



All Saints Parish Paper

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MAY 2019

£1.00



Palm Sunday procession from Market Place to All Saints, 14 April 2019

Photo: Andrew Prior

VICAR'S LETTER

Holy Week in 2019 will, I suspect, now always be remembered as the week when Notre Dame burned. Along with millions of others, we watched the terrible scene unfold on our television screen: the spire crumble and fall, consumed by the flames which destroyed the roof; hoped almost against hope, with the people standing in silent horror at the scene, prayed with those who prayed and sang hymns, that the firefighters would be able to save the great

west towers. I thought this must have been something like the destruction of the old St Paul's during the Great Fire of London; only then the whole city burned and there was no possibility of halting the flames until there was nothing left to burn.

Last summer, Theresa and I went to Mass at Notre Dame on our wedding anniversary; so an occasion of happy memories. The Archbishop of Paris had just launched an appeal for the restoration of the cathedral; one of the glories of Gothic architecture. It

now seems possible that the fire may have been caused by that restoration work; as happened at Windsor Castle. I had feared at first that it might have been the result of arson; there has been a plague of attacks on churches in France in recent months.

Notre Dame is, of course, the heart of a city and a nation, an international cultural treasure visited by millions each year. Built as an expression of faith, it has survived many perils: the Wars of Religion in the 16th century; the French Revolution when Robespierre turned it briefly into a “Temple of Reason”; siege in the Franco-Prussian War; draconian anti-clerical legislation separating church and state, suppressing religious orders and confiscating church buildings; occupation by the Nazis (Hitler’s order that it be razed along with the rest of the city was fortunately ignored by the garrison commander).

Years ago in Edinburgh, my assistant priest and I opened Old St Paul’s church one Monday for Morning Prayer to find it filled with smoke — and not that of incense lingering after the previous day’s Evensong. We called the fire brigade and the source was found to be a foam backed carpet someone had carelessly placed on top of a brick heating flue in the undercroft. The firefighters dealt with it quickly and kindly put one of the pumps they use to fill blazing basements with foam into reverse to suck the foul-smelling smoke from the church. That was the nearest I have ever been to losing a church to fire; but it was too close for comfort.

Here at All Saints, we have spent a huge amount of money, effort and time in recent years, on the restoration of our rather smaller scale treasure of Gothic Revival architecture. We have also spent a good

deal of money on replacing antiquated and potentially dangerous wiring. We have also installed a fire detection system. This is not cheap, nor is it a one-off cost; such systems have to be checked and maintained and this costs money. The trustees of the All Saints Foundation, which assists the parish in the care of our listed buildings, has recognized this as something in which it can assist the PCC. It would be a tragedy if all the results of all that skill and generosity was destroyed by fire in the space of a few hours; simply because we did not take proper precautions to protect it. When we hear people complaining about regulation and red tape, it is worth remembering that much of it is there to protect not just property but lives from the consequences of human carelessness, folly or even wickedness.

The prayers and hymns of those who watched their beloved cathedral burn remind us that whatever its significance as a national symbol or cultural artefact, it is first and foremost a church; built and adorned to the glory of God. In that, it is just like All Saints and any other house of God.

Many of those who watched stood in silence and television commentators struggled for words. I wonder if the destruction of a building which symbolizes a nation’s history of faith, seen by many in a self-consciously secular society as a relic of the past, might cause some to reconsider the significance of a faith which could inspire something so beautiful.

In this issue we publish a letter from two visitors to All Saints. Appreciative of the beauty of the place, it also acknowledges its rôle as a church. If that rôle is to continue, those of us whom God has called to serve and worship here have a responsibility not just to maintain it as a building, which

calls for financial generosity, but, more importantly, as a house of prayer and worship, which calls for generosity with our time; time spent on our knees. If buildings like Notre Dame and All Saints are to have a converting effect, people need to see them being used for their proper purpose.

Notre Dame took 200 years to build, longer than All Saints has existed, and we can only guess how long it will take to rebuild it. I hope that I will see it done in my lifetime and perhaps be able to mark another wedding anniversary there.

Paris is not short of large churches, so I am sure the Archbishop will find a temporary ‘pro-cathedral’ until Notre Dame rises from the ashes. If such a tragedy was to occur, it was perhaps best that it should happen just before we celebrate the resurrection of Our Lord. There is life after death.

Alan Moses

P.S. After I had written this, it became clear that while the damage to the cathedral was terrible, the main structure, along with many of its treasures, thanks to the courage and skill of the firefighters, had been saved. On my way home from visiting our Churchwarden Chris Self, who was alas spending his Holy Week in St Mary’s Hospital, Paddington, I picked up a copy of the *Evening Standard* with the headline “**Miracle of Notre Dame**” and a photograph of the sun shining on the great golden cross behind the high altar. Words from the Passiontide office hymn, written long ago by a French bishop, came to mind: “**The cross shines forth in mystic glow**”. It even shone forth from the front page of the next day’s *Guardian*! To get those two publications singing from the same hymn sheet might be considered a minor miracle in itself!

