



All Saints Parish Paper

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www.allsaintsmargaretstreet.org.uk

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VICAR'S LETTER

A parishioner tells me that one of the tasks he is wrestling with as executor for a friend who died recently is the disposal of his library of 20,000 books.

The currently fashionable Japanese lifestyle guru Maria Kondo made the news recently with her advice that no one should possess more than thirty books. I assume she means that they need not be the same thirty for ever, but we should operate a “one in one out” policy.

I fear Ms Kondo would take one look at my study and conclude that I am beyond “decluttering” redemption. With the exception of our former Archbishop, the clergy of the Church of England may no longer be regarded as the intellectual wonder of the world, but some of us at least still try to take seriously the question addressed by the bishop to candidates at ordination: **“Will you be diligent in prayer, in reading Holy Scripture, and in all studies that will deepen your faith and fit you to bear witness to the truth of the Gospel?”**

However, the time draws nearer when



we must leave the spacious rooms of the Vicarage for the more “reduced circumstances” of retirement. So I have begun to “downsize” my library. Those who have been in my study will know this is no simple matter. And it houses only the theology. Literature and biography, history and politics are on other floors.

I expect that, like most retired clergy, I will be helping out wherever we settle, so the cull involves identifying those volumes which I will need, commentaries, reference books, theological and spiritual classics, and separating them from those for which I will have neither need nor space. Through the good offices of Fr Pip Bevan, I have arranged for surplus theological volumes to go to the library at Mucknell Abbey, where I hope they will make some contribution to the Benedictine tradition of learning. As I will no longer be responsible for the day-to-day organization of services, some of my

liturgical books will remain at All Saints.

Unlike the minimalist Ms Kondo, who seems to be a sort of secular puritan, I share the view of one of Anthony Powell's characters that "books do furnish a room". More importantly, they also furnish the mind and spirit. That is why we have Lent Books. They are an extension of the instruction of catechumens, candidates for baptism in the early centuries of the Church. They are a preacher's toolbox. However, I am having to ask myself: "How long is it since you read that and will you ever need or want to read it again?" If the answers are "ages ago" and "no", then it should go. Things become more complicated with books which were gifts from dear friends or mementoes of someone who has had a special place in one's life. Simply to hold them brings them to mind.

So far I have filled 11 boxes and, rather to my surprise, I have found the exercise more therapeutic than painful. There is a sense in which this is a Lenten exercise in self-examination come early. What is true of books can be applied to other possessions. How much do I depend on things accumulated over the years? Can I manage without them? Living in the same house for 24 years does mean that, even with occasional clearances, "stuff" tends to accumulate. Things are kept rather than disposed of "in case they might come in handy". The questions are "Do I really need this?" "Will that ever come in handy?" Again, if the answer is "no" or even "probably not," then it should go.

Lent is a season of self-examination and repentance. An examination of our material possessions might reveal some uncomfortable truths about not just how much we spend on such things and how much we waste, but how much we depend on possessions for our self-image. It is an

exercise in realism which is both spiritual and material; and is all the more real for being both.

Few of us can live in Franciscan poverty; even most Franciscans struggled with Francis's uncompromising approach. However, we do live in a society which encourages consumption as the way to happiness and fulfilment. That consumption often has a hidden cost, in the exploitation of those who work to produce the food and clothing which we expect at the lowest possible price. The Lenten disciplines of fasting (giving up a quantity of food for a time and abstinence (giving up particular food or drink) can be applied to other areas of life: entertainment, hours spent watching television, time spent on social media.

In the Christian tradition, the fasting and abstinence of Lent are not intended to improve our financial position. They do have a positive outflow in our spiritual well-being, and in almsgiving. What sounds like a negative process is in fact one which both encourages and enables generosity.

With my prayers for a good Lent.

Yours in Christ,

Alan Moses

PARISH NOTES

CHRISTINE ELLIS RIP

Chris's Funeral Mass was celebrated at her local church, St Gabriel's, Warwick Square, with a large contingent from All Saints in the congregation and the Rachmaninov setting of the Mass which is so much a part of our tradition.

As Fr Julian Browning pointed out in his sermon, which appears in this issue on page 10, she was for many years a worshipper at the lunchtime Mass and our

volunteer church cleaner. Assisted only by Henry the vacuum cleaner, she saved the parish a great deal of money over the years, as well as being a generous supporter of a variety of projects.

RICHARD AYLMEYER PHILLIPS RIP

Richard was a familiar figure at Evensong, and in the bar afterwards, for many years, until ill-health prevented him from travelling up from Kent. Unfortunately, his funeral took place on the same morning as that of Christine Ellis, so All Saints was not as well-represented as it might have been. Martin Woolley travelled to represent us and writes:

‘An old friend of All Saints was laid to rest at Hawkhurst in Kent on 8 February. Richard was for many years a regular visitor, coming up from Brighton to Evensong and Benediction and to the Club bar afterwards, where he kept in touch with many friends.

‘A large congregation was present at his Funeral Mass (1928 order, as Richard had requested) celebrated by Fr Rodney Dreyer in the parish church of Saint Laurence. The strong attendance was testimony to Richard’s sociability and to his family’s longstanding connection with nearby Sandhurst.

‘Richard’s expertise was horticultural, while his knowledge of things liturgical was encyclopædic and he was well versed in the mysteries of the railways and of craft beer. He will, inevitably, be affectionately remembered by many of his friends here as ‘real beer Richard’. We shall miss him.’

