



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**APRIL 2013**

**£1.00**

## VICAR'S LETTER

One of the most striking features of the Gospel accounts of the resurrection of Jesus, is how physical they are. The risen Christ eats with disciples at Emmaus, in the Upper Room, beside the Sea of Galilee. Jesus' risen body still carries the wounds of crucifixion and he shows them as a mark of his identity. He even invites doubt-filled Thomas to touch those wounds.

To some all this might just seem at best picturesque, at worst primitive; best consigned to children's books or abandoned in favour of more rational faith suited to a scientific age, or seen as reflecting the soiled material which the more refined spirit can rise above.

But just as Creation — God seeing everything that he had made and declaring that it was good — is at the beginning of Scripture, and the Incarnation — God taking human flesh — at the beginning of the Gospel, so the resurrection and glorification of that real flesh created and assumed is at the end.

All this says something central and essential to the Christian faith and what we believe about the world in which we are set and of which we are part. That world is not, whatever current atheists might say, merely the product of accident. Nor is it something intrinsically bad, a state we need to be

emancipated from by some knowledge or technique which will free us to rise to some superior spiritual plane.

To believe in Creation, Incarnation and Resurrection is not just an intellectual matter. It means taking our whole life, flesh and blood, work and possessions, food and drink, relationships and sexuality, seriously as a gift from God and ones which we are responsible to God for the use of. Faith does not detach us from these but works to transform and sanctify them.

This belief also says something vital to us about the Church. The Church as the Body of Christ is a real, tangible and visible body of people all equally dependent on the grace of God; something we will be reminded of again by the baptism of an infant on Easter Day. The Church is not an invisible spiritual elite. That makes the Church a challenge because it is full of people who are both like us and unlike us. It is in relationship with one another that we encounter the risen Christ.

We see this centrality of creation, incarnation and resurrection too in the sacramental life of the Church. In this the risen Christ makes use of material things and actions, water, bread, wine, oil, hands, rings, as the vehicles of his risen presence with his people. These material things signify a

creation and a humanity to be glorified in the risen Christ.

But a note of warning: in the Gospel of Easter Day (John 20: 1 - 18), Jesus tells Mary Magdalene not to cling to him but to go and tell the disciples that he is risen. The risen life is transformed by the resurrection, not simply prolonged. Encounter with the risen Christ for Mary Magdalene issues in mission. She is the first to carry the good news of the resurrection. We rightly value the riches of the Church’s liturgical and sacramental heritage because in them we encounter the risen Christ who through the Spirit draws us into the mystery of God, his relationship with the Father, “My Father and your Father”. But that relationship is something we are sent to share with others not clutch to ourselves.

With blessings for Easter.

Yours in Christ,

*Alan Moses*

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## MUSICAL NOTES

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### “THE KING OF INSTRUMENTS”

The first of our series of Sunday evening organ recitals, the brainchild of our Associate Director of Music **Charles Andrews**, took place on the evening of March 10<sup>th</sup> and got the series off to a very good start. Charlie played a well-judged and varied 30 minute programme which demonstrated the qualities of both instrument and organist.

John Barnard, Director of Music at John Keble Church, Mill Hill, wrote:

*“Dear Paul,*

*“It’s not my level of churchmanship, but one has to be impressed with the enormous*

*care that goes into the liturgy at All Saints.*

*“I wanted to come before you left and it came as no surprise to me that the choir sounded very fine indeed. Charles Andrews’ organ recital was the icing on the cake — what a superb player he is, and it was good to hear so much more of a very fine organ.”*

We can look forward to hearing more good things in the second of the series on Trinity Sunday when the organ will be played by our new Director of Music, Tim Byram-Wigfield, who joins us at the beginning of May.

*As well as looking forward to our new musical regime, we welcome back veterans from the past.*

## FORMER CHORISTERS EVENSONG

**Saturday April 13<sup>th</sup> at 4.00 p.m.**

Each year, former choristers from the days of the Choir School gather for a reunion and to sing Evensong in All Saints under the direction of Louis Halsey, one of their number. This year they will be singing a setting of the evening canticles specially composed for the occasion by **Dr Harry Brama** who will also be playing the organ for the service.

We hope that a good number of our present-day parishioners will turn out to support this group of people who played a major rôle in the life of All Saints when they were young.

## FAREWELL TO PAUL BROUGH

Paul’s last Sunday with us will be April 28<sup>th</sup>. There will be a presentation after High Mass.