The President of France has now promised that Notre Dame will be rebuilt in five years; so, God willing, we may get to give thanks there on another wedding anniversary after all.

LETTER FROM CELIA KING IN NOTTINGHAM

“My husband and I visit London regularly, for exhibitions and enjoying London architecture. A few weeks ago we visited All Saints for the first time, it having been mentioned in an early book by P.D. James that we had just read.

“It is one of the most beautiful churches we have ever been in, we stayed for some time, in contemplation of the surrounding beauty, and it was very touching to hear only some soft breathing and the occasional faint snore. Presumably you have a well-ordered system for the ‘sleepers’. How good it would be if our vast empty church of St Mary’s in Nottingham could have the same.

We look forward to visiting again.

HOLY WEEK PREPARATIONS

Our thanks to Canon Michael Gudgeon for leading a study of the Passion according to St Luke as part of our preparations for Holy Week. At the time of writing, the Triduum is about to get underway and so much of the additional work of our volunteers has yet to be done as we welcome the extra numbers who join us for Maundy Thursday, Good Friday, Holy Saturday and Easter Day — we wish them all well in their labours and devotions and thank them in advance for their care for the Church, the special demands of the liturgy at this time and our expanded congregations.

BLESSED ARE THE MERCIFUL: *Softness, and peace, and joy and love and bliss*

Gillian Dare reflects on the Parish Retreat at Bishop Woodford House, Ely, March 2019

Sixteen members of All Saints participated in the annual retreat in Ely led by Fr Bill Scott. Timed to take place in the first half of Lent, it offered a valuable opportunity for quiet reflection; time to review the way we live our lives and to commit to making some changes or new directions under the Spirit. Lent is the time to gain greater understanding of ourselves and of those around us, and above all, of the love and compassion of God.

Under Fr Bill's guidance, we explored what this meant for our relationships with family, friends, neighbours and even opponents. How should we re-act when people around us betray or hurt us, irritate or offend us or make impossible demands on us? He advised us to listen to God, hear what he has to say to us personally and through prayer, lift up our hearts, and look towards heaven. God himself treads carefully lest he trample human beings and crush the tender shoots of an individual life. We should make him the pattern for our own behaviour and relationships. Affirming others rather than crushing them by harsh words, criticisms and malicious or destructive language.

"The entire law is summed up in a single command: Love your neighbour as yourself. The fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

Galatians Chapter 5.

We looked at what Jesus taught us through the father's reaction to the Prodigal Son. Despite the deep hurt he had suffered through

his son's selfish and thoughtless actions, he did not remonstrate with him when he demanded his inheritance, but gave him his share generously and waited patiently and in hope for his son's return. When he came back, he greeted him tenderly regardless of what he had done, forgiving rather than condemning him and celebrating his return. That is what God expects of those who walk in the Spirit. Like the son, we all want to be independent and strong, but before God, we are all children and vulnerable, and need His forgiveness and love.

We were reminded that forgiveness is not just a one-time event where we go up to the person who has hurt us and give them a big hug. Forgiveness is a process. We pondered the areas where we may need to forgive; do we continue to resent other people's words or actions? Do we retain deep hurts when we think we have forgiven? We need to learn to grow in forgiveness.

To move from hate to acceptance and love is a long journey. There is an unbroken chain of resentment and anger stretching back to Adam and Eve, but Jesus took away hatred, jealousy and tension by transforming it and giving back love, mercy and compassion. He re-fashions us. We were asked to look at areas of our own lives of which we are in some way ashamed and which require to be brought into God's light to be loved and healed. We were asked also to be aware of anyone who has upset or betrayed us and whom we need to forgive. The two are linked and, to bask in the love and forgiveness of God, we need also to hold them in God's light and love as we want Him to hold us.

As we move through the self-examination

of Lent and Christ's sufferings in Holy Week towards the great Easter message, we contemplate Jesus on the Cross, trying to be with Him and imagine the extent and depth of His love displayed there. And as we think about the suffering God, we consider our own attitude towards suffering in the world — the violence, the wars, the hatred — and God's command to us to respond to those who suffer, with the same compassion, generosity and love as He has shown us, and not turn our eyes away from them. *"The poorest deserve the best. The great mystery of the day, the joy and shock of it, is that it is Jesus Christ who picks us up, helpless children, abandoned, ruined, and promises us everything he can give. And as he gives, he makes us grow, and sends us to make the same promise in his name to all, whatever the conflicts, whatever the guilt. To all he offers the authority to be children of God; from his fullness we may all receive grace upon grace."* (Rowan Williams)

*Once for all men say He came and bore it,
Once for all set up His throne on high,*

*Conquered the world and set His standard o'er it,
Dying that once, that men may never die.*