DAVID WEBB RIP

David’s Funeral Mass will be celebrated at All Saints at noon on Saturday 9 March. David first attended All Saints in the 1970s becoming a Churchwatcher; Sunday coffee server (he was a good friend of Janet

Drake’s) and also helped to clean the Church with Christine Ellis.

ALL SAINTS VOLUNTEER GATHERINGS

After the Epiphany Carol Service, a party was held in the Vicarage for the clergy who help us maintain the daily round of worship at All Saints. We have as many or more services as most cathedrals, with a much smaller full-time staff. Given other commitments that both the Vicar and Fr Michael have, we would be stretched to cover all these with only two priests, so we are very grateful to those clergy who fill the gaps.

The laity are also included. As I have often said, we also rely heavily for much of what we do at All Saints on volunteers, as our only other staff-member apart from our musicians, is the Parish Administrator. So we have also held two social gatherings in the Vicarage after Sunday Evensong for people who welcome people to church as Sidespeople, who serve coffee or staff the shop in the courtyard, serve drinks in the bar, lunch after Sunday High Mass, refreshments after weekday festivals and carol services; church-watchers; courtyard gardeners; flower arrangers and those who serve at the altar and help in the sacristy. **AM**

CANDLEMAS X 3

Having celebrated Candlemas on the Eve, Fr Alan then preached at the Evening Mass on Saturday at St Paul’s Cathedral, then a third time at the school Mass on Hampden Gurney on the following Thursday.

VISITING GROUPS

We are always happy to welcome groups, both young and old, and to provide a priest to speak to them about the history, architecture and current life of All Saints. Fr Alan had

a busy day recently with two large groups of schoolgirls from Wimbledon, one in the morning and the other in the afternoon, who were visiting both us and St Paul's Cathedral. After an introductory talk and a discussion of the differences and similarities of the two buildings, the girls then spread out exploring the church with their work sheets to locate a series of Christian symbols and images of Jesus. Towards the end of the morning session, they enjoyed a short musical interlude as their coach had delayed their arrival and Acting Director of Music Jeremiah Stephenson began his preparation for the music for the following Sunday's High Mass.

ALL SAINTS' CELL OF OUR LADY OF WALSINGHAM

You need not be a member of the Cell to join in these events. They are organised by the Cell members for all to join as they wish. We hope we may welcome you. Rosaries are available to borrow.

Saturday 9 March

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

Cell Superior: Fr Michael Bowie

Cell Chair: Mrs Juliet Windham

Secretary: Mr Ross Buchanan

Tel: 020 7221 1312

E-mail: ross.r.buchanan@btinternet.com

HOLY WEEK PREACHER

Our preacher for the week this year will be the Very Revd Keith Jones, who last preached here when he was a parish priest in Ipswich. He went on to become Dean of Exeter, then Dean of York. Now retired, he and his wife have returned to live in Ipswich.

He writes:

"I was raised in the various towns of a rural county, Shropshire, but have since served parishes and cathedrals in very diverse, mostly urban, English places. Among them is Ipswich: unsmart, ancient, cosmopolitan, to which I have now happily returned to live. I read English Literature at Cambridge before training for the priesthood at Cuddesdon College near Oxford, and have all my life been fascinated by the elusive presence, and tantalising absence, of God's presence in our society and culture. I have been a parish priest, an enjoyer of the arts, a theatre chaplain; have worked with the homeless, chaired and served committees innumerable, shared in theological teaching, and have been a constant confessor and spiritual director.

"I have also enjoyed life as husband and father in a family, and been dean of two astounding cathedrals (Exeter and then York: both in historic and fascinating cities). I even served on General Synod. Now, out of the limelight in a loved part of England, I try to teach prayer, read, care for my garden and am glad to find myself a neighbour to a l'Arche community. I enjoy deep friendships across the traditional boundaries of church tradition, having been, on relinquishing office in 2012, both made dean emeritus and also adopted a member of the Carmelite Order. These days it is the ancient teachings of the Church fathers and mothers on how to respond inwardly to God that most hold my attention."

LENTEN PROGRAMME

Easter is late this year, so we have no less than five Sundays before Lent, between Candlemas and Ash Wednesday.

Lenten Reading Group

Fr Alan will be leading a Lenten reading

group on Friday mornings at 11am in the Parish Room starting on Friday 8 March. We will be reading *The Way of Ignatius: A Prayer Journey Through Lent* by Sister Gemma Simmonds of the Congregation of Jesus. This is published by SPCK. It costs £8.99 and is available from Church House Bookshop.

Confessions at the Beginning of Lent and ASH WEDNESDAY SERVICES

Monday 4 March 12 – 1pm and 5 – 6pm

Tuesday 5 March 12 – 1pm and 5 – 6pm

ASH WEDNESDAY, 6 March

Low Mass with Ashing at 8am

Confessions 12 – 1pm

Low Mass with Ashing at 1.10pm

Confessions 5 – 5.45pm

HIGH MASS & IMPOSITION OF ASHES 6.30pm

Preacher: The Vicar, Fr Alan Moses

Mass Setting:

Missa Emendemus in melius — Palestrina

At Imposition of Ashes:

Miserere mei, Deus — Byrd

Offertory Motet: Emendemus in melius

—Byrd

There will be **Stations of the Cross** each Friday evening in Lent immediately after the evening Mass beginning on Friday 8 March.

