful thanks to them. (I enjoy being reminded of it when it frequently comes into my brain.)

“Many people have spoken glowingly to us about the service.

“Also — it was so kind of All Saints’ flower arranger to provide the lovely colourful vases.”

REVISION OF THE ALL SAINTS’ ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Church Meeting (APCM) on 10 April 2016. Inclusion on the Roll is the qualification to attend, participate and vote at the Meeting, or to be nominated for office. The Roll will be closed for revision between Thursday 17 and Thursday 24 March. No further entries may be made to the Roll between 18 March and the close of the APCM. ***Would members of the Roll please check their entries on the copy of the Roll available in the Parish Office?*** Alterations should be notified to me, c/o the Parish Office. Anyone else who wishes to be included on the Roll, and who fulfils the qualifications, is welcome to apply. Completed forms (to be found on the table in Church) should be returned via the Parish Office.

Catherine T. Burling, Electoral Roll Officer

HOLY WEEK and EASTER 2016

Preacher: Bishop Jack Nicholls

PALM SUNDAY, 20 March

10.45am Liturgy of Palms in Market Place, W1
Procession to Church and **HIGH MASS**

6pm Choral Evensong and Benediction

Monday, Tuesday, Wednesday

6.30pm Mass with Homily

Wednesday 23 March

7.30pm TENEBRAE for Maundy Thursday

MAUNDY THURSDAY, 24 March

6.30pm **HIGH MASS** of the Lord's Supper
with foot washing

GOOD FRIDAY, 25 March

12 noon The Preaching of the Passion

1 – 3pm The Solemn Liturgy of the Passion

6.30pm Stations of the Cross

HOLY SATURDAY, 26 March

12 noon Liturgy of the Day

9pm **HIGH MASS** of the Easter Vigil by candlelight

EASTER DAY, Sunday 27 March

11am Procession, Blessing of the Easter Garden
and **HIGH MASS** with Holy Baptism
Preacher: The Vicar, Prebendary Alan Moses

6pm Festal Evensong, Te Deum and Benediction
Preacher: Fr Michael Bowie, Assistant Priest

ALL SAINTS' CHARITABLE DONATIONS

As we came to the end of the Church's financial year in late 2015, we paid out the monies collected for various good causes (including their related Gift Aid uplift) and received a series of appreciative letters from the charities concerned.

The Marylebone Project's Fundraising Officer James Marlow thanked us for 'the splendid donation' going on to say:

"I am pleased to confirm that this kind gift of £5,258.25 has been safely received and been paid into our bank account. I would like to add how amazed I am by the fantastic amount you have managed to raise. Such generosity and I imagine hard work — thank you so much for this outstanding contribution.

"It is wonderful to have the continued support of All Saints Church and we remain very grateful indeed for this. Your gift will be well utilised during the coming year, especially with regard to our emergency bed unit, where we will provide over 2,000 bed nights for homeless women and offer support and practical help."

The Foundation for Relief and Reconciliation in the Middle East thanked us for the two donations we sent them: for £4,037.25 and £897.41, towards their crucial work and went on to say:

"The support of All Saints is much appreciated, and helps make a genuine and lasting difference in the lives of those FRRME assist. Many of our

refugees in Jordan are now settled in good accommodation, but many internally displaced persons (IDPs) in Northern Iraq continue to live in tented camps, which are extremely cold in the Iraqi winter.

"We are deeply touched and very grateful that you have chosen to donate the offering from your largest church service of the year [the Nine Lessons and Carols]. Please accept our heartfelt thanks and pass it on to all at All Saints Church."

Worldwide Cancer Research [who held a fund and awareness-raising Carol Service at All Saints on 15 December] thanked us for 'your generous donation of £324.02' and also said:

"We are happy to have shared the collection with All Saints and look forward to our carol concert this year on 1 December 2016.

"We would not be able to fund pioneering research around the world without the continued help of supporters like you and your gift is much appreciated.