*Father, if He, the Christ, were thy revealer
Truly the First Begotten of the Lord,*

*Then must Thou be a sufferer and a Healer,
Pierced to the heart by the sorrow of the sword.*

*Passionately fierce the voice of God is pleading,
Pleading with men to arm them for the fight;
See how those hands, majestically bleeding,
Call us to rout the armies of the night.*

*Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears,
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.*

*Bread of Thy Body give me for my fighting
Give me to drink Thy Sacred Blood,
While there are wrongs that need me for the
righting,
While there is warfare splendid and divine.*

*Give me, for light, the sunshine of Thy sorrow,
Give me, for shelter, shadow of Thy Cross;
Give me to share the glory of Thy morrow,
Gone from my heart the bitterness of Loss.*

(Extracts from ***The Suffering God*** by Studdert Kennedy)

Prayer should be "a cry of gratitude and love uttered equally in sorrow and in joy; something noble, supernatural, which enlarges our souls and unites them to God. Tell our Lord all that we want and he understands." (St Therese) The end of our spiritual journey is deeper understanding of ourselves, of others and above all, of the love and compassion and grace of God.

ST ERKENWALD is someone little-known, even to London church-people. He was Bishop of London in the late 7th century and buried at the original St Paul's Cathedral. Fr Alan is preaching one of his prebendal sermons at St Paul's on the Feast of 3 May St Erkenwald, at the 5pm Sung Mass.

ALL SAINTS CLUB ANNUAL GENERAL MEETING will take place in the bar after Evensong on **Sunday 12 May**. All Club members are eligible to attend.

THY KINGDOM COME

The Archbishops of Canterbury and York have once again invited Christians of all traditions to join in prayer during the days between Ascension Day and Pentecost.

They write:

"After the very first Ascension Day, the disciples gathered with Mary, the mother of our Lord, constantly devoting themselves to prayer while they waited for the outpouring of the Holy Spirit at Pentecost. Like them our reliance on the gift of the Holy Spirit is total — on our own we can do nothing. That

is why through the centuries Christians have gathered at that time to pray for the coming of the Holy Spirit.

“Thy Kingdom Come: picks up this tradition. Over the past three years, more and more worshipping communities have dedicated the days between Ascension and Pentecost to pray ‘Come Holy Spirit’. We are praying that the Spirit would inspire and equip us to share the Good News of Jesus Christ with our friends and families, our communities and networks. It has been amazing how many varied ways there have been in which people from every tradition have taken up this challenge. The effects have been remarkable.

“So once again this year we are asking every Christian in every worshipping community to join us in praying for the renewing and empowering presence of the Holy Spirit. It is our prayer that those who have not yet heard the Good News of Jesus Christ and his love for the world will hear it for themselves and in faith respond and follow him...

“Whether you have joined in ‘Thy

Kingdom Come’ before or not, we invite you to take part this year — along with churches from over 65 different denominations in 114 countries around the world in setting the days between Ascension and Pentecost to pray.

“We have produced a wide range of material for use at home or at church, alone or with others, for large events or small, to encourage and equip church with ideas of how this might work in your own context... They are all available for free at ThyKingdomCome.global.

“Whether it is with these resources or those you put together locally, our great encouragement is simply that we pray. Together let us pray ‘Thy Kingdom Come’, trusting the faithfulness of God.

Come, Holy Spirit.”

Here at All Saints, as well as our normal services, there will be an hour of Exposition of the Blessed Sacrament, from 7 to 8pm, ending with Compline, on weekday evenings Friday 31 May, Monday 3 to Friday 7 June; and on Saturday 1 June from 11am until lunchtime Mass.

“THE WORK OF GOD

AN INTRODUCTION TO THE DAILY OFFICE”

One of the questions posed by Sr Gemma Simmonds in her Lent Book “The Way of Ignatius” which a group of us studied during Lent was: “Have you found a way to pray that works for you?”

I was pleasantly surprised to hear that half the members of the group prayed the Daily Office of the Church in one form or another. This is traditionally called **Opus Dei** — the Work of God.

Luke’s description of the early church as “**faithful to the apostles’ teaching and**

fellowship, the breaking of the bread and the prayers,” suggests forms of worship and prayer which express and enable fidelity to both the teaching of the apostles — the apostolic faith and the communion expressed by its ministry. This suggests an objectivity, a givenness about the daily office — the fact that we pray what the church gives us to pray, and pray with the Church. In the midst of busy lives this should be seen as a blessing rather than an imposition: it means we don’t have to think up something to pray about each day — it’s provided for us.

The offices of Morning and Evening Prayer are part of the daily routine of life at All Saints, its daily work if you like, and not just for the clergy. They have also been the backbone of Anglican spirituality.

So, on Saturday 8 June, beginning at 10.30am, as part of “Thy Kingdom Come”, we will have an introduction to the Daily Office: its history; form and content; and how to pray it.