THE PASSION ACCORDING TO SAINT LUKE — a STUDY DAY

On Saturday 6 April Canon Michael Gudgeon will lead a second **Study Day on the Gospel of Luke**, from which we shall hear the Passion Narrative on Palm Sunday. The day starts at 10am. It will include a break for the midday Mass and lunch, and will end with Benediction at 4pm. *The cost is £5, including lunch, coffee and tea.*

Those intending to come are asked to

sign up on the list in the Baptistery and to prepare in the following ways:

1. **Read Luke Chapters 19 to 24** as you would a short story — preferably in a version different from the one you normally use.
2. **Read Chapters 22 and 23** more slowly making a note of things that strike you as particularly important or difficult.

Please bring a Bible and notebook to the Study Day.

ALLEGRI MISERERE at EVENSONG on PASSION SUNDAY

Jeremiah Stephenson,

Acting Director of Music, writes:

The structure of Allegri's setting of Psalm 51 has its roots in the monastic tradition of singing psalms and hymns antiphonally, across the sides of collegiate stalls of the kind we see in our great Cathedrals and the Sanctuary of our own church. This basic practice of alternating verses being sung by Decani then Cantoris later hybridised into many different 'in alternatim' practices, such as alternating a solo cantor against full choir, or voices against organ versets based on the plainchant.

Allegri takes this practice one stage further by alternating the singing of the plainchant with two different choirs: one 'full choir' and a solo quartet. The famous solo top C is often attributed to the fanciful embellishment of a 14-year-old Mozart, hearing the piece just once at St Peter's Rome in 1770 and transcribing it in its entirety the same night. Theories abound concerning the true form of the original, of which no earlier manuscript survives, and an edition has been made with a more 'believable' solo quartet part, airbrushing out the top C.

Those intending to join us for Passion Sunday Evensong will be relieved to know

that no top C censorship will take place at All Saints, Margaret Street! In line with the ‘chori spezzati’ tradition, as popularised in St Mark’s, Venice, with its multiple choir galleries, the main choir will sing from the stalls in alternatim with soloists in the Baptistry. I’m already excited about directing this spectacular piece for the first time, and offering this masterpiece as part of our preparations for Holy Week and Easter.

THE WAY OF THE CROSS
— Fridays after Evening Mass
throughout Lent

It is easy for churches like ours to assume that people understand what we do in church — or to act as if they ought to. The reality is that many do not — often through no fault of their own. Stopping to explain everything during services becomes tedious and distracting. So, what follows is written to explain something of the history of this devotion, with the unashamed intention of persuading more people to come and share it on Fridays in Lent.

The devotion known as The Way or Stations of the Cross is based on the custom of pilgrims to the Holy Land following the footsteps of Jesus from Pilate’s house to Calvary. Then as now, pilgrims would pause for readings and prayers at places (“stations”) traditionally associated with the passion and death of Jesus. In the late 14th century the Franciscans who were responsible for the holy places in Jerusalem erected tableaux to aid devotion. Pilgrims took the devotion home with them and such images, or a series of plain wooden crosses, are often found in churches.

The number of stations varied but eventually became fixed at 14. Nine are based directly on events recorded in the Gospel. The others are based on inferences from the Gospel or pious legend.

The Church of England’s Common Worship services for Lent offers a set of stations which all have their roots in the biblical accounts of the passion:

1. *Jesus in agony in the Garden of Gethsemane.*
2. *Jesus betrayed by Judas and arrested.*
3. *Jesus condemned by the Sanhedrin.*
4. *Peter denies Jesus.*
5. *Jesus judged by Pilate.*
6. *Jesus scourged and crowned with thorns.*
7. *Jesus carries the cross.*
8. *Simon of Cyrene helps Jesus carry the cross.*
9. *Jesus meets the women of Jerusalem.*
10. *Jesus is crucified.*
11. *Jesus promised the kingdom to the penitent thief.*
12. *Jesus on the cross; his mother and his friend.*
13. *Jesus dies on the cross.*
14. *Jesus laid in the tomb.*
15. *Jesus risen from the dead.*

The traditional Stations are:

1. *Pilate condemns Jesus to death.*
2. *Jesus accepts his cross.*
3. *Jesus falls the first time.*
4. *Jesus meets his mother.*
5. *Simon helps Jesus carry the cross.*
6. *Veronica offers her veil to Jesus.*
7. *Jesus falls the second time.*
8. *Jesus meets the women of Jerusalem.*
9. *Jesus falls the third time.*
10. *Jesus is stripped of his garments.*
11. *Jesus is nailed to the cross.*
12. *Jesus dies on the cross.*
13. *Jesus is taken down from the cross.*
14. *Jesus is placed in the tomb.*

A renewed awareness of the unity of death and resurrection of Jesus has led to the inclusion of a fifteenth station — the Resurrection.

At All Saints, we have both the traditional and the newer biblical stations and use them on alternate Fridays in Lent.

The hymn “*Stabat Mater — At the Cross her station keeping*”, has often been associated with this devotion — verses being sung between each station. Other Passiontide hymns can be used to begin and end the devotion.

This devotion moves us not just

physically but emotionally and spiritually. It helps us enter imaginatively and engage actively with the path of suffering walked by Jesus, and with that experienced by others ever since; not least Christians who suffer for the faith. Through movement, scripture, prayer and song we are drawn into the mystery of the Lord’s passion and death.

Why not come and walk the Way of the Cross with us?

