



# All Saints Parish Paper

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***The All Saints' Choir — who will sing the Allegrì Miserere  
as an anthem at Evensong and Benediction on Passion Sunday***

*Back Row: John Cuthbert, James Sherwood, Richard Smith, Ian Lyon,  
Matthew Howard, Dan Collins.*

*Front Row: Jordan Wong (Organ Scholar), Amy Blythe, Emily Owen,  
Jeremiah Stephenson (Acting Director of Music), Felicity Hayward,  
Jennifer Snapes, Ruth McElvanney.*

*Photo: Andrew Prior, February 2019*

## VICAR'S LETTER

Sometimes when I have written something for the Parish Paper or our weekly Email letter, I am tempted to wonder if anyone reads it. The same temptation comes to preachers with their sermons. So it is a reassurance that we have not been wasting our time when people speak or write about what we have written or preached. I recently received a very gracious letter to this effect from our former Vicar and Bishop, Dr David Hope who appointed me all those years ago.

One of the obituaries of Canon Michael

Green, the renowned evangelist who died recently, spoke of his criticism of Anglo-Catholics for the poor quality of their sermons. I hope he did not think this way about the preaching of Bishop Michael Marshall with whom he shared the Archbishops' Springboard Project during the Decade of Evangelism. I hope, too, that those who worship at All Saints do not have the same negative view of our sermons. I know how much effort my colleagues and I put into our preparation for preaching. Even if we do not engage in the kind of active response during sermons practiced

by the “Amen Corner” in African-American churches, there is a virtuous circle in which attentive response to preaching encourages the preacher to work and pray even harder about this ministry.

I suspect Canon Green would have thought that a church like ours spends too much of its time and energy on getting worship right, at the expense of the ministry of preaching and teaching. There may be more than a grain of truth in this, but it also misses the point about liturgical worship. It is not simply the background music or prelude to the sermon which is the main event. The liturgy itself proclaims the Gospel; even when the preacher may fail to do so.

Never is this more true than in the great liturgies of Holy Week which both tell again “the old, old story” and have the capacity to tell it afresh; in ways which draw us deeper into the mystery of divine love which they celebrate. I have been responsible for organizing and celebrating them for over forty years, and been taking part in them for longer still, but I never feel that they have become stale and tired. There is always something new to hear or something old which is worth hearing and seeing again. This issue contains a revised version of a description of Holy Week at All Saints which I wrote some years ago. I hope that it will be a helpful introduction to those new to these services and a stimulating refresher for those already familiar with them.

In my Ash Wednesday sermon I was starkly realistic about the crisis in which the Church finds itself; principally as a result of the tide of revelations of historic abuse by the clergy. This brings with it a temptation to despair. There are times, when looking back after over forty years of ministry, I feel a depressing sense of betrayal by some of my fellow-clergy. This, it has to be said, is as

nothing in comparison with that felt by their victims. While scandals are not restricted to the Catholic end of the church spectrum; we have to recognize that “Catholic” has become a toxic brand.

At the February meeting of the General Synod, the dominant theme was evangelism, not gender and sexuality; although not for want of trying on the part of some members. In a debate on evangelism and young people, one speech by a new lay member has stuck in my mind. He spoke of his four sons, all brought up in a Christian home and what sounded like a lively evangelical church. All four had gone off to university and then left the Church. This was not because they had been won over to a fashionable ‘Dawkinsite’ atheism. It was because they could no longer accept the Church’s attitude to LGBT people. To them it was both cruel and intolerant. I suspect, alas, that some of those who go on most about evangelism are those least likely to listen to what was being said. If even those brought up in the Church are walking away; what chance do we have of persuading their unchurched contemporaries to come in?

And yet, I get up each morning and go to church and pray in silence before the Blessed Sacrament, and say the offices and celebrate Mass and preach homilies and hear confessions and do all the other things priests do, because in the final analysis our faith is in God and Our Lord Jesus Christ. I also carry on doing these things because, however bad the news might be, however gloomy the prospects for the Church, it is a privilege of ministry to see how much goodness there is to be found among people of all sorts and conditions, both in the Church and outside it. Most of this goes unnoticed and unreported. And, as we did at a recent Memorial Service, to hear how much the

unspectacular day-by-day ministry of All Saints is appreciated by folk unknown to most of the regular congregation.

In that Ash Wednesday sermon, I tried to end on a positive note, with a reminder of the call to holiness which the dedication of this church stands for. The re-building of the Church's reputation is going to be a long and slow business requiring much perseverance in the disciplines of the Christian life to which Lent recalls us year by year. We must explore new means of communicating the Gospel to a generation which has barely heard it. But we must also examine ourselves to discover and root out those attitudes and actions which prevent the Gospel being heard.

After writing about the down-sizing of my library last month, a number of you have asked, sympathetically, how the task is going. One, another bibliophile also coming up to retirement, has even been inspired to begin a similar exercise. Well, without sounding like an appeal to "salvation by tidiness," I can report that 30 boxes of books have already been transported to Mucknell Abbey by the kind offices of Richard Everton and Fr Pip Bevan. Another dozen are ready to go. I am unlikely to qualify for a Maria Kondo decluttering award, but at least my daughter's scepticism about the likelihood of her father ever discarding a book has been overcome.

With best wishes and prayers for Holy Week and Easter.

*Alan Moses*

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## PARISH NOTES

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### VOLUNTEERS' EVENINGS

The second of our evening parties for volunteers took place in the Vicarage after Evensong on Sunday 24 February. There was no agenda; simply an opportunity for

people to meet and to thank them for all that they contribute to the life of All Saints.

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### "THE OXFORD MOVEMENT"

Fr Alan, Theresa and Fr Michael travelled to Oxford for the Institution of Fr Christopher Woods (a long-term member of the Friends of all Saints) as Vicar of St Barnabas, Jericho.

Fr Alan and Theresa took the opportunity to spend a couple of nights with the All Saints Sisters and Fr Michael extended his stay at Worcester and Lincoln Colleges in order to preach at St Stephen's House.

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### OF POETS AND NUNS

By the time you read this the Christina Rossetti Memorial panel will have returned to its place in the Parish Room, after its time at the Watts Gallery in Surrey as part of an exhibition on the Pre-Raphaelite artist Burne-Jones. Christina's sister was a member of the All Saints Sisters of the Poor here at Margaret Street.