THE MISSION OF ALL SAINTS: A PARISH CONSULTATION

When one parish priest leaves and a parish is looking to the appointment of a new one, it has to prepare a Parish Profile. Clergy sometimes joke that these, like the job advertisements in the *Church Times*, are more exercises in “creative writing” than realistic description.

Bishop Sarah has encouraged us to get on with the process of thinking together about the present and future mission of All Saints.

After our Parish Consultation on Women in the Episcopate, a number of people said that, even though the topic was controversial, they had valued the experience of being able to meet and talk with fellow-parishioners,

often with those they did not know very well or even at all. Could we do something like it again? Well, Yes we can.

The PCC has agreed that we should organise another consultation to explore our mission. Planning is in the early stages, but the intention is to invite a number of speakers to help us think about the context in which we are set, how we might do some of the things we already do more effectively, what new opportunities for mission we might be called to respond to.

We have not settled on a date for this gathering yet, but watch out for further announcements.

AM

OUR LADY of WALSINGHAM EVENTS

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.

NEW REGULAR FACES IN THE ALL SAINTS' CHOIR

Having shared with readers the recent photograph of the All Saints' choir regulars on the cover of the April Parish Paper, Emily Owen announced her departure to join St Bride's, Fleet Street, as a regular there. This has prompted the introduction of these two sopranos to our regular line-up:



KATE ASHBY, Soprano

Kate originally joined the choir of All

Saints', Margaret Street, in September 2004. After a very enjoyable eleven and a half years in the choir, initially under the direction of Paul Brough, and latterly Tim Byram-Wigfield, she left to be able to spend more weekend time with her young son and husband. She returns in April 2019, sharing duties with Katy Cooper, bridging a soprano gap until a new Director of Music is appointed.

When not singing at ASMS, Kate sings in various other London churches, and frequently at St Paul's Cathedral and Westminster Abbey, when the boy trebles are busy with school, exams, cricket matches etc. She is from a musical family and — with a couple of her sisters and some friends — co-founded the early music vocal ensemble Stile Antico in 2001. They now tour the world performing, and record regularly on the Harmonia Mundi label, with three of their discs having been nominated for GRAMMY awards. Alongside her performing, Kate teaches two days a week at Orchard House Prep School in Chiswick, and in St Cecilia's C of E Secondary School. The rest of the time is spent playing lego with her son.



KATY COOPER, Soprano

Katy has been singing as a deputy with the choir of All Saints since Harry Bramma's

time as Director of Music, and says:

'I am delighted to have been invited to come on board in a more formal capacity. I will be joining you for Evensong each week because I am elsewhere on Sunday mornings — I am one of the two sopranos in the choir of the Grosvenor Chapel, Mayfair. I have what is sometimes called a "portfolio career", combining singing with freelance consulting in health promotion. And if you have eagle eyes, you may have seen my fleeting appearances as a singing nun on the BBC's Call the Midwife...'

LONDON FESTIVAL OF CONTEMPORARY CHURCH MUSIC at ALL SAINTS

Two pieces from the Orgelbüchlein Project (see below) by composers David Bednall and Simon Johnson will be played as voluntaries on Sundays 12 and 19 May as part of All Saints' participation in the London Festival of Contemporary Church Music. These works are settings of chorale texts not originally set by J.S. Bach.

The manuscript known as the 'Orgelbüchlein' is held in the Staatsbibliothek, Berlin. It contains 46 short 'chorale preludes' for organ by Bach, now known by the catalogue numbers BWV599-644. None lasts more than five minutes, and most are just over a minute in length. Among them are some gems — for instance 'O Mensch bewein', a Passiontide chorale, is Bach at his most profound and eloquent.

Intending Orgelbüchlein to be a compendium of chorales for the whole church year, Bach began composing in around 1713 (possibly earlier), and wrote

out the title of each of the 164 Chorales he wished to include. Only 46 were completed by him (with a sketch for one other) so there are 118 'ghost' chorales awaiting completion. It is not known why he left the manuscript incomplete.

Ten years ago William Whitehead, organist and teacher, founded the Orgelbüchlein Project to 'fill in the gaps in Bach's Little Organ Book' matching sponsors to modern day composers and tasking contributors to ask themselves if Bach were alive today, how might he go about writing a short chorale prelude in the Orgelbüchlein style? The terse techniques laid out by Bach are reinvented for the modern age; the melody may be apparent, at the top, in the middle, or at the bottom of the texture; it may be ornamented; it may be put into canon with itself. More modernistic techniques which have evolved since Bach's time are not excluded, as long as the new compositions, in their technical density and concentration of *Affekt*, reflect Bach's originals. All of the new pieces will be of the same miniature scale as the originals, and most will present a 'once-through' of the melody rather than fantasia-like repetitions, investigations and elaborations. *Multum in parvo* is the ethos.

