



All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG

www.allsaintsmargaretstreet.co.uk

MARCH 2017

£1.00

VICAR'S LETTER

On Ash Wednesday the Gospel we will hear at Mass is taken from the Sermon on the Mount in Matthew's Gospel. In fact it is a collection of the sayings of Jesus carefully arranged by the evangelist rather than a verbatim report of a sermon given on a Galilean hillside. If this sounds rather "liberal" to some, they can be reassured that no less a person than John Calvin

held that the evangelist's intention was of "gathering into one single passage the chief headings of Christ's teaching, that had regard to the rule of godly and holy living".

In Lent the Church calls us to pay attention to the "rule of godly and holy living". The Sermon on the Mount, which we have been hearing on recent Sundays this year can be our guide in that.

In a deliberate echo of Moses on Mount Sinai, Jesus goes up the mountain and then sits down to teach his disciples. But, we will see that there is a significant difference between even as great a figure as Moses and Jesus, let alone any other teacher of the law of God. Jesus will repeatedly say, "**You have heard it said... but I say to you**". He is not just another interpreter of



The altar during Passiontide 2016

(Photo: Andrew Prior)

the law — he is the one who has authority over it as its divine source.

Matthew is the most Jewish of the four Gospels. His arrangement of the material in the Sermon on the Mount echoes a famous rabbinic saying: "**By three things the world is sustained; by the law, by the Temple service, and by deeds of loving kindness.**"

The Sermon on the Mount deals with the law, with worship and religious practice, and with trusting and serving God in social relationships and action. The Jesus who comes "**not to abolish the law but to fulfil it,**" radicalises its demands so that it deals not just with our external acts but with our inner motives.

It calls us not just to a more disciplined

and rigorous practice of our religion, but to a more radical one. In that passage we hear on Ash Wednesday we are told **“Beware of practicing your piety before others in order to be seen by them, for then you have no reward from your Father in heaven”**. Religious practice which is distorted for show, to polish up our image and reputation among others, or even to ourselves, is roundly condemned. Note that it is not the religious practices, prayer, fasting, almsgiving that are denounced but their abuse.

As disciples of Jesus we are called not just to a spiritual self-improvement programme for our own benefit; although it is about **“treasure in heaven”**. We are called to share in the life of Jesus Christ offered for the life of the world which God loves. Lives of ever-deeper obedience to Christ’s law of radical love, should speak to leaders and peoples tempted to abandon the rule of law in favour of quick fixes to our self-inflicted problems; or to find others to blame for them. We know from history and more recent experience that there lies the path to barbarism.

We are called to a deeper commitment to prayer and worship not because we find comfort or joy in a particular style, though no doubt we do, but as members of the priestly people whose responsibility is to offer worship to God and pray unceasingly in union with Christ for the world. That is what the daily worship of a church like All Saints embodies. We need more bodies to share in it; to see it not just as something which meets our needs but which is for the common good. St Benedict speaks of the prayer of a monastic community as the *Opus Dei* — **“the Work of God”**. It is the work, too, of a parish community. It is not

a hobby, a leisure activity. We are here to pray faithfully, day by day, for our city and our world.

The words we hear and say and sing in church, or in that private prayer which the Sermon on the Mount commends so strongly, are to be translated into **“deeds of loving kindness,”** those acts of compassion and generosity on which the parable of the last judgement in Matthew’s Gospel tells us we will be judged, because we did or did not do them to Christ. Some of those will be things we do among our families and friends, our neighbours and colleagues. Others, like our response as a parish to the Lent Appeal will be things we do together.

Lent is a penitential season, a time of self-examination and repentance. We are to search our consciences, as the confession we say at Sunday Evensong [Evening Prayer?] bids us, for the ways in which we have **“followed too much the devices and desires of our own hearts...”** and **“offended against [God’s] holy laws”**; in which **“we have left undone those things which we ought to have done, and we have done those things which we ought not to have done”**.

All this is not to depress and make us feel miserable, except in the old-fashioned sense of needing mercy. Repentance means a radical reorientation of our life towards Christ. It does involve a turning away from sin but so that we turn towards Christ. It is not to imprison us in a hopeless sense of guilt but to set us free to **“live a godly, righteous and sober life”** in which we are liberated to **“love and serve the Lord”**.

Yours in Christ,

Alan Moses

“SUMMONED BY BELL”

Southwark Cathedral has recently had its bells rehung and some newly-cast ones “baptised”. An enthusiastic campanologist told me some time ago that we should have 8 bells in our tower. I replied that such a project was not very high up my list of priorities. I’m not sure how the residents of No 8 and the Vicarage would take to hours of bell-ringing practice at such close quarters.

Our modest complement of two bells which are rung daily to mark our service times, has been reduced temporarily to one; the other having parted company with its clapper. The Whitechapel Bell Foundry, founded during the reign of Elizabeth I (which the *Guinness Book of Records* lists as Britain’s oldest manufacturing business at 446 years of operation and alas soon to close on its historic East End site of the last 250 years) is on the case and we hope to be summoned to prayer again soon by bells not bell.