## ALL SAINTS CHOIR CABARET NIGHT

Keep the date free: **Sunday 21st April 7.30pm**

The Choir will be staging another cabaret night in aid of the All Saints Restoration Fund.

It will be at the Phoenix Pub in Cavendish Square, within easy walking distance of the church.

Please speak to Chris Self or Dee Candloin-Prior if you might be interested in sponsoring any aspect of this event.

Tickets (£15 each plus optional further donation which will allow you to Gift Aid your purchase) are on sale online and in the courtyard after High Mass.

### NEW ORGAN SCHOLAR

**Nicholas Mannoukas** has been awarded our organ scholarship for the coming academic year.

He will join us in September and will also be studying at the Royal Academy of Music. At the moment he is organ scholar at St Lawrence, Catford, after being a chorister at Southwark Cathedral. He is studying harmony and counterpoint with Dr Harry Bramma.

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### FAREWELL TO DENNIS DAVIS

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At the presentation to Dennis at the end of High Mass on Sunday February 24<sup>th</sup>, the Vicar said:

‘Thirty years is a long time, but especially in the constantly changing world of a city centre. When Dennis came here, it was the age of the manual type-writer and the hand-written financial ledger. Now we are in the age of computers and emails, with all that means in terms both of increased efficiency and speed but also of greater pressure.

‘When I was speaking to Lord Hope

about those far-off days when he recruited Dennis to be the Parish Administrator, he told me about the perilous financial state of the parish at the time. There were those who thought a Parish Administrator an unnecessary expense; one or two were still muttering about profligate expenditure on paper clips when I arrived.

‘The then Fr Hope did worry, he told me, about how this young man from the advertising world would cope with the extraordinary collection of characters here. I suppose the experience of the world of “Mad Men” and living at St Alban’s, Holborn, probably helped.

‘Some of you have heard me say more than once that if I was given a choice between having a curate and a parish administrator, I would opt for the latter. In a church with more services than many cathedrals, a variety of overlapping congregations, a constant flow of people (some weird, some wonderful, some both), many never seen by the Sunday congregation, a complex of listed buildings to maintain and restore, the whole thing to be financed, it would be quite impossible to run the parish without someone to take

some of the administrative load.

‘There have been times when Dennis has been away and I have been on my own, answering telephones, doorbells, sometimes simultaneously, emails and more. I seemed to get little else done.

‘While doing all these things, and many more, Dennis has been part of the fabric and family here. Wisely, he has worshipped somewhere else on Sundays, but he has become a friend to many. He has been the welcoming face and voice of All Saints for many people — indeed most people seem unable to distinguish between him and me when we answer the phone — strange as he’s a Wiltshire boy and I’m from Teesdale.

‘Canon Hutt, Dennis’s second Vicar here, who is here this morning, as is Fr Gerald Reddington, tells me that Dennis pleaded with him not to give up alcohol for Lent — because then everyone would be miserable.

‘Those who have got to know Dennis have soon discovered his love of music. He is a tireless concert-goer and a voracious collector of CDs: his collection is probably the largest in private hands in London. He will now have more time to listen to them.

‘He is also a passionate devotee of the more avant garde composers; willing to travel many miles to see his hero Pierre Boulez conducting.

‘Other cultural interests are mercifully less rarified and more accessible to the rest of us: the work of that great Australian cultural export Barry Humphries. He has a great ability to mimic the accents and recite the lines of Dame Edna, Sir Les and Madge.

‘The last few years have not always

been easy for Dennis. A minor stroke some years ago led to the discovery of diabetes and a new regime of diet and exercise; a liturgical calendar of medical appointments with characters christened “the Ogre” and “the Vampire”. Then he and his sister Joan had to deal with their mother’s declining years and eventual death.

‘That all seemed to be under control, but then Dennis returned from holiday suffering from painful angina. The installation of a stent eliminated the pain, but the physical and mental toll of a full-time job remained. In the end, Dennis concluded that it was time to call it a day.

‘So now our duty is first to thank him for all that he has done and been for All Saints over all these years. He has been far more than an employee of an institution, he has been a friend and part of our life.

‘Secondly, we wish him well for a future in which, relieved of the daily stress of work, he will be able to enjoy a long and happy retirement, with music in abundance and enough exercise to keep him fit. We have here for him some gifts to mark our appreciation: some red wine for his heart’s sake, an operatic book for those days when it is too wet to go walking, and something for a holiday or whatever he wants to spend it on.’

