

# All Saints Parish Paper

MARGARET STREET, LONDON W.1

APRIL 2010

£1.00

## VICAR'S LETTER

### RESTORATION

After a winter which seemed to be going on for ever, spring seems to be here at last. At All Saints the arrival of spring seems nowadays to signal the resumption of restoration work.

If all goes according to plan, work on the next phase of the restoration programme will begin when the scaffolding arrives on Monday April 12th.

The works will consist of:

- the removal and restoration of the great west window (in two stages) and the small window at the west end of the north aisle, and the cleaning of the walls below them;
- the removal of over-painting in the arcade below the Ascension panel;
- the cleaning and restoration of the north and south aisles;
- The cleaning and restoration of the pulpit, chancel wall and font and some further restoration work in the baptistery.

There will be scaffolding and hoarding at the back of church, although not as far forward as during the last phase. The scaffolding will not feel as oppressive as it did last year when we had seven floors of it. This time the contractors should not

need to have a hut in the courtyard, so we will not lose so much of our outdoor social space. The aisles will be done one after the other, so as to minimise the amount of scaffolding in church at any one time. In order to allow maximum working time for the restorers, weekday services will be held in the Parish Room. There are those, I know, who came to love the temporary chapel there so much that they were reluctant to move back into church.

There will be an inevitable degree of disruption to our lives, just after we have been enjoying things being 'back to normal', but I am sure that having seen the results of Phase 1, we will all feel that it will be worth it.

The work should be completed in October so the church will be back to normal for our All Saints Festival at which we will welcome as our celebrant and preacher on All Saints Day the Bishop of London who will not have seen the church since it was full of scaffolding on his previous visit at Pentecost last year.

In the meantime, we continue with the work of building up the people of God, the Church in this place. It has been good to see a good number of new faces at Sunday Evensong for our Lenten series on novels.

As well as preparing for new works, we are in the midst of preparations for Holy

Week and Easter. The celebration of the Lord's passion, death and resurrection are the heart of the Church's liturgical year and they take us into the heart of our faith. I hope and pray that we will find them once again restoring of our faith, so that on Easter Day we will reflect some of the brightness of resurrection life.

With blessings for Holy Week and Easter.

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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### CHURCH HEATING

One of our correspondents in this issue refers to the temperature in church. It is no secret that our heating system is neither very effective nor efficient. Heating a building like All Saints is never going to be easy. Our system is powered by three domestic boilers of the type and vintage of the one which has just been replaced for the Vicarage. The similar one for No. 6 is also being replaced. The church ones have to heat not only the church but the bar and the parish room. It is a rather Heath Robinson system. Things are particularly difficult on Sundays because so many people are coming and going in and out of the building that much of the heat disappears out of the door. We hope that when the great west window has been restored at least some of the draughts will be reduced.

Of late there has been an additional problem: noise. Our heating engineers traced this to a pump in the system. This has now been tightened up and the situation is much better. The pump, like the entire system, is very elderly, so the repair may not last for ever. In addition, the system is very clogged up with the lime-scale produced

by London water. When the heating season is over, the engineers will return to drain the system and give it a thorough clean out with a fluid that removes the lime-scale. This should make for some improvement next winter. In the longer term, we will have to look at a replacement system.

### REDECORATION BEHIND THE SCENES

Most of the congregation do not get to see behind the scenes in the vestry and sacristy where vestments, altar linen and vessels are kept and maintained by our indefatigable sacristan Kate Burling. If you count up the number of services we have each week, you will understand that this is a considerable work load; simply in terms of washing and ironing linen. The working sacristy where vestments are stored and the laundry done, has not been redecorated for something like 30 years. The orange paintwork on the cupboards suggests a date in the early 1970s! The sacristy has now been redecorated. This involved one Herculean operation to move everything out to allow the work to be carried out and another to move it all back afterwards. Our thanks go to Kate and to John Forde and the servers who did the heavy lifting. We have taken the opportunity to go through everything in the cupboards to sort out things we no longer use and find a new home for them. The Sacristy now looks bright and airy and rather less cluttered.

### NEW COTTAS

When the late **John Hanvey** was treasurer of All Saints in parlous financial times, he had a motto: "No frocks for vicars". This did not mean that he was in favour of the current trend for clergy to abandon robes in favour of "leisure wear" for services, but that no money from the general funds

should be spent on new vestments when we were struggling to make ends meet. On the whole, we have maintained John's policy ever since.

Things do wear out and the cottas worn by our choir and servers are at least 20 years old. Having given sterling service, they are now looking past their best; grey rather than white. A generous benefactor has agreed to pay for new ones which have been ordered. They will be of a better quality material and will make a real improvement.

### FLOWERS IN CHURCH

When I came to All Saints, flowers were only for major festivals and for much of the year there were none at all. In recent years, we have been encouraging people to give flowers to place before the statue of the Madonna and Child. **Jean Castledine**, who is in charge of this scheme, tells me that an increasing number of people are now doing this. It is a good way to mark a special occasion such as a birthday or anniversary.

### A CORRECTION

Bishop Michael Marshall's "**Musical Extravaganza**" at the Church of the Annunciation is on Tuesday April 20th, not the 28th as stated in last month's Parish Paper.