As we are now in Lent and looking towards Easter and the completion of our Lent Appeal, we hope that your generosity will be sustained and that we can look forward to giving even larger amounts to our three good causes: The Bishop's Lent Appeal, the Marylebone Project for its Emergency Bed Unit and to Us for their work in Zimbabwe with those enduring both the illness and the stigma associated with HIV.

HUGH PRICE HUGHES LECTURES 2016

This series will invite you to reflect on how other ways of knowing and seeing — “faith” commitments for some — relate to their Christian faith.

These alternative and complementary ways of knowing and seeing, sometimes portrayed negatively by people of faith, have the potential to deepen our understanding of our faith commitments and enable us to engage more constructively with the wider world.

All lectures will be held at Hinde Street Methodist Church at 7.30pm.

Admission is free and all are welcome!

www.hindestreet.org.uk/hph-lectures.html

Thinking globally, act locally

8 March — *Polly March*

Head of Campaigns and Policy at Global Justice

12 April — Revd Ric Stott

Artist and Methodist Pioneer minister

Identity, Modernity and Faith

10 May — *Yasmin Alibhai-Brown*

Journalist

**Living as Christians in Multi-faith Britain and
the Importance of Religious Literacy**

14 June — *Michael Wakelin*

Religion and Media Consultant

SERMON PREACHED BY THE REVD DR DANIEL DRIES at ALL SAINTS, EPIPHANY 2

From the Second Chapter of the Gospel according to St John we read the words of Christ to his mother: “*Woman, what concern is that to you and to me? My hour has not yet come.*”

The Wedding at Cana is one of the

stories. It is one of the dramatic miracles that we expect to find in a colourfully illustrated children’s Bible. We are all very familiar with this extraordinary marriage; however, we are completely misguided if we imagine this Jewish wedding to be something along the lines of *Fiddler on*

the Roof without the annoying songs. A first century Jewish wedding ceremony was probably little more than a procession of the bride from her father's house to her new home; that is, the home of the bridegroom's family. Although formal or liturgical aspects of the wedding were largely absent, the banquet or the party that followed more than made up for it. Lasting up to two weeks, a first century wedding banquet was not for the faint-hearted. Anyone who has ever organised a banquet or a wedding reception knows that tension and conflict are always going to feature somewhere in the mix. Weddings seem to be an excuse for grown people to throw tantrums and revert to the behaviour that we usually associate with toddlers. We now have the benefit of reality television programmes built entirely on this premise, though why it is considered entertaining is rather lost on me.

At first glance, the Wedding at Cana seems like a party interrupted by a minor catastrophe, followed by a spectacularly happy ending. However, there is stress and tension everywhere and on many levels. The steward or the president of the banquet is under great stress as the wine runs out; Our Lord is put under pressure by his own mother, who expects her son to save the day. The real tension comes when the Mother of Our Lord is confronted by a child who seems to be having one of those rebellious teenage moments, albeit 10 or 12 years late.

Towards the end of the first Chapter of John's Gospel, Christ promises "greater things" or "signs" that will soon follow. The Wedding at Cana is the first of these. However, almost most like a hint of stage fright, Christ seems rather reluctant to

embark on this spectacular new career.

"Woman, what concern is that to you and to me? My hour has not yet come."

Musicians and athletes know that adrenalin or tension is a requirement of any outstanding performance. However, tension within close relationships does not always result in a good outcome. In the week now past, the Primates of the Anglican Church have met to find a way through matters of great tension and conflict that plague the Anglican Communion. We cannot pretend that the Anglican Church is completely harmonious. We cannot suggest that our denomination reflects a completely unified body of Christ.

If you will indulge me for just a moment, I will speak a little of my own context. The parish of Christ Church-St Laurence in Sydney is not typical of Anglicanism in our part of the world. While High Mass in my parish includes fine music, birettas, beautiful vestments and great clouds of incense, our neighbouring parishes represent the other extreme of Anglicanism. Choruses sung from large screens, and clergy who lead worship in a suit and tie. As we observe the vast contrasts within the Anglican Communion, it is hard to imagine a more perfect example of this than two large churches on George Street, Sydney. If God doesn't have a sense of humour, we're in real trouble.