***Dennis writes:***

*Thank you all so much for giving me such a wonderful send-off into retirement at High Mass and afterwards. I was somewhat overwhelmed, to say the least, by the generosity of your response and by the magnificent card (thank you Frances), and all the kind messages written in it, and for the gifts, the wine, the book and the most amazingly generous cheque for £1,000.*

*It has been the greatest privilege and joy to have served God and his Church, and you his dear people for 30 years as Parish Administrator. Needless to say, there will always be a big place in my heart for All Saints and all of you.*

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## **A NEW BEGINNING**

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A bitterly cold night saw a large contingent from All Saints assembled, with the local congregation and many friends from St Peter's, Berkhamstead, at **St John's, Upper Norwood**, for the licensing of **Fr John Pritchard** as Priest-in-Charge by the Bishop of Southwark.

Given the size of the splendid French gothic style church, designed by John Loughbrough Pearson, who also built St Augustine's, Kilburn, the building was surprisingly warm, as was the welcome. The lay people present will be relieved to know that only the clergy had to sit in what one of the Churchwardens described as the "most dangerous" part of the church! The south aisle is suffering from severe subsidence, caused it seems by a fractured water main. The clergy sat under an awning designed to protect them from bits falling off the building. The enthusiastic organ-playing, especially during parts of Vierne's "Messe Solenne" (sung by the combined choirs of St John's and St Peter's) did cause a few nervous glances upward.

The church seems to have been built in a scale to match the rather grand houses which surround it. They have now been mostly converted into flats. So Fr John and his people have a major task on their hands to restore an extraordinary building. We wish him well and will no doubt hear reports of progress. It would be good to visit in daylight and warmer weather, so

we shall have to organise a South London church crawl.

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## **A NEW NEIGHBOUR**

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The new parish priest of St Anne's, Soho, our neighbours south of Oxford Street, is **Fr Simon Buckley** who was licensed there by the Bishop of London on February 19<sup>th</sup>. Fr Simon has been an occasional weekday worshipper at All Saints over the years. He has returned to St Anne's where he had been assistant priest. Fr Simon is a puppeteer of some fame. We wish him every blessing in this important ministry in one of London's most colourful areas.

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## **KEEPING A HOLY LENT**

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By the time you read this, we hope that we will have kept a holy Lent.

"**Keeping a Holy Lent**" was a day organised at All Saints by Anglican Catholic Future to help people do just that. Our four speakers looked at themes drawn from the call to keep a holy Lent in the Ash Wednesday Liturgy: Fasting, Prayer, Reading and Meditating on Scripture, Self-examination and Penitence.

Over 90 people attended, sat patiently in a not very warm church, and listened attentively to four serious talks:

- Dr Sam Wells of St Martin-in-the-Fields spoke of reading Scripture as Scripture reading and challenging us.
- Dr Edward Dowler of St Luke's, Enfield, gave us an equally challenging address on fasting.
- Sr Judith Blackburn explored a variety of aids to prayer and left us with no grounds for saying we do not know how to pray.

- Fr Alan rounded the afternoon off with a talk on self-examination and penitence.

The talks are available on our website and will be printed in the near future.

Our thanks to the speakers, to the All Saints catering team who provided the refreshments and the pastoral assistants from St Matthew's, Westminster who ran the reception desk.

A similar day will be organised next year on the Saturday before Ash Wednesday: March 1<sup>st</sup>.

## MOTHERING SUNDAY/ REFRESHMENT SUNDAY

The Fourth Sunday in Lent has attracted several names:

**Lactare Sunday**, from the opening word of the Latin Introit at Mass, "Rejoice with Jerusalem, all ye that love her..." (Isaiah 66);

**Mothering Sunday**, from the Prayer Book epistle which speaks of the "Jerusalem which is above... which is the mother of us all";

**Refreshment Sunday**, from the Prayer Book Gospel which is the Feeding of the 5,000.

Here at All Saints all these are reflected. At High Mass and Evensong, we have more organ music than in the rest of Lent and the Rose coloured vestments designed by Sir Ninian Comper are worn. At High Mass posies of flowers for the mothers of the congregation are blessed, then afterwards Simnel Cake is served.