Style is entirely open. Many of the 'schools' of contemporary composition are represented; minimalism, 'spirituality', new complexity, modernism, serialism, jazz, post-colonialisms, together with a range of styles from periods since Bach's death. The new pieces, each in their own fashion, recast the *Affekts* and techniques seen in Bach's Orgelbüchlein preludes for a new age. The eventual range of

styles in the Gesamtorgebüchlein will encompass the whole gamut available to today's composers; such eclecticism is perhaps the only possible way for the Twenty-First Century to respond to Bach.

Publication is now proceeding, with Edition Peters. The inaugural volume, Volume 4, is now available and the others will follow:

<http://www.orgelbuechlein.co.uk>

SERMON PREACHED BY THE VICAR AT LENT 4 HIGH MASS

Readings:

Joshua 5: 9 – 12

2 Corinthians 5: 16 – 21

Luke 15: 1 – 3, 11b – 32

There's a prosperous businessman; let's say he lives in the North. He has two sons. The younger, who does not much care for working in the family firm — or working at all for that matter — comes to him one day and demands his inheritance, here and now. He doesn't want to wait until his father is dead to come into his share of the family fortune. He wants to be able to enjoy it now, while he's still young.

Surprisingly perhaps, for he must have been deeply hurt by this thoughtless act of rejection on his younger son's part, his father agrees to the request; even though it meant liquidating family assets at short notice. As soon as the funds had been transferred to the younger son's account, he's off on the first train to London. He moves into a suite at Claridges, takes himself to Saville Row for some new clothes, buys a Lamborghini, eats in Michelin starred restaurants and spends his evenings in posh Knightsbridge clubs and Mayfair casinos; that is when he's not jetting off to ski in the Alps or Colorado, or sail in the Med or the Caribbean with his new chums. All that conspicuous consumption can be so exhausting you know. You really do need a lot of

holidays to cope with being permanently on holiday.

Then one day it all comes crashing down. His gold cards are no longer accepted. Doors which had always been open to him, when he had money to spend, are now closed in his face. The friends who had been happy enough to help him spend it, no longer return his calls. The hotel's security staff escort him to the door. The Lamborghini is repossessed. There's no more champagne or cocaine. He ends up doing odd night jobs in shady Soho clubs for a lot less than the London Living Wage. He's so hard-up that the only warm place he can find to sleep is at the back of a church in Margaret Street.

It's there that one day, he wakes up to hear a priest reading the parable of the Prodigal Son at Mass. "That's me," he thinks, "that's my story, he's talking about me." The story gives him an idea: "I'll go home, too. I know I'll have to eat a large slice of humble pie, but maybe Dad will give me a job in the business. It won't be in management like before — but dad treats his workers well so I'll get paid enough to eat and have somewhere decent to stay."

So he hitches lifts up the motorway. He's dropped off at the end of the long drive up to the family home. Trudging towards the house, he's so absorbed in

rehearsing his penitent's speech, that he doesn't notice someone coming to meet him, until his father throws his arms around him in welcoming embrace. His oft-rehearsed speech is brushed aside and he is swept into the house where the staff are summoned to run him a bath and get him some clean clothes; while his dad gets on the 'phone to organize the catering and the guest list for a welcome-home party.

Then the older brother arrives back from work. He gets out of his sensible mid-range company car — no "Top Gear" super-car for him — hears the sounds of a party in full swing. He wonders what on earth is going on. Nobody had told him anything about a party. Then one of the staff appears, so he asks him. He tells him that his brother has come home and their dad has thrown a party in celebration.

He's livid: seething with righteous indignation; he storms off in a sulk. Someone tells his father who comes out to persuade him to come in and join the party. But he's having nothing of it. His pent-up resentment comes pouring out. He's the one who has stayed at home and worked hard for the business. He's never had so much as a night out in Leeds with his pals, let alone a party like this one. But this wastrel whose blown so much of their hard-earned cash on wine, women and song — why should he get a party? He's only come home because he's desperate. That pretty little speech of his doesn't mean he is genuinely sorry; he's just pretending so he can wheedle his way back into the family. It's just not fair.

His father assures him that his position in the family and its business is secure: **"Son, you are always with me, and all that is mine is yours. But we had**

to celebrate and rejoice, because this brother of yours was dead and has come to life, he was lost and has been found."

Now, I suspect, that few of us here this morning have had an experience like the son we call the Prodigal. Although there are occasions when we do get people turning up in the confessional who've done really stupid things in Soho. But we're all far too hard-working, sensible and respectable for that. In fact, these are the very characteristics which pre-dispose us to be more like the older brother than either the young wastrel one or his father.

The father is, of course, God, and this is the way he treats us, even when we have deeply offended him by rejecting his love and squandering his gifts. In the ancient Middle East, inheritances were not usually divided until the father was dead, so the younger son's demand is as good as saying to his father, "To me, you're as good as dead". So, for the father to welcome him home, not just quietly, through the back door, and on probation, but restored to the bosom of the family with a great celebration would seem quite extraordinary to Jesus' original hearers; even more shocking than it does to us.