VISITING PRIESTS

We are very grateful to those priests who have been helping us maintain our daily worship while Fr Michael has been on holiday. Among them, special thanks are due to **Fr Peter McGeary** from St Mary’s, Cable Street, (and a former All Saints’ curate) who has been a stalwart. One evening he arrived as our parish administrator Dee Prior and I were carrying out our daily routine of waking our sleeping guests and enlisting their help in putting the back of church in order before they leave and we begin our evening worship. Fr Peter said something in response to this which struck me as worth sharing with a wider audience, so I asked

him to write it down. Here it is:

‘If you cannot find Christ in the beggar at the church door, you will not find him in the chalice.’ St John Chrysostom

“I never cease to be amazed at the way in which the architecture of All Saints is so clear about what it wants the visitor to do. Entering the building, one’s eyes are forced eastward to the sanctuary, the locus of divine worship. That is where the architect wants us to direct our attention.

“And one’s gaze is drawn upwards, from the sanctuary where the sacrifice of the Mass is offered, to the tabernacle where the Lord is sacramentally present, behind which is the image of His nativity, leading upwards to His crucifixion, culminating in the risen Lord in the glory of Heaven. The interior of All Saints is a sermon in brick and stone and paint — but also in human flesh and blood. For the movement upwards from earth to heaven (worship) and downwards from heaven to earth (divine grace) is incomplete without human beings.

“It is many years since I was the curate here, but it still moves me when preparing for a weekday Mass to contemplate the east wall of the church. Nowadays I have an audible addition to my prayers: the light breathing (and occasional snoring!) of the homeless, finding a degree of rest and warmth in God’s house. There is a strangely wonderful continuum here: Christ in majesty, Christ on the cross, the newborn Christ in the arms of His Mother, the tabernacle containing his sacramental presence, the space where worship is offered by God’s people and a space is made for the most needy, in whom we are bidden to find Him anew...

Peter McGeary

OTHER THOUGHTS FROM VISITORS

Two visitors from Guildford on 8 February gave the Church Watcher Geoffrey Woodcock a donation, saying they had been so impressed on a previous visit by our allowing rough sleepers in church that they had written to the Bishop of Guildford suggesting that one of the churches there be opened for this purpose. He said he would consider it!

And some entries in recent days in the Church Visitors' Book:

Thank you for letting homeless people sleep here. Jesus protect them and restore them. L.M.

Thank you for maintaining the church and for having it open as stated. Thank you for making it a home for those with nowhere to go. Yes it is the house of the Lord, but it is special when kind-hearted people operate in it. L.G.

PARISH NEWS

RIP

MYRTLE HUGHES — for many decades a regular worshipper at and good friend of All Saints (and stalwart helper of Chris Auton in the Parish Shop) died in hospital on 31 January. Myrtle's Funeral will be held at her request at her local church — St Nicholas, Harpenden, (where she worked in the parish office for many years) — at 11am on Monday 27 February. *A Requiem Mass will be said for her at All Saints at 12 noon on Saturday 18 March.*

SISTER ANNE FRANCES of the All Saints Sisters of the Poor, spent some of her early years in the community here in Margaret Street. She died on 31 January

and Fr Alan attended her Funeral in Oxford on 24 February.

FR RICHARD BUCK came to All Saints as an assistant priest in 1968, after training for the priesthood at King's College and serving his title at John Keble Church, Mill Hill. 1968 was the year the choir school closed, so was a difficult time in the life of the parish. Together with Fr Marshall and other colleagues, Fr Richard helped restore the morale and hope. He died on 26 January and his Funeral took place in Brighton on 23 February.

Their funerals all took place after the Parish Paper deadline, so fuller reports will appear in the next issue.

BABY FOR FORMER ALL SAINTS' SOPRANO

Amy Moore, former All Saints' soprano, who married **Ari Weisz-Koves** at All Saints on Saturday 12 July 2014 and subsequently emigrated to Ari's native Australia, recently circulated the news that their first baby **Solomon Thomas Weisz-Moore** had been born on 6 February 2017 at 9.01pm. Mother and baby both doing well and a proud Papa can be seen in the photograph below.



WORK on the LADY ALTAR

The Archdeacon has agreed that the conservation clean of the Reredos and lighter clean of the Tester of the Lady Altar (an article about which appeared in the April 2016 edition of this paper) can proceed, funded by the All Saints Foundation in memory of Bishop Ambrose Weekes, who celebrated the early Mass on weekdays there for many years. It is now planned that these works are undertaken over a fortnight after the beginning of March. This will involve installing an access tower in the Lady Chapel and so the altar will be out of use for a time.

Along with these works, the restoration of the Lady Altar involves the remaking of the original Comper blue frontal, embroidered superfrontal and embroidered dorsal hanging for the Lady Altar which are being replicated and should be completed by Easter 2017.

Once both cleaning and stitching are finished, we hope the altar — complete with a number of figures of saints who are linked with ministry to those who are on the margins [for example **St Margaret of Cortona** — patron saint of the homeless and tramps, the insane, orphaned and mentally ill and **St Catherine of Siena**, who devoted much of her time to the care of the poor] will continue to remind us of our vocation to prayer for the city in which we are set and to care for those most in need.

INSTALLING THE TELECOMMUNICATIONS MAST in the STEEPLE

Following the agreement of the license in the Autumn of 2016, work will shortly be underway to install the mast within the steeple of the Church. This work should

be completed in good time before Holy Week. The Church receives a valuable new source of quarterly income as a result of the agreement to house the mast which will assist telecoms coverage in a central London location.

RECYCLING FOOTNOTE:

All Saints' cast off candle ends were weighed recently at the **Candlemakers' Factory**, and there was found to be 100 kg of 'waste' candle wax, which is now to be melted down and made into fresh candles. We have now established that if members of the congregation wish to bring in their candle ends, from dining tables or other domestic use, these can also be included in the Church collection for recycling. These candles can be beeswax or paraffin, and do not need to be sorted separately, as that is all done at the factory.