Our thanks to Jean Castledine who made the posies, Sean Welby-Cooke for

the flowers for the statue of Our Lady, to the Vicar who baked the cakes and Theresa Moses who applied the marzipan to them and sliced them up. Perhaps because the weather this year was so cold, every crumb disappeared.

## IN MEMORIAM

### Diana Stonebanks

Diana will be remembered by longer-serving members of All Saints, not least for her administration of the Penny Box scheme for the All Saints Foundation. She retired to live in St Andrews, where she had been a student, and had often taken her holidays. Last year she had a severe stroke and after a period in hospital, had been cared for in a nursing home. Her funeral took place in St Andrews on March 14<sup>th</sup>.

### Daphne Langford

The funeral of Fr Neil Bunker's mother took place at Christ Church, Bexleyheath, on March 13<sup>th</sup>. The Requiem Mass was celebrated by Fr Neil who also preached. He was assisted by the Vicar of the parish and Fr Alan.

## THE ANNUNCIATION

This is one of those years when Lady Day (March 25<sup>th</sup>) falls during Holy Week and has to be transferred. The official date is April 8<sup>th</sup>.

Alas this falls during the school holiday, so Fr Gerald has transferred it again to Tuesday April 16<sup>th</sup>. High Mass and Procession will be at 7.00 p.m.

The preacher will be the Dean of St Paul's, **The Very Revd David Ison**.

We are sure that the congregation will support this service with our usual enthusiasm.

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## ANGLICAN CATHOLIC FUTURE

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Over the last couple of years, people from All Saints have attended gatherings under this banner both here and at St Matthew's, Westminster. The most recent being the popular "Keeping a Holy Lent" day.

These have explored aspects of the Catholic tradition as resources for the revitalisation of the Church. Out of these have grown conversations with a widening circle of friends from around the country. There has been such a positive response that we have decided that the time is right for us to go public.

So we are inviting people to join us at the **Church of the Annunciation, Bryanston Street, on Thursday April 18<sup>th</sup> at 6.30 p.m.**

The evening will begin with Mass celebrated by the Bishop of Ely. The preacher will be **The Revd Dr Peter Groves**, Vicar of St Mary Magdalen, Oxford, one of the trustees of Anglican Catholic Future.

After Mass there will be refreshments and an introduction to our plans.

### **Anglican Catholic Future Working Statement**

As Anglicans from across the Church of England who have been formed and nourished in the Catholic tradition, we have established a network to help and inspire clergy and laity for the work of Christian

mission and ministry rooted in Catholic practice, piety and theology. By returning to the fundamentals of the apostolic faith, but without recourse to political agenda and party rivalries, we seek the renewal and revitalisation of the Church's mission and apologetic proclamation.

The Catholic identity of the Church of England has suffered a crisis stemming from divisive issues. As a result the Catholic tradition in Anglicanism has become fragmented and nerveless. Many who hold this tradition dear feel that the time is right to rediscover our Catholic roots and values for the sake of the Church's witness in our land.

Following the imperatives that guided our Catholic forebears in the Church of England we will focus on theology, spirituality and the life of prayer, liturgy and worship, vocation and priesthood, ecumenism and social justice. We will seek to model a style of discipleship faithful to the riches of our tradition, which encourages us to be creative and credible, imaginative and generous.

Generosity requires dialogue with other Christian traditions, especially those with whom we share a common heritage of spiritual understanding within the Western Church. Such dialogue will be pursued in an eirenic rather than a combative spirit.

We believe that the time has come for the implicit Catholic identity of our church to be made explicit. We look back to the Oxford Movement and the tradition on which that built, and forward to the revitalisation of our Church and nation as we recall our secularising culture to its spiritual inheritance.

# **ANGLICAN CATHOLIC FUTURE**

## **ANGLICAN CATHOLIC FUTURE: LAUNCH**

**Thursday April 18<sup>th</sup> 6.30 p.m.**

**Church of the Annunciation, Bryanston Street**

**Mass**

***Celebrant: the Bishop of Ely***

***Preacher: The Revd Dr Peter Groves,  
Vicar of St Mary Magdalen, Oxford***

*The Mass will be followed by refreshments and an  
introduction to Anglican Catholic Future.*

*It will be helpful if those who intend to come could let us know, either  
through the events page on the website — [www.anglicancatholicfuture.org](http://www.anglicancatholicfuture.org)  
or by email to the Parish Offices of All Saints or St Matthew's, Westminster.*

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## **Vocations Day Saturday April 20<sup>th</sup>**

for men and women in the Catholic tradition who are considering a vocation  
to the priesthood.