### SOME RECENT CORRESPONDENCE

**Mary Sherred** wrote from Kent to our Friends Secretary, Juliet Windham:

*"Thank you once again for sending the Friends of All Saints Newsletter. I always read it with great interest as I am not able to come to London very often to experience*

*All Saints at first hand.*

*The reason for writing is to inform you that my father, John Todd, who has been a Friend for many years, died on October 30th last. He was 84 and had been in a nursing home for about eighteen months. You may be interested to know that MY BROTHER William Todd (a former chorister) and I visited him on the Wednesday afternoon so that we could listen to the Choral Evensong broadcast from All Saints together. My father had been looking forward to this for weeks and was very excited at the prospect of listening to it.*

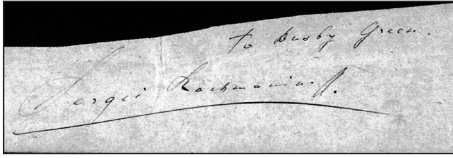
*My brother and I arrived intending to take John out for a drive early in the afternoon and we were going to retire to John's room and listen to the service together. In the event my father was too tired to go out and we left him in his room with the radio tuned in for him to listen as he dozed. William and I heard the service on our way home but we are sure now that this was the last programme he heard before he died early on the Friday morning. John could have wished for nothing better.*

*Please could you enrol me as Friend in my father's place...?"*

**Nick Green** wrote to our Director of Music, Paul Brough, from Spain:

*"My father, Howard Vernon Green, was a choirboy at All Saints, Margaret Street, when Rachmaninoff came to hear his Mass performed in 1923. I see a reference to this on your website. My father told me that Rachmaninoff actually conducted the choir on that occasion. My father obtained his autograph which he gave to me shortly before his death.*

*I thought you might like a jpeg of it for interest. The original is framed and on the wall of my study here in Spain.*



Paul also heard from **Graham Elliott** who was Director of Music at both St Asaph and Chelmsford Cathedrals.

*“Seeing your e-address on the latest RCO news reminded me that I had intended to write a note of appreciation after I attended the Midnight Mass at Margaret Street. I was on my way to my house in Washington and spent a couple of days in London en route. Wanting to avoid the stampedes at the Abbey, St Paul’s etc, I decided to try Margaret Street, and it was a wise decision! The service was just what I wanted: fine music, good liturgy and sermon, and no drunks or rowdies. The building might have been warmer, but maybe I have got used to over-warm US churches!”*

**The Revd Peter Simpson** is now a deacon in the Roman Catholic Church, serving at St Columba’s, Culloden, near Inverness. He was a server at All Saints in the 1970s and on a recent visit to All Saints found one of his fellow-servers from that time, Patrick Spencer, on church watch duty.

Peter has written to Patrick:

*“It was great seeing you again... after over 30 years! I really enjoyed my trip back to All Saints and our reminiscing on the ‘old days’. Still, it is great to know that All Saints’ is still a thriving church today, and I was most impressed with the recent restoration work.*

*I have thoroughly enjoyed listening to*

*the CD of the choir singing various pieces of music for All Saints’ Day and All Souls’ Day. The standard seems as high as ever, and I particularly appreciated hearing the tuba again in Norman Caplin’s splendid Mass setting.*

*I was delighted to come across a manuscript copy of Eric Arnold’s tune (Deos) to “O praise our great and gracious Lord”. As I told you last week, I nagged him for years to write a new tune to these splendid words which we never sang at All Saints because Eric thought the set tune (Old 81st) was awful. He eventually produced Deos in 1978.”*

Peter also enclosed details of his “hymn-singing marathon” in 1978 in which he set out to sing 100 hymns from memory in one day to raise funds for the church.

Now there’s an idea for the restoration appeal!

### **FR JOHN THOROLD OGS**

Friends and relations of Fr John travelled from as far away as Wales and Lincolnshire to attend the Requiem Mass celebrated for him in All Saints on Saturday March 13th. Fr John had been coming to All Saints since he was a boy. He was first brought to All Saints to hear Prebendary Mackay preach. After he retired, he was always here during Holy Week and the All Saints Festival; making the journey down from his retirement home at St Deiniol’s Library at Harwarden.

He loved All Saints for its worship, music and preaching. He made sure that those who attended the service would have an opportunity to hear our choir sing as many of his favourite pieces as he could fit into and around one Mass.

One of the lessons was read by our own Graham Hawkes who was a parishioner of Fr John's at St Peter and St Paul, Mitcham; the other by Fr Peter Francis, the Warden of St Deiniol's.

There was a reception in the Parish Room after the service.

### **THE CELL OF OUR LADY OF WALSINGHAM**

The Cell met on Saturday February 27th for Mass and a fascinating talk entitled *Mary and Our Lord's Moral Development* given by Dr Helen Costigan, who is a Sister of the Society of the Holy Child Jesus and

a Lecturer in Canon Law and Christian Ethics at Heythrop College.

Sr Helen brought together contemporary understandings of the ways in which people develop morally within an Ignatian imaginative framework to contemplate the influences that nurtured the child Jesus, brought him to manhood and revealed his divinity. Many thanks to all who made this such an enjoyable event. Cell meetings are open to all and it is hoped that those who come regularly will join the Cell to develop their devotional lives and benefit the wider Church and the world.

