



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MARCH 2005

£1.00

VICAR'S LETTER

The beginning of Lent has seen me embarking not just on a spring clean of the soul but also of my study. Rather to my wife's amazement, I have even managed to identify some books which can go. (Although I can say in my defence that now that she too has to preach sermons, she makes good use of those rows of commentaries which line the walls.) So boxes of books have been packed off to go to new homes, some of them via the Oxfam Book Shop in Marylebone High Street.

The risk of taking redundant volumes to a second-hand shop is that you find other ones that you want to read. On a recent visit to Oxfam I came across a book called "The Twilight of Atheism" by Dr Alister McGrath. Dr McGrath, until recently the Principal of Wycliffe Hall in Oxford, is a scholar of the Reformation, such a prolific author that he seems the protestant work ethic made flesh, and a redoubtable evangelical campaigner.

It came as something of a surprise then, as I leafed through his book, to find him arguing that one of the causes of the rise of atheism in western Europe was the Reformation. Mediaeval Catholicism had a powerful sense of the presence of the sacred in the world. That world radiated the glory of God and displayed a divine order. The

sacred was present in the events, patterns and rhythms of creation. The divine could be experienced in daily life. The direct presence of God was there to be encountered daily in the sacramental life of the Church.

The reformers, not without good reason, were highly critical of all this. In their view it had often degenerated into little more than nature religion; a return to paganism which sought to control the forces of nature. They rebelled against what seemed no longer to be the evangelisation of a culture but the enslavement of the Gospel by that culture. For them God was to be encountered not in nature but in the Bible, read and preached. That Bible was of course now widely available in the various European languages through the technological revolution of printing. Protestant church buildings were made to reflect this with the focus no longer being the altar but the pulpit. McGrath writes of sitting in Huldrich Zwingli's Minster church in Basel. It remains much as it was when that radical reformer preached: stripped bare of all image and ornament, dominated by a huge pulpit, with no altar.

For mediaeval Catholicism, Christ was present to be adored in the sacrament of the altar. For Zwingli, whose Eucharistic beliefs have been far more influential in Protestantism than those of either Luther or Calvin, the Lord's supper was only a reminder of Christ's death. Spiritual realities could never

be known through the material. Christ was in heaven, so he could not be present on earth. Worship was about recalling what he had done and looking forward to his coming again. "In the present, in the here and now, he could only be known as absence." So for McGrath that Church speaks of the impoverishment of the religious imagination which follows from all this, and it speaks of an absentee God. It is but a short step from an absentee God, to one who does not exist at all. By banishing the sacred from the world, they had unwittingly contributed to the banishment of God.

Having diagnosed the malaise, McGrath concentrates more on the rôle of Pentecostal or charismatic religion which stresses experience of God and which is growing rapidly in many parts of the world, than on a positive rôle for Catholic religion of the kind which All Saints represents. However, it seems to me that we might pay attention to something which we already know: that is the sense of the presence of God in the sacramental life of the Church. Churches like All Saints were built on a recognition of where that sense of the real absence of God had led us, particularly in a society increasingly divorced from the rhythms of nature by the growth of industry and cities. So there was a deliberate restoration of image and sacrament, beauty and mystery, as the vehicles of God's presence, not in opposition to Scripture but alongside it. I suspect in fact that we might find in such an approach a more fruitful approach to the meaning and rôle of Scripture by paying attention to its own use of imagery rather than by forcing it into the straitjacket of a book of rules or a scientific text book.

It is significant that many of the founders of our tradition were poets as well as

theologians. William Butterfield, the architect of All Saints, worked in brick and stone rather than words. He was no slavish imitator of the Middle Ages. He wanted to build a church for the new urban world, using that world's materials and techniques. But he did include in his building something of that world of nature from which God seemed to have been banished. I was reminded of this by seeing some visitors fascinated by the fossils in the Frosterley marble of the Baptistry floor. They are there as a silent testimony to the Creator.

All Saints was built to be more than a silent testimony, however. It was built as a space to house the drama of the liturgy, understood as the vehicle of the presence of God in word and sacrament. The sense of the sacred will not be restored in our culture overnight but it seems to me that churches like ours have a vital rôle to play in the Church's mission to the world by being places where people can experience the presence of God; where they can learn to recognise the signs of God's presence in the world as well. This is something which requires more than words and ideas. It needs both contemplation and participation; both music and silence.