**10.30 a.m. – 4.00 p.m.**

**with the Revd Lucy Winkett and the Revd Bernard Silverman**

*If you would like to attend, please contact St Matthew's, Westminster or speak  
to the Vicar.*

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**Tuesday May 14<sup>th</sup> at St Matthew's, Westminster**

**“Travels with my Aunt: Partners in Catholic Mission”**

**Canon Chris Chivers, Vicar of John Keble Church, Mill Hill,  
and Chairman of US (formerly USPG)**

**Mass at 6.30 p.m.**

followed by talk, refreshments and conversation.



## THE CITY AND THE COMMON GOOD

### What kind of City do we want?

St Paul's Cathedral has a long relationship with the City of London. This was highlighted by the "Occupy" protest. Even before that, the cathedral had been trying, through the St Paul's Institute to help people in both Church and financial institutions to examine the moral issues involved. That work continues and over the next few months is holding a series of debates under the dome.

#### **April 11th — "Good People"**

**Keynote Speaker:** *Archbishop Vincent Nichols*

**Also speaking:** *Tracey McDermott, Bishop Peter Selby  
and Polly Toynbee*

#### **May 7th — "Good Money"**

**Keynote Speaker:** *Professor Robert Skidelsky*

**Also speaking:** *Andrew Bailey, Tarek El Diwany and Ann Pettifor*

#### **June 12th — "Good Banks"**

**Keynote Speaker:** *Archbishop Justin Welby*

**Also speaking:** *Antony Jenkins and Shirley Williams*

Chaired by **Stephanie Flanders**, BBC Economics Editor

*Entry is free and all are welcome.*

*To register for tickets visit: [www.stpaulsinstitute.org.uk](http://www.stpaulsinstitute.org.uk)*

## SERMON BY THE VEN MALCOLM SQUIRES, FORMER ARCHDEACON OF WREXHAM FOR CANDLEMAS — FEBRUARY 1ST 2013

I met my wife, Buzz — before you ask it's short for Elizabeth, at university in Durham.

The high point in the social life of my college in Durham, St Chad's, and indeed in the university as a whole, was the Candlemas Ball. The Candlemas Ball in 1972 was the first time Buzz and I went out together. I say went out — I, of course, stayed in because the Ball was in college. So today, is, in a sense, our 41<sup>st</sup> anniversary. We didn't marry until December 1973. So the Feast of Candlemas

has quite some significance for us personally.

The Church has never quite known what to do with Candlemas. The uncertainty is there in the title itself. In the old Roman Missal the title is firmly, the Purification of the B V Mary. As you would expect the BCP steers a middle course, The Presentation of Christ in the Temple, commonly called The Purification of St Mary the Virgin, the latter in bigger type. In the modern rites, the Church of England, Church in Wales

(I have become Welsh by adoption and grace) and Roman Catholic, the title is The Presentation of Christ. In older books, there is talk of changing the colour of the vestments during the service, what the principal of my theological college would have called ‘high church pansy nonsense’ — not that he wasn’t high church himself.

Ambivalence seems to be at the heart of the feast. The lighting of the candles looks back to the tinsel and glitter of Christmas, as does the first half of the Gospel reading from St Luke.

I was glad to hear the Gospel proclaimed in the BCP version. The words of Nunc Dimittis are really mangled by the NRSV. “Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, to be a light to lighten the gentiles, and to be the glory of thy people, Israel.”

This is followed by more words from Simeon, dark and full of foreboding, “You see this child: he is destined for the fall and for the rising of many in Israel, destined to be a sign that is rejected — and a sword will pierce your own soul too — so that the secret thoughts of many may be laid bare.”

The Feast of Candlemas tries to hold together these two aspects of our faith; rejoicing that the light of Christ, the light of the world has come, whilst not forgetting that the world is still not as God wants it to be, that we are not as he wants us to be. We look back at Christmas, in the knowledge that Lent and Good Friday will soon be upon us.

Much of modern Christianity, it seems to me, wants the tinsel without the challenge, the crown without the cross. That’s why there are always more people at church at Midnight

Mass at Christmas than on Good Friday. At the centre of every Mass is the proclamation of the death of Jesus until he comes. You can never recall anyone’s death in a flippant or facile manner.