Another member of the community, Sister Millicent, also had a poetic sibling: Gerald Manley Hopkins, who had become a Roman Catholic and a Jesuit. Sister Millicent was also something of a poet. When Fr Michael was at Lincoln College, Oxford, recently the Rector showed him Sr Millicent's bound copy of Gerald's poems, which also included two of her own which are printed overleaf.

Hopkins knew Christina Rossetti and was much influenced by her. She introduced him to Dante (he of the Divine Comedy, not her pre-Raphaelite brother named after him). While Hopkins is now recognized as the greatest and most original poet of his era, his work was hardly known in his lifetime. It was only published after his death by his friend Robert Bridges. So one Anglican influenced the writing of a Jesuit poet and another brought it

to light: a piece of literary ecumenism.

*Types and Shadows*  
*by Sr Millicent Hopkins*

1.

Not the full glory of a perfect day  
Just glimpses of a beauty near decay —  
The light perceived where branches  
entertwine —

Flower gems that linger from the summer  
time;

Last roses breathing sweet in greenery fair  
While cedar boughs wave gently to soft air.  
Trembling of light after long cloud and rain,  
Now brightens glows in western sky again —  
Storm winds that moan and pass, —

to whispering breath  
Leaves quiver — and song of Robin sweet  
in death;

Dim shadows, veiled beauties pass at length  
Earth's weakness compassed by the  
Eternal Strength;

For now outshines the glory of the sun,  
Peace reigns o'er dying hearts —  
day's victory won.

2.

Not as they will be, if Christ's flowers  
ye seek,  
Fruitful the Sower's seed — but the  
plant weak;

Somewhat of beauty — somewhat of decay,  
Flickering of light and shadow —  
yea and nay, —

Moving of spirit to the Heavenly sound,  
And then a troubling — the soul still bound.  
Notes tremble to the wind — prayers  
to Angels fleet,

While silence t'is to us — fall'n petals at  
our feet.

Darkness and gloom and just a cry of pain  
"Who shall deliver me?" Rise, Christ's  
comfort gain.

We dimly guess and feel — we see a little  
way,

And mark the stumblings in earth's twilight  
grey, —  
We gather blossoms but to see them fade;  
Nay! they are glorious in Christ's Heavenly  
glade.

Wait! when these eyes shall look upon  
**His Face,**  
Stains with our tears shall pass, and all  
be grace.

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**FR GERALD REDDINGTON**

The Vicar travelled to the Isle of Wight,  
in company with Marcus and Allie  
Reddington, to visit Fr Gerald who is now  
too frail to travel. He took with him a card  
signed by many of Fr Gerald's friends and  
he appreciated seeing familiar names.

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**PREACHING AWAY**

The Vicar travelled to Ruislip on the Second  
Sunday of Lent to preach at the 9.15 and  
11.15 Masses at St Martin's Church.

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**A MEMORIAL SERVICE**

**Judge Nicholas Crichton**

Nick Crichton was the senior judge at the  
Inner London Family Court which used to  
be in Wells Street until it was relocated to  
Holborn. Until then, the staff and magistrates  
of the court came to all Saints for their Carol  
Service each year.

Such is the affection with which they  
remember their association with All Saints,  
that when Nick died, his family and former  
colleagues asked if we would host a  
memorial service. The fact that the church  
was packed for the occasion, even with extra  
chairs, was a tribute to the impact that Nick  
had on the Family Court System. People  
had come from the Czech Republic and  
Bulgaria to show their appreciation for all  
that he had done to help improve the family  
court system in their countries. He had  
played a leading rôle in the "humanization"

of the Family Court system to make it a less intimidating experience for both parents and children in very difficult circumstances. His legacy includes a growing network of Family Drug and Alcohol Courts which seek to keep families together whenever possible by helping parents overcome problems. Former colleagues and members of his family paid tribute to his energy, enthusiasm and the gift of his friendship.

Many of those who attended said how much they had loved All Saints and missed not being here for their carol service each year.

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### **A BOOK LAUNCH**

On a rather smaller scale, but still well-attended by friends, fellow-clergy and his students, was the launch of a new book by **Fr Simon Cuff** of the College of St Mellitus: ***Love in Action: Catholic Social Teaching for Every Church.***

Fr Simon, who is now a regular celebrant at weekday Masses and preacher at Sunday Evensong, as well as helping at St Cyprian's on Sunday mornings, celebrated the evening Mass.

There were speeches by David Shervington from SCM Press and Fr Angus Ritchie of the Centre for Theology and Community, based at St George's in the East, and from Fr Simon himself.

Fr Simon is to finish another book over the summer holidays, so we may be hosting another launch before too long!

At both the Memorial and the Book Launch invaluable support was provided by members of our Catering and Events Committee. This is an important part of our ministry of welcome to visitors to All Saints on such occasions.

### **GROUP VISITS**

For the second year running we welcomed two classes of teenagers from Wimbledon High School on a guided visit. We had a letter of appreciation afterwards which read:

*Dear Father Alan,*

*Thank you once again for accommodating the girls, and staff from WHS on our latest visit to All Saints. The girls thoroughly enjoyed their time and enjoyed exploring the Church after your initial welcome talk. Many pupils and staff were struck with the atmosphere, commenting on the interior decoration and worship space.*

*As an expression of our thanks, I should like to make a donation to All Saints to help you in your mission work. I hope you enjoy the last few months in the parish before your retirement and I hope we are able to continue the link with All Saints in the years to come.*

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### **THE SACRAMENT OF RECONCILIATION**

On Thursday 4 April we will be hosting an evening meeting of the London Chapter of the Society of Catholic Priests at which the Vicar and Fr Philip Chester of St Matthew's, Westminster, will speak about the ministry of the Confessional.

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### **PASSION SUNDAY**

The most profound call to repentance is experienced as we go before the Cross this Lenten season, as we kneel there along with our Blessed Mother, as we gaze upon our loving Saviour who gave entirely of himself for love of us — even though we are sinners.