Part of our rôle as a missionary community is to keep this building open as a place of encounter with God. But alongside that there is a commitment to sharing in its worshipping life. On Ash Wednesday, after we had received the ashes of repentance, that powerful and biblical symbol rescued from the Reformation's over-radical spring cleaning, Fr Gaskell remarked that he always thought that this was the day when we see Christian peoples at their best. I believe this to be just as true of the Church during Holy Week. It is a

time when people are at their most serious and recollected. It is a time too when we are caught up into the drama and symbolism of the liturgy in which we celebrate the crucified and risen Christ. If we would know what we can do for the Gospel in our world, there is no better starting point than in the faithful celebration of Holy Week, simply being part of that transforming activity; that following in the way of the cross which leads us into the joyful celebration of the presence of the risen Christ. People who have lost or never had a sense of the sacred are not usually persuaded by argument but by the example of those who have encountered it, and been transformed by it.

May I wish you all a blessed Holy Week and a Happy Easter.

Yours in Christ,

Alan Moses

PARISH NOTES

Fr Allen Shin

By the time this issue appears, it will be public knowledge that Fr Allen has been appointed Chaplain of Keble College, Oxford. He has been studying for his doctorate there and assisting with the chaplaincy there on Sunday evenings. We offer him and Clara our congratulations and best wishes. They will be in familiar surroundings as Keble is one of William Butterfield's other great buildings.

Tony Halton

Tony is an All Saints ordinand who is training for the ministry through the North Thames Ministerial Training Course. This means he is studying in parallel with his

work at University College Hospital. In his second year he has to gain experience in the liturgy at his home church and undertake a "Home Church Project". To fulfil the former he has been acting as sub-deacon at High Mass and on Sunday May 8th he will preach his first sermon at High Mass. His "Home Church Project" will be a study of the people who come to All Saints and their reasons for doing so. Tony has produced a questionnaire which has been distributed with the Stewardship Renewal Pack. When he has collated the information, Tony will make a presentation of the results to a group from the parish. We hope that this will benefit not just Tony, but All Saints, as it gives us a clearer picture of the congregation. I hope that you will support Tony by completing the questionnaire.

Shrove Tuesday Party

Fr Allen Shin was the organising genius behind this year's party and all those who attended enjoyed a seemingly endless supply of pancakes which emerged from the kitchen staffed by his team of volunteers. The Vicar had retired replete from this Mardi Gras when a knock on the door brought the message "They have no wine". Fortunately, while the Vicar is not able to repeat the miracle of Cana, extra supplies were at hand.

The Shipwreck of St Paul

The Lenten fast had hardly begun when the group of us who live at All Saints swung back briefly into festal mode. In Malta, February 10th is kept as the Feast of the Shipwreck of St Paul (see Acts). So as well as a commemoration at the Evening Office and Mass, there was a Maltese party hosted by the Aquilina family at No 6 with a very un-Lenten spread of national delicacies.

One of these was a sort of long roll of various meats, rather like a beef olive, which the Vicar suggested might represent the viper. The spirit of holy discipline was restored by the next morning.

Westminster in Bloom

Guy Pritchard and Fr Alan attended the awards ceremony in the Lord Mayor's Parlour at the City Hall in Victoria Street, to receive the award for the best display at a "public building". This turned out to be a euphemism as they thought "churches" excluded other religious buildings. We have suggested "Places of Worship" instead.

The award certificate and a photograph can be seen in the Parish Room. Our thanks to Guy for all his efforts which make the courtyard such an inviting place.

School of Liturgy

The Vicar gave a talk on the worship of the Scottish Episcopal Church. Copies of this will be available as soon as he can find time to produce a tidy version.

Candlemas

Our preacher on the feast of the Presentation was **Bishop Michael Doe**, the General Secretary of USPG. His sermon is printed in this issue.

A Birthday Party

David and John Welch are much loved figures at All Saints. On February 3rd they celebrated their 80th birthday. They received a round of applause from the congregation at High Mass the evening before and took a bow. On the day itself there was a party in their honour at the Vicarage which brought together friends from the congregation, and former colleagues from Mowbrays in

Margaret Street where they worked for many years. Also among the guests was Fr John Cullen, who is looking after St George's, Hanover Square.