This holding together of conflicting emotions is, or should be, at the centre of our Christian understanding. Because of modern means of communication, we are all aware of the tragedy which is ever present in the world, from Mali and Algeria to Syria and many other places. Some of you will have endured and are enduring tragedy in your lives. For some of us, tragedy will not yet have touched us personally, but we know that it could.

Certainly no-one can live Christianly in the modern world without taking into herself or himself the troubles and suffering which exist in so many places, the knowledge of which we cannot evade even if we would.

And that perhaps is why the very light of Christ is too an ambivalent sign. Yes we rejoice that Christ is the light to lighten the Gentiles, and the glory of all people, and yet it is that same light which, in Simeon’s words, lays bare the thoughts of many.

This is a lesson constantly re-learned by our political leaders. They usually try to claim the light for themselves, as indeed do we all, but they find that their ‘back to basics’ campaign or whatever the latest spin is, turns the light on themselves and they are found wanting.

My wife and I have just returned from Dubai. We were invited by the Diocese of Cyprus and the Gulf to go and train selectors, selectors for those who offer themselves for ordination. They had no proper system previously. I have been involved in this work for over 25 years, first when I was still in the Church of England, and then in the Church

in Wales. If you wonder why they asked us — the Archdeacon of Cyprus used to be the Archdeacon of St David's, and so we knew each other as fellow archdeacons in Wales.

Being in Dubai has been a culture shock for us. Apart from 2 trips to the USA, we had never been out of Europe.

In fact it was a series of culture shocks, some obvious and expected, just being in an Islamic country — no booze for example.

Less obvious was the culture shock of worshipping in Anglican chaplaincies. I don't know what I expected — probably a smallish group of British expats, perhaps a couple of dozen perhaps, huddled together.

The reality was very different. Hundreds of worshippers, very few anglo-saxons, meeting on a Friday morning, Friday because that is the weekend when most people have a day off, rather like Sunday used to be here. And they worshipped in a most enthusiastic fashion. Not happy clappy, but with a joy and confidence. They didn't need to be told as we were here at the Palm Sunday procession, sorry demonstration, that we had to pretend to be evangelicals and smile.

Rather than being the youngest in the congregation as we often are where we now live on the costa geriatrica of North Wales, we were by far the oldest. They were of all races, in a myriad different kinds of dress, and the light of Christ seemed to burn much more brightly than it does in North Wales, I can't speak for the fashionable west end of London.

So if you want your faith in the future of the Church and Christianity restored, go to Dubai, and no, I am not on commission.

So then on this day, let the light of Christ burn brightly in us; let the light of our candles

remind us to rejoice, to rejoice in the victory of Christ, to rejoice in our membership of the catholic worldwide Church. But too let us remember that those candle flames can do more than spread a romantic light. They can burn. They can destroy us as the sword which pierces our flesh.

I started by telling you of the special place which Candlemas has in my own life. There is a nostalgia which I feel every time I go back to Durham. Durham has a particular place in our lives. As I said, my wife and I met there, and our younger daughter followed and was at my old college. She wore my gown and hood, thirty years after I bought them, and that is now ten years ago. So Durham is indeed special for us, as is this church too. When I was preparing for ordination at Cuddesdon, after we were let out after the Sunday Mass, I would come down to my wife's flat in London. She was doing her personnel course, and in the evening we would come here for Evensong and Benediction. We were here the evening that Cardinal Heenan came to preach. My car had a flat tyre! So we feel nostalgic here too.

But there was a graffito in Durham which I still remember, which said 'Nostalgia is not what it was'.

Nostalgia for those wonderful days in Durham, however, is a sad experience as well as a comforting one. Comforting because I remember the good times, the friends, the enjoyment. Sad because it is over, in the words of the funeral psalm, 'like a flower of the field, when the wind goes over it is gone and its place will know it no more'.

Nostalgia can be enjoyed in moderation, so long as it does not prevent us from engaging in the real world.

After all, Simeon was not trying to cling on to his life, **he** was ready to go.

Lord now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. To be a light to lighten the Gentiles, and to be the glory of thy people Israel.

May his glory shine on us, today and always.

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## 100 YEARS AGO

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*Fr Mackay had been ill for most of Lent, only returning to duty for Easter.*

‘Letters from several friends have told me how beautiful the Holy Week services were... I owe, and the congregation owes, a deep debt of gratitude to my brother priests during this Lent. On all sides I hear warm expressions of this gratitude. They have borne the burden of hard work in a most splendid way and I feel sure that the experience of Lent has been a help and blessing to us all.

