



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

MARCH 2009

£1.00

## VICAR'S LETTER

At the beginning of last month I was able to spend a few days in retreat at St Deiniol's Library at Hawarden in North Wales. The Library was founded as a study centre for the clergy by the great 19th century Prime Minister William Gladstone whose home is in the village. While there, I was able to re-read part of Dr Perry Butler's book on Gladstone; including some passages which refer to Gladstone's connection with Margaret Street. Dr Butler is himself a familiar figure at Sunday Evensong.

He writes:

“As regards public worship Gladstone discovered his ideal at the Margaret Chapel in London's West End, the forerunner of All Saints' Margaret Street. He visited it first... in the mid-1830s when William Dodsworth was the minister and the churchmanship still evangelical. He became a frequent attender, however, from 1841 onwards. Two years before this Frederick Oakley had been licensed as priest-in-charge. With his assistant Upton Richards, Oakley soon transformed a small and rather dingy chapel into the main centre of Tractarian worship in London.

“The services were not ritualistic in the later sense of the word, but Oakley introduced the daily offices with Eucharists on Sundays and holy days

conducted with reverence and dignity. Gladstone became a frequent attender of the Sunday evening service and... in Lent and Holy Week. What impressed him was the atmosphere of devotion that pervaded the chapel. In April 1842, for example, ...he wrote in his diary of **‘the reality of earnest concurrence in the work of holy worship’**. Later he wrote to his wife after the morning eucharist that he could **‘scarcely recollect to have seen a service which thoroughly derived such solemnity from the earnestness and demeanour in general of those engaged in it’**.”

At General Synod the following week, I met a priest who had been our guest preacher some while ago. He told me that his abiding memory of his visit was not the music and ceremonial, splendid as they were, or the hospitality, warm as it was, but the reverent silence in the vestry before the service began. This is, I'm afraid, almost as rare in vestries as it is in churches. Its presence at All Saints is something which many visitors are thankful for.

These things do not come about by accident. Even a century ago, when we imagine that people were better-behaved, Fr Mackay was writing some stern words and taking firm action to deal with one problem, as you can read elsewhere in this issue. If we are to maintain the atmosphere

of reverence, then we must work at it.

We have to admit that we are not always perfect. I suspect I am rather more easy-going than Fr Mackay but let me draw attention to a few persistent lapses.

1. Timekeeping seems to be a problem for some of us. I know that the public transport on which many rely to get to church can be unpredictable, but can it always affect the same people week after week?
2. I have noticed too that there is a growing trend to regard the time before Sunday Morning Prayer as an occasion for chatter with friends in the church; even though the parish room is open for that purpose. The offenders are not visitors but regular worshippers.
3. Over the years a number of people have complained about the unconscious habit of a number of men who rattle the change or keys in their trouser pockets to the distraction of their neighbours. When I was ill but well enough to attend High Mass, I was able to confirm the truth of this and should have drawn attention to it sooner.

These may appear small matters but they all undermine the mutual consideration which is an important part of our common prayer and worship; that “earnest concurrence in holy worship” of which Gladstone wrote. Attentiveness to each other is part of our attentiveness to God.

Such disciplines may sound rather negative but they are made positive because they contribute to our life of prayer; to that intangible but real atmosphere of worship which pervades All Saints and speaks to so many. This is a vital part of our mission

and it is something to which we must all be committed. Lent which recalls us to our baptismal commitment is a valuable opportunity to remind ourselves of this, to realise that it depends not just on others but on us, and to renew and deepen our practice.

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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### “I’m dreaming of a white Christmas”

If Londoners want a white Christmas, they usually have to go somewhere else to find it and this past year was no exception we thought. By the beginning of February, the world has long forgotten Christmas and is busy with new opportunities for buying and selling such as Valentine’s Day. But for us, Christmas only comes to an end with the feast of Candlemas. And then we did get our white Christmas with much more snow than we could cope with. Before 7.00 a.m. on February 2nd, the Vicar was clearing snow from the courtyard so that anyone who could come to church would be able to get in. As the day went on, it became clear that much of the transport system had ground to a halt and that driving was downright perilous. The Bishop of Chelmsford who was to have been our preacher, telephoned mid-afternoon to tell that his house was completely snowed in and there was no hope of him getting here. Fr Alan set about producing a substitute sermon at short notice, for while some people were telephoning to say they could not make it, others were asking if we were still having High Mass. The answer was yes. The Royal Opera House cancelled its performance and every theatre in the West End was dark that night; shops were closing early and many offices seem not to have opened at all, but All Saints was still in business. In the end,

we had a choir of ten with three organists, a team of servers and enough sides-people to assist the congregation of fifty or so who made it through the snow. Well done, good and faithful servants!