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## **MEETING OF PARISHIONERS AND ANNUAL PAROCHIAL CHURCH MEETING, SUNDAY APRIL 25TH 2010**

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A meeting of parishioners will be held on Sunday April 25th at 12.45 p.m. in the **Church** at which Churchwardens will be appointed for the year 2010 - 2011. 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 Church 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 2010 - 2013.

The retiring members of the Council are, Miss C. Hodgetts, Mr I. Marsh, Mr R. Oram, Mr G. Prince, Mr C. Williams and Mrs J Windham. Of these, only Mr Marsh and Mrs Windham are 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 April 12th, to enable the papers for the meeting to be available one week before the Annual Meeting.

Sidesmen for the year 2010 - 2011 will also be appointed.

*Dr D.M. Thomas, Hon Sec PCC*

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## DIARY DATES

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**Holy Week and Easter 2010** *Please see notice elsewhere in this issue.*

### **Saturday 10 April**

**4.00 p.m. Choral Evensong** sung by the Former Choristers Group with organist, Harry Bramma. *Music includes:* Canticles by Louis Halsey, composed for the occasion and receiving their first performance.

### **Monday 12 April**

Meeting of the **Parochial Church Council** at **7.00 p.m.** in the Dining Room. *Phase 2 of the Restoration project is scheduled to commence on that date. Weekday services will be held in the Parish Room, which will be converted into a Chapel, as last time. Confessions will be heard in the Oratory, 7 Margaret Street.*

### **Tuesday 20 April (not 28th as mistakenly announced last issue)**

**Evening of Melody and Mirth, A Musical Extravaganza with Bishop Michael Marshall and Friends** at the Churchill Hotel and at The Annunciation, Bryanston Street. *Our sister church is raising money to improve the entrance to the church and to install a sound system. Tickets for this Gala evening, priced £65, are now on sale at [www.annma.org.uk](http://www.annma.org.uk) or from the church.*

### **Saturday 24 April — Poems for Spring**

There will be another Poetry Tea at Pamela Botsford's at 3.00 p.m. The theme this time is 'Spring'. Bring a poem (or prose) to read, or just come along and listen. If you would like to come please tell Pamela or ring Sandra Wheen on 020 7637 8456 and leave your name and phone number. *Cost £5 in aid of the All Saints Restoration Appeal.*

### **Sunday 25 April**

**ANNUAL PAROCHIAL CHURCH MEETING** at 12.45 p.m. in church.

### **Saturday 29 May at 12.00 noon**

**CENTENARY ORGAN GALA** celebrating the 4-manual, 65-stop Harrison organ of 1910. **Bach, Elgar, Widor and some surprises!**

Tickets £20 (£15 for under 18s), including buffet lunch with wine, in aid of All Saints Restoration Appeal, available now from the All Saints Shop on Sundays, the Parish Office on weekdays or by post. Cheques please made payable to All Saints Restoration Appeal. *Please see notice elsewhere in this issue.*

**ALL SAINTS, MARGARET STREET, W1**  
**[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)**

## **HOLY WEEK AND EASTER 2010**

**PALM SUNDAY, 28 MARCH** *BST begins, clocks go forward 1 hour*

**10.45 a.m.** Liturgy of Palms in Market Place,  
Procession to Church and High Mass

*Preacher: The Vicar*

**6.00 p.m.** Solemn Evensong and Solemn Benediction

*Preacher: Fr Gerald Beauchamp*

**Monday - Wednesday in Holy Week, 29, 30 and 31 March**

**6.30 p.m.** Low Mass with Homily

### **WEDNESDAY 31 MARCH**

**7.30 p.m.** Tenebrae for Maundy Thursday  
*sung by the Choir of All Saints*

### **MAUNDY THURSDAY, 1 APRIL**

**6.30 p.m.** Concelebrated High Mass of the Lord's Supper  
*Preacher: Fr Julian Browning*

### **GOOD FRIDAY, 2 APRIL**

**12.00 noon** The Preaching of the Passion  
*Preacher: The Vicar*

**1.00 p.m.** The Solemn Liturgy  
*Preacher: The Vicar*

**6.30 p.m.** Stations of the Cross

### **HOLY SATURDAY, 3 APRIL**

**12.00 noon** Liturgy of the Day

**9.00 p.m.** High Mass of the Easter Vigil

### **EASTER DAY, SUNDAY 4 APRIL**

**11.00 a.m.** Procession, Blessing of the Easter Garden and High Mass  
*Preacher: The Vicar*

**6.00 p.m.** Solemn Evensong, Te Deum and Solemn Benediction  
*Preacher: Fr Gerald Beauchamp*

***THE CHURCH OF THE ANNUNCIATION APPEAL***

Our sister church is raising money  
to improve the entrance to the church  
for welcoming visitors  
and  
to install a sound system

**EVENING OF MELODY AND MIRTH**

**A Musical Extravaganza**

**With Bishop Michael Marshall and Friends**

**April 20th 2010**

**6.30 - 9.00 p.m.**

Presented by the Rt Hon Michael Portillo  
and introducing  
Michael Mates MP, Clarissa Dickson-Wright  
Andrew O'Brien tenor, Oliver Lallemand organist,  
Eli Rolfe-Johnson soprano  
Jamie Newall and Pamela Hall actors

The evening begins with wine and canapés at the Churchill Hotel,  
then on to the Annunciation for the concert.

If you would like to support our former Vicar in this venture,  
tickets for this Gala evening are now on sale at £65.