And let's be honest, most of us have felt that way at some time, if not all the time. I grew up in what used to be known as the "respectable working class". A variety of indicators marked us out from those who weren't respectable; those that the Victorians called the "Undeserving Poor". These were hard work, thrift, loyalty to marriage and family, respect for education, and steering well clear of the roads to ruin to be found in the pub or the betting shop.

But the downside of this was a censorious moralising attitude to those who had chosen the road to ruin: the feckless and improvident; those whose lives were a mess. We are more likely to demand that the younger brothers of this world get their just deserts: punishment not rehabilitation; condemnation not compassion, banishment not welcome.

The parable ends without telling us if the older brother accepts his father's plea to come inside and join the party or stays adamantly outside, nursing his wrath and resentment. Does his father's compassion and joy rub off on him? Is he changed by it? We're not told. The parable leaves us with the same challenge. Will we join the party which celebrates the Gospel's truth that there is more rejoicing in heaven over one sinner who repents than over ninety nine of the righteous who need no repentance — or think they don't? Or will we stay outside?

100 YEARS AGO

The Vicar wrote of life at All Saints beginning to return to normality after years of war:

“All Saints felt much more like its real self this Easter. Father Garnier and Father Blofeld were amongst us. Mr Ian Malcolm had come over for few days respite from the Peace Conference, and one by one of our friends and helpers are returning from the Army and Navy... so we were much more of a family party than we have been of late.

“Thanks to Father Blofeld we were able to have the High Mass with the Solemn Passion in the middle of the morning on the first three days of the Holy Week. The

boys sang admirably under the leadership of the senior chorister, and several expressions of gratitude for the beauty of these quiet unaccompanied Masses have reached me. There was a much larger general communion at the Liturgy of Maundy Thursday than ever before. The large congregation was greatly impressed by the beautiful addresses which Mr. Harris gave during the Three Hours. It was exceedingly kind of him to come so far to help us, and the help was most valuable. Owing to the later Easter and the absence of many from London the communion on the morning of Easter Day was smaller than usual. Generally speaking, it was a domestic Easter with us. There were fewer strangers and a better attendance of the regular congregation.

“For some months now we have had very kind help from Father Anderson of the Society of the Holy Cross, who is in England as Chaplain to the American Forces. Indeed, during Mr Hardy's absence, I do not know what we should have done without Father Anderson, who has become the friend of the whole All Saints family.”

But the War was still taking its toll:

“The death of our dear friend Father John Neville Figgis came as a great shock to us all. He had been in poor health for a considerable time and his terrible experience in being torpedoed at sea did his health a further, and as it proved, an irreparable injury. He said to me in the early autumn that it was his very earnest wish to say Mass again at our altar, and he accomplished this on All Saints' Day. He was better at the moment and he told me afterwards what a happiness it had been to be home. The Times and other leading

newspapers have spoken at length on the loss which the world of learning and thought has sustained. It would seem as if there was no one whose criticism was more needed than his at this moment of convulsion and reconstruction. He was one of the few, the very few, prophets in England.

“We ourselves have lost one of our most affectionate and intimate friends. He enjoyed his visits to All Saints immensely. Here he was at home, here he could unburden himself of whatever was on his mind, and here he exhibited the capacity for boyish enjoyment which he never lost in a life which had large elements of suffering and weariness.”

Born in Brighton in 1866, the son of a minister of the Countess of Huntington’s Connection (a group with its roots in the 18th century evangelical revival), Figgis became an Anglican at Cambridge. He would later enter the Community of the Resurrection at Mirfield. His studies of history and political thought showed him the importance of “corporations” or communities and groups such as the family, the club, the union, the college and the church in serving to protect the freedom and self-development of the individual against the power of the all-embracing state. These groups are not creatures of the state but having independent origins and exist in their own right. The state does have a proper rôle in preventing injustice between groups and to secure to each group its rights. Human life, he argued, is social but if there is no society other than the state, people become its creatures. Figgis did not live to see the rise of modern totalitarianism but he did foresee it.

His thinking about the rôle of intermediate groups between the individual and the state finds echoes in the Catholic social teaching discussed in Fr Simon Cuff’s recently published “Love in Action”, launched here at All Saints. So it is ironic that Figgis traces the origins of the all-embracing state in part to the ‘crescendo of papal claims’ in the Middle Ages to secular as well as spiritual power, and to the 19th century doctrine of papal infallibility and direct personal rule over the whole Church. This led to a centralizing of power which Pope Francis is now trying to reverse in favour of the proper rights and responsibilities of local churches.