In years gone by, there has certainly been great tension and conflict, though I'm pleased to say that the relationship is much more harmonious today. However, the parishioners at Christ Church-St Laurence are tremendously encouraged

by a steady stream of visitors from this parish, and others like it all around the world; visitors who remind us that we are a part of a much larger family. And yet, within the body of Christ, we are also required to relate to those immediately around us, even if the temptation may be to seek out others of the same mind and tradition. Historically, one of the great strengths of Anglicanism has been the desire and the ability to live with difference and diversity. But, of course this comes at a cost. There is always a sacrifice involved in accommodating or meeting the needs of the other. There will always be tension when we attempt to engage with difference. At the Wedding at Cana, the Mother of Our Lord calmly states, “They have no wine”. This innocuous observation is like the conductor raising the baton. Something has to happen; Christ is put on the spot. To ignore his mother will expose her to shame and embarrassment, and yet Our Lord obviously feels uneasy about the pressure and the tension of this situation.

Suddenly he is made aware of obligations to his heavenly Father, as well as to the expectations of his family and community. This moment is a wonderful metaphor for the Church of our time. We have obligations to our God; and we have obligations to our families, our church and to our society. Attempting to balance all of these is no mean feat. It’s not difficult to see why so many Christians opt for disengagement and separation.

“Woman, what concern is that to you and to me? My hour has not yet come.”

This seemingly uncaring statement seems to be an attempt at disengagement. It seems to be a shying away from conflict

and tension. And as this young man is being pressured to embrace his divine destiny, it is a perfectly understandable human response. Knowing the pain and suffering that will follow, we would have to expect at least a moment of hesitation. At some point in our lives, we all need a gentle push from a parent or someone else fulfilling that rôle. A rather charming aspect of the Wedding at Cana is that the mother of Our Lord (who is never named in John’s Gospel) shows no sign of being flustered or angry; she just carries on with her responsibility, and she insists that her son will do the same. We can almost hear her calmly saying, “I’m just going to pretend that I didn’t hear that!”. In her grace and wisdom, Mary makes it clear that, for God, disengagement is not an option.

The theological interpretations of the Wedding at Cana are many and varied. Some Biblical scholars suggest that new wine materialising in old jars represents a turning away from Judaism. This theory is strengthened by the fact that the stone jars were for the rites of purification. In speaking of the Wedding at Cana, the Roman Catholic Theologian, Raymond Brown, goes as far as saying, *“All previous religious institutions, customs and feasts lose meaning in Christ’s presence”*. (1966)

Other scholars observe that this first miracle is focused on wine, while it will be followed by another involving the multiplication of bread — forming a prelude to the last supper and Eucharistic theology. Many interpretations are possible, but the undeniable fact remains that, in a situation of conflict and tension, there is an outpouring of grace and

compassion. A situation that could have ended in shame and disaster is saved by the abundance of God's love and grace.

The meeting during this past week of the Anglican Primates comes at time of great tension, conflict and constant threats of disengagement. Like all conferences, this meeting boasted a catchy slogan. Describing the worldwide Anglican Communion, it read:

85 million people; 165 countries; 38 provinces; 1 Lord, Jesus Christ.

Such a clumsy and disparate denomination was always going to

experience conflict and tension. We did after all begin as a Church in conflict. It goes without saying that the most important part of this slogan is the final segment — 1 Lord, Jesus Christ. This reminds us that disengagement is not an option; it reminds us that separation from the issues of our society and from one another is not possible.

As we work our way through the even greater conflict that plagues our denomination, we trust and pray that the abundance of God's grace will ultimately become apparent, as indeed it did at a rather tense wedding banquet in Cana.

**ADDRESS GIVEN BY THE REVD CANON DAVID HUTT
at ALL SAINTS for the REQUIEM MASS
for ROBIN FLETCHER, 28 January 2016**

I am indebted to the Vicar, Fr Alan, for this opportunity to pay a brief tribute to one who was quietly but significantly supportive of my ministry here at All Saints between 1986 and 1995. My gratitude also, in no small measure, to Robin's brother, David, as — without the benefit of his carefully researched memoir — I would struggle to put together a credible narrative of a rather remarkable life.