## People

All Saints is a church which has long had a ministry to people who work fulltime for the Church. Perhaps it is because All Saints is a 7-day-a-week church, we understand what life is like for them.

**Deacon Jim Rosenthal**, who lives at No 8, has recently come to the end of his long period as Director of Communications at the Anglican Communion Office. Fr Alan and Theresa were among the guests at a reception in his honour given by the Archbishop and Mrs Williams at Lambeth Palace. Jim said that his recent move to Margaret Street meant that he had arrived at the Holy of Holies.

**Aiden Hargreaves-Smith** was supported by many friends from All Saints when he was licensed as Registrar of the Diocese in Europe at a service in St Margaret's, Westminster. The Vicar expressed the hope that he would not have to spend too much time in the departure lounge at Gatwick Airport in the pursuit of his new duties.

**David Craig** has continued to work at the Anglican Communion Office after his gruelling spell helping with the organisation of the Lambeth Conference. He is now responsible for arranging a variety of international meetings and has already been to Mexico and the Primates' Meeting in Alexandria.

## Friends

Two members of the Friends have died

recently. Anne Flanagan and Frances O'Neil were able to travel to Southsea for the funeral of **Anthony Bullock**. A requiem will be celebrated for him at All Saints at 1.10 p.m. on Wednesday February 18th and Elaine will be with us.

**Sally Scott** died after a long illness and her funeral Mass celebrated at St Mary's, Stoke Newington, by Fr Jonathan Clark, assisted by Fr Alan.

## Byzantium

Enjoyable outings to the Byzantium Exhibition at the Royal Academy were led by Fr Gerald and the Vicar and by the time you read this Fr Gerald will have taken another group to the theatre to see King Lear.

## Chinese New Year

Like the Wise Men bearing gifts, the clergy went to the Buddhist Temple to convey our good wishes for the Chinese New Year, the beginning the Year of the Ox. They had the pleasure of meeting the new Abbess.

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## REVISION OF ELECTORAL ROLL

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The Electoral Roll has to be revised before the Annual Parochial Meeting on Sunday March 29th 2009. Inclusion on the revised Roll is the qualification to attend, participate, and vote at the Meeting. The Roll will be closed for revision between Monday March 9th and Friday March 13th 2009. No further entries may be made between March 9th and the close of the Annual Meeting.

Would all members of the congregation please check their entries on the copy of

the Roll available in the Parish Office; any alterations should be notified to me, c/o the Parish Office, please.

Anyone else who wishes to be included on the Roll, and is qualified to do so, should complete one of the forms, available at the

back of the church, and send it to me. Apart from the legal aspects of this exercise, an up-to-date record of our members is essential for the smooth running of a non-residential parish like ours.

*Catherine T. Burling, Electoral Roll Officer*

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## MEETING OF PARISHIONERS AND ANNUAL PAROCHIAL CHURCH MEETING, SUNDAY MARCH 29TH 2009

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A meeting of parishioners will be held on Sunday March 29th 2009 at 12.45 p.m. in the **Church** at which Churchwardens will be appointed for the year 2009 - 2010. Members of the Electoral Roll, and residents of the parish on the electoral register are eligible to attend. Any person wishing to be considered for the post of Churchwarden must be (a) 21 years or over, (b) on the Electoral Roll and (c) an actual communicant member of the Church of England.

Nominations must be proposed and seconded, and candidates must indicate their willingness to stand. In addition candidates are asked to submit a **short** typed or clearly written statement giving the reasons for their wishing to stand and the benefits they feel they could bring to the post if appointed. Nominations for the post of Churchwarden **MAY NOT** be made at the meeting.

*The Revd L.A. Moses, Vicar*

**The Annual Parochial Meeting** will follow immediately. Only members of the Electoral Roll are eligible to attend.

### **At this meeting:**

Six members of the laity will be elected to serve on the Parochial Church Council for

the years 2009 - 2012. The retiring members of the Council are Miss J. Castledine, Mr S. Cooper, Miss M. Ellis, Miss F. O'Neil and Mr K. Postance. Of these, only Mr K. Postance is not eligible for re-election.