We have also influenced a number of other churches in Westminster and the City of London to adopt the same practice of recycling candle ends, through our participation in the Parish Administrators' Network, which has in the last twelve months been expanded to combine together people in that rôle across the Two Cities, providing us with useful contacts in churches across London.

SAVE THE DATE — FORMER ALL SAINTS' CHORISTERS' REUNION

— we have recently confirmed this date for the traditional annual Evensong which forms part of the former All Saints' choristers' reunion weekend each year. It will be **Saturday 22 April at 3.30pm**. We hope there will be a good turnout by members of the current congregation to support them. *Refreshments will be served after the service, in the courtyard if fine.*

THE VALEDICTORY SERMON OF THE BISHOP OF LONDON, RICHARD CHARTRES, GIVEN AT ST PAUL'S CATHEDRAL, CANDLEMAS 2017

“Lord, now lettest thou thy servant depart in peace” according to the Parliamentary statute that fixes the retirement age of bishops at seventy. I prefer the traditional translation to the new *Nunc Dimittis* — “Master, now you are dismissing your servant” which sounds like a divine sacking. Yes there is in this Candlemas service a note of thanksgiving and an occasion for handing on the baton.

But there is also a looking forward for mine eyes have seen “the light to lighten the nations and the glory of thy people Israel”.

When I was consecrated Bishop of Stepney in 1992 it was a very hot day and I turned up to St Paul’s in my shirt sleeves. The man at the door said “We are not letting the tourists in today”. I hope that I have at least stayed long enough to live down the tourist description.

But I am not so much concerned to celebrate the highlights of the past twenty years as to look forward to the highlights of the next twenty years. As the Prophet Haggai says in our first lesson, I believe that “the latter splendour of this house shall be greater than the former”.

Even over the past few days some very encouraging things have happened. On Tuesday I opened our first Church of England bilingual school. St Jérôme’s in Harrow. The young people [70% of whom have English as a second language] are learning in both English and French. The school is the inspiration of one of the parents who heard the great commission, “Go out into all the world” being proclaimed in one of the churches of our diocese. St Jérôme’s

is his visionary response, a contribution to building a church which aims to bring people together rather than prise them apart.

Then before I finally leave I shall ordain as deacon, the Mandarin-speaking priest-in-charge of the new Chinese congregation whose home will be close by at St Michael’s, Cornhill. The Christian centuries to come will be shaped by the rapidly growing Chinese Christian community. We have the privilege for a short period to serve the large number of Chinese enquirers among our fellow Londoners.

At the end of last week I had the privilege of being with all the clergy of the Diocese ordained within the past five years. They are a very diverse group but there was an astonishing sense of unity. In the next ten years aged Simeon and Annas like myself, who constitute about 70% of the stipendiary clergy, will have retired. As Capital Vision 2020 declares we need to increase our ordinands by at least 50% by 2020 but on the evidence of those newly-ordained we can have confidence in the future.

I believe that there is a special calling for the church in London set as we are at the world’s crossroads. How shall we serve in such times as these?

Many people enjoy a standard of health care and material prosperity unparalleled in human history and this is something to celebrate. The problem is that our project of growth without limit, with no end in view beyond the accumulation of more and more things, is unsustainable.

The earth’s resources are being used up

especially space and water; we are changing the climate and by over-valuing material assets we are under-valuing the gifts of life we receive from God and from one another in the beauty of nature, in friendships, in being good neighbours and in family life. The foundations of our civilisation depend on social spiritual culture which materialism can erode but not create. Every day I meet people who feel obscurely cheated or left behind.

Having the world cannot bring the joy in life and the assurance in death that comes from being “a partaker”, as St Peter says “of the divine life”, a partner with the myriad life forms of the divine creation, a being in communion with other beings and liberated from the addictions and the egotism which inhibit our freedom to love without distortion.

What the Church has to offer is not an ideology or a mere critique but a community in which the Spirit of Jesus Christ dwells. In a market place of strident salesmen of warring ideologies we seek not to add to the din but to build relationships that endure and give meaning to life.

One of the authentic prophets of our time is Jean Vanier whose friendship with a person with severe learning disabilities was the foundation for the L'Arche communities. The first one opened in 1964 in France and L'Arche communities are now present in many different countries. By living in intentional community with people, some of whom have serious learning difficulties, and some of whom have other challenges, living with diversity and difference, we open ourselves up to grow and be transformed. I know that is true because I received my earliest call to genuine priesthood through my brother, who had very severe learning difficulties but a genius for love.

Jean Vanier's work is a prophetic word for the Church today. We are not called to be a Church of warring sects like those which the great 17th century Anglican theologian Sir Thomas Browne denounced as “heads that are disposed unto schism and ...naturally indisposed for a community” but “do subdivide and mince themselves almost into atoms”.

Members of the Church of England say that they are “part of the One Holy Catholic and Apostolic Church” which Jesus intended. The Great and Coming church is ahead of us. We must never forget our rôle in realising Christ's prayer for this one Church. We must cherish our Christian friends and never forget what Pope John Paul II said to Archbishop Runcie, “affective collegiality is the basis of effective collegiality”. We should seek partnerships in the Gospel at whatever level we are working. We should seek alliances in the wider household of faith in building a servant community whose attractiveness pagans will not be able to deny. Thank God for the gracious presence here tonight of so many Christian friends from other communions.