They may be purchased on line at [www.annma.org.uk](http://www.annma.org.uk) or from  
**The Parish Church of the Annunciation, Bryanston Street,  
London, W1H 7AH**





# **CENTENARY ORGAN GALA**

Celebrating the 4-manual, 65-stop  
Harrison organ of 1910

*Bach, Elgar, Widor  
and some surprises!*

**SATURDAY MAY 29<sup>th</sup>**

commencing at 12.00 noon

**Tickets £20 (£15 for under 18s)  
including buffet lunch with wine –  
only 200 available in advance.**

**Please make cheques payable to:  
All Saints PCC Restoration Fund  
and send, with a sae,  
to: The Parish Office, 7 Margaret Street, W1W 8JG**

Organists giving their services for the  
All Saints Restoration Appeal:

Andrew Arthur, John Birch, Harry Brama, Paul Brough,  
Timothy Byram-Wigfield, Stephen Disley, Stephen Farr,  
Nicholas Luff, Henry Parkes, Evelyn Tinker

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## AN EXTRACT FROM THE BISHOP OF LONDON'S LENT LETTER TO THE CLERGY

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This is the time of year when we are asked as Christian ministers — What is your Easter message? In the search to be brief, to be understood and not to put off people who may have little patience for god-talk, it is tempting to say something like — Easter is the springing up of hope in the winter waste which we have made of the world. Such a “message” would not be entirely wrong but it would be a mistake.

Easter is not some dramatic presentation of a universal truth. It is an event which transformed the world, created a language of word and symbol and gave birth to the community of believers. Easter created a people.

The present life of our community carries the DNA of the first Easter, from the last meal shared by Jesus and his friends on the night in which he was betrayed to the discovery of the empty tomb.

I am proud to be a member of the Church in London. Being a bishop gives you the privilege of visiting Christian communities in every part of this world-in-a-city. I think of the 60+ young people exploring the possibility of a call to ordained ministry; those running Alpha in prisons; missionaries in Tottenham; the children launching the ALMA Lent appeal in Tower Hamlets.

The Church is a community brought into being by the communication of God. It remains a net of communication. The Word made flesh and dwelt among us and we have beheld his glory. He has taught us to see and celebrate the glory in one

another. We are to communicate his glory by being more and more like him in our life together and by incorporating new people in his community.

We can only do this if we speak and practice the language that he taught us — the language of forgiveness, self-sacrifice and disinterested love and if we recall his life and presence among us.

The story of the extinction of human languages is one I find especially elegiac. Canon Lucy Winkett told me a sad story of the last two speakers of some indigenous tribal language who fell out; they argued acrimoniously and finally did not speak to one another for years before they both died and their language passed into oblivion.

Our identity as a people has been decisively shaped by the words and the gestures of Jesus Christ in those last hours before he was lifted up upon the cross. His story was able to relate Jew and Gentile, slave and free, male and female. His story made a people.

We are called in our own time to practise the language he taught us and to assemble and remember his story — not in the weak sense that we remember an event long ago and far away but to be fed by him and to remember his body in the present. Too many people seem to be intent on dismembering. If we continue in this way, then we shall mince ourselves into atoms and our part of the language of God will be lost. The words of Christ can never be destroyed nor the community in which they are spoken, but the Church in particular places can

lose the capacity to speak the language in a convincing way.

Together, I believe, as members of his body we shall be given power to confront the challenge of the extinction of much that is good and true and beautiful in the world and be formed as the living quick of some new global order which is yet hidden in the providence of God.

In Jesus Christ we can see God's vision of the future of the human race. We can see in his passion, in the events of Holy Week, the resistances which have to be overcome when perfect love comes into the world as it is presently constituted. We are invited to share in the glory, but only of course after we have shared in the pain.

Glory be to God who is in our midst, who was and who is to come.

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## JUSTSHARE

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JustShare is a charity based at St Mary-le-Bow Church, Cheapside, which seeks to keep the developing world in the eye of the City. JustShare's aims are i) to promote dialogue specifically within the Square Mile on international development issues and social and economic justice, and ii) to encourage positive action in response.

JustShare runs a programme of regular debates and lectures in order to raise awareness of justice issues. For example, Recent JustShare Debates have included: 'The Millennium Development Goals: Victims of the Global Recession?' with Daleep Mukarji (Director of Christian Aid) and Gareth Thomas MP (Minister for International Development) and 'Tax Havens: Blessing or Curse?' with Howard Bilton (Chair of the Sovereign Group)

and Richard Murphy (Director of the Tax Justice Network). JustShare Lectures offer a more specifically Christian exploration of ethical issues. Speakers have included Professor Tina Beattie on Catholic Social Teaching, Fr Timothy Radcliffe OP on the Lord's Prayer and Justice; Professor Tim Gorrige on Food Security; the Revd Dr Ken Leech on the Anglican Tradition of Social Justice and the Revd Canon Nick Sagovsky on *The City of God*. Coming up are Professor Christopher Rowland on the politics of Blake and the Rt Revd Richard Harries on the Christian basis for democracy.

JustShare is active on the City of London's Fairtrade Group and hosts occasional Fairtrade wine tastings to encourage City companies and institutions to serve Fairtrade wine at their events. It also runs seminars for City clergy to help them speak the language of those amongst whom they minister (recent speakers have been from the Bank of England and the FSA) and holds an annual event on the forecourt of the iconic Royal Exchange, opposite the Bank of England, where a keynote speaker delivers a topical address to the City each May Day.