Candidates for election to the Parochial Church Council must (a) be on the Electoral Roll (b) at least 16 years of age and (c) actual communicant members of the Church of England. All nominations must be proposed and seconded by persons on the Electoral Roll, and all candidates must indicate their willingness to stand. In addition all candidates are asked to submit a **short** typed or clearly hand-written statement giving their reasons for standing for election.

Nomination forms may be obtained from the Parish Office or the PCC Secretary. Although nominations may be made at the meeting, it is requested that completed forms, together with statements, are returned to the Parish Office by Monday March 16th, to enable the papers for the meeting to be available one week before the Annual Meeting.

Sidesmen for the year 2009 - 2010 will also be appointed.

*Dr D.M. Thomas, PCC Secretary*

## IN PRAISE OF THE PASSION

### *A Series of Sermons on Hymns of the Passion at Sunday Evensong in Lent*

- Lent 1. "Praise to the holiest in the height" — The Vicar  
Lent 2. "Were you there when they crucified my Lord" — Fr Beauchamp  
Lent 3. "O sacred head sore wounded" — The Vicar  
Lent 4. "Stabat Mater — At the Cross her station keeping" — Fr Beauchamp  
Lent 5. "My song is love unknown" — Fr Beauchamp  
Palm Sunday "The royal banners forward go" — The Vicar

## LENT COURSE

### *THE CROSS AND THE CREATIVE*

#### *A Five Session Lent Series on the Artistic Portrayal of the Way to Calvary and the Cross*

The course will take place on Tuesdays, 10.30 a.m. at the home of Yvonne Craig (40 Ridgmount Gardens, WC1) and repeated on Tuesday evenings in church after the 6.30 p.m. Mass.

#### **Tuesday 3 March**

**Valazquez: *Christ on the Cross (1623)***

**Fr Gerald Beauchamp**

#### **Tuesday 10 March**

**Francis Bacon: *Three Studies for figures at the base of a Crucifixion (1944)***

**Fr Nicholas Cranfield** (Vicar of All Saints, Blackheath)

#### **Tuesday 17 March**

**Mantegna and Bellini: *The Agony in the Garden (c1460 and c1465)***

**Mrs Joy Wright** (Lecturer in Art History)

#### **Tuesday 24 March**

***The Stations of the Cross: A Work in Progress***

**Mrs Suzanna Rust** (Painter and Icon-writer)

#### **Tuesday 31 March**

***Van Dyck — Life or Death?***

**Ven Peter Delaney** (Archdeacon of London)

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## DIARY DATES

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### ASH WEDNESDAY, 25 February

**6.30 p.m. High Mass and Imposition of Ashes**

*Preacher:* The Vicar

*Low Masses with ashing at 8.00 a.m. and 1.10 p.m.*

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A Five Session Lent Series on the Artistic Portrayal of the Way to Calvary and the Cross will take place on the **Tuesdays in March** at 10.30 a.m. at the home of Yvonne Craig at 40, Ridgmount Gardens WC1, and repeated in church on the same day after the 6.30 p.m. Mass.

#### 3 March

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### Thursday 5 March

**7.05 p.m. HOLY HOUR** led by Fr Gerald Beauchamp

### Saturday 7 March — *Cell of Our Lady of Walsingham and All Saints*

12.00 noon Low Mass with hymns

12.30 p.m. Talk “Mary and Mysticism” by Fr Trevor Jones, Vicar, St Peter’s, London Docks, followed by buffet lunch. *All welcome.*