Mary Peake RIP

Mary's name will be familiar to some from the intercessions at weekday Masses. She was for many years a missionary, first of UMCA and then of USPG, in Tanzania. She retired there and in her latter years was lovingly cared for by the Sisters of Mary of Nazareth and Calvary in Dar es Salaam. She was 104 when she died. Mary was the godmother of one of our parishioners, David Craig, who also works for USPG.

Mary's funeral took place in Tanzania and there will be a Requiem Mass for her at All Saints on Friday March 4th at 2.30 p.m. at which David will preach.

A Wedding

Terence Fitch and **Victoria Curtis** were married at All Saints on Sunday February 13th.

A Visit to Rome

Fr Alan and Theresa travelled to Rome at the end of January for a combined post-Christmas break and a little reconnaissance.

Bishop John Flack, the director of the Anglican Centre in Rome and the Archbishop of Canterbury's representative to the Holy See, had suggested we visit to explore the possibility of a group from All Saints making a pilgrimage which would include the Centre, All Saints — the Anglican Church in the city — and other sites of interest. So we visited the Centre which is situated in the splendid surroundings of the Palazzo Doria Pamphilj.

We were grateful for the kind hospitality of Bishop John and his wife Julia. Julia took us on an energetic walking tour through Trastevere to the summit of the Janiculate Hill. On the way back we stopped to buy more gin as the Centre was hosting a course for lay ministers and supplies were running low.

On the Saturday evening we went to Santa Maria in Trastevere for the liturgy of the Sant Egidio Community. This is a lay community, many of whom are married, with a vocation to work with the poor. On Sunday morning we went to All Saints for Mass. We were welcomed by the Chaplain, Fr Jonathan Boardman who is no stranger to Margaret Street. The church was in fact designed by **G.E. Street** who, as well as being an important church architect in the 19th century, was a Churchwarden at All Saints, Margaret Street.

It being a small world, we met a lady from St John's Wood Parish Church who had lived and worked in Rome for many years and was back visiting friends, and a priest from Southwark diocese who had attended a course on hearing confessions I led last year. It being an even smaller world, the next day, we were to meet one of our own parishioners, David Parrot, in the Via del Corso.

Visiting St Peter's, we were interested to note that not only had the Pope kept his Crib or *Presepio* (a life-size one in the square) but his Christmas tree as well. I sometimes hear the occasional superior remark from those who consider that we are too "Church of England", and not "proper Catholics" about our keeping of Christmastide and Crib until Candlemas instead of going into what the Roman Catholic Church calls rather prosaically "ordinary time" immediately

after the feast of the Epiphany. (This kind of thing is an occupational hazard of being Vicar of All Saints and I do not lose much sleep over it.)

Our own Crib has seen better days and one parishioner who has contemplated it lovingly yet critically has offered to pay for some improvements. We are grateful for this act of generosity.

Preaching Away

St Bride's, Hyndland is in the West End of Glasgow, not far from the university. The Vicar was invited to preach there for St Bride's Day on Sunday February 6th. No sooner had he arrived at the Rectory for tea on the Saturday than a familiar All Saints face appeared in the shape of Helen Ball (formerly **Helen Dulley**). She and her husband Simon were married at All Saints in 2000 and now live in Glasgow. Helen has written a history of St Bride's, one which gives a very perceptive understanding of the strengths and weaknesses over the years — including the long-term effects of dependence on a single rich patron or priest, and the capacity of churches with a strong tradition to be argumentative and fractious places!

St Mary's, Islington

St Mary's on Upper Street is famous for having been a great citadel of the evangelical movement in Anglicanism. It is not a place you would expect the clergy of All Saints to be invited to preach. But St Mary's has had a preacher from All Saints. On the First Sunday in Lent, **Theresa Moses** preached both at the Morning Eucharist and the Evening Service. She was there in her rôle as Finance Adviser for the Stepney Episcopal Area, to help launch a stewardship campaign. AM

REVISION OF THE ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Church Meeting on Sunday April 24th 2005. Inclusion on the revised Roll is the qualification to attend, participate, and vote at the Meeting. The Roll will be closed for revision between Thursday March 31st and Friday April 8th 2005. No further entries may be made between March 31st 2005 and the close of the Annual Meeting.