We meet tonight around a symbol of unity that is not merely “illustrative” but as Richard Hooker said “performative”. But our Eucharist also witnesses to the fractures in the one body which Jesus Christ commanded us to re-member. We have not always re-membered him in the here and now, rather we have often dis-membered him. The Eucharist, however, is addressed not to this passing world nor to some other fantasy world but is preparing the way into the next world, the coming world, the great and coming Church, servant and midwife of the end time as it is described by the greatest poet of the Christian West, Dante, who saw “all the scattered leaves of the universe bound together in one volume, by love”.

We serve at a time of great promise and great peril. Some people are reacting to change by insisting on ever narrower definitions of their identity. As the unchallengeable Western hegemony of the past two hundred years gives way to a more multi-polar world, there is the possibility of conflict.

You do not exorcise the Satanic by creating a spiritual vacuum. We should be proud to be members of the Church of England, members of a Church not afraid to reason or ashamed to adore.

But our identity is nested in wider identities which are also ours. In an increasingly post-denominational world we are simply Christians seeking to serve the world in a spirit of humility. Jesus Christ, as our second lesson reminded us, teaches that the first step in becoming a mature human being is to refuse to be a little god. He came in the form of a servant and so should we.

We belong to a transforming community reaching after a wider and wider sense of “us”. Anchored in the scriptures we have been given an insight into the deep structure

of God’s purposes beneath and beyond the passing moment. We have the freedom to act and not be immobilised by the pressure of the passing moment. “Lord lettest thou thy servant depart in peace for mine eyes have seen the light to lighten the nations and the future glory of thy people Israel.”

When I was installed as Bishop of London I was told to go out of the West Doors of this Cathedral to bless the City and the World. One solitary cab driver caught it full blast. There was no one else. Tonight because of the imagination of the organisers of this service [to whom I pay tribute] we have just a taste in the stalwart congregation outside, of new connections, a wider us, a deeper sense of now and a richer life together for the sake of the world. May God bless each and every one of you; the glorious company of my fellow priests; the goodly fellowship of Churchwardens, Readers, Lay Workers, Youth Ministers, Faithful Worshipers, and the noble army of Pioneers in Paternoster Square, may God bless you as together we give thanks for our partnership in the Gospel and say for the past, thanks and for the future, yes!

SERMON PREACHED at ALL SAINTS by FR BARRY ORFORD, FOURTH SUNDAY BEFORE LENT

Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them... whoever relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven, but he who does them and teaches them shall be called great in the kingdom of heaven.
(Matthew 5: 17, 19)

The words of our Lord Jesus Christ according to Matthew; and they are possibly

the most problematic words of Jesus to appear in any Gospel. Actually, they’re found only in Matthew. They raise a host of issues which I’d much rather avoid; but I mustn’t, because this passage is important in the light of a situation which we’re facing in the Church now.

Just to be clear, the law which is spoken of here was that accumulation of rules which was to be observed by faithful Jews. The disquieting question is this: did Our

Lord really intend that his own followers should continue to be bound by those laws? According to Matthew, the answer is seemingly yes, which is pretty bad news for Christians right back to the earliest days of the Church.

But there's the problem. The Church has *not* felt bound by Jewish law; even more, Jesus's own conduct and teaching seem in flat contradiction to what we've heard in Matthew. It was Jesus's refusal to stick to the letter of the law which made him enemies who decided that he must be got rid of.

How do we square these things? And the answer is, I'm not sure we can. The vital point is to ask *why* Matthew gives us these words. It seems likely that he was writing at a time when a major division was appearing between the earliest Christians, the majority of them Jewish. The division was between those who insisted that the Jewish law was binding upon Christians, and those who held that it was not, and certainly not binding upon Gentiles who became followers of Christ. And let's remember that it was the *second* position which prevailed. Matthew, it appears, was writing for Jewish Christians, and wanted to assure them that the law was not simply to be jettisoned, hence the words he gives to Our Lord, though where he found them isn't clear.

All four Gospels show Jesus speaking respectfully of everything that was good in the Jewish law. Yet his words and his actions show him willing to step over the boundaries of the law when it got in the way of a greater law. That greater law was seen in him — the law that the love and mercy of God are for *all* people, not just an orthodox group. Remember his anger at those who said that Sabbath rules were more important than human needs; and he launched a broadside at religious conformists who were willing to

frustrate God's plans in order to keep their laws.

Let me say again, the first Christians chose to follow Our Lord's *example*, not a received rule book. Think of St Peter, another person of orthodox Jewish background, who became willing to step over its boundaries by going to eat with Gentiles. Why? Because his *experience* showed him that the Spirit of God in Christ is *all-embracing*. We know that this caused him discomfort, but he had to bow to the reality of what God was *doing* with the Gentiles, rather than to laws which set limits to God's actions.

And what of St Paul? You couldn't be more orthodox a Jew than he was, but his *experience* of the power of the living Christ meant that he was compelled to step over the boundaries of the law which had meant so much to him. Had he not done that, most likely we wouldn't be here. In his letters, his view of the law is rather ambiguous, dictated by specific situations he was writing to meet, but there's no question that he was adamant that our freedom as people of God comes to us through Christ, not through keeping an older law. As Christians we're called to see all former laws and traditions through the lens of the Risen Christ. When we look at them, we must ask, do these embody the spirit of Christ?