Robin was born on the 22 December 1935 in the West Riding of Yorkshire. David describes: "A large and cold stone-built house high on the Pennines above Halifax." His Father was involved in the carpet factory founded by the Crossley's on his wife's side of the family.

Robin was evacuated with his preparatory school to Dartmoor and went on to Marlborough College. There followed National Service and a Commission in the

Green Howards, a distinguished County Regiment recruiting in the West Riding of Yorkshire.

There followed three years at Magdalen College, Cambridge, where he read History. It happened that the Master of Magdalen was Robin's Uncle, Henry Willink, who, it is alleged, rather relished the apparent nepotism which resulted in several relations enjoying the life of the College and the wider world of the University.

On leaving Cambridge, he joined the firm of Brown, Fleming and Murray as an articled clerk and qualified as a chartered accountant in 1963. He was involved variously with *The Times*, *The Financial Times*, *Capital Radio* and *The Evening Standard*. In 1976 he became a member of Lloyds and worked with several underwriters until his retirement from full-time employment in 1985.

Robin now had time to indulge his twin passions — genealogy and travel. It was for him a labour of love to research obscure records in the form of parish registers and census returns. His brother notes the existence of a meticulous filing system and address books containing hundreds of entries including, on occasion, the name of the household dog!

An almost obsessive traveller, Robin preserved small packets of local currency all indicative of the extraordinary number of countries visited over the years. India was a familiar destination and, inevitably, he discovered the existence of distant kinsmen residing in the sub-continent.

He was an assiduous note-taker. I recall him producing a small pocket-book and pencil while quizzing — in the most affable way — a new-found acquaintance. He was insistent that everyone had a responsibility, a duty even, to retrieve and record the memories of an older generation so that first-hand accounts should not be lost. Not surprisingly Robin was a member of the Society of Genealogists and served on the executive committee.

An anecdote tells of a time, during the premiership of John Major, when Norma Major invited Robin to assist her genealogical researches into the history of Chequers, subsequently published in book form. An animated conversation ensued in her sitting room at No 10 Downing Street while the Prime Minister ate a lunchtime sandwich alone in the kitchen next door.

But Robin wasn't grand... while always generous to friends and family he was naturally frugal, preferring second and third class on Indian railways and patronising the unassuming market stalls of the Far East when in need of a snack. In

the course of one such adventure, a hostess of considerable distinction was dismayed to discover that his sole luggage consisted of a John Lewis plastic bag...

Robin's qualifications meant that he was in great demand as a treasurer and auditor by various charitable institutions. This involvement included the Christian International Peace service, Cable Line Street Youth Club, the Greenhouse Boys' Club, the Leonard Cheshire Foundation (he knew the founder personally), the College of Arms Trust, the Church of St Stephen, Wallbrook, The Samaritans — he knew and respected Chad Varah and once served as a Counsellor — and All Saints, here in Margaret Street, where he administered the All Saints Foundation dedicated to the maintenance of the fabric.

He took great interest in local history and his researches included the West Riding of Yorkshire and Pimlico, where, doubtless, he carried the appropriate passport and a small packet of the local currency...

Robin's recreations included fishing and shooting — his aptitude, he would claim, was for the former but I'm sure I'm not alone in having cause for gratitude due to his prowess in the field. I recall a telephone call at home in the little cloister late one Saturday evening. A somewhat bemused Abbey Yard Beadle reported that: "A gentleman had come and gone and left a couple of birds..." In some trepidation I approached the Beadle box at the entrance to Dean's Yard and discovered a brace of pheasants 'in the feather' awaiting my arrival.

Hospitality featured largely in his rich and varied life. There were splendid dinners in his flat in Warwick Way. After a particularly convivial evening I remember

the daunting prospect of negotiating the flight of vertiginous steps that led from the front door on the first floor to the pavement below.