### Friday 13 - Sunday 15 March — Parish retreat to Hemingford Grey

### Wednesday 18 March

**6.30 p.m. Low Mass with hymns, Baptism and Confirmation**

*Celebrant:* Bishop Michael Marshall

**Wednesday 25 March — Annunciation of Our Lord to the Blessed Virgin Mary**

**8.00 a.m. and 1.10 p.m.** (only) Low Masses at All Saints

**6.30 p.m. High Mass at the Annunciation, Bryanston Street.**

*Preacher:* Fr Kevin Morris, Vicar, St Michael & All Angels, Bedford Park

**Saturday 28 March**

**7.45 p.m. CHANDOS CHAMBER CHOIR EASTER CONCERT**

**Frohe Ostern!** Motets by Brahms, Bruckner, Mendelssohn, Schubert, Schutz

**Andrew Arthur, Conductor; Gavin Roberts, Organ**

**Tickets £10 on the door.**

**Sunday 29 March — Passion Sunday**

**12.45 p.m. Annual Parochial Meeting**

**Thursday 2 April**

**7.05 p.m. HOLY HOUR** led by The Vicar

**Friday 3 April at 7.30 p.m.**

Associate Director of Music, **Henry Parkes**, will give a devotional performance of **Marcel Dupré's *Le Chemin de la Croix***, accompanied by readings of poetry by Paul Claudel. *This symphonic meditation on the Passion, scored for solo organ, was originally conceived as an improvisation to accompany Claudel's meditations on the Stations of the Cross. Later written down and published, the work remained close to the composer's heart, and was regularly performed on his recital tours, as well as every Lent in his own church, Saint-Sulpice. Sonorous, dramatic and intensely expressive, Le Chemin is a rarely performed masterpiece by one of the great innovators of the twentieth-century organ repertory.*

**Admission is free, and a retiring collection will be taken in aid of the Restoration Appeal.**

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## **OXFORD STREET OASIS**

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In discussions with Fr Alan about my joining the staff of All Saints back in 2007 I wondered about what focus I would have for my ministry here. As a throwaway line I asked about chaplaincy to the Oxford Street stores. I once knew someone who did this. Fr Alan said that it was something that he and the Archdeacon had been thinking about. So since my arrival I've been developing relationships with the local business community.

I began by visiting chaplaincies in similar

ministries. I spent time with the Chaplain to Docklands and the retail chaplains in Watford and Uxbridge. They are making connections between the worlds of work and leisure and the life of the Church. At one time this was called Industrial Mission but the term has now gone out of fashion. In a post-industrial age it no longer strikes the right note. So, for example, the once famous South London Industrial Mission (SLIM) has widened its brief and is now known as Mission in London's Economy (MiLE).

What I'm groping towards is taking the best of an old model and reinvent it in a different situation. What does the word 'chaplain' conjure up for you: a priest going from bed to bed in a hospital or from cell to cell in a prison; or perhaps standing at the front of a class in a school teaching religion; or leading worship with the armed forces in some far-flung part of the globe?

Chaplains involved in these ministries are doing a vital job but they don't offer easily applicable models for how I might proceed in Oxford Street. Solemn enquiries after someone's wellbeing as I scurry around the perfume counter in the House of Fraser isn't going to work. With the virtual disappearance of the lunch hour people don't have time for catechism classes at midday and no one is going to want me using a table in a furnishing department for an impromptu Mass.

What I have done is to make as many contacts as I can, listen to what is being said about the West End and work on ideas that may have some mileage. Currently, I'm working on three areas.

The first is to develop the use of the word 'oasis'. It has become a favourite of retail chaplaincies. In a busy and sometimes stir-crazy world we need peace and quiet, places where we can reflect. Westminster City Council sees places like churches as 'oases of calm'. There are an extraordinary number of church buildings between Tottenham Court Road and Marble Arch. Only one is in Oxford Street itself (the Salvation Army opposite BHS) but either side of Oxford Street there are churches like All Saints that are open during the day. So I have launched a website called:

[www.oxfordstreetoasis.com](http://www.oxfordstreetoasis.com)

<<http://www.oxfordstreetoasis.com/>>. This on-line presence invites those in the West End to find their oasis. So far it is having fifteen or twenty hits a day.

Secondly, I would like to try and establish some sort of regular presence in a major store in order to offer direct support to retail staff, many of whom are going through a very tough time at the moment. There is a Methodist minister based at the Hinde Street Methodist Church who goes into John Lewis. I would like to think that I can do something similar with at least one of the other retailers. Ideally, as in other retail chaplaincies, this might include trained volunteers in future who would take on a regular 'slot'. Discussions are in progress.

Thirdly, the car-free day on the first Saturday of December cries out for a visible Christian presence. If you've been to the West End on this day you will know that it is a huge amount of fun and there is a plethora of free entertainment in Oxford Street, Regent Street and Bond Street. The event is organized by the New West End Co. It has a Community Forum that I attend. The company is willing to give the churches a site where we can 'put Christ back into Christmas'. So I'm touting this idea around the local churches to see what we might do.

I love living in the West End. It is an extraordinary privilege to be able to walk out of the front door and see the whole world going by. Every day is different. There are a thousand different emotions etched on people's faces and what I'm trying to do is to give expression to glory. In church we sing 'Glory to God in the highest'. Outside, the hope is 'Glory to God in the High Street'.