Would all members of the congregation please check their entries on the copy of the Roll available in the Parish Office; any alterations should be notified to me, c/o the Parish Office, please. Anyone else who wishes to be included on the Roll, and is qualified to do so, should complete one of the forms at the back of the church, and send it to me. Apart from the legal aspects of this exercise, an up-to-date record of our members is essential for the smooth running of a non-residential parish like ours.

*Catherine T. Burling
Electoral Roll Officer*

DIARY DATES

7.05 p.m. Thursdays — Lenten Holy Hour *weekly until 17 March.*

7.05 p.m. Fridays — Stations of the Cross *weekly until 18 March
and at 6.30 p.m. on Good Friday.*

Thursday 3 March

7.30 p.m. St John's, Smith Square, SW1. Mozart's World III:
Paul Brough conducts **The Hanover Band** with Colin Lawson, basset
clarinet. *Haydn, Mozart and Gluck.* Tickets: 020 7222 1061.

Saturday 5 March

4.00 p.m. The Gregorian Association will sing The Office (*all welcome*).

Monday 7 March

7.00 p.m. Meeting of the Parochial Church Council in the Parish Room.

Wednesday 9 March

7.00 p.m. On the move... concluding Eucharist.

Saturday 12 March

7.45 p.m. Concert by Chandos Chamber Choir conducted by **Andrew Arthur:**
Allegri — Miserere mei; Lotti — Crucifixus à 8
Bairstow — The Lamentations and Leighton — Crucifixus pro nobis.
Tickets: 020 8995 2950 or on the door.

Monday 14 March

There are Meetings of the Trustees of All Saints Marylebone Choir and Music Trust, at 6.30 p.m., and All Saints Foundation, at 7.30 p.m., in the Vicarage.

Palm Sunday, Holy Week and Easter — please see separate notice.

HOLY WEEK AND EASTER 2005

SUNDAY 20 MARCH

PALM SUNDAY

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

Preacher: Fr Ivan Aquilina

6.00 p.m. Solemn Evensong and Solemn Benediction

Preacher: The Vicar, Fr Alan Moses

Monday - Wednesday in Holy Week, 21, 22 & 23 March

6.30 p.m. Low Mass with Homily by Canon Joseph Cassidy,
Principal of St Chad's College, Durham

WEDNESDAY 23 MARCH

7.30 p.m. Tenebrae for Maundy Thursday

sung by the Choir of All Saints

THURSDAY 24 MARCH

MAUNDY THURSDAY

6.30 p.m. Concelebrated High Mass of the Lord's Supper

Preacher: Canon Joseph Cassidy

FRIDAY 25 MARCH

GOOD FRIDAY

12.00 p.m. The Preaching of the Passion

Preacher: Canon Joseph Cassidy

1.00 p.m. The Solemn Liturgy

Preacher: Canon Joseph Cassidy

6.30 p.m. Stations of the Cross

SATURDAY 26 MARCH

HOLY SATURDAY

12.00 p.m. Liturgy of the Day

9.00 p.m. High Mass of the Easter Vigil

SUNDAY 27 MARCH

EASTER DAY

11.00 a.m. Procession, Blessing of the Easter Garden and High Mass

Preacher: The Vicar

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: Fr Ivan Aquilina

CONFESSIONS BEFORE EASTER

Monday 21 March

12.00 - 1.00 p.m. The Vicar 5.00 - 6.00 p.m. The Vicar

Tuesday 22 March

12.00 - 1.00 p.m. Fr Gaskell 5.00 - 6.00 p.m. Fr Aquilina

Wednesday 23 March

12.00 - 1.00 p.m. Fr Aquilina 5.00 - 6.00 p.m. The Vicar

Maundy Thursday, 24 March

12.00 - 1.00 p.m. Fr Gaskell 5.00 - 6.00 p.m. Fr Aquilina

Good Friday, 25 March

11.00 a.m. - 12.00 p.m. The Vicar

Holy Saturday, 26 March

5.00 - 6.00 p.m. Fr Shin

WALSINGHAM CELL

The Cell met on January 25th, Conversion of St Paul, for a concelebrated Low Mass complete with hymns, thurifer and acolytes. We were privileged to welcome as our visiting priest Fr Philip North, Administrator of the Walsingham Anglican Shrine. Altogether there were 52 communicants, and three further candidates were received into the Cell.