*Fr Michael writes:*

One of the classic scriptural texts about personal repentance is Psalm 51, often called the *Miserere* from its opening line in Latin (*Miserere mei, Deus, secundum magnam misericordiam tuam: Have*

mercy upon me, O God, after thy great goodness). Allegri's glorious music for this psalm is well-known and often sung on Ash Wednesday (as happens still at Christ Church S. Laurence in Sydney, where I first heard it forty years ago). **This year we are going to feature it in our Evensong and Benediction for Passion Sunday**, Lent 5 (7 April), when Lent steps up a gear in advance of Holy Week and our images are veiled to allow us to look afresh at the crucified Lord on Good Friday. Rather than a special service of Passiontide readings

we are reverting to Evensong that day, but with some carefully chosen extra music, including choral settings at Benediction. **Allegri's *Miserere* will be sung as the anthem**, but will also function as an extended meditation, suitable to the day, in place of a sermon. The canticles will be settings by Guerrero and Viadana and the Benediction texts set by Anerio and Asola. If you don't always return for Evensong and Benediction, or are looking for an extra devotion to prepare for Holy Week and Easter, I recommend this act of worship.

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## LOOKING TOWARDS HOLY WEEK and EASTER at ALL SAINTS

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Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.

*Fr Alan writes:*

**PALM SUNDAY** begins not with solemnity but with the joyful **Liturgy and Procession of Palms** to commemorate the Lord's entry into Jerusalem. We begin in Market Place, hear the Palm Gospel, our palms fronds and crosses are blessed and then we proceed to church singing "**All glory, laud and honour**" and "**Ride on, ride on in majesty**" (supplemented, if necessary, by "**Lift high the cross**"). The red vestments of the passion are worn.

The Mass of the Day which follows focuses on the Passion, with readings from one of the Suffering Servant Songs in Isaiah (50: 4 – 9a) and the hymn of Christ's humility and exaltation from Paul's Letter to the Philippians (2: 5 – 11). There follows the Passion Gospel, this year from St Luke (23: 1 – 49). Canon Michael Gudgeon is leading a study of this on Saturday 6 April.

The Passion is sung by three cantors and the choir. At the death of Jesus, we kneel in silent prayer.

Over the next three days, readings, psalms and prayers dwell on aspects of the passion and the events leading up to it. On Monday, the beautiful story of Mary of Bethany anointing the feet of Jesus with precious ointment speaks of the attitude of devotion we hope to bring to Holy Week. Betrayal by Judas and denial by Peter speak of our darker side.

On Wednesday evening we sing the service of **Tenebræ** for Maundy Thursday. This takes its name from the Latin for 'darkness' or 'shadow'. This ancient service for the last three days of Holy Week combines the old offices of Mattins and Lauds for the following day. It centres on the chanting of Passiontide psalms, lessons from the Lamentations of Jeremiah, the best known being "**Quomodo solo sedet civitas — How solitary sits the city**", and responsories: In former times, before the restoration of the Holy Week liturgies, they had been relegated to early in the morning. This left a gap in the evening which was

filled by “anticipating” the offices of the next day. During the service the candles on a stand, (known as a hearse) and the altar are gradually extinguished until one alone remains — a symbol of our Lord. Toward the end of the service, even this is hidden, signifying the apparent victory of the forces of evil. At the end, a loud noise is made — the earthquake at the time of the Resurrection (Matthew 28: 2). The hidden candle is restored to its place and by its light we leave in silence. This hauntingly beautiful service provides a meditation on, and a prelude to, the Lord’s passion and resurrection.

### MAUNDY THURSDAY

There is only one Mass in church on this day. In the morning the clergy, and anyone else who wishes, go to the Cathedral (there is plenty of room in St Paul’s), for the **Chrism Mass**. At this the Bishop blesses the sacramental oils to be used in baptism, confirmation, ordination and in ministry to the sick and dying. The other distinctive feature of the service is the renewal of ordination vows by the bishops, priests and deacons.

In the evening, we begin what is known as the **Triduum**: the three days which are one. At the **Mass of the Lord’s Supper** we celebrate the institution of the Eucharist and our Lord’s washing of the feet of his disciples. Some of the austerity of Passiontide is laid aside for a little while. Passiontide red vestments give way to white; the Gloria is sung and bells rung. Neither will be heard again until Easter.

After the sermon, the principal celebrant takes off the chasuble, puts on an apron, takes water and towel, and washes the feet of twelve people. This action is accompanied by the singing of *Ubi caritas* — *Where*

*charity and love are, God himself is there*. Our English name for this day, Maundy Thursday, comes from the *mandatum novum* — the new commandment of love.

At this Mass sufficient bread and wine is consecrated for Holy Communion on Good Friday, when the Eucharist is not celebrated. After Communion, the Blessed Sacrament is taken in procession to the Altar of Repose, richly decorated with flowers to represent the Garden of Gethsemane. The sanctuary is then stripped of its hangings and ornaments while Psalm 22 is recited. This done, the Gospel of the Watch is read to introduce the **Watch of the Passion** which is kept through the night. “**Could you not watch with me one hour?**” as Jesus asked his disciples in the Garden of Gethsemane.

### GOOD FRIDAY

Noon on Good Friday brings us to the **Three Hours** of our Lord’s Passion. At All Saints we combine two traditions; one ancient, the other relatively modern. The **Solemn Liturgy of the Passion**, like the other principal rites of Holy Week, comes to us from Jerusalem in the time of St Cyril, the 4<sup>th</sup> century. The **Three Hours Devotion**, a service of preaching, hymns, silence and prayers, was first used by Jesuits in 18<sup>th</sup> century Peru after an earthquake had devastated Lima. In an early example of what is now known as “receptive ecumenism”, this was taken up by Anglicans who found the Prayer Book’s rather austere provision inadequate.

Our practice is to have an hour of preaching, prayers, silence and hymns. This is then followed by the Liturgy which also has a sermon. The service begins with the ministers entering in silence and prostrating themselves before the altar. The celebrant then rises and sings the Collect. In the Liturgy of the Word the principal element

is the singing of the Passion according to St John by cantors and choir. As on Palm Sunday, when the account reaches the death of Jesus, we kneel in silent prayer.