*Fr Gerald Beauchamp*



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**THE SERMON ON THE FEAST OF THE CONVERSION  
OF ST PAUL, JANUARY 25TH 2009,  
BY THE REVD DR RICHARD M. FERMER,  
USPG MISSION COMPANION**

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*“Look, we have left everything and followed you. What then will we have?”  
Words from 27th verse of the 19th Chapter  
of the Gospel of Matthew.*

Missionaries are a rather rare species these days. Look carefully, you may never see one again! In the popular imagination missionaries had their heyday with the Empire in the 19th century. Today we cringe at any talk of imposing beliefs or practices on others. In the official church-speak, I am now not a “missionary” or a “priest missionary”, but a “mission companion”. Why is that? Well, mission does not belong to individual Christians, or even to missionary societies like USPG, but to Christ and His Church, that is, to all of us here gathered. The word comes from the Latin *missio*, whose root is in the verb to send. The dynamic movement of creation and salvation is rooted in the sending of the Son and the Spirit by the Father. We also see that that very movement is part of the dynamic being of God as Trinity. The movement of sending is intrinsic to the exchange of love and so to the nature of God. In like manner we are called to participate in that nature. Our Mass ends famously with the words of mission for all of us: “Go, be sent to love and serve the Lord (...)”. “A mission companion” is thus one who draws alongside, befriends, and nurtures, the mission, the sharing of God’s love, of Christians in another part of the world.

The Apostle to the Gentiles, Paul, could be said to be the patron saint of mission, being undoubtedly the missionary who had the greatest impact on the future of the Church. In the popular imagination the missionary is a symbol of action. What could be more active than to be with a mission, to go and be sent with a purpose. When we think of St Paul we also remember a man who had unstoppable energy and drive, who bore hardships and persecution, who was fueled by an unquenchable faith and plenty of personal confidence to boot. Yet, if we look at how the story of St Paul starts off, we are presented with a man struck down, stripped and paralysed — hardly an image of realized human agency. We are presented with a man who was already on a religious mission, to arrest Christians in Damascus, who is suddenly stopped dead in his tracks. That same sense of incapacity is echoed by the prophet Jeremiah in today’s Old Testament reading: “Ah, Lord God! Truly I do not know how to speak, for I am only a boy.”

In 2005 I left England, after a curacy in a North London parish, a budding young theologian, and arrived in the south of Brazil, the land of the cowboys, the *Gauchos*, and arrived at a small seminary, with 5 students, two of which were homesick Angolans. One of my students said to me: “You can’t go out of the seminary at night. It’s dangerous. You could be mugged!” The first few months were tough, and

involved a recognition of *incapacity*: I had been stripped of my language, my culture, my family and friends, and so my ability to really do anything. As with Saul there was at times little more that I could do than be faithful in prayer. It was a loss of all the structures and reference points which act as our psychological safety belts. I read Brian Keenan's, *An Evil Cradling*, and noticed at least some similarities between his experience as a hostage and my feelings. Of course, reality is usually not as bleak as how either oneself or others feel it to be. As Keenan showed me, there are ways of transcending a sense of isolation and strong emotions. One can, in fact, communicate through one's very *incapacity*, through laughter, through non-verbal communication, and people will recognize the efforts that one is making to share their lives. That period of waiting to be formed for mission — learn the language, adapt to the culture, make friends etc — did not last for ever and did not in any way dominate my experience of mission in Brazil, which subsequently brought many joys and blessings.

It is worth remembering too that as the prophet Jeremiah testifies, this sense of incapacity and vulnerability is actually threaded through human life from the womb to our dotage. Yet the reality more powerful than this is the providential action of God, who knows us intimately before we are even formed in the womb. It is to this God that we must *trust* supremely in the difficulties of the mission He assigns us.

Now if that stripping of power and agency in preparation for mission was a part of Saul's experience and the experience of many missionaries, and if mission is

actually a common Christian calling and not just for the few, what, we may ask, does this mean for each one of us here and this community? Do we need to look at experiences of a loss of capacity and agency in a new light as the time necessary for re-equipping, and receiving? As Lent approaches we may bear this thought in mind: for this community and its members to renew their personal and collective mission in Christ we need to have the patience and perseverance to cultivate that kenotic space of self-emptying and being stripped of everything which collectively gives us power as a Church: our habits, assumptions, our practices, the way we look at other people, etc.