JustShare's latest venture is to set up a charitable company called Arcubus which aims to raise £1m for microfinance in Africa by the end of 2010. The funds will be raised through donations and investments (via a Social Investment Bond) from City workers, institutions, churches and individuals. This is rather an ambitious target for a priest and part-time Co-ordinator, neither of whom has a financial background — so your prayers in support would be appreciated!

Much of the money raised will support microfinance in Niassa, Northern

Mozambique, which is twinned with the Diocese of London through ALMA. Niassa is the size of England yet currently has just 6 bank branches! City workers supporting Arcubus will have the chance to spend two weeks working with a microfinance institution in Kenya, sharing their skills

and experiencing its challenges and opportunities first-hand. Arcubus brings a more practical element to JustShare's awareness-raising work and represents an exciting opportunity for the Church to engage with the City in promoting social and economic development.

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## THE SERMON PREACHED BY THE VICAR AT HIGH MASS ON LENT 3, 2010

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*Readings: Isaiah 55: 1 - 9, Psalm 63:1 - 8, 1 Corinthians 10: 1 - 13, Luke 13: 1 - 9*

Last Thursday I was at a Staff Meeting of the Two Cities Episcopal Area: the archdeacons and area deans and other colleagues clerical and lay. It was held at St Katherine Cree in the City. After the meeting, the Area Dean of the City had organised lunch for us in the restaurant at the Bevis Marks Synagogue, the oldest synagogue in England. Yarmulkah-wearing city chaps found themselves sharing their lunch hour with a group, most of whom were in black suits and clerical collars. It was an excellent lunch, but in the spirit of Lenten, we had no wine. After it we were given a guided tour of the synagogue and a talk about its history and heard how a city centre synagogue copes with the problems and opportunities which also face churches.

One of the subjects we had been discussing at our meeting was clergy morale. We were given a "Spiritual Health Test" which would indicate if we had reached "**burn out**"; or the less spectacular "**rust out**". In the first, I assume that you crash and burn, in the second, you just crumble away at the edges. One question asked if our interest in food was low; as this is a common sign of low morale. More than one of us round the table thought that rather less interest in food and drink would be quite good for us;

and had Lenten rules to that effect.

The question was based on the truth that interest in sharing food and drink with friends is a sign of happiness and well-being. In my experience, one of the signs of low clergy morale is an unhealthy interest in food and drink as sources of short term comfort; eating and drinking as a secret vice rather than an occasion for conviviality and companionship. Comfort eating and drinking we resort to when we no longer find comfort or satisfaction in feeding our flock; or perhaps when our flock show little or no appetite for spiritual sustenance, when we take them to the water but they show no desire to drink.

The people of Israel were in exile in Babylon. Exile is a situation of dislocation and dis-ease; one in which people reach for comfort: "**By the waters of Babylon, we sat down and wept**", says the psalmist. Exile is a powerful image for separation from God; a sense of alienation. There is a loneliness, an ache within us, a hunger which yearns to be satisfied, a thirst which must be quenched.

Ours is a society which like Babylon, another great commercial and consumer centre, provides all sorts of products and services to satisfy that yearning. It has been said that Christianity is far more at

risk from the Religion of the Market than it is from the forces of atheism. Atheism at least takes religion seriously enough to argue against it. The Religion of the Market simply assumes that all our needs can be met by consumer capitalism.

Lent works on the assumption that we need food and drink: Christianity is not an eating disorder. But it recognises that eating needs to be ordered if it is to be good for us. We need fasting as well as feasting. We need to order our lives so that they are not dominated by the consumption of what is in effect junk food: whether this be the kind you buy in fast food outlets; or the high fat, high sugar output of a celebrity culture entertaining itself to death; or the religious equivalents which clog up our spiritual arteries with sickly sentimentality.

This last week those remembered in the obituary columns included Rose Gray, one of the co-founders of the River Café in Hammersmith. I don't suppose you could get anything there **"without price"**, except tap water, unless you were someone else's guest. But what you would get is food prepared by people who cared about the quality of the ingredients used and the way they are prepared.

God calls to the exiles like a merchant in a Middle Eastern market, inviting us to try his wares. He calls the exiles to eat and drink the spiritual food they need to sustain their lives as God's people. God, like Wisdom in the Book of Proverbs, has set her table and calls out: **"You that are simple, turn in here!" To those without sense she says, "Come eat of my bread and drink of the wine I have mixed. Lay aside immaturity, and live, and walk in the way of insight."** (Proverbs 9: 4 - 6)

So Lent is about an invitation from God to eat and drink the food which he offers in word and sacrament; soul food.

Isaiah combines invitation, **"Come, buy wine and milk, without money and without price"** and command:

**"Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake their way, and the unrighteous their thoughts; let them return to the Lord, that he may have mercy on them, and to our God, for he will abundantly pardon."**

The wicked and the unrighteous are invited to change their ways and **"return to the Lord"**. These invitations, though addressed to the human heart, are quite concrete. To **"seek"** and **"call upon"** the Lord refers not simply to feelings or attitudes but to acts of prayer and worship; something to be done. For the wicked to **"forsake his way"** is to change behaviour. The foundation for the commands is stated clearly: **"for he will abundantly pardon"**. Sinners are urged to confess and repent of their sins and are encouraged to do so by the assurance that God's pardon is freely available.