BOOK LAUNCH at ALL SAINTS

Fr Simon Cuff’s LOVE IN ACTION *Catholic Social Teaching for every Church — Monday 18 March 2019, following the Evening Mass*

Catholic Social Teaching has been described as ‘the Catholic church’s best kept secret’ that has arisen over a century of reflection from within the Roman Catholic Church. It is a notable feature of the ministry of the current Archbishop of Canterbury, Justin Welby. This new book published by SCM Press introduces this rich body of thought, which seeks to help all Christians apply the requirements of the Gospel within contemporary society. The book is an accessible account of the scriptural basis of Catholic Social Teaching, and introduces some of the key figures and themes involved.

The reception will include a short introduction to the book by Fr Simon at which refreshments will be served and copies of the book will be available at a discounted price.

ORGAN RECITAL

3.30pm on Sunday 24 March

Jordan Wong

Dr John Birch Organ Scholar

Jordan’s programme will be:

Prelude and Fugue in E minor ‘The Wedge’ BWV 548 — Bach (1685 – 1750)

Récit de Tierce en taille — Nicolas de Grigny (1671 – 1733)

Pazienza — Percy Whitlock (1903 – 46)

Psalm 130 ‘De Profundis clamavi’, Psalm Prelude Set 2 No 1

— Herbert Howells (1892 – 1983)

Tu es Petra et portæ inferi non prævalebunt adversus te

— Henri Mulet (1878 – 1967)

***Retiring collection to support the Choir and Music
at All Saints (suggested donation £5)***

Tea/coffee and biscuits will be available after the recital

Please find more organ recitals at www.organrecitals.com.

SERMON preached on the EVE of CANDLEMAS 2019

by FR RICHARD COLLINS, Vicar of Christ the Saviour, Ealing

Tomorrow in Lancaster County, Pennsylvania, they will sing — I'm not going to try to compete with Mozart and Eccard (*the composers of the music featured in this year's Candlemas service*), so you can imagine these words to the tune of the ***Battle Hymn of the Republic*** —

Let the scientific fakirs gnash their teeth,
and stamp with rage!

Let astrologers with crystals, wipe such
nonsense from the page!

We hail the King of Prophets, who's the
world's outstanding Sage!

TODAY THE GROUNDHOG COMES!

Glory! Glory! to the Groundhog!

Glory! Glory! to the Groundhog,

Glory! Glory! to the Groundhog!

TODAY THE PROPHET COMES!

The groundhog is a timid creature, scared even by the sight of his own shadow. In February 1841 a storekeeper's diary noted: "Last Tuesday, the 2nd, was Candlemas day, the day on which, according to the Germans, the Groundhog peeps out of his winter quarters and if he sees his shadow he pops back for another six weeks nap, but if the day be cloudy he remains out, as the weather is to be moderate".

Or maybe you'd prefer a Scottish couplet

*If Candlemas Day be dry and fair,
the half o' winter's to come and mair;
If Candlemas Day be wet and foul,
the half o' winter's gane at Yule.*

I think the point is the same — what happens on this day has some meteorological significance on what comes next. It's not so different really from what happens on this pivotal day in the Christian calendar.

We live on the cusp of change. The earth is hard and frozen but soon will come Spring with all its promise of warmth and new life, bringing warmth to our wintry hearts. The nation seems torn and divided with few signs of mutual understanding or attempts to be reconciled. And here we gather to hear words which call us from the crib of His birth to the Cross of Calvary:

Then Simeon blessed them and said to his mother Mary, "This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed — and a sword will pierce your own soul too".

It is bittersweet, as we look back on the joy of Christmas and Epiphany, as Simeon and Anna rejoice in the Temple; and yet we look forward towards Lent and Passiontide: the agonies of our Lord's pierced Body; the anguish of our Lady's pierced soul. And beyond all this, the yet still distant flicker of the Paschal Candle with its promise of the brighter dawn breaking around us.

It was a normal, unspectacular event, as common and unexceptional as a Sunday afternoon baptism in an English parish church. The required sacrifice was a lamb, but those too poor to buy a lamb could offer the lesser sacrifice of birds. The crowds in the Temple precincts would know who they were: bird people were poor people. They would not have been alone; many were out of work, the land was occupied by Rome, taxes were high and government unstable. There was resistance to the state of things throughout the land. Most people struggled to make ends meet. The queues in front of the pigeon sellers were probably very long.

Mary and Joseph were faithful to the custom of the forty days: the number of days and nights of the flood, the number of days this child would walk in the wilderness tempted by the devil, the number of years his people had wandered in the wilderness becoming God's people in escaping from Egypt. The offering of these birds would be a memorial to all the firstborn males ordered killed by Pharaoh in that first Holocaust — the one that only Moses survived.

And then through the ordinariness of the event comes Simeon, the old man, pushing his way forward and asking if he may hold the child Jesus in his arms. There is no reason to suppose he was anyone special. St Luke tells us that Simeon was 'looking forward to Israel's comforting', and 'waiting for the consolation of Israel' — strange phrases to our ears, but very familiar to any devout Jew of his day: Simeon was waiting patiently for the promised coming of the Messiah. He was one of many faithful old men and women who spent their time day after day praying in the Temple.

Miss Hudson came faithfully to Mass every day, her head always covered — the youth group thought she was a Russian nun, a rare breed in Gateshead. Not one to waste words on trivial human conversation, her appearance was forbidding, and her small talk was limited.

Before Mass she prayed alone. She spent that time praying for all those who couldn't come to church, for those who wouldn't come to church and for those who didn't even know about church. Day by day she was there with all those people on her heart. Unrecognised by most, she held the pearl of great price: for there, in secret, in her loving heart, the Kingdom of God was being worked out.