A move to the big house in Lupus Street occasioned a number of parties. They were comprised, in the main, of two categories. The first was family members and there were always family members in abundance. The second was made-up of what may be termed “Friends of Dorothy” although, surprisingly, Dorothy never made an appearance...

The downsizing and the move to Elizabeth Court in SW10 was not a success. Those, like Fr Alan and myself, who visited Robin in this form of semi-sheltered accommodation were dismayed at the signs of decline. The flat was not ordered, pictures remained unhung, furniture haphazardly disposed. There was an overall sense that Robin, the fastidious Robin, was not fully in command of the situation. It was a sad declension in personal well-being and his friends shared their concern. A decision was taken by the family that he would be cared for at Rashwood House in Worcestershire. A friend notes: “In his final years a succession of disabling illnesses exacted their sad toll. Though uncomplaining and well cared-for, his decline was protracted, causing distress to those who loved him.” It is a great tribute to his memory that so many who knew and loved him are present here today.

I’ve been asking myself how it was that Robin found his spiritual home here — for assuredly he did. One of his first acts of kindness was to drive me to the crematorium at Mortlake. An old friend of his and a ‘regular’ at All Saints had died. Kenneth Christie had been a buyer for

John Lewis before his retirement. Clearly deeply moved, Robin silently negotiated the route with tears coursing down his cheeks. It was profound evidence, if ever it was needed, of his humanity and his compassion. I suspect that it was friends like Kenneth who first drew him to this Church — where — like so many others I can recall he was able to express his faith quietly and unobtrusively. It is, of course, a place of excellence as the founders in the nineteenth century intended. But for all the glorious architectural achievement, the music and the elaborate and carefully choreographed ceremonial it is a place of meeting for all sorts and conditions of men and women. I discovered it to be a place of personal threshold, a safe-haven for those who, for whatever reason, wished to maintain anonymity. But the sense of welcome is implicit. There is nothing conditional or transactional about it. Here the casual visitor or the regular worshipper will find a precious clue to the great mystery of the Incarnation “God with us”. I believe that Robin’s faith was sustained and deepened through this insight during the years of his association. A spare figure; a craggy face made for stage or screen — forever breaking into a beaming smile and a great shout of laughter. He would not have been out of place at a social gathering in Downton Abbey where, doubtless, he would have discovered a distant kinsman and noted the find in his detailed archive.

Self-effacing, attentive to the needs of others, a host of unusual discrimination who took much time and trouble to put together like-minded people at the lunch or dinner table. Quietly given to good works he was generous to those who had fallen on hard times or lacked a roof over their heads...

Others will have their memories of Robin and will, in their own way, contribute to the many faceted and kaleidoscopic image of a unique life. We give thanks for that life

— fully lived and for a world the better for his living. May he rest in peace and rise in glory. Amen.

Sunday 20 March at 7.15pm
Four-manual Harrison & Harrison (1910)
Organ Recital (following Benediction)

LAURENCE LONG
All Saints' Organ Scholar

Programme

Præludium in G minor, BuxWV 148 — Dietrich Buxtehude (c 1637/39 - 1707)

VIII from 'A Little Organ Book in Memory of Sir Hubert Parry'
— Harold Darke (1888 - 1976)

Jésus accepte la souffrance (VII from 'La Nativité du Seigneur')
— Olivier Messiaen (1908 - 1992)

Vater unser im Himmelreich — Georg Böhm (1661 - 1733)

Passacaglia and Fugue in C minor, BWV 582 — J.S. Bach (1685 - 1750)

Entry is free, but we invite you to make a retiring donation (recommended £5) to support the Choir and Music at All Saints.

*The All Saints Licensed Club/Bar below the Church
will be open after this recital.*

Please see more organ recitals: www.organrecitals.com.

100 YEARS AGO

From the Vicar's Letter

“My Dear Friends,

“The following Statement has been sent to me by his Lordship the Bishop.

**The Church's Rule of Fasting and
the War**

“The Bishop wishes it to be understood that Churchmen of the London Diocese who are at the Front or in training may consider

themselves dispensed from such rule during the war. With regard to others, in view of the increased cost of living, it will be sufficient if the Friday fast only be observed during this Lent, and that in such a manner as may be found possible.”