Let's return to the story of Saul. Ananias enters the scene. He is already a chosen one of the Lord, and repeats that Biblical declaration of servanthood, "Here I am, Lord". Although he can't quite believe it, he is given a mission to rescue Saul from his spiritual stupor. He arrives at the appointed house and utters very moving words: "Brother Saul, the Lord Jesus (...) sent me so that you may regain your sight and be filled with the Holy Spirit." These are remarkable words not only because Ananias treats his former enemy with the intimacy of brotherhood, but also because of the fact that he is *sent*. When I say that, I am thinking about the fact that the story begins with a Divine intervention: Saul's exposure to the glory of the resurrected Christ. This mystical experience leaves Saul incapacitated and praying. What is noteworthy is that God chooses a human agent to be the vehicle of the renewal of Saul. The mystical experience, the Divine intervention alone, is not enough, God chooses to work through us. Ananias already is an instrument, a vessel (verse 15)

of the Lord.

This rings true in my experience. What would be “my” mission, if it were not too the mission of others. I was not commissioned merely in a service here in England, or institutionally by a contract from USPG, I was commissioned by the welcome of people in Brazil, who invited me into their homes and communities and called me “brother” and filled me with the sense that there was something to do here together and that I would be capacitated to do so. I recall one of my students who was very important to me. Eva, a wheelchair bound ordinand, who in one sense lacked the physical capacity that others enjoyed, but whose witness to the faith was so powerful and who welcomed and empowered me.

I put the point to you: What does it mean in your lives and as a community to take seriously the fact that our mission is enabled by others both individually and collectively? We have to be more than mere spectators, or even receivers of the Mystery, on the vertical dimension, if you like. We need to be open to receive acts of brotherhood and empowerment from our neighbour, on the horizontal dimension, and reciprocate in service of others.

In our Gospel, Peter asks: “Look we have left everything and followed you. What then will we have?” Jesus follows the logic of that question in his response: the faithful will participate in the consummation of all things, receive a hundred-fold, and will inherit the kingdom (eternal life). Without denying that response, I would like to ask why the emphasis should be on what we *have*, on what we gain?

This sermon has only provided a few partial glimpses of my time in Brazil. However, one thing that will stay with me is the Brazilian celebration of life. For the majority of people in Brazil life is a struggle to get by, which offers nothing served on a silver plate. Despite this struggle, *luta*, as the Brazilians say, there exists an unalienable capacity to celebrate life. To use a distinction of Charles Williams, Brazil embodies strongly the “way of affirmation” (the way of knowing and living the Christian way which emphasises God’s love mediated through the sensual engagement in life, e.g. romantic love), and not the “way of negation” (the *via negativa*, the way of knowing and living the Christian way which describes what God is not, and stills our worldly detachments to attend better to God’s presence, e.g. contemplative prayer). In the words of the Brazilian songwriter Gonzaguinha in his samba:

I am mesmerized by the response  
of children,  
Life, is beautiful, is beautiful  
Live and don’t be ashamed to be happy,  
Sing and sing and sing,  
The beauty of being an eternal  
apprentice,  
Oh, my God I know, I know,  
That life should and will be better  
than it is  
Yet this doesn’t stop me from repeating  
It is beautiful, it is beautiful,  
it is beautiful.

How often we English are “ashamed to be happy”. In Brazil a celebration of life can happen at any time and at any place, because the common people are terribly friendly, welcoming, spontaneous and expressive in a way which seems very

natural — the way of affirmation. “I believe in life”, sambas Gonzaguinha, “in the joy of being, in things of the heart.” In other words, we do not need to HAVE anything other than life to celebrate and so to worship. The joy of being is more important than having. Eternal life, our participation in the Kingdom of God is not something we HAVE, it is something realized “in the joy of being”. “Here I am” says Ananias, to the God of the “I am”. What is eternal life other than being fully alive: being with God and with others in eternal celebration.

On this Feast of the Conversion of St Paul we may contemplate the changes, surrendering and self-emptying, which God may yet call us to, personally and collectively, to realize His mission, even to the point of our own powerlessness. We pray that we may be ready to accept that powerlessness, and in our weakness, permit the help and blessing of others. In the kenotic space of breaking down and building up, we surrender the passions of *having*, for the joys of *being* with God and with and *for* others, and so become more *fully alive*, being what we were meant to be, celebrators of life and its true source.