Many of you will have realized why it was necessary this morning to look at these issues. Unless you've spent the last week living in an igloo, you'll know that the bishops of the Church of England have just issued a statement on same-sex relationships, particularly in the context of marriage. Basically, it has said that the Church is not changing its present approach to the matter. It's not surprising that this has already provoked a lot of disappointment and hurt and anger among those who were

hoping for some change. Actually, it's not a wholly negative statement, but it does fail to grasp that today there are many more people, even in Church, who trust their *experience* of what same-sex relationships look like, rather than trusting received dogmas about them.

It's not my concern here to discuss the statement in detail. What is important is that we should be aware of the issues which surround it, especially since it will be discussed soon in General Synod.

It becomes clear that in this matter we are replaying the situation which faced the early Christians. Are we bound by an existing received law, or are we being urged by the Spirit of Christ to step over the boundaries? There are, as you'd expect, those who want no change at all from the letter of the law, and they tend to defend their position by an appeal to "biblical teaching". But as we've seen, the teaching of the scriptures is nothing like so clear and uniform as some people want to think, and it's coloured by the circumstances in which the biblical writers thought and wrote. Equally, there are those who insist that we are bound by tradition. But once again, that was not the path taken by the early Christians, however much they valued what was best in the tradition.

A voice which will certainly be heard in Synod is that which says that it's not our job to change our doctrines and practices to fit in with contemporary opinion. There's truth in that, but not the whole truth. Increased knowledge of our world and our human nature will force us to revise many previously held opinions; and from the start the Church has been changing and adapting what it has received. Change and adaptation are hallmarks of a living organism.

For example, for centuries the Church

felt bound by Our Lord's words which apparently forbid remarriage after divorce; yet the Anglican and Orthodox churches, along with the free churches, have moved from that position. (A point which I believe the bishops' statement sidesteps.) Let me add that Our Lord's reported words on this matter are perhaps not quite so straightforward in meaning as might at first appear, another reason for treating scripture with care.

Looking at our present situation, I'm struck by its similarities with not only the early Church, but with the campaign to abolish slavery. There were those at that time who said, rightly, that slavery is accepted by the scriptures, so it was permissible. The abolitionists realized they couldn't argue their case from scripture, so they had to turn to their *experience*. It was that which showed them the inhumanity and anti-Christian character of slavery, rather than anything in the Bible, or in tradition.

What should concern all of us when the bishops' Statement comes to Synod — and afterwards — is not the repetition of tired and often ill-founded arguments. Rather, we need to look at the spirit in which discussion is conducted. Feelings will be running high, and when that's mixed with a desire in some quarters for scoring political advantage, you have potentially a toxic mix. What is needed is attention to a question which will probably not be raised in Synod. With any official Church policy, we need to ask, "who is actually *benefitting* from this policy?" Whose lives are being enriched by it? Who is being drawn closer to the love of God and humanity by it? If the answer in each case is "probably nobody", then the policy cannot be of God, no matter what scriptural or traditional arguments are advanced in its defence. The bishops ask for a change in the *tone* in which the Church speaks of same-

sex relationships. *This* question would be a change of tone.

As our Lord knew, a story can challenge us and *warn* us more than any arguments, so let me finish with a story. Years ago, in the East, there was a very wise teacher. One day, the teacher was sitting with his disciples, and he was told that a visiting bishop would like to meet him. He welcomed the bishop, who raised questions of religion. “The trouble with religion,” said the teacher, “is that it can make people cruel.” The bishop was offended and stalked off. The disciples asked their teacher, “what did you mean by saying that religion can make people cruel?”. He replied, “religion can make people cruel, because in defence of their religious laws and principles they can become willing to sacrifice other people”.

Note: This Sermon was preached before the General Synod discussion and vote on 15 February.

CELL OF OUR LADY OF WALSINGHAM EVENT

On **Thursday 16 March 2017** Fr Pascal Boisin SM, Rector of Notre Dame de France RC Church in Leicester Square, will be the visiting speaker at All Saints, giving a **Talk about the Marist Order**. A Low Mass with Hymns at 6.30pm will be followed by the talk and light refreshments will be served. *This is an ecumenical event and all are welcome.*

ALL SAINTS LENT APPEAL 2017

Our Lenten almsgiving is directed to support our regular Mission Projects (USPG and the Marylebone Project), the Bishop of London’s Lent Appeal 2017 and the Soup Kitchen at the American Church

and is made up of collections gathered at the services of Tenebræ and Good Friday along with the contents of individual Lent boxes. The proceeds will be shared between the four charities:

1. **Bishop of London’s Lent Appeal 2017 — Sowing Seeds for Tomorrow — is on behalf of ALMA, the Diocesan Partnership with Angola and Mozambique.**

The economic situation in both Angola and Mozambique is severe with oil prices falling and currency devaluations. When coupled with the long-lasting drought that both countries are experiencing and also the political insecurity in Mozambique, it is hard for our partners to find funds for their larger projects. We will be joining in with the three educational priorities that they have identified as critical for the future of the Church:

Angola: is increasing the number of classrooms in its church schools to meet the huge need for school places and to meet new government requirements, ensuring a continuing Christian presence.
Lebombo (Southern Mozambique): is initiating a significant project to create a new accredited seminary outside Maputo to train the next generation of church leaders.

Niassa (Northern Mozambique): is building a church training hub with accommodation in Nampula for the huge Lurio region — to be used for training locally ordained priests, lay leaders, Mothers’ Union, community development fieldworkers and teams.

These are ‘church’ projects which would find it difficult to attract other funding.

2. **USPG (UMOJA) — supporting the Church in Zimbabwe working with**

those affected by HIV and AIDS and the stigma associated with these conditions, providing local clergy and lay leaders with skills and training.