Paul is speaking to a Christian community which is throbbing with life but at the same time torn by strife. One of the causes of that division is over matters of eating and drinking; whether people can eat food which has been offered in pagan temples; the source of most of the meat available in the markets in a city like Corinth. The underlying ethical issue has to do with what form individual freedom should take within the community of believers. What is the relationship between individual freedom and corporate responsibility? How does my freedom to act relate to my responsibility

for others? Some in the Church were insisting on their right to behave as they pleased; unwilling to accept that their freedom might be limited by circumstances or the needs of others.

Responding to this attitude, Paul first offers his own apostolic behaviour as a positive example of self-restraint: “... **though I am free with respect to all, I have made myself a slave of all, so that I might win more of them.**” (1 Corinthians 9: 19)

He then turns to the history of Israel for a negative example: rather than exercising restraint, Israel had been indulgent, giving into their own desires and following their own will. They had become self-confident and arrogant. Some in the Corinthian Church were becoming the same.

Paul draws lessons from this. He likens Israel’s passage through the Red Sea to a baptism. Then after Israel entered the wilderness, they ate and drank supernatural provisions. As the Old Testament story is read, it is interpreted in the light of Christian experience. Paul saw in Israel’s experience a form of baptism and Eucharistic eating. The rock from which they drank was Christ.

Some of the Corinthians seem to have concluded that their baptism and participation in the Eucharist somehow guaranteed their position before God. By receiving the sacraments, they felt confident — too confident. It was a kind of magic. As a way of cautioning against such false confidence, Paul stresses that even though all Israel had shared the same saving experience in the Exodus and had received the same spiritual nourishment, they still remained vulnerable. “**All**” were under the cloud, “**all**” passed through the

sea, “**all**” were baptised and “**all**” ate the same supernatural food; “**all**” drank the same supernatural drink. They all experienced a common deliverance and received the same nourishment. Yet with “**most**” of them God was not pleased. Even though they had all experienced divine deliverance and were sustained by divine nourishment, the majority of them fell.

What has this to say to us? We may feel that we are at the River Café end of the spiritual catering trade rather than the MacDonalds’. We have spiritual food in abundance in our tradition, we have liturgy and word and sacraments, music and art. The danger for us is that we assume that these things are our possessions, rather than gifts from God; that we treat them as some kind of insurance policy or as a mark of our spiritual superiority; rather than the spiritual nourishment we must feed on if we are to bear fruit.

That brings us to the Gospel and the parable of the fig tree. Here we find ourselves lower down the food chain; the place where the food is sourced rather than prepared and eaten; the place where the ground gets dug and the manure put on. The owner of the land is fed up with the fig tree rather than fed by it: there has been no fruit for three years. He’s all for getting rid of it and planting something else in the space it is taking up.

The fig tree, the community of believers, Israel for Jesus’ audience, but the Church for those who hear the parable today, is not bearing fruit. The owner, God, says, “**cut it down**”. The parable repeats a common Old Testament theme: the intercession of Moses or one of the prophets which stays God’s hand. The message here is similar: there is still time for the gardener to dig around

us and pile in the manure, the fertiliser, the spiritual nutrients we need; there is still time for us to repent and to bear fruit as evidence of repentance. But there is a sense of urgency. The time is not unlimited.

I do not want to suggest that there is no spiritual fruit here. Quite the opposite: there is much we have to be thankful for. But we do need to recognise that, just as in a garden, the work is never done. A garden quickly returns to the wild if neglected. Just as in a garden, there are times of intense activity, sheer hard work, so in the garden of the soul, Lent is such a time. Let's use this time to get busy with fork and manure, before it slips away and we with it.

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## 100 YEARS AGO

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### *Notes from the Vicar:*

“In looking back over Lent, Holy Week and Easter, we have much to be thankful for. A great many people persevered and kept a good Lent. And the Church has never been more continuously used. Not only were the courses of our visiting preachers very remarkable, but they all fitted together into a great scheme of instruction. A complete vision of Catholic Faith and Practice was gradually revealed to the people who heard Canon Body, Mr Magee and Canon Holmes. Our late Wednesday evening course drew very large congregations and they were mostly composed of people who could not have come at other times. Mr Carey and Father Stanton preached the most impressive sermons and much good has followed from them.

“A good Holy Week followed a good Lent. Mr Way and Dr Homes Dudden gave very valuable courses, and an enormous

congregation followed Canon Knox Little's beautiful and pathetic addresses on Good Friday with strained attention. I asked Mr Sinclair, the photographic expert of the Haymarket, to undertake the arrangements for the Lantern Service on Maundy Thursday night, and as I expected, they were quite perfect. It seems to me that no series of pictures is so suitable as the Antwerp Stations of the Cross. I have bought the set for the Church, and I hope that it will be shown every Passiontide in future. A great congregation attended the devotion of the Stations and the singing in the darkened church was beautiful.

“Easter Day began with a joyous and largely attended First Evensong and culminated in a magnificent Solemn Eucharist, with every place in the church occupied. Mr Vale had collected a small orchestra, the choir was at its best, and the service, notwithstanding the absence of the organ and the curtailment and disfigurement of the sanctuary, was one of the most beautiful I remember at All Saints'.”