After the sermon, we move to the **Proclamation of the Cross**. A large crucifix is carried through the church by the deacon who sings three times: **“Behold the wood of the cross, whereon was hung the world’s salvation.”** The congregation responds, “Come, let us adore,” and we kneel. The cross is then held at the altar steps for all to come and venerate it. We kneel and kiss the wood in homage to our Saviour: the King who reigns from the cross. The choir sings the **“Reproaches”**, an ancient text inspired by the words of the prophet Micah, “Oh my people, what have I done to you”. These have been criticised as anti-semitic but should be heard as addressed to the Church. Other anthems and the hymn **“Crux fidelis — Faithful Cross”** are sung by the choir (see New English Hymnal 516 & 517).

Here at All Saints, we then sing what is perhaps the greatest hymn of English non-conformity and one of the great hymns of the passion: Isaac Watts’ **“When I survey the wondrous cross”**; a hymn written to be sung at Holy Communion.

This is followed by the **Solemn Prayers**, an extended form of the intercessions we have at Mass. We use an ancient form of chanted biddings, silence and collect to pray for the world which God loves so much that he gave his Son to die for us.

The Sacrament reserved at the Mass of the Lord’s Supper is then brought from the Altar of Repose for the final part of the liturgy which is a simple service of Holy Communion. During Holy Communion hymns are sung, including the **“Stabat Mater — At the cross her station keeping”**.

When Holy Communion is finished the choir sings Lotti’s hauntingly beautiful **“Crucifixus”**, before the concluding prayer.

Good Friday is a Fast Day on which we should refrain from eating until after the liturgy. The elderly, the very young and the sick are exempted from this but should be sparing in what they eat and drink.

Later in the day, Evening Prayer is followed by the devotion of Way of the Cross (on which there was an article in last month’s Parish Paper), in which we follow in our Lord’s journey to Calvary.

**On EASTER EVE or HOLY SATURDAY** all is quiet, although there is a good deal of preparation of the Easter celebrations. There is no celebration of the Eucharist on this day. At noon, after the clergy and servers have rehearsed the Liturgy of the Easter Vigil, we have the Liturgy of the Day which is a simple service of the Word with readings and prayers which focus on the burial of Christ and his descent into hell.

**THE EASTER VIGIL** can be celebrated at any time during the night but we begin it at 9pm in order that those who depend on public transport can attend. We gather in the courtyard for the kindling of the New Fire which blazes into life as a symbol of the resurrection. From this the great Paschal Candle which symbolizes the risen Christ is lit. It has been marked with the sign of the cross, the Greek letters Alpha and Omega, and the numerals of the year. As this is done the celebrant says: **“Christ yesterday and today, the beginning and the end, Alpha and Omega, all time belongs to him, and all ages; to him be glory and power, through every age and for ever.”** Five studs containing incense grains, representing the wounds of Christ, are then placed in the candle: **“By his holy and glorious wounds**

**may Christ our Lord guard and keep us.”**

The celebrant then lights the candle, saying, **“May the light of Christ, rising in glory, banish all darkness from our hearts and minds”.**

Just as the cross was borne through the church on Good Friday, so now this great candle is carried through the darkened church by the deacon, who halts three times to sing, **“The Light of Christ”**. We respond, **“Thanks be to God”** and genuflect. The congregation’s candles are lit from the Paschal Candle, as the light of the Gospel spreads throughout the world.

After the Paschal Candle has been placed in its stand by the pulpit, the deacon sings the Paschal Proclamation: **“Exsultet”**.

We then take our places for the **Liturgy of the Word**. This is a series of readings from the Old Testament which recount the history of salvation. The most important is the story of the Exodus, the liberation of the people of Israel from slavery in Egypt. Easter, the Christian Passover, celebrates our liberation from the bondage of sin. Each reading is followed by a psalm or canticle and a collect.

The celebrant then proclaims the resurrection: **“Alleluia. Christ is risen”** and we answer, **“He is risen indeed, Alleluia”**. The Gloria is introduced by triumphant peals from the organ and the ringing of bells (both silent since Maundy Thursday). Members of the congregation are encouraged to bring their own handbells to join in this explosion of sound. The altar candles are lit. After the Epistle (Romans 6: 3 – 11), the celebrant intones the Easter Alleluia which is repeated by choir and people. The Gospel of the Resurrection (this year Luke 24: 1 – 12) is then chanted from the pulpit. This is followed by the reading of the Easter

Homily attributed to St John Chrysostom and always read at the Easter Vigil in the Orthodox Churches.

There follows the **Liturgy of Baptism**. Led by the deacon bearing the Paschal Candle, a procession is made to the font, during which the Litany of the Resurrection is sung. Even if no one is to be baptized, the water in the font is blessed, with the candle being plunged into it three times as a symbol of the resurrection bringing new life. We are then invited to renew our baptismal vows, after which we are sprinkled with baptismal water from the font, while the choir sings the anthem **“Vidi aquam”**.

Before the service continues with the first Eucharist of Easter, we greet one another with the traditional Easter form of the Peace: **“Christ is risen! He is risen indeed!”** After Holy Communion, the Blessed Sacrament, removed before Maundy Thursday, is replaced in the tabernacle.

High Mass of **Easter Day** begins with a procession, during which the Easter Garden is blessed. The church is resplendent with flowers (absent during Lent), our worship resounds with Alleluias (silent during Lent) and the organ, silent during the Triduum, is played joyfully. Throughout the day, the Paschal Candle burns, as it will at services during the 50 days of Eastertide. It is also lit for baptisms and funerals.

During Eastertide, the Old Testament reading at Mass is replaced by one from the Acts of the Apostles. On Easter Day, the Gospel is always St John’s account of the resurrection with Christ’s appearance to Mary Magdalene (John 20: 1 – 18). At Morning Prayer, the *Venite* (Psalm 95) is replaced by the *Easter Anthems*. Evensong continues the Festal note with the singing of the *Te Deum* at Benediction.

## **THE STORY of our AFRICAN PALM CROSSES**

The making of palm crosses was started in Devon and Cornwall as very much a “cottage industry” and by the 1950s this had all but disappeared.