Back in the temple, Christ was noticed, not by the priest or the temple officials but by the elderly, the unassuming, the overlooked yet devoutly discerning. Those who were on the margins, where so often the prophetic voice is heard.

In this modern age we measure people by what they do, rather than by who they are. Simeon and Anna would have aroused no interest amidst the daily commerce of the Temple. They would not have been noticed. But it is in the unlikely, that Christ is present.

There are many people like Miss Hudson in the Church, many people like Simeon and Anna. To them, Christ comes, as he comes to all who are prepared to keep silence and wait in patience. It is where John Milton found him, after increasing blindness made him question his own worth, when he wrote:

God doth not need

Either man's work or his own gifts.

Who best

Bear His mild yoke, they serve Him best.

His state

Is kingly: thousands at His bidding speed

And post o'er land and ocean without rest,

They also serve who only stand and wait.

Candlemas reminds us of life as we know it: Who has not loved deeply and not known the bittersweet wounds of affection? The joy of human love is shattered by sorrow and death. After all our social joys, who has not gone home and felt alone? Looking up to the stars yet all too aware of human limitation. But the Light shines in the darkness, and the darkness can never overcome it. We are hardly aware of it in the full blaze of day. And even in the gloaming we can still choose to turn our back on it. But the light beckons.

Christ is that Light. The brightness of these candles draw us to him, the source of

all light: the bittersweet man of sorrows who has walked this way before us and we follow on in the light of glory, and in the presence of Christ.

So we shall not fear, even if “a sword shall pierce (our) own soul also”, because we can, we must dare to look through the cross, towards which our gaze turns today. Through the cross into the resurrection life to which each is called, and when we shall sing again:

When our hearts are wintry, grieving,
or in pain,
Thy touch can call us back to life again,
Fields of our hearts, that dead and bare

have been:

Love is come again, like wheat that springeth green.

It is in the normal people that hope is recognised and in whom change begins: Simeon and Anna, Miss Hudson — perhaps in you and me.

This Candlemas don't underestimate your own worth or the fact that in this divided and dark world you may be carrying the candle of creative faith that will make all the difference. All are called. All are loved. Our task is to be open to God with us; and when we recognise his presence, to act. Amen.

RENEWAL of the CHURCH ELECTORAL ROLL 2019

The Electoral Roll is being renewed before the Annual Parochial Church Meeting (APCM) on Sunday 31 March 2019. Inclusion on the Roll is the qualification to attend, participate and vote at the Meeting, or to be nominated for office. This year an entirely new Roll is being prepared, the deadline for joining being Ash Wednesday, 6 March. The Roll will be prepared between Tuesday 7 and Wednesday 13 March.

Members of the Electoral Roll should please check their entries on the copy of the Roll available on the table in Church from Thursday 14 March. Alterations should be notified to me, c/o the Parish Office. No further entries may be made to the Roll between 14 March and the close of the APCM.

Catherine T. Burling, Electoral Roll Officer

SERMON PREACHED by FR JULIAN BROWNING at the FUNERAL of CHRISTINE ELLIS at St Gabriel's Church, Warwick Square, 8 February 2019

In the Anglo-Catholic tradition, to which Chris remained faithful, the funeral sermon, if there was one at all, was a brief homily on the Cross and Resurrection. There was no eulogy, no panegyric, no tribute, no lengthy biography by a loquacious relative. This should be a great relief to all of us, because we come together not to learn something new, but to give thanks for what each of us hold precious, a friendship with Chris,

a unique encounter which Death can never destroy. And the Church asks us to look across that boundary between life and death, and to pray for Chris's soul. Let me tell you what that could mean for you. The afterlife, or Purgatory, however you wish to visualise that state, is not a long anxious wait outside the headmaster's study. Judgment occurs at death, the culmination of all we have done. Purgatory, that idea of getting oneself ready

and perfectly behaved to meet God at last, a self-perfection, reflects what you and I know, and we know even better as we get older, that we are not ready, not prepared, always too self-absorbed to see God in all His glory at any time. It is always somehow beyond us, however many services we attend. So when we pray for the dead, when we pray for Chris's soul, we are not imploring God to lower the pass mark for her. Prayer for the dead is a prayer of joy — it celebrates the communion of saints, which Death does not fracture. Heaven and earth are joined together, like body and soul, interdependent, accessed by all, all preparing for when the Lord in glory comes.

Chris was a private person. There was no general admittance to every corner of her life, a modesty which we shall respect. She said she had just lived an ordinary life, a life blessed by a very happy marriage, and that was it. But, you see, an ordinary life is the life God wishes us to lead, because an ordinary life is a life he can transform with his extraordinary love. God gave Chris faith. Faith is trust that God is there. When God is there, we can leave self behind. When we leave self behind, we can see others as they are. Chris had a great gift for lasting friendships. You will be able to add to what I say, particularly if as a godchild or family friend you experienced this, but I must give recognition to the love, care and support Chris gave to so many priests down the years. At the beginning you did have to survive a long penetrating stare, but that was Chris, she looked for authenticity. For that ministry she was in the right place at the right time, because for many Anglican priests this has been a difficult thirty years. Chris herself described her own commonsense observations on the eccentricities of the Church of England as "wicked". You and I knew them to be wickedly accurate, and for us it was a joy to

be able to talk with a committed Anglican who knew what she was talking about, and really minded. The other gift which God gave Chris, and which we must recognise publicly today, was that of generosity, particularly at All Saints, Margaret Street, and I don't just mean a standing order, but annual projects of repairs and conservation; at the same time as cleaning the church, helping in the sacristy, and so much else. She knew the beauty of holiness. Thus God is glorified.