3. **The Marylebone Project** (Homeless Women's Centre) in London NW1 — where our money goes towards providing one of the emergency beds.
4. **The Soup Kitchen run by the American Church, Tottenham Court Road** — addressing food poverty — one of the most pressing issues in London and the UK today, assisting people from 25 to over 80; from all backgrounds, from several ethnic groups, and many struggling with a variety of physical and mental problems — but all united by their need for a safe and welcoming community to be fed, heard and helped. One recently summed up what the Soup Kitchen means to him: *'An oasis in the middle of homeless chaos.'* £5 provides bread for 1 day, £10 covers tea and coffee, £20 covers soup for 1 day — OR fruit — OR vegetables, £25 covers meat for 1 day, £100 covers all food and **£300 covers all the Soup Kitchen's (SK) running costs for 1 day.**

The All Saints' Lent Appeal in 2016 raised a total of **£8,335** (including the funds generated by the Queen's 90th birthday Raffle and applicable Gift Aid). Please give generously this year so we can try and raise more in 2017. *Cheques should be made payable to: Parochial Church All Saints. Please use a Gift Aid envelope wherever possible since it increases the value of your gift by 25% at no cost to you.*

NB. Erratum — in the February edition of the Parish Paper the wrong figure for the Lent Appeal (of £3,900) was shown. Our apologies for that mistake.

100 YEARS AGO

The Vicar's Notes revealed a number of ways in which the War was affecting the life of All Saints.

'The call to National Service will make some curtailments and re-arrangements necessary. My secretary, Mr Wilkins, who was also assistant master in the Choir School, has already gone, and the Church secretary, Mr Leslie Stephens, will be going before long. At Easter, Mr Shedden will begin to undertake work in the parish of St Andrew's, Wells Street. Mr Shedden will retain his rooms here, will preach occasionally, and will be in All Saints at his usual hours for seeing people. Otherwise all his time for the present will be given to the church and parish of St Andrew's and his stipend will be drawn from St Andrew's. There are no licensed assistant clergy at St Andrew's at the moment, and this scheme is in accordance with the Bishop's plan that parishes should help one another during the remainder of the War.

'Mr Heald is Chaplain to the Military Hospital at Londonderry House, so he will not be disturbed in his work. Mr Blofeld's work of rearing fourteen warriors is national service which cannot be bettered. I hope that it may be possible for Mr Garnier and myself to continue to give all our time to the spiritual work of All Saints, as the Bishop allows two priests to give their full time to the work of their church, if it seems to demand it.

'The Prime Minister's speech on imports makes it clear that we must extinguish the seven lamps before the High Altar, and put them away until things are normal again. The perpetual burning of olive oil in large quantities is not right just now. *

‘I notice in the Church accounts the sum of £14 19s. 6d. Allotted from the Altar and Sanctuary Fund to the Floral Decoration Fund. I have always felt strongly that the Floral Decoration Fund ought to be self-supporting, and at this juncture I have had to tell the Sister Sacristan that when the Fund is exhausted no more flowers must be supplied. There may be a few flowers at Easter this year, but during the rest of the Festivals the congregation must not expect the usual decorations. **

‘It will have been noticed that the numbers in the choir have diminished, and that the lay clerks are now all grouped on one side. This must continue until we see our way more clearly.’

** The sharp-eyed will have noticed that we only have six lamps now, arranged three on each side of the sanctuary. The original and more usual arrangement was to have seven lamps across the sanctuary. This was changed when the great silver sacrament house was installed; presumably so that the central one would not block the view of the tabernacle.*

*** Flowers used to be limited to great festivals but thanks to Jean Castledine we now have a successful scheme in which people donate flowers as thank-offerings on some special occasion or in memory of a loved one.*

If you would like to do this, please contact Jean at Church or on 0208 858 3508.

Sunday 12 March at 7.15pm

Four-manual Harrison & Harrison (1910)

Organ Recital

(following Benediction)

Timothy Byram-Wigfield

Director of Music, All Saints

Programme

Passacaglia in D minor, BuxWV 161 — Dietrich Buxtehude (1637 – 1707)

From the Third Clavierübung (German Organ Mass),

published 1739 — J.S. Bach (1685 – 1750)

a) Dies sind die heil'gen zehn Gebot' (These are the hallowed

Ten Commandments), BWV 678 and BWV 679

b) Aus tiefer Not schrei' ich zu dir (Out of the depths I cry to Thee, O Lord), BWV 686 and BWV 687

Choral No 2 in B minor — César Franck (1822 – 90)

Entry is free, but we invite you to make a retiring donation (recommended £5) to support the Choir and Music at All Saints.

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

HOLY WEEK and EASTER 2017

Preacher: Fr Jim Walters

PALM SUNDAY, 9 April

10.45am Liturgy of Palms in Market Place, W1
Procession to Church and **HIGH MASS**

6pm Evensong & Benediction

Monday, Tuesday, Wednesday 10 – 12 April

6.30pm Mass with Homily

Wednesday 12 April

7.30pm TENEBRÆ for Maundy Thursday

MAUNDY THURSDAY, 13 April

6.30pm HIGH MASS of the Lord's Supper with foot washing

GOOD FRIDAY, 14 April

12 noon The Preaching of the Passion

1 – 3pm The Solemn Liturgy of the Passion

6.30pm Stations of the Cross

HOLY SATURDAY, 15 April

12 noon Liturgy of the Day

9pm HIGH MASS of the Easter Vigil by candlelight

EASTER DAY, Sunday 16 April

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

Preacher: The Vicar, Prebendary Alan Moses

6pm Festal Evensong, Te Deum and Benediction

Preacher: Fr Julian Browning

REVISION OF THE ALL SAINTS' ELECTORAL ROLL

The Electoral Roll has to be revised before the **Annual Parochial Church Meeting (APCM) on Sunday 2 April 2017**. Inclusion on the Roll is the qualification to attend, participate and vote at the Meeting, or to be nominated for office. The Roll will be closed for revision between **Wednesday 8 and Thursday 16 March**. No further entries may be made to the Roll between 9 March and the close of the APCM.