Amen.

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## 100 YEARS AGO

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*The Vicar wrote to stamp out a particular breach of discipline and was clearly in no mood to brook argument on the subject:*

“I am afraid several people have been disconcerted since Septuagesima began by arriving at the church after the door has been closed for the sermon.

“Letters have reached me in which the

preacher’s point of view has not been considered. It would be possible to take a MS into the pulpit and continue to read it while the Churchwardens continue to find seats for the incomers; but it would not be possible to preach without a MS under such circumstances. And, of course, it would never be possible to submit a visiting preacher to such a trying ordeal. So once and for all it must be understood that at sermon time the door must be kept shut. The fact is that from Septuagesima to Easter, while the Benedicite is being sung instead of the Te Deum, Morning Prayer is rather shorter than usual, and the sermon is reached earlier. Those who wish to hear the Lent Sunday morning sermons should reach All Saints not later than five minutes to eleven.”

A.M.

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### • SUNDAY 1 MARCH THE FIRST SUNDAY OF LENT

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

*Entrance Hymn:* 507

*Introit:* Invocabit me

*Mass:* Missa ‘Iste Confessor’

— Palestrina

*Lessons:* Genesis 9: 8 - 17

Psalm 25

1 Peter 3: 18 - end

*Hymn:* 67

*Gospel:* Mark 9: 9 - 15

*Preacher:* Fr Gerald Beauchamp

*Creed:* Credo II  
*Anthem:* Cast me not away from thy  
presence — Wesley  
*Hymns:* 64, 337, 65 (T 329 (i))

## SOLEMN EVENSONG at 6.00 p.m.

*Psalm:* 119: 17 - 32  
*Lessons:* Genesis 2: 15 - 17, 3: 1 - 7  
Romans 5: 12 - 19

*Office Hymn:* 59  
*Canticles:* Service in F minor — Gray  
*Anthem:* Lord, let me know mine end  
— Parry  
*Preacher:* The Vicar  
*Hymn:* 439 (i)

## BENEDICTION

*O Salutaris:* 493  
*Hymn:* 63  
*Tantum Ergo:* 490

## ● SUNDAY 8 MARCH THE SECOND SUNDAY OF LENT

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 507  
*Introit:* Reminiscere  
*Mass:* Mass for five voices — Byrd  
*Lessons:* Genesis 17: 1 - 7, 15 - 16  
Psalm 22  
Romans 4: 13 - end  
*Hymn:* 66 (T 63)  
*Gospel:* Mark 8: 31 - end  
*Preacher:* Fr Gerald Beauchamp  
*Anthem:* Miserere mei, Deus — Byrd  
*Hymns:* 72, 73 (i), 76

## SOLEMN EVENSONG

### at 6.00 p.m.

*Psalm:* 135  
*Lessons:* Genesis 12: 1 - 9  
Hebrews 11: 1 - 3, 8 - 16

*Office Hymn:* 59  
*Canticles:* The Short Service — Weelkes  
*Anthem:* Ne irascaris, Domine — Byrd  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 93

## BENEDICTION

*O Salutaris:* 84  
*Hymn:* 62  
*Tantum Ergo:* 295

## ● SUNDAY 15 MARCH THE THIRD SUNDAY OF LENT

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 507  
*Introit:* Oculi mei  
*Mass:* Missa 'Quand'io pens'al  
martire' — Lassus  
*Lessons:* Exodus 20: 1 - 17  
Psalm 19  
1 Corinthians 1: 18 - 25  
*Hymn:* 60 (T 238)  
*Gospel:* John 2: 13 - 22  
*Preacher:* The Vicar  
*Creed:* Credo III  
*Anthem:* O Lord, in thy wrath rebuke  
me not — Gibbons  
*Hymns:* 71, 414, 379

## SOLEMN EVENSONG

### at 6.00 p.m.

*Psalms:* 11, 12  
*Lessons:* Exodus 5: 1 - 6: 1  
Philippians 3: 4b - 14  
*Office Hymn:* 59