The Reverend Talbot, at this time, was with Bishop Huddleston in Tanzania and living in a village called Namakambale. In 1957 he was visited in the village by two English botanists who were able to identify and confirm that the low bushes that had long leaves growing from them were indeed genuine palms. This prompted Reverend Talbot to teach the locals to harvest the leaves and make the crosses. He also, through his UK contacts, arranged for an English church in London to purchase them. The funds were then used to begin the education of the children of the village.

Reverend Talbot, on a visit back to the UK in 1959, contacted Charles Farris (chandlers since 1845), then in Hounslow, London, and asked whether they would become the first distributors of the crosses in the UK. Charles Farris agreed and have remained distributors for the past 55 years, and will continue to support this charitable fund-raising into the future. Since that time the African Palms are sent to UK, Canada and the USA annually producing over £40,000 per annum which has been invested in schools, medical facilities, and clean water projects.

## ***THY HOLY VESSELS HAVE WE PREPARED...***

*Theresa Moses writes:*

Since All Saints-tide last year Rachel Foss and I have been privileged to be part of the team of altar servers so we've grown accustomed to hearing this prayer said by the celebrant in the quiet time before we all process into church. Serving has been much more than an exercise in dressing up and

learning not to trip when wearing a cassock; being a teenager in the 60s has stood me in good stead... flower-power kaftans and the like being the fashionable wear of the time!!

So, after five months here are some notes on what goes on behind the scenes, and what's involved.

Ages before the service starts a Master of Ceremonies (the MC, an experienced member of the team) co-ordinates all of the setting out of candles, communion service goods and vestments, as well as checking that all tasks have been allocated. About twenty minutes before Mass begins everyone assembles, suitably dressed, in the Oratory and after some chit-chat the celebrant signals that all should be quiet, simply by turning his back and standing in quiet contemplation; the Oratory walls being suitably adorned with a Renaissance crucifixion painting and an icon. All stand in silence, quieting themselves before God; clergy, crucifer, acolytes, thurifer, taper-bearers. At a signal from the MC the priest, deacon and sub-deacon all put on their vestments, helped by the acolytes... amices with long tapes, billowy albs, stoles, heavy chasuble or dalmatics. Still all is silent and contemplation continues. Then, another signal from the MC and the prayers of preparation are said ...the celebrant leads, all respond. More silence, more quiet before God, the sound of the church bells ringing to summon the congregation to church reminding us of what we are about. The organist, choirmaster and choir members come through and wait in the upper vestry. Still all is silent. At the appointed time the MC rings the bell to signal that all is ready. A final bow from celebrant to everyone and we move off to take our places in the upper vestry... thankfully the choir has

moved off into church, or there would be no room! Incense is prepared and we move to the south choir aisle and wait once again ... finally stepping out and down the steps into the body of the church when the MC rings the bell again. The amount of silence, the time of contemplation, the calming prayers before walking out have been a surprise... though I suppose they shouldn't have been, as that's what's asked of folk in the body of the church.

Then come the challenges ... staying in step during the procession to the sanctuary, synchronised bowing, balanced genuflections... with and without tall candle sticks... remembering which way to turn... it depends on where you are ... not to mention sitting without undue movement, generally making sure that you don't stand out, and of course there's the obvious challenge of breathing through copious clouds of incense, and not flinching when the thurible swings so, so close!

Being right next to the altar brings a different level of awareness of how devout it all is; though thankfully it is no longer as po-faced as it was reputed to be... there are occasions when smiles are raised ... during sermons or when mistakes are made. (Surely not!!)

Afterwards, there is all of the clearing away, washing up, putting everything in its right place, setting out for Evensong and Benediction and occasionally there'll be a servers' meeting. Not surprising then that it can be a while before servers get out into the courtyard to join the after-Mass social and meet the rest of the congregation. Obviously if there were more servers then there would be a greater possibility of taking turns serving or being in the congregation (there's a natural limit to the number of folk that can

occupy the seats at the sanctuary walls) so more social mixing of groups could take place. Given the high average age of the servers (I'm allowed to mention that as I'm in the much-older group) it would be good to have some younger volunteers. We are soon to be joined for evening services by Sam, a friend of Rachel's who serves at the Cathedral on Sunday mornings. That will definitely bring down the average age, as well as increasing the number of female servers.

Whether you are interested in serving or not, I hope that you'll recognise that being a server is much more than "just dressing up"; in its own way it is a calling to do the best that we can, in choreographed order and assistance, to enhance the worship of God in this beautiful church. The prayers include the following:

*Into thy house, O God, have we entered, thy holy vessels have we prepared, the garments of purity put on. Unto thy sanctuary come we to minister; before thy whole church on earth and in the holy company of the redeemed, to make oblation at thine altar, and to worship in thy presence, O Christ our God for ever.*

If you are interested in being part of the team please get in touch with Cedric Stephens, 020 7637 7468, or after church on Sundays. (In his inimitable way Cedric lays claim to ...being one of the younger members of the team (!)... a possible testament to the benefits of service.)

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### **DAVID WEBB, 1926 – 2019**

David's Funeral Mass was celebrated at All Saints on Saturday 9 March. The well-attended service, with much of his favourite music, was followed by refreshments for family and friends in the courtyard.

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## SERMON PREACHED BY FR PETER MCGEARY at THE HIGH MASS of REQUIEM FOR DAVID WEBB

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Born to Walter and Elsie on the 22<sup>nd</sup> of January 1926, David James Webb was the eldest of four children. A Mayfair resident in his earliest years — he remembered having his hair cut at Selfridges — the family moved north to run a bakery and live on the premises (Dunn's Bakery in Crouch End; it's still there). He was a shy child, not that keen on sports, but a happy one. He and his brother joined the choir of Christ Church in Crouch End Hill, and I suppose it's there that he first seriously engaged with the Christian faith, and love of music, that were to sustain him throughout his life.

Inevitably the outbreak of war in 1939 had a profound effect on his life: David was evacuated to Hatfield at the age of 14, and stayed there for 2 years. In 1943 at the age of 17 he joined the navy and saw the world. He seems to have enjoyed his travels, if not the reasons for being sent on them, saying once 'the navy was my university and made me the man I am'.