*AM*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### WEDNESDAY 31 MARCH WEDNESDAY IN HOLY WEEK

#### **TENEBRAE at 7.30 p.m.**

The offices of Mattins and Lauds for Maundy Thursday with Music by Viadana, Victoria, Anerio and Lassus.

## THURSDAY 1 APRIL MAUNDY THURSDAY

### HIGH MASS OF THE LORD'S SUPPER at 6.30 p.m.

*Introit:* Nos autem

*Mass:* Kyrie/Gloria: Missa Brevis  
— Buxtehude  
Sanctus/Benedictus/Agnus Dei  
— Mass X

*Lessons:* Exodus 12: 1 - 4, 11 - 14  
Psalm 116  
1 Corinthians 11: 23 - 26

*Hymn:* 304

*Gospel:* John 13: 1- 17, 31b - 35

*Preacher:* Fr Julian Browning

*At the washing of feet:*

A new commandment;  
After the Lord had risen from  
supper — Plainsong;

Ubi caritas — Duruflé

*Anthem:* Christus factus est — Bruckner

*Hymns:* 302, 514

*Post Communion Motet:*

Ave verum corpus — Byrd

*At the Procession to the Altar of Repose:*  
268 (R)

*Gospel of the Watch:* Mark 14: 26 - end

## FRIDAY 2 APRIL GOOD FRIDAY

**The Preaching of the Passion by The  
Vicar at 12.00 noon**

### THE SOLEMN LITURGY OF THE PASSION AT 1.00 p.m.

*Lessons:* Isaiah 52: 13 - 53: 12  
Psalm 22  
Hebrews 10: 15 - 25

*Hymn:* 379

*Gospel:* The Passion according  
to St John

*Preacher:* The Vicar

*At the Veneration:*

The Reproaches — Palestrina  
Hymn 95, 79 (Choir)

*Hymns:* 82, 83, 97

*Communion Motet:* Crucifixus — Lotti

## SATURDAY 3 APRIL HOLY SATURDAY

### HIGH MASS OF THE EASTER VIGIL AT 9.00 p.m.

*Mass:* Missa Brevis — Kodály

*The Liturgy of the Word:*

Genesis 1: 1 - 2: 4a; Psalm 136  
Genesis 22: 1 - 18; Psalm 16  
Exodus 14: 10 - 31, 15: 20 - 21  
Canticle of Moses  
Exodus 15; Isaiah 55: 1 - 11  
Canticle, Isaiah 12: 2 - 6  
Ezekiel 36: 24 - 28; Psalm 42  
Romans 6: 3 - 11

*Hymn:* The Easter Alleluyas, 119

*Gospel:* Luke 24: 1 - 12

*The Litany:* Litany of Thanksgiving for  
the Resurrection (arr Kitchen)

*Offertory Hymn:* 296 (i)

*Hymns:* 102, 113

*Post Communion Chant:* Pascha nostrum

*Hymn:* 124

*Voluntary:* Prelude and Fugue in B Major  
— Dupré

## ● SUNDAY 4 APRIL EASTER DAY

### PROCESSION, BLESSING OF EASTER GARDEN AND HIGH MASS at 11.00 a.m.

*Processional:* Hail, Festal Day; 119

*Introit:* Resurrexi

*Mass:* Krönungsmesse — Mozart



*Lessons:* Acts 10: 34 - 43  
Psalm 118  
1 Corinthians 15: 19 - 26  
*Hymn:* 110 (v 3 Descant — Benson)  
*Gospel:* John 20: 1 - 18  
*Preacher:* The Vicar  
*At the Procession to the Font:*  
Litany of Thanksgiving for  
the Resurrection (arr Kitchen)  
*Anthem:* Alleluia — Thompson  
*Hymns:* 115, 123, 120  
*Voluntary:* Toccata (Symphonie V)  
— Widor

## SOLEMN EVENSONG

**at 6.00 p.m.**

*Psalm:* 105  
*Lessons:* Isaiah 43: 1 - 21  
1 Corinthians 15: 1 - 11  
*Office Hymn:* 101 (omit \*)  
*Canticles:* Service in C — Stanford  
*Anthem:* Ye choirs of new Jerusalem  
— Stanford  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 117

## SOLEMN BENEDICTION

*O Salutaris:* French Chant  
*Te Deum:* Solemn Tone  
*Tantum Ergo:* Henschel  
*Voluntary:* Allegro maestoso  
(Sonata in G) — Elgar

## SATURDAY 10 APRIL EASTER SATURDAY

## CHORAL EVENSONG

**at 4.00 p.m.**

**Sung by Former Christers**

*Psalm:* 145  
*Lessons:* Song of Solomon 8: 5 - 7  
John 11: 17 - 44

*Office Hymn:* 101 (omit \*)  
*Canticles:* Service — Louis Halsey

## ● SUNDAY 11 APRIL THE SECOND SUNDAY OF EASTER

## HIGH MASS AND BAPTISM at 11.00 a.m.

*Entrance Hymn:* 106 (T 219;  
v 4 Descant — Caplin)  
*Introit:* Quasi modo  
*Mass:* Missa 'Vinum bonum'  
— Lassus