When I think of Chris, I see three scenes. First, that little figure always in her particular seat towards the back of All Saints, where she believed the acoustics to be best. Secondly a scene we did not witness: Chris standing at Hyde Park Corner, a carefully chosen vantage point from which to see the Pope of Rome ride by. And thirdly, the time Chris came to Margaret Street with a little walking stick, which I admired. This was, she said quietly, the stick given to her father in a hospital in England as he recovered from the effects of the gas attacks at the Battle of the Somme in 1916. We would be wise, I think, to take more seriously the passing of the generations. Time passes. Our time will come. We are no longer children. Death should remind us of our responsibility to accept the gift of life as a serious calling, a time limited opportunity to become what St Paul calls images of God's Son. If we can live our final years with the courage, determination and devotion shown by Chris Ellis, we shall have done well indeed. The only books she wanted in hospital were her missal, her catholic prayer books, the lectionary and the poems of George Herbert.

But what about the Cross and Resurrection? It's very simple. The Cross is the sign of our salvation, the sign that God walks with us, and in its light, and in its shadow, Christine Ellis lived and died. And Resurrection? Resurrection is the experience by Christ's

disciples, and by all of us, living and departed, body and soul, of an unbreakable connection with God, beyond Time, a life we call eternal life. That is the life which Chris Ellis now enjoys. And the open secret of Christianity is that we do not have to undergo some process of self-perfection before we come to the heavenly throne, because we have a God who is our loving Father and comes to meet us as we are. That is the God who has already come forward to welcome Chris into His Kingdom, where she rests in the eternal peace which He promised. For nothing that exists, nothing still to come... can ever come between us and the love of God made visible in Christ Jesus our Lord.

100 YEARS AGO

Fr Mackay's letter had elements which could have been written with our situation in mind.

“My Dear Friends, — We enter Lent at a critical moment in our national history. We are called upon to solve a series of complex domestic problems, and we approach the task with nerves strained by the terrible conflict of the past years, and without the stimulus to courage and endurance which is created by war against a foreign foe. Spiritually, morally, physically, each Christian citizen must strive to be at his best just now. Lent presents itself to us as a time of training for the greatest task which has ever fallen upon a nation to perform — for we are making the world for the next few hundred years.

“Intelligent men and women must review with care the belief upon which their conception of human life and conduct is based.”

We tend to think of secularism as a recent phenomenon, but Fr Mackay already sees it abroad; represented in particular by the writings of John Galsworthy — he of the Forsyth Saga.

“...I lay down Mr Galsworthy's book with a feeling of despair. Here is a great writer and observer; here is literature of the highest quality; here is sympathy with much that is best in human nature. But here is a fine big man who seems to know nothing of the possibilities of life in Christ and its examples among men. He has only two chaste women in his book — one is an acid spinster whose interest in religion is attributed to her unmarried condition; and the other is a cool marplot wife.”

(“Marplot”: a person who spoils the plot or hinders the success of any undertaking.)

“Is all English life — is all Western life — going the way of Mr Galsworthy, Mr Arnold Bennet and Mr Wells? Are their heroes to make the new world? If so it will not be an improvement on the world of Moses, of Zoroaster, of Mahommed, much less an improvement on the world which would arise out of obedience to Jesus Christ.

“And yet millions of the English still believe in the claims of Christ to show us the Father. Let me beg them to consider anew this Lent what is involved in the words and phrases: God, human responsibility, sin and its effects, the character and extent of revelation; Jesus Christ, his Person, Natures and claim, the type of character he creates, the conduct he inculcates, the apparatus he has created for its development; the Church, its sacraments and worship, the possibility and importance of prayer...

“I am suggesting that if these notions are not rejected altogether they cannot be shelved for a moment but must be ideas of the first importance in the development of human beings. I am asking that men and women will make up their minds as to where they stand about these things, and if they find that they are believers or would-be believers that they will at once begin to

examine the claims of Christ to be the Way, the Truth, and the Life in these matters. His proposal to lead humankind into his Way, his Truth, his Life, through the agencies of his Church.

“But I ask for more than this: I ask Catholic Churchpeople to help their friends towards a clearer vision. I ask them to get rid of their over sensitiveness, their shamefacedness, their aphasi, and to become strong, sympathetic propagandists of fundamental Christianity.

“The trouble about our lay folk is that whenever they make themselves heard it is nearly always by way of criticism and opposition. They are opposed to the disestablishment of the Welsh Church,... to latitudinarian schemes for reunion with dissenters on their own terms... to the removal of the Athanasian Creed from the Prayer Book... to the admission of women to minister in churches... to proposals in the legislature that marriage shall become only a temporary contract.

“All this is no doubt very robust and healthy protestantism, but protestantism can never make a religion. St Peter and St Paul did not go to Rome to protest against the Neronian situation; they went to Rome to proclaim glad tidings of good things, and if we are to gain the attention of this sick, tired, nervous world we must go into it as messengers whose lives and words bear witness to the old, old story, of the love of God revealed in Jesus Christ Our Lord, and experienced in the daily life of the Catholic faithful. The difficulty is that we, too, are sick, tired and nervous up to a certain point. Yes, but only superficially; deep down the great facts of our faith uphold us in their string arms and the best way to help ourselves is to help others.

“But we shall not help anybody if are not

making an effect to inform our minds as to the great problems of the moment... This means a good deal of self-discipline for all of us, and I cannot imagine a more salutary exercise for the coming Lent.