‘It was a great happiness to me to return to All Saints on Easter Eve after my exile — and to officiate at a service appropriate to the day — the Solemn Baptism of an adult catechumen.’

*It was clear that the Vicar was getting back to his old self when he returned to the subject of ladies’ hats, on which he had strong views.*

‘The Vicar is very grateful to the ladies who have adopted his suggestion that black lace veils should be worn at the time of communion instead of hats. He would like to see this practice largely increased.

‘And he must beg that no lady who reads

this paragraph will again present herself at the altar in a hat resembling a parasol, or in that other and even more repulsive shape which resembles a beehive, or an inverted large and shallow basin.’

*Not many of the female members of All Saints wear hats these days, except of the practical kind to ward off the cold. There seems to be an increasing tendency among men visiting the church for baseball caps and woolly hats to remain firmly on their heads. The present Vicar has to remind them that the only males allowed to wear hats in All Saints are bishops.*

*The cold weather has been hard on those whose natural head-covering has been reduced by the passage of time. Fr Julian has now purchased a skullcap to keep his head warm while standing in the courtyard. It made its first appearance on Mothering Sunday and was the object of much comment! He has declared a moratorium on jokes about it.*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 7 APRIL SECOND SUNDAY OF EASTER

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

*Entrance Hymn:* 125

*Introit:* *Quasi modo*

*Mass:* Missa Choralis — Bruckner

*Lessons:* Acts 5: 27 - 32

Psalm 118: 14 - end

Revelation 1: 4 - 8

*Hymn:* 107

*Gospel:* John 20: 19 - end

*Preacher:* Fr Neil Bunker  
*Creed:* Credo III  
*Anthem:* Victimare Paschali — Byrd  
*Hymns:* 121, 342 (T 178), 173 (T 265)  
*Voluntary:* Dankpsalm — Reger

## SOLEMN EVENSONG at 6.00 p.m.

*Psalm:* 16  
*Lessons:* Isaiah 52: 13 - 53: 12  
Luke 24: 13 - 35  
*Office Hymn:* 101 (omit \*)  
*Canticles:* The Second Service  
— Tomkins  
*Anthem:* Haec dies — Byrd  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 106 (T 219; v 4 Descant  
— Caplin)

## BENEDICTION

*O Salutaris:* Schumann  
*Hymn:* 292 (ii)  
*Tantum ergo:* Bruckner  
*Voluntary:* Schmücke dich, O liebe  
Seele — Brahms

## ● SUNDAY 14 APRIL THIRD SUNDAY OF EASTER

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 351  
*Introit:* *Misericordia Domini*  
*Mass:* Missa 'Vinum bonum'  
— Lassus  
*Lessons:* Acts 9: 1 - 6  
Psalm 30  
Revelation 5: 11 - end  
*Hymn:* 349  
*Gospel:* John 21: 1 - 19  
*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Credo II  
*Anthem:* Christ rising again — Weelkes  
*Hymns:* 115, 118, 476  
*Voluntary:* Christ ist erstanden BWV627  
— Bach

## SOLEMN EVENSONG at 6.00 p.m.

*Psalm:* 86  
*Lessons:* Isaiah 38: 9 - 20  
John 11: 27 - 44  
*Office Hymn:* 101 (omit \*)  
*Canticles:* The St John's College Service  
— Matthew Martin  
*Anthem:* My beloved spake — Hadley  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 124

## BENEDICTION

*O Salutaris:* Laloux  
*Hymn:* 255  
*Tantum ergo:* Laloux  
*Voluntary:* Fugue sur le nom d'Alain  
— Duruflé

## ● SUNDAY 21 APRIL FOURTH SUNDAY OF EASTER

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 415 (T 346;  
v 6 Descant — Gray)  
*Introit:* *Jubilate Deo*  
*Mass:* Missa Solemnis in C  
— Mozart  
*Lessons:* Acts 9: 36 - end  
Psalm 23  
Revelation 7: 9 - end  
*Hymn:* 227 (T 184)  
*Gospel:* John 10: 22 - 30  
*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Credo III  
*Anthem:* Alleluia — Randall Thompson  
*Hymns:* 282, 387, 231  
*Voluntary:* Prelude and Fugue in A minor  
BWV543 — Bach