*Lessons:* Acts 5: 27 - 32  
Psalm 118  
Revelation 1: 4 - 8  
*Hymn:* 125 (omit \*)  
*Gospel:* John 20: 19 - end  
*Preacher:* The Vicar  
*At the Procession to the Font:*  
Litany of the Resurrection  
(arr Kitchen)

*Anthem:* Surgens Jesus — Philips  
*Hymns:* 121, 389, 173 (T 265)  
*Voluntary:* Fantasia à 5 — Bach

## SOLEMN EVENSONG

**at 6.00 p.m.**

*Psalm:* 15  
*Lessons:* Isaiah 52: 13 - 53: 12  
Luke 24: 13 - 35  
*Office Hymn:* 101 (omit \*)  
*Canticles:* Service in F minor — Gray  
*Anthem:* In exitu Israel  
— Samuel Wesley

*Preacher:* The Vicar

*Hymn:* 351

## BENEDICTION

*O Salutaris:* Laloux  
*Hymn:* 292 (ii)

*Tantum Ergo:* Laloux  
*Voluntary:* Prelude (Four Short Pieces)  
— Harris

● **SUNDAY 18 APRIL**  
**THE THIRD SUNDAY**  
**OF EASTER**

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

*Entrance Hymn:* 351  
*Introit:* Misericordia  
*Mass:* Missa ‘Princeps Pacis’  
— Lloyd Webber  
*Lessons:* Acts 9: 1 - 6  
Psalm 30  
Revelation 5: 11 - end  
*Hymn:* 349  
*Gospel:* John 21: 1 - 19  
*Preacher:* Fr Julian Browning  
*Creed:* Credo III  
*Anthem:* Haec dies — Byrd  
*Hymns:* 113, Hark, my soul! It is  
the Lord, 476  
*Voluntary:* Voluntary No II in A minor  
— John Stanley

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 86  
*Lessons:* Isaiah 38: 9 - 20  
John 11: 27 - 44  
*Office Hymn:* 101 (omit \*)  
*Canticles:* Service in E flat (No 1)  
— Wood  
*Anthem:* Christus resurgens  
— Richauffort  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 400 (T A&MR 401)

**BENEDICTION**

*O Salutaris:* Paul Brough  
*Hymn:* 118

*Tantum Ergo:* Paul Brough  
*Voluntary:* Adagio e Dolce  
(Trio Sonata No 3) — Bach

● **SUNDAY 25 APRIL**  
**THE FOURTH SUNDAY**  
**OF EASTER**

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

*Entrance Hymn:* 271 (v 4 Descant  
— Caplin)  
*Introit:* Jubilate Deo  
*Mass:* Mass in D — Mozart  
*Lessons:* Acts 9: 36 - end  
Psalm 23  
Revelation 7: 9 - end  
*Hymn:* 277  
*Gospel:* John 10: 22 - 30  
*Preacher:* The Vicar  
*Creed:* Credo II  
*Anthem:* Christ rising again — Weelkes  
*Hymns:* 282, 463 (ii), 415 (T 346;  
v 6 Descant — Gray)  
*Voluntary:* Paeon — Howells

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalms:* 113, 114  
*Lessons:* Isaiah 63: 7 - 14  
Luke 24: 36 - 49  
*Office Hymn:* 101 (omit \*)  
*Canticles:* Service in G — Stanford  
*Anthem:* Surrexit pastor bonus  
— L’héritier  
*Preacher:* Fr Julian Browning  
*Hymn:* 103 (v 4 Descant — Caplin)

**BENEDICTION**

*O Salutaris:* Elgar No 3  
*Hymn:* 107  
*Tantum Ergo:* Bruckner  
*Voluntary:* Offrande au Saint-  
Sacrament — Messaien

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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.

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## CALENDAR AND INTENTIONS FOR APRIL 2010

1	<b>MAUNDY THURSDAY</b>	Thanksgiving for the Eucharist
2	<b>GOOD FRIDAY</b>	The needs of the world
3	<b>HOLY SATURDAY</b>	Preparation for Easter
4	✠ <b>EASTER DAY</b>	<b>OUR PARISH AND PEOPLE</b>
5	Monday in Easter Week	Thanksgiving for the Resurrection
6	Tuesday in Easter Week	Thanksgiving for the Resurrection
7	Wednesday in Easter Week	Thanksgiving for the Resurrection
8	Thursday in Easter Week	Thanksgiving for the Resurrection
9	Friday in Easter Week	Those in need
10	Saturday in Easter Week	Thanksgiving for the Resurrection
11	✠ <b>THE 2nd SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
12		Parochial Church Council
13		Our Restoration Project, Phase 2
14		Friends of All Saints
15		Unity
16	<i>Isabella Gilmore, deaconess</i>	Those in need
17		Society of All Saints Sisters of the Poor
18	✠ <b>THE 3rd SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
19	St Alphege	Archbishop of Canterbury
20		Deanery Synod
21	St Anselm	Teachers of the faith
22		Unity
23	<b>St George, Patron of England</b>	Those in need
24	<i>St Mellitus</i>	Bishop of London
25	✠ <b>THE 4th SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
26	St Mark the Evangelist	Our witness to the faith
27	<i>Christina Rossetti, poet</i>	Religious writers
28	<i>Peter Chanel, missionary</i>	USPG
29	St Catherine of Siena	Unity
30	<i>Pandita Mary Ramabai, translator</i>	Those in need

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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.



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