“In case there are some who do not follow the logic of this last sentence, I must explain that in times when the food supply is likely to be a matter of difficulty, the Church suspends her practice of distinguishing between certain classes

of food for the purpose of temporary mortification in order that the price of no class may be artificially inflated.

“For example, sometime ago eggs were exceedingly dear and much needed for the sick and wounded; at that time it would have been absurd and wrong to have ordered an omelette in place of a slice of cold mutton. Again, fish is dear, and I suppose the fish supply will be small and uncertain until the end of the war, and care must be taken that Lent does not send the price of fish up. It might be replied, would not a fast in which no meat, fish or eggs were used be a very real and salutary discipline. The answer is that it is impossible to lay such a fast on people as of obligation. It could not be endured by most people in this climate. And it would not be salutary spiritually even if people could endure it physically. In times of universal depression and anxiety, the body must be kept fully nourished; if it is not, various nervous troubles arise and the life of the spirit is adversely affected. It is for such reasons that the Bishop orders only one fast a week this Lent, and that a fast without abstinence. He requires us to lessen the quantity of food taken on Friday, but allows meat as the principal meal.

“For the rest, it is our duty to live as simply and frugally as possible between now and the end of the war. This simplicity must extend to every department of life. We must buy as few clothes as possible, we must take as small a quantity of spirits and wine as we can do with, we must smoke very moderately indeed. Ladies must drink much less tea, and how much happier they will feel if they can attempt this form of economy! We must be sparing of sugar, we must let most of the sugar go

to the children. We must be self-controlled in our purchase of books. We had better make resolutions that we will buy no books until the end of the war which are not books of real value. We must be very self-controlled about newspapers. The supply of paper is going to be a great difficulty. We must not add to it by increasing the demand for newspapers. We might sometimes make a meditation on the train to pass the time instead of reading a newspaper. At the same time, we must continue to take some recreation. We must continue to accompany our friends home on leave to amusements occasionally. We must help the Artists by supporting them, and we shall do ourselves a very great deal of good by treating ourselves sometimes to a concert or play...”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 6 MARCH FOURTH SUNDAY OF LENT MOTHERING SUNDAY

HIGH MASS at 11am

<i>Hymn:</i>	507
<i>Introit:</i>	<i>Lætare Ierusalem</i>
<i>Setting:</i>	Missa Brevis in B flat K 275 — Mozart
<i>Psalm:</i>	32
<i>Lessons:</i>	Joshua 5: 9 - 12 2 Corinthians 5: 16 - end
<i>Hymn:</i>	66 (T 63)
<i>Gospel:</i>	Luke 15: 1 - 3, 11b - end
<i>Preacher:</i>	Fr Michael Bowie
<i>Creed:</i>	Mozart

Anthem: Ave virgo sanctissima
— Guerrero
Hymns: 272, 480 (T15), 413
Voluntary: Fugue in G minor, K 407
— Mozart

Anthem: Jesu, grant me this I pray
— Bairstow
Hymns: 292 (ii), 385,
439 (T Richmond)

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 30
Lessons: Prayer of Manasseh
2 Timothy 4: 1 - 18
Office Hymn: 59
Canticles: Stanford in G
Anthem: Ave Maria — Bruckner
Preacher: Fr Julian Browning
Hymn: 359
O Salutaris: Laloux
Hymn: 73 (i)
Tantum ergo: Laloux
Voluntary: Ave Maria, Op 80, No 5
— Reger

● SUNDAY 13 MARCH THE FIFTH SUNDAY OF LENT (PASSIONTIDE)

HIGH MASS at 11am

Entrance Hymn: 507
Introit: *Iudica me, Deus*
Setting: Missa Pange lingua
— Josquin des Prez
Psalms: 126
Lessons: Isaiah 43: 16 - 21
Philippians 3: 4b - 14
Hymn: 359 (T 322)
Gospel: John 12: 1 - 8
Preacher: The Vicar,
Prebendary Alan Moses
Creed: Merbecke