“We can only hope to do our duty as individuals if we are also endeavouring to do our duty as a Christian congregation.

“As a Congregation our duty is to plead the Holy Sacrifice and offer strenuous united prayer.”

After speaking of the obligation of worship on Sundays and feasts, Fr Mackay went on:

“The true Christian has passed far beyond the standard of obligation. His worship, like his life, gives to God not all he must, but all he can, and it is the fact that so many amongst us recognise this, which constitutes the strength of All Saints. Much that our Sunday congregations gain is won for them here on weekday by the Masses, Communion, and hours of prayer of the smaller group. I hope to see that group increase this Lent. I hope to see its numbers doubled, trebled.”

What Fr Mackay said is as true now as it was then.

SUNDAYS & SOLEMNITIES MUSIC & READINGS

✠ SUNDAY 3 MARCH SUNDAY NEXT BEFORE LENT

HIGH MASS at 11am

Entrance Hymn: 400 Light of the minds that
know him (T A&MR 401)

Entrance Chant: *Tibi dixit cor meum*

Setting: Messe Solonelle — Langlais

Psalm: 99

Office Hymn: 59 Now is the healing time
decreed
Canticles: The short service – Weelkes
Anthem: Remember not, Lord,
our offences — Purcell
Preacher: The Vicar, Fr Alan Moses
Hymn: 436 Praise, my soul, the King
of heaven

O Salutaris: T 94
Hymn: 64 Be thou my guardian and
my guide
Tantum ergo: T 393

✠ SUNDAY 17 MARCH 2ND SUNDAY OF LENT

HIGH MASS at 11am

Entrance Hymn: 507 Hear us, O Lord, have
mercy upon us
Entrance Chant: *Reminiscere miserationum
tuarum*
Setting: Mass for five voices — Byrd
Psalms: 27
Readings: Genesis 15: 1 – 12, 17 – 18
Philippians 3: 17 – 4: 1
Gradual Hymn: 372 He who would valiant be
Gospel: Luke 13: 31 – end
Preacher: The Vicar, Fr Alan Moses
Creed: Byrd
Offertory Motet: In ieiunio et fletu — Tallis
Hymns: 62 Ah, holy Jesu, how hast
thou offended
63 All ye who seek a comfort sure
401 Light's abode, celestial
Salem

EVENSONG & BENEDICTION at 6pm

Psalms: 135
Lessons: Jeremiah 22: 1 – 9, 13 – 17
Luke 14: 27 – 33
Office Hymn: 59 Now is the healing time
decreed
Canticles: Gray in F minor

Anthem: O vos omnes — Casals
Preacher: Fr Simon Cuff
Hymn: 420 O Jesus, I have promised
O Salutaris: T 493
Hymn: 357 Father, hear the prayer
we offer
Tantum ergo: T 202

✠ SUNDAY 24 MARCH 3RD SUNDAY OF LENT

HIGH MASS at 11am

Entrance Hymn: 507 Hear us, O Lord,
have mercy upon us
Entrance Chant: *Oculi mei semper ad
Dominum*
Setting: Mass for double choir — Martin
Psalms: 63: 1 – 9
Readings: Isaiah 55: 1 – 9
1 Corinthians 10: 1 – 13
Gradual Hymn: 368 Guide me, O thou
great Redeemer
Gospel: Luke 13: 1 – 9
Preacher: Fr Michael Bowie
Creed: Merbecke
Offertory Motet: Meditabor — Rheinberger
Hymns: 276 (ii) Bread of heaven
on thee we feed
282 Faithful Shepherd,
feed me
468 Through the night
of doubt and sorrow

EVENSONG & BENEDICTION at 6pm

Psalms: 12, 13
Lessons: Genesis 28: 10 – 19a
John 1: 35 – 51
Office Hymn: 59 Now is the healing time
decreed
Canticles: The short service — Morley
Anthem: Nolo mortem peccatoris
— Morley
Preacher: The Vicar, Fr Alan Moses

Hymn: 392 Lead, kindly Light,
amid the encircling gloom

O Salutaris: T 76

Hymn: 209 Lo! God is here!
let us adore

Tantum ergo: T 295

✠ SUNDAY 31 MARCH 4TH SUNDAY OF LENT (Lætare)

HIGH MASS at 11am

Entrance Hymn: 362 Glorious things
of thee are spoken

Entrance Chant: Lætare, Ierusalem

Setting: Missa Solemnis K337
— Mozart

Psalm: 32

Readings: Joshua 5: 9 – 12
2 Corinthians 5: 16 – 21

Gradual Hymn: 272 All for Jesus!
All for Jesus!

Gospel: Luke 15: 1 – 3, 11 – 32

Preacher: The Vicar, Fr Alan Moses

Creed: Mozart

Offertory Motet: Hear my prayer
— Mendelssohn

Hymns: 507 Hear us, O Lord,
have mercy upon us

294 Just as I am, without
one plea

413 Now thank we all our God

Voluntary: Marche Triomphale: Nun
danket alle Gott, Op 65
— Karg-Elert

EVENSONG & BENEDICTION at 6pm

Psalm: 30

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

Office Hymn: 59 Now is the healing time
decreed

Canticles: Setting in G — Stanford

Anthem: The Lord is my Shepherd
— Berkeley

Preacher: Fr Julian Browning

Hymn: 359 (T 322) Fight the good fight
with all thy might

O Salutaris: Brama

Hymn: 376 I heard the voice of Jesus
say

Tantum ergo: Brama

Voluntary: Preamble — Whitlock

Information correct at the time of going to press

Sunday 31 March, 4th SUNDAY of LENT MEETING OF PARISHIONERS and ANNUAL PAROCHIAL CHURCH MEETING, 12.45pm

All those on the Church Electoral Roll 2019 and residents of the Parish entered on a register of local government electors are eligible to attend the first meeting. Only Church Electoral roll members may attend the APCM which follows immediately.