Members of the Roll should please check their entries on the copy of the Roll available in the Parish Office. Alterations should be notified to me, c/o the Parish Office. Anyone else who wishes to be included on the Roll, and who fulfils the qualifications, is welcome

to apply. Electoral roll forms — to be found on the table in Church — should be completed and returned to the Parish Office.

*Catherine T. Burling,
Electoral Roll Officer*

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

CONFESSIONS AT THE BEGINNING OF LENT and ASH WEDNESDAY SERVICES

Monday 27 February 12 – 1pm and 5 – 6pm
Tuesday 28 February 12 – 1pm and 5 – 6pm

WEDNESDAY 1 MARCH Ash Wednesday

Low Mass with Ashing at 8am
Confessions 12 – 1pm
Low Mass with Ashing at 1.10pm
Confessions 5 – 5.45pm

HIGH MASS at 6.30pm

Entrance Hymn: 507 Hear us, O Lord,
have mercy upon us

Entrance Chant: *Misereris omnium, Domine*

Setting: Mass in five parts — Byrd

Psalm: 51: 1 – 18

Readings: Joel 2: 1 – 2, 12 – 17
2 Corinthians 5: 20b – 6: 10

Gradual Hymn: 60 (i) O kind Creator,
bow thine ear

Gospel: Matthew 6: 1 – 6, 16 – 21

Preacher: The Vicar,
Prebendary Alan Moses

End of prayers: Trisagion — Palestrina

Imposition of Ashes: Salvator Mundi I
— Tallis

Psalm 103

Offertory Motet: In ieiunio et fletu
— Tallis

Hymns: 70 (i) Lord Jesus, think on me
74 O for a heart to praise my God
445 Rock of Ages, cleft for me

● SUNDAY 5 MARCH Lent 1

HIGH MASS at 11am

Entrance Litany in Procession: Loosemore

Entrance Chant: *Invocabit me*

Setting: Mass in four parts — Byrd

Psalm: 32

Readings: Genesis 2: 15 – 17; 3: 1 – 7
Romans 5: 12 – 19

Gradual Hymn: 67 Forty days and
forty nights

Gospel: Matthew 4: 1 – 11

Preacher: Fr Michael Bowie

Creed: Byrd

Offertory Motet: Ne irascaris Domine
— Byrd

Hymns: 507 Hear us, O Lord,
have mercy upon us
64 Be thou my guardian
and my guide
65 Christian dost thou
see them (T A&M 91(i))

EVENSONG and BENEDICTION at 6pm

Psalm: 50: 1 – 15

Lessons: Deuteronomy 6: 4 – 9, 16 – end
Luke 15: 1 – 10

Office Hymn: 59 Now is the healing time
decreed

Canticles: Second service — Tomkins

Anthem: O Lord, in thy wrath
— Gibbons

Preacher: The Vicar,
Prebendary Alan Moses
Hymn: 410 My God, how wonderful
thou art
O Salutaris: T 390
Hymn: 282 Faithful shepherd, feed me
Tantum ergo: T 202

● SUNDAY 12 MARCH Lent 2

HIGH MASS at 11am

Entrance Hymn: 507 Hear us, O Lord,
have mercy upon us
Entrance Chant: *Tibi dixit cor meum*
Setting: Missa Cappella — Lotti
Psalm: 121
Readings: Genesis 12: 1 – 4a
Romans 4: 1 – 5, 13 – 17
Gradual Hymn: 68 Jesus, Lord of life
and glory
Gospel: John 3: 1 – 17
Preacher: The Vicar,
Prebendary Alan Moses
Creed: Credo II
Offertory Motet: *Resplenduit facies ejus*
(in Transfiguratione Domini)
— Victoria
Hymns: 63 All ye who seek
a comfort sure
73(i) My God, I love thee;
not because
And can it be (NEP 627)

EVENSONG AND BENEDICTION at 6pm

Psalm: 135
Lessons: Numbers 21: 4 – 9
Luke 14: 27 – 33
Office Hymn: 59 Now is the healing time
decreed
Canticles: Short Service — Weelkes
Anthem: *Emendemus in melius*
— Byrd

Preacher: Fr Michael Bowie
Hymn: 76 Take up thy cross,
the Saviour said
O Salutaris: T 493
Hymn: 72 My faith looks up to thee
Tantum ergo: T 295

● SUNDAY 19 MARCH Lent 3

HIGH MASS at 11am

Entrance Hymn: 507 Hear us, O Lord,
have mercy upon us
Entrance Chant: *Oculi mei semper*
ad Dominum
Setting: Missa Brevis — Palestrina
Psalm: 95
Readings: Exodus 17: 1 – 7
Romans 5: 1 – 11
Gradual Hymn: 66 (T63) Forgive our sins
as we forgive
Gospel: John 4: 5 – 42
Preacher: Fr Michael Bowie
Creed: Credo IV
Offertory Motet: *Civitas sancti tui* — Byrd
Hymns: 357 Father, hear the prayer
we offer
376 I heard the voice of
Jesus say
368 Guide me, O thou great
Redeemer