## 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 C — Stanford  
*Anthem:* Ye choirs of new Jerusalem  
— Stanford  
*Preacher:* Fr Julian Browning  
*Hymn:* 103 (v 4 Descant — Caplin)

## BENEDICTION

*O Salutaris:* Bortnianski arr Caplin  
*Hymn:* 77  
*Tantum ergo:* Harwood arr Caplin  
*Voluntary:* Paean — Harwood

# ● SUNDAY 28 APRIL FIFTH SUNDAY OF EASTER

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

*Entrance Hymn:* 205  
*Introit:* *Cantate Domino*  
*Mass:* Missa secundi toni — Lassus  
*Lessons:* Acts 16: 9 - 15  
Psalm 67  
Revelation 21: 10, 22 - 22: 5  
*Hymn:* 432 (omit \*)  
*Gospel:* John 14: 23 - 29  
*Preacher:* Fr Julian Browning  
*Creed:* Credo II  
*Anthem:* Surgens Jesus — Philips  
*Hymns:* 376, 460, 332

*Voluntary:* Toccata in F BWV540  
— Bach

## SOLEMN EVENSONG

**at 6.00 p.m.**

*Psalms:* 126, 127  
*Lessons:* Zephaniah 3: 14 - end  
Matthew 28: 1 - 10, 16 - end  
*Office Hymn:* 101 (omit \*)  
*Canticles:* The Second Service  
— Gibbons  
*Anthem:* Surrexit pastor bonus  
— L'héritier  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 105 (i)

## SOLEMN BENEDICTION

*O Salutaris:* Sheppard  
*Hymn:* 308  
*Tantum Ergo:* Pange lingua  
*Voluntary:* Allein Gott in der Höh sei  
Ehr BWV622 — Bach

## KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

### **The All Saints Website**

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

### **The Parish Email**

This gives weekly news of events, people to pray for, and a short letter from one of the clergy. You can subscribe through the All Saints website.

**The Weekly Notices** included in the Sunday service booklet, which worshippers are encouraged to take away.

## ALL SAINTS FOUNDATION

The Foundation's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

The Trust's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust's Charity Number is: 802994.

## FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Tuesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

## MISSION PROJECTS

We support:

The work of **US** (formerly **USPG**) with the Church in Zimbabwe among people affected by HIV-AIDS;

**The Church Army** hostels and programmes for homeless women in Marylebone;

**The West London Day Centre** for the homeless.

**Janet Drake** chairs our Mission Committee. She can be contacted through the Parish Office.

## CALENDAR AND INTENTIONS FOR APRIL 2013

1	<b>Monday in Easter Week</b>	Thanksgiving for the Resurrection
2	<b>Tuesday in Easter Week</b>	Thanksgiving for the Resurrection
3	<b>Wednesday in Easter Week</b>	Thanksgiving for the Resurrection
4	<b>Thursday in Easter Week</b>	Thanksgiving for the Resurrection
5	<b>Friday in Easter Week</b>	Thanksgiving for the Resurrection
6	<b>Saturday in Easter Week</b>	Thanksgiving for the Resurrection
7	✠ <b>SECOND SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
8	<b>THE ANNUNCIATION OF OUR LORD</b>	Thanksgiving for the Incarnation
9	<i>Dietrich Bonhoeffer, Lutheran Pastor and Martyr, 1945</i>	Those who suffer for the faith
10	William Law, Priest, Spiritual Writer, 1761	Spiritual directors
11	<i>George Augustus Selwyn, first Bishop of New Zealand, 1878</i>	Friends of All Saints
12		Unity
13		Those in need
14	✠ <b>THIRD SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
15		BBC
16	<i>Isabella Gilmore, Deaconess, 1923</i>	Deacons
17		Church Schools
18		Unity
19		Those in need
20		Shop workers
21	✠ <b>FOURTH SUNDAY OF EASTER</b>	<b>VOCATIONS SUNDAY</b>
22		Hospices
23		Children's Society
24	St Mellitus, Bishop of London, 624	The Bishop of London
25	<b>ST MARK THE EVANGELIST</b>	Unity
26		Those in need
27	<i>Christina Rossetti, poet, 1894</i>	Writers
28	✠ <b>FIFTH SUNDAY OF EASTER</b>	<b>OUR PARISH AND PEOPLE</b>
29	Catherine of Siena, Teacher, 1380	Teachers of the Faith
30	<i>Pandita Mary Ramabia, Translator of the Scriptures</i>	India

**Please note:**

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