The agenda for the first meeting will include the appointment of Churchwardens for 2019 – 20; while the second will deal with the election of new members to serve on the Parochial Church Council (PCC); the Annual Accounts; Fabric Report; Electoral Roll Report; reports from the All Saints Club and from the Church's two associated charities — the All Saints Choir & Music Trust and the All Saints Foundation, and appoint Sidesmen and Auditors for 2019 – 20.

**– ALL SAINTS –
LENT APPEAL 2019**

Our Appeal this year is for four good causes:

- 1. THE BISHOP OF LONDON'S LENT APPEAL:**
Tackling Modern Day Slavery in London
with five charities already working in this field:
Tamar – Ella's Home – Love 146 – Kalayaan
– The Rise Project (The Children's Society)
AND

Our Parish Mission Projects:

- 2. USPG** – support and training in Zimbabwe for those experiencing HIV & Aids-related stigma.
- 3. THE MARYLEBONE PROJECT** –
the Church Army's emergency refuge/rehoming service for homeless women in London NW1.
- 4. THE SOUP KITCHEN** – at the American Church, Tottenham Court Road, tackling food poverty and mental health of up to 80 vulnerable people a day.

Appeal Information can be found in Church

*Please donate by BACS to All Saints Nat West Account: 04559452,
Sort Code 60-09-15, with APPEAL and your surname as the
reference, or mail a cheque payable to:*

*Parochial Church All Saints (Lent Appeal) to
All Saints Office, 7 Margaret Street, London W1W 8JG*

by Monday 13 May

Please Gift Aid your donation where possible
[completing/signing a yellow envelope] to increase your
donation by 25% at no cost to you! *Thank you.*

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 by sending the Parish Administrator an email titled News and Events/Weekly Newsletter to: office@allsaintsmargaretstreet.org.uk.

The Weekly Notices — available as a small booklet to pick up from the Church table and which worshippers are encouraged to take away with them.

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: vicar@allsaintsmargaretstreet.org.uk

Assistant Priest:

The Revd Dr Michael Bowie

07581 180963

Email: assistantpriest@allsaintsmargaretstreet.org.uk

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: office@allsaintsmargaretstreet.org.uk

Parish Officials

Churchwardens:

John Forde

020 7592 9855

Chris Self

020 7723 2938

Hon PCC Secretary:

John McWhinney

asms.pccsecretary@outlook.com

Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley

020 7607 0060

Acting Director of Music:

Jeremiah Stephenson c/o 020 7636 1788

Choir Administrator: James Sherwood

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:

Church open 7am

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:

Church open 11am

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 2019

1	David, bishop, patron of Wales 601	Wales
2	Chad, bishop, missionary, 672	Mission in England
3	✘ SUNDAY NEXT BEFORE LENT	Our Parish and People
4		Pilgrims
5		Penitents and Confessors
6	ASH WEDNESDAY	Our keeping of Lent
7	Perpetua and Felicity and comps, martyrs, 203	Persecuted Christians
8	Edward King, bishop	Those in need
9		Of Our Lady
10	✘ LENT 1	Our Parish and People
11		Victims of Slavery
12		Lent Appeal
13	Ember Day	Friends of All Saints
14		Unity
15	Ember Day	Vocations
16	Ember Day	Ordinands
17	✘ LENT 2	Our Parish and People
18	<i>Cyril, bishop and teacher of the faith, 386</i>	Candidates for Baptism
19	Joseph of Nazareth	Fathers
20	Cuthbert, bishop and missionary, 687	Durham Cathedral
21	Thomas Cranmer, bp, Reformation martyr	Unity
22		Those in need
23		Of Our Lady
24	✘ LENT 3	Our Parish and People
25	Annunciation of Our Lord to the BVM	Thanksgiving
27		The Homeless
28		Unity
29		Those in need
30		Of Our Lady
31	✘ LENT 4 (Mothering Sunday)	Our Parish and People



HOLY WEEK and EASTER 2019

Holy Week Preacher: The Very Revd Keith Jones

PALM SUNDAY, 14 APRIL

10.45am **Liturgy of Palms in Market Place, W1**

Procession to Church and HIGH MASS

6pm Evensong & Benediction

Preacher: Fr Alan Moses, Vicar

Monday 15, Tuesday 16, Wednesday 17 March

6.30pm Mass with Homily

Wednesday 17 April

7.30pm TENEBRAE for Maundy Thursday

MAUNDY THURSDAY, 18 April

6.30pm HIGH MASS of the Lord's Supper

with foot washing & watching at the Altar of Repose

GOOD FRIDAY, 19 April

12 noon The Preaching of the Passion

1 - 3pm The Solemn Liturgy of the Passion

6pm Stations of the Cross

HOLY SATURDAY, 20 April

12 noon Liturgy of the Day

9pm HIGH MASS of the Easter Vigil by candlelight

EASTER DAY, Sunday 21 April

**11am Procession, Blessing of the Easter Garden
and HIGH MASS**

6pm Festal Evensong, Te Deum and Benediction

Preacher: Fr Alan Moses, Vicar