Four months after his return home at the end of the war David's father died, and inevitably he had to shoulder many responsibilities as the eldest sibling, while trying to find a job as well. Eventually he found a place in what we are now supposed to call 'human resources' at the Electricity Board, where he remained until retirement. Spending many of his adult years in Ealing, he moved north to Bush Hill Park to be with his mother, and then later on to the east, to Frinton.

David's latter years were far from inactive: his love of travel and the sea took him all over the world, on cruise ships this time, and his love of music was boundless. His life was immeasurably enriched when he met

Gustavo, and until his last accident he was a fiercely independent and mobile person.

Shortly after his birth, David was baptised at All Saints, Blenheim Grove, in Peckham. 'Our services are lively, informal, friendly' it says outside the church. I suppose you might say the same thing about All Saints, Margaret Street! I first met David here a very long time ago, when I was the Curate. It's been many years since we last saw each other, but I still remember a very kind and hospitable man. He was a person of very clear views: he was, I am told, the last one here who did not exchange the peace! His conservative exterior masked a kind and generous nature which showed itself in his friendships here, and elsewhere, with people who were not like him, or who did not share his views. I believe this is called 'Christian'...

Why are you here? Well, you are here because David wanted you here, with lots of sound and smell and ritual. He loved this place, what it proclaims and the ways in which it proclaims it, very much. He loved the music in particular, which is why we are having so much of it today. Good. Music is important. Especially in church.

Why am I here? I've been wondering about that a lot. Perhaps he wanted me to talk about music? I am happy to oblige.

In 1934, around this time of David's eighth birthday, the young French composer Jehan Alain completed a short and very haunting organ piece which he called *Le Jardin Suspensu*. On the title page he wrote these words: 'the hanging garden is the artist's ideal, ever pursued but elusive, the inaccessible and inviolable refuge.' I suppose

the composer is trying to evoke that place — or rather that state — to which all music worthy of the name aspires. This is very hard to describe. Stillness and movement, music and silence, the perfection of harmony and counterpoint, something sacramental almost, something that points towards what we might call God.

I don't know if David knew *Le Jardin Suspendu*; I suspect that he would have understood it if he did: the idea that music is *given*. Sounds are what **we** make; music is what we are given if we are lucky. It is the most volatile and transient of the arts. We can never deserve, earn or manufacture music. We can only strive to create the right environment in which it can be given by trying to be faithful to what is written on the page. Music is 'ever pursued but elusive'. The correct responses to this state of affairs are humility and attentiveness.

We are not here today primarily to be comforted or consoled; comfort and consolation may be given to us, but that is not why we are here. We are here today to do the only thing for good that we can do for David now, and that is to pray for his soul and commend it to that perfection of light and life and grace and music and courtesy that believers call God, to that eternal exchange of peace which is the Holy and Blessed Trinity.

I am honoured to have known him. May he rest in peace.

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## COURTYARD GARDEN

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*“And the Lord planted a garden in Eden.”*  
(Genesis 2: 8)

One of the great contributions which Fr David Hutt made to All Saints, was the “greening” of the courtyard; its transformation into an urban garden. His work has been continued by a series of volunteer gardeners. The

present team of Monty Dons and Alan Titmarshes consists of Shawn Welby-Cooke and Craig Williams. Winter is a fallow period in gardens but our green-fingered volunteers have not been idle. They have replaced worn-out wooden barrel containers with more durable ones and completely re-laid out the planting so that suitable plants are now matched to different aspects of sun and shade. A neglected Olive Tree was rescued from Market Square, abandoned after it was no longer wanted by one of the restaurants, and has found a new home here. Four lilac saplings have been installed by the outer wall and more new planting carried out, with more planned. Daffodils, tulips and purple grape hyacinths have already bloomed adding colour to the greenery. These improvements have been funded by the gift aid monies generated from donations for flowers in Church throughout 2018 so we thank all those donors for both their original generosity and its further beneficial spin-off in the courtyard garden.

The courtyard is valued not only by the regular congregation and Sunday visitors (for whom it functions as our church hall in all but the most inclement of weather) but by many who work around us who come to enjoy it throughout the working day during their breaks.

While thinking of this area we should also pay tribute to Martin Woolley whose early morning tasks each day include emptying the courtyard bins of the quantity of packaging generated by the fast food industry. Martin is also responsible for much of our efforts at recycling.

**“Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb, through the middle of the street of the city. On either side of the river is the tree of life**

with its twelve kinds of fruit, producing its fruit each month, and the leaves of the tree are for the healing of the nations.”

(Revelation 22: 1 – 2)

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## OUR LADY of WALSINGHAM EVENTS

### Saturday 13 April

#### Cell of Our Lady at All Saints

- 11.30 am Rosary and  
Walsingham Devotions  
12 noon Low Mass of Our Lady  
of Walsingham

### Saturday 4 May

#### WALSINGHAM FESTIVAL at WESTMINSTER ABBEY

The Shrine of Our Lady of Walsingham has been invited by the Dean and Chapter of Westminster Abbey to share in a day of devotion in honour of Our Lady. Doors open at 9.45am.

The day will begin with the image of Our Lady of Walsingham being welcomed to the Abbey at 11am before the celebration of a Sung Eucharist. The Dean, the **Very Revd John Hall**, will be the celebrant and **Bishop Philip North** will be the preacher.

**2pm. Professor Eamon Duffy**, Emeritus Professor of the History of Christianity at Cambridge, will deliver a lecture on Walsingham and Pilgrimage.

This will be followed at 3pm by an opportunity for pilgrims to visit places of devotion in the Abbey, including the Shrine of Our Lady of Pew.

**5pm. Solemn Evensong.** The preacher will be **Archbishop Rino Fisichella**, President of the Pontifical Council for the Promotion of the New Evangelisation.

**Tickets required** — book in advance at:

www.eventbrite.co.uk/e/festival-of-our-lady-of-walsingham-tickets-55014934149.