**A Sequence of Passiontide Music
and Readings 6pm followed by
Benediction, with the Choir of
All Saints, Margaret Street,
to include Stabat Mater —
Palestrina**

● SUNDAY 20 MARCH PALM SUNDAY

**Liturgy of Palms in Market
Place, Procession to Church
and HIGH MASS at 10.45am**

Liturgy of Palms: Hosanna filio David!
—Vale
Palm Gospel: Luke 19: 28 - 40
Blessing of Palms: Pueri hebræorum
— Palestrina

Processional Hymns:
509, 511, 641
(Lift high the Cross)
Introit: *Domine, ne longe*
Setting: Mass in four parts — Byrd
Psalms: 31: 9 - 16
Lessons: Isaiah 50: 4 - 9a
Philippians 2: 5 - 11
Hymn: 92
Gospel: Luke 23: 1 - 49
Preacher: The Right Revd Jack Nicholls
Anthem: Vinea mea electa — Poulenc
Hymns: 84, 273, 86 (omit *)

**CHORAL EVENSONG &
BENEDICTION at 6pm**

Psalm: 69
Lessons: Isaiah 5: 1 - 7
Luke 20: 9 - 19
Office Hymn: 79
Canticles: Third Service — Byrd
Anthem: Versa est in luctum — Lobo
Preacher: The Right Revd Jack Nicholls
Hymn: 90
O Salutaris: 214 (i)
Hymn: 89 (i)
Tantum ergo: 78

WEDNESDAY 23 MARCH

TENE BREIA for MAUNDY

THURSDAY at 7.30pm

**A service of Psalms and Scripture
Readings with motets by Igegneri,
Lassus, Victoria and Anerio**

Psalm: 116

**THURSDAY 24 MARCH
MAUNDY THURSDAY**

**HIGH MASS of the LORD'S
SUPPER with footwashing
at 6.30pm**

Introit: *Nos autem gloriari oportet*
Setting: Mass in E minor
— Lloyd Webber
Psalm: 116: 1, 10 - end
or 116: 9 - end
Lessons: Exodus 12: 1 - 4, 11 - 14
1 Corinthians 11: 23 - 26
Hymn: 304

Gospel: John 13: 1 - 17, 31b - 35
Preacher: The Right Revd Jack Nicholls
Antiphons at the washing of feet:
Ubi caritas — Duruflé
Motet: O sacrum convivium — Tallis
Hymns: 302, 308
Post Communion Motet:
Adoramus te, Christe
— Nanino
At the procession to the Altar of Repose:
268
At the stripping of the Sanctuary:
Psalm 22
Gospel of the Watch:
Mark 14: 26 - end

**FRIDAY 25 MARCH
GOOD FRIDAY**

**SOLEMN LITURGY OF THE
PASSION AND VENERATION
OF THE CROSS 1pm - 3pm**

Psalm: 22: 1 - 11
Lessons: Isaiah 52: 13 - 53: end
Hebrews 10: 16 - 25
Hymn: 94
Gospel: The Passion according
to St John
Preacher: The Right Revd Jack Nicholls
At the Veneration: The Reproaches
— Palestrina; 95
Liturgy of the Sacrament: 79 (Choir)
Hymns: 83, 97
Motet: Crucifixus — Lotti

SATURDAY 26 MARCH HOLY SATURDAY

EASTER EVE — HIGH MASS OF THE EASTER VIGIL at 9pm

Setting: Missa Brevis — Dove

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

Canticle of Moses

Isaiah 55: 1 - 11;

Canticle Isaiah 12: 2 - 6

Ezekiel 36: 24 - 28

Psalm 42: 1 - 7

The Easter Alleluyas

Hymn: 119 (T 107)

Gospel: Luke 24: 1 - 12

At the Procession to the Font:

Litany of Thanksgiving for the
Resurrection (arr. Kitchen)

Offertory Hymn: 116

Hymns: 519 (Choir), 102, 124

Voluntary: Final, Symphonie No 1 in D
— Vierne

● SUNDAY 27 MARCH EASTER DAY

PROCESSION, BLESSING OF THE EASTER GARDEN AND HIGH MASS with Holy Baptism at 11am

Procession and Blessing of the Easter

Garden Hail! Festal Day!