*Canticles:* Service in the Dorian Mode  
— Tallis

*Anthem:* In ieuinio et fletu — Tallis

*Preacher:* The Vicar

*Hymn:* 90

## **BENEDICTION**

*O Salutaris:* 94

*Hymn:* 69

*Tantum Ergo:* 202

## **• SUNDAY 22 MARCH THE FOURTH SUNDAY OF LENT**

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

*Entrance Hymn:* 507

*Introit:* Lætare

*Mass:* Mass in B flat — Schubert

*Lessons:* Numbers 21: 4 - 9

Psalm 107

Ephesians 2: 1 - 10

*Hymn:* 84

*Gospel:* John 3: 14 - 21

*Preacher:* Fr Gerald Beauchamp

*Creed:* Credo II

*Anthem:* Hear my prayer  
— Mendelssohn

*Hymns:* 77, 369, 413

*Voluntary:* Prelude and Fugue in G  
— Mendelssohn

### **SOLEMN EVENSONG**

#### **at 6.00 p.m.**

*Psalms:* 13, 14

*Lessons:* Exodus 6: 2 - 13

Romans 5: 1 - 11

*Office Hymn:* 59

*Canticles:* Service in B flat — Purcell

*Anthem:* Jehova, quam multi sunt  
hostes mei — Purcell

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 97

## **BENEDICTION**

*O Salutaris:* Fischer

*Hymn:* 300

*Tantum Ergo:* Palestrina

*Voluntary:* Vater unser in Himmelreich,  
BWV 682 — Bach

## **• SUNDAY 29 MARCH THE FIFTH SUNDAY OF LENT**

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

*Entrance Hymn:* 507

*Introit:* Judica me

*Mass:* Communion Service in the  
Phrygian Mode — Wood

*Lessons:* Jeremiah 31: 31 - 34

Psalm 51

Hebrew 5: 5 - 10

*Hymn:* 78 (T 202)

*Gospel:* John 12: 20 - 33

*Preacher:* The Vicar

*Creed:* Credo III

*Anthem:* Vinea mea electa — Poulenc

*Hymns:* 91, 62, 420

### **SOLEMN EVENSONG**

#### **at 6.00 p.m.**

*Psalm:* 34

*Lessons:* Exodus 7: 8 - 24  
Romans 5: 12 - end

*Office Hymn:* 79

*Canticles:* Fauxbourdons — Byrd

*Anthem:* O vos omnes — Casals

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 86 (omit \*)

### **BENEDICTION**

*O Salutaris:* 244

*Hymn:* 85

*Tantum Ergo:* 470

## ALL SAINTS PARISH PAPER

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[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

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The Revd Alan Moses 020 7636 1788 / 9961

### Assistant Priest:

The Revd Gerald Beauchamp 020 7636 1788

### Honorary Assistant Priest:

Prebendary John Gaskell 020 8858 9589

### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: [ddavis4956@aol.com](mailto:ddavis4956@aol.com)

**Sundays** Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

**Monday to Friday** Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 5.30 p.m.

Evening Prayer at 6.00 p.m.

**Saturday** Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.\*

(\* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

## PARISH OFFICIALS

### Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

### PCC Secretary:

Dr Dilys Thomas 020 7794 3626

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Mr Paul Brough 020 8655 3361

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Mr Henry Parkes 01223 566942

### Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

### Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

## CALENDAR AND INTENTIONS FOR MARCH 2009

1	✘ <b>THE 1st SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
2	St Chad	Mission Companions
3		Our Lent Course
4	Ember Day	Theological Colleges
5		Unity
6	Ember Day	Those in need
7	Ss Perpetua, Felicity and Companions	Renewal in witness
8	✘ <b>THE 2nd SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
9		The unemployed
10		The homeless
11		Friends of All Saints
12		Unity
13		Those in need
14		Our Parish Retreat to Hemingford Grey
15	✘ <b>THE 3rd SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
16		Hospitals
17	S Patrick, Patron of Ireland	The Church in Ireland
18	<i>St Cyril</i>	Those to be Confirmed
19	<b>St Joseph of Nazareth</b>	Unity
20	St Cuthbert	Those in need
21	Thomas Cranmer	Archbishop of Canterbury
22	✘ <b>THE 4th SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
23		Local Government
24	<i>Walter Hilton; Oscar Romero</i>	Sidesmen
25	<b>ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY</b>	The Annunciation, Bryanston Street
26	<i>Harriet Monsell</i>	Unity
27		Those in need
28		Religious Communities
29	✘ <b>THE 5th SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
	<b>(Passiontide begins)</b>	
30		Altar Servers
31	<i>John Donne</i>	Spiritual writers

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**Please note:**

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