### Saturday 11 May

#### Cell of Our Lady at All Saints

- 11.30 am Rosary and  
Walsingham Devotions  
12 noon Low Mass of Our Lady  
of Walsingham

### THE WALSINGHAM

#### NATIONAL PILGRIMAGE

#### Bank Holiday Monday 27 May

A day excursion from All Saints to Walsingham for the National Pilgrimage; the Coach leaves at 7.30am. Concelebrated Mass at 12 noon followed by Sermon, Procession and Benediction at 2.30pm.  
**Preacher: Most Revd and Rt Hon Justin Welby, Archbishop of Canterbury.**

*Please contact Ross Buchanan (Telephone: 020 7221 1312) if you would like more information or to book a place.*

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## 100 YEARS AGO

*Notes from the Vicar:*

### THE DINNER HOUR

“From 1 to 2pm, during Holy Week a priest will be in Church to hear Confessions.

Monday	Fr Shedden
Tuesday	Fr Heald
Wednesday	Fr Shedden
Thursday	Fr Garnier
Friday	Fr Heald.”

*These times were in addition to*

### “The Vicar

Monday	10, 12, 2, 6.30 (men only) 9
Tuesday	10,12, 2, 6.30, 9 (men only)
Wednesday	10, 12 - 1, 2 - 3, 6.30, 8.45
Thursday	10.30, 1- 2.30, 6 - 7, 8.30
Friday	6, 9.15
Saturday	12 - 1, 2 - 3, 6.30, 8.45”



*Psalm:* 31: 9 – 16  
*Readings:* Isaiah 50: 4 – 9a  
 Philippians 2: 5 – 11  
*Gradual Hymn:* 94 We sing the praise  
 of him who died  
*Gospel:* Luke 23: 1 – 49  
*Preacher:* Fr Keith Jones  
*Creed:* omitted  
*Prayers of the People:* Trisagion  
 — Palestrina  
*Offertory Motet:* God so loved the world  
 — Stainer  
*Communion chant:* Pater si non potest  
*Hymns:* 66 (T 63) ‘Forgive our sins  
 as we forgive’  
 425 O Love, how deep,  
 how broad, how high  
 86 My song is love unknown  
 (omit\*)

## **EVENSONG & BENEDICTION at 6pm**

*Psalm:* 69: 1 – 19  
*Lessons:* Isaiah 5: 1 – 7  
 Luke 20: 9 – 19  
*Office Hymn:* 79 The royal banners  
 forward go  
*Canticles:* Rachmaninov  
*Anthem:* O Saviour of the world  
 —Ouseley  
*Preacher:* The Vicar  
*Hymn:* 90 O sacred head, sore  
 wounded  
*O Salutaris:* Rachmaninov  
*Hymn:* 89 (i) O dearest Lord,  
 thy sacred head  
*Tantum ergo:* Rachmaninov

## **WEDNESDAY 17 APRIL TENEBRAE for MAUNDY THURSDAY at 7.30pm**

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

## **THURSDAY 18 APRIL MAUNDY THURSDAY**

### **HIGH MASS of the LORD’S SUPPER (with Foot-washing) at 6.30 pm**

*Entrance Chant:* *Nos autem gloriari oportet*  
*Setting:* Missa Brevis — Walton  
*Psalm:* 116: 1, 10 – 17  
*Readings:* Exodus 12: 1 – 4, 11 – 14  
 1 Corinthians 11: 23 – 26  
*Gradual Hymn:* 270 According to thy  
 gracious word  
*Gospel:* John 13: 1 – 17, 31b – 35  
*Preacher:* Fr Keith Jones  
*Motet at the washing of feet:* Ubi Caritas  
 — Duruflé  
*Offertory Motet:* O Sacrum Convivium  
 — Tallis  
*Hymns:* 281 (T250) Draw nigh and  
 take the body of the Lord  
 302 O thou, who at thy  
 Eucharist didst pray  
*Post-Communion motet:* Ave Verum Corpus  
 — Byrd  
*Procession to Altar of Repose:* 268 (v 1 – 4)  
 Of the glorious body telling  
*At the Altar:* 268 (v 5 – 6) Therefore we,  
 before him bending  
*At the stripping of the altar:* Psalm 22  
 (NEH 515)  
*The Gospel of the Watch:* Luke

## **FRIDAY 19 APRIL GOOD FRIDAY**

### **SOLEMN LITURGY of the PASSION and VENERATION of the CROSS at 1pm**

*Psalm:* 22  
*Readings:* Isaiah 52: 13 – 53: 12  
 Hebrews 4: 14 – 16, 5: 7 – 9  
*Gradual Hymn:* 379 In the Cross of Christ  
 I glory

*Antiphon:* Christ became obedient for us  
*Gospel:* John 18: 1 – 19: 42  
*Responsory:* Lo we have seen him without  
form or comeliness

*Preacher:* Fr Keith Jones

*At the Veneration:* The Reproaches  
— Palestrina

*Hymn:* 95 When I survey the wondrous  
cross

*At the Procession from the Altar of Repose:*  
79 The royal banners forward go

*Hymn:* 98 O come and stand beneath  
the cross

*Motet:* Crucifixus — Lotti

## **SATURDAY 20 APRIL HOLY SATURDAY**

### **HIGH MASS of the EASTER VIGIL and CONFIRMATION at 9pm**

*Setting:* Missa Brevis — Kodály

*The Liturgy of the Word:*

Genesis 1: 1 – 2: 4a;  
Psalm 136: 1 – 9, 23 – 26;  
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

*Epistle:* Romans 6: 3 – 11

*The Easter Alleluyas*

*Gradual Hymn:* 119 The strife is o'er,  
the battle done

*Gospel:* Luke 24: 1 – 12

*Preacher:* no sermon

*Renewal of Baptismal Vows:*  
Litany of the Resurrection  
(arr John Kitchen)

*Sprinkling the people:* Vidi aquam

*Offertory Hymn:* 116 O praise our great and  
glorious Lord

*Communion chant:* Pascha nostrum [698]

*Hymns:* 113 Love's redeeming work  
is done  
124 Ye choirs of new Jerusalem

*Voluntary:* Toccata — Mushel

## **✠ SUNDAY 21 APRIL EASTER DAY**

### **PROCESSION and HIGH MASS at 11am**

*Entrance Hymn:* Hail, Festal Day!  
119 The strife is o'er,  
the battle done

*Entrance Chant:* Resurrexi

*Setting:* Messe Solennelle — Vierne

*Psalms:* 118: 1 – 2, 14 – 24

*Readings:* Acts 10: 34 – 43  
1 Corinthians 15: 19 – 26

*Gradual Hymn:* 110 Jesus Christ is risen  
today, Alleluia!  
(v3 descant — Benson)