119 (Vulpius)

Introit: *Resurrexi*

Setting: Krönungsmesse, K 317

— Mozart

Psalm: 118

Lessons: Acts 10: 34 - 43

1 Corinthians 15: 1 - 11

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)

Motets: This joyful Eastertide

— anon Dutch

My beloved spake — Hadley

Hymns: 111, 123, 120

Voluntary: Toccata, Symphonie No 5,
Op 42 — Widor

FESTAL EVENSONG, TE DEUM & BENEDICTION at 6pm

Psalm: 105

Lessons: Isaiah 43: 1 - 21

1 Corinthians 15: 1 - 11

Office Hymn: 101 (omit *)

Canticles: Magnificat in A — Stanford
Nunc Dimittis — Tone V

Anthem: Easter — Vaughan Williams

Preacher: Fr Michael Bowie

Hymn: 400 (T A&MR 401)

O Salutaris: Elgar No 1

Te Deum: Collegium Regale

— Howells

Tantum ergo: Henschel

Voluntary: Christ ist erstanden,
BWV 627 — Bach

*Information correct at the time of going
to press.*

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 Wednesday of the month the Friends ' Candle burns in church and they are prayed for at Mass.

Please contact **Dee Prior** in the Parish Office in relation to Friends ' matters.

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 and she can be contacted through the Parish Office.

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

The Weekly Parish E-mail

This gives weekly news of events, people to pray for, and a short letter from the Vicar or Assistant Priest. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

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

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

PCC Secretary:

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Timothy Byram-Wigfield

c/o 020 7636 1788

Associate Director of Music:

Charles Andrews c/o 020 7636 1788

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

Service Times

Sundays:

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

Monday to Friday:

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

(Except bank holidays — 12 noon Mass only)

Saturdays:

Morning Prayer at 7.30am

Low Mass at **12 noon** and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

On major weekday feasts, High Mass is sung at 6.30pm

CALENDAR AND INTENTIONS FOR MARCH 2016

- | | | |
|----|---|--|
| 1 | David, Bishop of Menevia, Patron of Wales, 601 | Wales |
| 2 | Chad, Bishop of Lichfield, 672 | |
| 3 | | Unity |
| 4 | | Those in need |
| 5 | | Walsingham |
| 6 | ✠ LENT 4 (Mothering Sunday) | Our Parish and People |
| 7 | Perpetua, Felicity and companions, Martyrs, 203 | Those who suffer for the faithful |
| 8 | Edward King, Bishop of Lincoln, 1910 | Diocese of Lincoln |
| 9 | | Friends of All Saints |
| 10 | | Unity |
| 11 | | Those in need |
| 12 | V | of Our Lady |
| 13 | ✠ LENT 5 (Passiontide begins) | Our Parish and People |
| 14 | | Social Services |
| 15 | | National Health Service |
| 16 | | Church Schools |
| 17 | Patrick, Bishop, Missionary, Patron of Ireland, 460 | Ireland |
| 18 | <i>Cyril of Jerusalem</i> | Those in need |
| 19 | Joseph of Nazareth | Parents |
| 20 | ✠ PALM SUNDAY | Our Parish and People |
| 21 | Monday in Holy Week | |
| 22 | Tuesday in Holy Week | |
| 23 | Wednesday in Holy Week | |
| 24 | MAUNDY THURSDAY | |
| 25 | GOOD FRIDAY | |
| 26 | EASTER EVE | |
| 27 | ✠ EASTER DAY | Thanksgiving for the Resurrection |
| 28 | Monday in Easter Week | Thanksgiving for the Resurrection |
| 29 | Tuesday in Easter Week | Thanksgiving for the Resurrection |
| 30 | Wednesday in Easter Week | Thanksgiving for the Resurrection |
| 31 | Thursday in Easter Week | Unity |