AM

SUNDAYS & SOLEMNITIES MUSIC & READINGS

✠ SUNDAY 5 MAY 3RD SUNDAY OF EASTER

HIGH MASS at 11am

Entrance Hymn: 103 Alleluya! Alleluya!
(v4 descant — Caplin)

Entrance Chant: *Jubilate Deo, omnis terra*

Setting: Missa Bell’ Amfitrit’ altera
— Lassus

Psalm: 30

Readings: Acts 9: 1 – 6
Revelation 5: 11 – end

Gradual Hymn: 349 Come, let us join our
cheerful songs

Gospel: John 21: 1 – 19

Preacher: The Vicar, Fr Alan Moses

Creed: Lassus

Offertory Motet: *Jubilate Deo* — Gabrieli

Hymns: 115 Now the green blade riseth
from the buried grain
118 The Lord is risen indeed!
155 (T 117) We sing the
glorious conquest
Voluntary: Fugue from Passacaglia in C
minor BWV 582 — Bach

EVENSONG & BENEDICTION at 6pm

Psalm: 86
Lessons: Isaiah 38: 9 – 20
John 11: 27 – 44

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

Canticles: Fourth Service (for Trebles)
— Weelkes

Anthem: Victimae Paschali — Byrd

Preacher: Fr Julian Browning

Hymn: 112 Jesus lives! Thy terrors now

O Salutaris: Byrd

Hymn: 255 Most glorious Lord of life,
that on this day

Tantum ergo: Byrd no 1

Voluntary: A Fancy — Byrd

✠ SUNDAY 12 MAY 4TH SUNDAY OF EASTER

HIGH MASS at 11am

Entrance Hymn: 104 At the Lamb's high
feast we sing

Entrance Chant: *Misericordia Domini*

Setting: Missa Sanctæ Margaretæ
— Gabriel Jackson

Psalm: 23

Readings: Acts 9: 36 – end
Revelation 7: 9 – end

Gradual Hymn: 227 (T184) How bright
these glorious spirits shine

Gospel: John 10: 22 – 30

Preacher: The Vicar, Fr Alan Moses

Creed: Merbecke

Offertory Motet: I will go unto the altar of
God — Harry Bramma

Hymns: 282 Faithful Shepherd, feed me
463 (ii) Thine for ever!
God of love

362 Glorious things of thee are
spoken

Voluntary: Ich dank dir schon durch
deinen Sohn — David Bednall

*(An Orgelbüchlein Project commission
sponsored by Andrew and Dee Prior,*

World première:

7 June 2014, Clifton Festival)

EVENSONG & BENEDICTION at 6pm

Psalms: 113, 114

Lessons: Isaiah 63: 7 – 14

Luke 24: 36 – 49

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

Canticles: Setting in B flat — Stanford

Anthem: My beloved spake — Hadley

Preacher: Fr Barry Orford

Hymn: 415 (T346) O for a thousand
tongues to sing

O Salutaris: Lloyd Webber

Hymn: 107 Good Christian men,
rejoice and sing

Tantum ergo: Lloyd Webber

Voluntary: Spätsonne Op 108 No 1
— Karg-Elert

✠ SUNDAY 19 MAY 5TH SUNDAY OF EASTER

HIGH MASS at 11am

Entrance Hymn: 451 Songs of praise the
angels sang

Entrance Chant: *Cantate Domino*
canticum novum

Setting: Messa da Capella — Lotti

Psalm: 148

Readings: Acts 11: 1 – 18
 Revelation 21: 16
Gradual Hymn: 432 (omit*) O what their
 joy and their glory must be
Gospel: John 13: 31 – 35
Preacher: Fr Julian Browning
Creed: Credo III
Offertory Motet: Sicut cervus — Palestrina
Hymns: 483 The Church of God
 a kingdom is
 481 (T462) Jesus, Lord,
 we look to thee
 401 Light's abode, celestial
 salem
Voluntary: Prelude and Fugue in A minor
 BWV 543 — Bach

EVENSONG & BENEDICTION at 6pm

Psalm: 98
Lessons: Daniel 6: 6 – 23
 Mark 15: 46 – 16: 8
Office Hymn: 101 (omit*) The Lamb's high
 banquet we await
Canticles: St John's Service
 — Matthew Martin
Anthem: Salve Regina
 — Christopher Gibert
Preacher: The Vicar, Fr Alan Moses
Hymn: 453 Stand up! — stand up
 for Jesus
O Salutaris: James Sherwood (no 2)
Hymn: 105 (i) Christ the Lord is risen
 again
Tantum ergo: James Sherwood (no 2)
Voluntary: Wohl dem, der in Gottes Furcht
 steht — Simon Johnson
 (An Orgelbüchlein Project commission
 sponsored by
 Harrison and Harrison Organs Ltd.
 World Premiere:
 Hakadal Church, Norway)