EVENSONG AND BENEDICTION at 6pm

Psalm: 40
Lessons: Joshua 1: 1 – 9
Ephesians 6: 10 – 20
Office Hymn: 59 Now is the healing time
decreed
Canticles: Short Service — Byrd
Anthem: *Salvator Mundi* — Blow
Preacher: The Vicar,
Prebendary Alan Moses
Hymn: 449 Soldiers of Christ, arise

O Salutaris: T 269 (ii)
Hymn: 82 Drop, drop, slow tears
Tantum ergo: T 470

● SUNDAY 26 MARCH

Lent 4 (Lætare)

NB Clocks move Forward

HIGH MASS at 11am

Entrance Hymn: 507 Hear us, O Lord,
have mercy upon us

Entrance Chant: *Laetare, Jerusalem*

Setting: Missa Brevis in C, K 259
— Mozart

Psalm: 23

Readings: 1 Samuel 16: 1 – 13
Ephesians 5: 8 – 14

Gradual Hymn: 494 Christ is the world's
true Light

Gospel: John 9: 1 – 41

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Mozart

Offertory Motet: Ave Maria — Parsons

Hymns: Amazing Grace
389 Jesus, these eyes have
never seen

413 Now thank we all our God

Voluntary: Electa ut sol (no 5 of
'Invocations') — Dallier

EVENSONG AND BENEDICTION at 6pm

Psalm: 31: 1 – 8, 16 or 9 – 16

Lessons: Micah 7
James 5

Office Hymn: 59 Now is the healing time
decreed

Canticles: Canticles in G — Stanford

Anthem: Ave Maria à 8 — Victoria

Preacher: Fr Michael Bowie

Hymn: 324 Thine arm, O Lord,
in days of old

O Salutaris: Laloux
Hymn: 84 It is a thing most wonderful
Tantum ergo: Laloux
Voluntary: Berceuse — Vierne

● SUNDAY 2 APRIL

Lent 5, Passion Sunday

Passiontide begins

HIGH MASS at 11am

Preacher: Fr Michael Bowie

MEETING OF PARISHIONERS and ANNUAL PAROCHIAL CHURCH MEETING, 12.45pm

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

6pm PASSIONTIDE SEQUENCE

— including the Stabat Mater by Palestrina alongside settings by Lassus, Tallis and Poulenc.

HUGH PRICE HUGHES LECTURES

“Speaking of God in Public”

Tuesday 14 March, 7.30pm

God, Public Life and Privacy

Ruth Gledhill

Ruth has been writing and sometimes speaking of God in public life for three decades. She started on The Times in 1987 and three years ago, moved to Christian Today.

All lectures at

*Hinde St Methodist Church,
London W1.*

Admission free. All welcome.

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.

The capital of the All Saints Foundation can be spent.

Non Designated Bequests

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

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

Remembering Donors

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

Mission Projects

All Saints year-round fundraising efforts go to support:

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

The USPG-led UMOJA, HIV Project in Zimbabwe,

enabling people living with HIV and Aids to live positive lives.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/

The All Saints Foundation Administrator

c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

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

Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

KEEPING IN TOUCH

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

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Weekly Parish E-mail

This gives weekly news of events, people to pray for, and a short letter from the Vicar or Assistant Priest. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up to receive regular up-dates.

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

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

John Forde

020 7592 9855

Chris Self

020 7723 2938

PCC Secretary:

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley

020 7607 0060

Director of Music:

Timothy Byram-Wigfield

c/o 020 7636 1788

Assistant Director of Music:

Vacancy

Electoral Roll Officer:

Catherine Burling

c/o 020 7636 1788

Service Times

Sundays:

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

Monday to Friday:

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

(Except bank holidays — 12 noon Mass only)

Saturdays:

Morning Prayer at 7.30am

Low Mass at **12 noon** and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

On major weekday feasts, High Mass is sung at 6.30pm

CALENDAR AND INTENTIONS FOR MARCH 2017

1	ASH WEDNESDAY	Our keeping of Lent
2	Chad, bishop and missionary	Unity
3		Those in need
4		The homeless
5	✠ LENT 1	Our parish and people
6		Lent Appeal
7	Perpetua, Felicity and companions, martyrs, 203	Those who suffer for the faith
8	Edward King, bishop, 1910, Ember Day	Friends of All Saints
9		Unity
10	Ember Day	Vocations
11	Ember Day	Theological Colleges
12	✠ LENT 2	Our parish and people
13		Candidates for baptism
14		Spiritual directors
15		Carers
16		Unity
17	Patrick, bishop, missionary, patron of Ireland, 460	Ireland
18	<i>Cyril, bishop, teacher of the faith, 386</i>	Christians in the Middle East
19	✠ LENT 3	Our parish and people
20	JOSEPH OF NAZARETH	Fathers
21	Thomas Cranmer, archbishop and martyr, 1556	The Church's worship
22		Local government
23		Schools
24	<i>Oscar Romero, archbishop and martyr, 1980</i>	Those in need
25	THE ANNUNCIATION OF OUR LORD	The Annunciation, Marble Arch
26	✠ LENT 4 (Mothering Sunday)	Our parish and people
27		Local businesses
28		The media
29		National Health Service
30		Unity
31	<i>John Donne, priest, poet, 1631</i>	Those in need