*Gospel:* John 20: 1 – 18

*Preacher:* Fr Keith Jones

*Renewal of Baptismal Vows:* Litany of the  
Resurrection (arr John Kitchen)

*Offertory Motet:* Regina Coeli — Mascagni

*Hymns:* 111 Jesus Christ is risen  
123 Walking in a garden  
120 Thine be the glory,  
risen conquering Son

*Voluntary:* The people respond – Amen!  
— Dan Locklair

### **EVENSONG, TE DEUM & BENEDICTION at 6pm**

*Psalms:* 105

*Lessons:* Isaiah 43: 1 – 21  
John 20: 19 – 23

*Office Hymn:* 101 The Lamb's high banquet  
we await (omit \*)

*Canticles:* Dyson in D

*Anthem:* This joyful Eastertide  
— arr Harris

*Preacher:* The Vicar  
*Hymn:* 117 The Day of Resurrection  
*O Salutaris:* French chant  
*Te Deum:* Stanford in B flat  
*Tantum ergo:* Henschel  
*Voluntary:* Improvisation sur le 'Te Deum'  
— Tournemire, arr Duruflé

257 This is the day the Lord  
has made  
173 (T 265) Blessed Thomas,  
doubt no longer  
*Voluntary:* Prelude and Fugue in G major  
BWV 541 — Bach

## ✠ SUNDAY 28 APRIL 2<sup>ND</sup> SUNDAY OF EASTER

### HIGH MASS at 11am

*Entrance Hymn:* 106 Come, ye faithful,  
raise the strain

*Entrance Chant:* *Quasimodo geniti*  
*infantes*

*Setting:* Stanford in F and C

*Psalm:* 118: 14 – end

*Readings:* Acts 5: 27 – 32

Revelation 1: 4 – 8

*Gradual Hymn:* 125 Ye sons and daughters  
of the King (omit\*)

*Gospel:* John 20: 19 – end

*Preacher:* Fr Michael Bowie

*Creed:* Stanford

*Offertory Motet:* Blessed be the God  
— Wesley

*Hymns:* 121 This joyful Eastertide

## EVENSONG & BENEDICTION at 6pm

*Psalm:* 16

*Lessons:* Isaiah 53: 1 – 6, 9 – 12

Luke 24: 13 – 35

*Office Hymn:* 101 The Lamb's high banquet  
we await (omit \*)

*Canticles:* The second service — Tomkins

*Anthem:* Haec Dies — Byrd

*Preacher:* Fr Simon Cuff

*Hymn:* 351 Come, ye faithful, raise  
the anthem

*O Salutaris:* Fischer

*Hymn:* 276 (ii) Bread of heaven,  
on thee we feed

*Tantum ergo:* Pitoni

*Voluntary:* Vater unser im Himmelreich  
— Böhm

### 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 Weekly Parish E-mail** includes news of events, people to pray for,  
and a short letter from the Vicar or Assistant Priest.

You can subscribe by sending the Parish Administrator an e-mail titled News and  
Events/Weekly Newsletter to: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk).

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**Parish Administrator:** Dee Prior 020 7636 1788

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## CALENDAR AND INTENTIONS FOR APRIL 2019

1	<i>Frederick Denison Maurice, priest, 1872</i>	Theologians
2		Lent Appeal
3		Local businesses
4		Unity
5		Those in need
6		Of Our Lady
7 ✘	<b>LENT 5</b>	<b>Our Parish and People</b>
8		Parochial Church Council
9	<i>Dietrich Bonhoeffer, pastor and martyr, 1945</i>	Prisoners of Conscience
10	William Law, priest, 1761	Friends of All Saints
11	<i>George Selwyn, bishop, 1878</i>	Aotearoa — New Zealand
12	Those in need	
13	Our celebration of Holy Week	
14 ✘	<b>PALM SUNDAY</b>	<b>Our Parish and People</b>
15	<b>Monday in Holy Week</b>	
16	<b>Tuesday in Holy Week</b>	
17	<b>Wednesday in Holy Week</b>	
18	<b>MAUNDY THURSDAY</b>	
19	<b>GOOD FRIDAY</b>	
20	<b>EASTER EVE</b>	
21 ✘	<b>EASTER DAY</b>	Thanksgiving for the Resurrection
22	<b>Monday in Easter Week</b>	Thanksgiving for the Resurrection
23	<b>Tuesday in Easter Week</b>	Thanksgiving for the Resurrection
24	<b>Wednesday in Easter Week</b>	Thanksgiving for the Resurrection
25	<b>Thursday in Easter Week</b>	Unity
26	<b>Friday in Easter Week</b>	Those in need
27	<b>Saturday in Easter Week</b>	Thanksgiving for the Resurrection
28 ✘	<b>2 EASTER</b>	<b>Our Parish and People.</b>
29	<b>George, martyr, patron of England, 304</b>	England
30	<b>Mark the Evangelist</b>	Thanksgiving for the Gospel



**– ALL SAINTS –  
MARGARET STREET  
LENT APPEAL 2019**

**for four important causes:**

**THE BISHOP OF LONDON'S LENT APPEAL:**

*Tackling Modern Day Slavery in London* – supporting the work of Ella's Home, Kalayaan, Tamar, The Rise Project (The Children's Society)

**PARISH MISSION PROJECTS:**

**THE MARYLEBONE PROJECT** – Church Army run, empowers homeless women into independent living. Our money helps support their emergency bed unit.

**USPG UMOJA HIV project in Zimbabwe**

supports the local Anglican Church to reduce HIV related stigma and helps combat the spread of HIV/AIDS.

**THE SOUP KITCHEN**, the American Church, Tottenham Court Road, provides food and other help to homeless men and women.

Our donation helps fund their recently appointed and much needed mental health worker.

*Please give generously, donating to the Parish Office by Sunday 19 May.*

**Cheques to: Parochial Church All Saints (Lent Appeal) sending in an envelope marked LENT APPEAL 2019 to**

All Saints Church, 7 Margaret Street, London W1W 8JG  
*including full name & address,  
to allow us to claim the extra 25% in Gift Aid.*