✠ SUNDAY 26 MAY 6TH SUNDAY OF EASTER

HIGH MASS at 11am

Entrance Hymn: 122 Thou hallowed
 chosen morn of praise
Entrance Chant: *Vocem iucunditatis*
annuntiate
Setting: Spatzenmesse — Mozart
Psalm: 67
Readings: Acts 16: 9 – 15
 Revelation 21: 10, 22 – 22: 5
Gradual Hymn: 446 Sing Alleluya forth ye
 saints on high
Gospel: John 14: 23 – 29
Preacher: The Vicar, Fr Alan Moses
Creed: Mozart
Offertory Motet: Ye choirs of new
 Jerusalem — Stanford
Hymns: 422 O Lord of heaven, and
 earth, and sea
 346 City of God, how broad
 and far
 299 My spirit longs for thee
Voluntary: Pæan — Howells

EVENSONG & BENEDICTION at 6pm

Psalms: 126, 127
Lessons: Zephaniah 3: 14 – end
 Matthew 28: 1 – 10, 16 – end
Office Hymn: 101 (omit*) The Lamb's high
 banquet we await
Canticles: Wood in E flat no 2
Anthem: Christus Resurgens
 — Richauffort
Preacher: Fr Peter McGeary
Hymn: 345 Christ is the King,
 O friends rejoice!
O Salutaris: Villette
Hymn: 108 Hail, Easter bright,
 in glory dight

Tantum ergo: Widor
Voluntary: Adagio in E — Bridge

THURSDAY 30 MAY ASCENSION

HIGH MASS at 6.30pm

Processional Hymn: 109 (ii) Hail thee,
Festival Day

Entrance Chant: *Viri Galilæi*

Setting: Schubert in G

Psalm: 47

Readings: Acts 1: 1 – 11
Ephesians 1: 15 – end

Gradual Hymn: 130 (i) Hail the day that
sees him rise

Gospel: Luke 24: 44 – end

Creed: Merbecke

Offertory Motet: God is gone up — Finzi

Hymns: 133 (T 406) The eternal gates
lift up their heads
131 O King most high of earth
and sky

134 The head that once was
crowned with thorns

Voluntary: Transports de joie — Messiaen

Information correct at the time of going to press

ORGAN RECITAL, 7.15pm

on Sunday 9 June

Jeremiah Stephenson,

Acting Director of Music

Programme

Fantasia super Komm, Heiliger Geist BWV 651

– Bach (1685 – 1750)

Hymne: Veni Creator – de Grigny (1671 – 1703)

– *Veni Creator en taille à 5 (Plein jeu)*

– *Fugue à 5*

– *Duo - Récit de Cromorne*

– *Dialogue sur les grands Jeux*

Prélude, Adagio et Choral varié sur le thème du 'Veni Creator', Op 4

– Duruflé (1902 – 86)

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

The Licensed Club/Bar will be open after the recital.

More organ recitals can be found at www.organrecitals.com.

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish. Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)
which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)
which assists the PCC in the care of our Grade 1 listed heritage buildings. The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long—lasting effect rather than being used to pay day—to—day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator
c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.

Please email in confidence: office@allsaintsmargaretstreet.org.uk
or telephone 020 7636 1788.

Mission Projects

All Saints year—round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone

The USPG—led UMOJA, HIV Project in Zimbabwe,
enabling people living with HIV and Aids to live positive lives, and

The Soup Kitchen (American International Church, Tottenham Court Road)
feeding up to 80 vulnerable people daily

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

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 MAY 2019

1	Philip and James, Apostles	Trades Unions
2	Mellitus, Bishop of London 624	Unity
3	Erkenwald, Bishop of London, 693	Those in need and suffering
4		Walsingham Festival at Westminster Abbey
5	✕ 3 EASTER	Our Parish and People
6		Marylebone Project
7		Capital Mass
8	Julian of Norwich	Friends of All Saints
9		Unity
10		Those in need and suffering
11		Of Our Lady
12	✕ 4 EASTER	Vocations Sunday
13		Christian Aid Week
14	Matthias the Apostle	Bishops
15		Students
16	<i>Caroline Chisholm, Social Reformer</i>	Unity
17		Those in need and suffering
18		Of Our Lady
19	✕ 5 EASTER	Our parish and People
20	Alcuin, deacon and abbot, 804	Religious Communities
21	<i>Helena, protector of the Holy Places, 330</i>	Christians in the Middle East
22		USPG
23		Unity
24	John and Charles Wesley, 1791 and 1788	Those in need and suffering
25	The Venerable Bede, monk and scholar, 735	The Church and people of England
26	✕ 6 EASTER	Our Parish and People
27	Rogation Day	Agriculture and Fisheries
28	Rogation Day	Industry and Commerce
29	Rogation Day	Stewardship of Creation
30	ASCENSION DAY	Thanksgiving
31	Visit of the Blessed Virgin Mary to Elizabeth	Shrine of Our Lady of Walsingham



**– 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.*