After an interlude in the Parish Room, we reassembled in the church, where Fr Philip gave us a bracing and vibrant talk in which he outlined the way forward for the Shrine in the 21st century. He emphasised that Walsingham as a pilgrimage centre would remain first and foremost a place of prayer. It also extended itself in other ways as was evidenced in the likes of evangelism and ecumenism, including its example in charitable self-giving. He expressed the view that it is the spirituality of the village of Walsingham as a whole, in which the shrine finds its setting, that captivates the visiting pilgrim.

Henry VIII saw an end to religious buildings, but in 1931 Fr Hope Patten completed the construction of the present Shrine, which is across the road from the Abbey grounds, the original 12th century site of the apparition of Our Lady. Its 75th anniversary will be celebrated in 2006. To mark the occasion there will be an appeal for funds to raze, improve or rebuild existing bricks, flint and mortar. One exciting proposal is to construct a Visitors' Centre to teach pilgrims and casual visitors alike about the Shrine and what it represents before entering it. The gardens are already in the process of transformation and the proposals sound most promising.

Although our connection with Walsingham had somewhat lapsed, the last few meetings have shown that our Cell, in its early stage of growth, is alive and active. An encouraging interest has been taken as has been revealed by the number who have joined and others who have attended meetings.

Juliet Windham

The Journal; “Anglican and Episcopal History” has a regular feature called “Church Reviews”. In a recent issue there was a long and detailed review of *The Easter Vigil at All Saints in 2003* by Dr Alan L. Hayes of Wycliffe College in the University of Toronto.

Here are some extracts from:

“MODELLING LITURGICAL INTEGRITY IN THE ANGLO-CATHOLIC TRADITION”

“In many churches, Sunday worship is a theological quiltwork. The presider chooses either a Reformation rite or a Liturgical Movement rite. The ceremonial is an amalgam of congregational tradition, current fashion, and what the celebrant learned during his or her curacy. The music director chooses hymns from Isaac Watts, John Keble, Frederick Kaan, and Graham Kendrick. Scripture readings are chosen from the ecumenical lectionary. The sermon incorporates middle-class morality, some Biblical criticism learned at seminary and Henri Nouwen. If the result threatens to require more than seventy-five minutes, elements are pared. The worship plays out in a gothic revival building or a post-war modernist building which is too large for the congregation. Here is Anglican diversity in action. It sends worshippers a bewildering jumble of messages about God.

“By contrast, the anglo-catholic revival of the nineteenth century, once it gathered momentum, sought a thorough-going liturgical integrity by which ceremonial, architecture, music, preaching, and all other elements of worship would be conformed to a consistent theological vision. In later years, many churches calling themselves anglo-catholic lost this vision, and became museums for the preservation of elaborate ceremonial. But All Saints, Margaret Street,

in London, one of the world’s earliest anglo-catholic churches, continues to model liturgical integrity. At the Easter Vigil Mass of 2003, a visitor who usually makes his theological home elsewhere in the Anglican universe felt deeply drawn into and engaged by the profound wholeness liturgically ministered in this remarkable church...”

Dr Hayes, who had clearly done his homework, gives a description of the building and the history of the parish.

“The building symbolised the vocation of All Saints: to be catholic in sacramental and ecclesiological doctrine, English in cultural and aesthetic sensibility, striking, holy and practical.

“On the night before Easter Sunday, 2003, a visitor joins All Saints for the Vigil and High Mass, beginning at 9.00 p.m. The service will last about two and a half hours. It will begin in the residual darkness and solemnity of Good Friday, with a liturgy of the paschal candle and an office of readings. About half-way through, it will erupt with the bright light and the joyful noise of the Resurrection, and will proceed into the Liturgy of Baptism and the Eucharist...

“As the service starts, about ninety persons are packed into the courtyard, surrounding

a brazier laid for a fire. The number is not great for a major service. Each person has a taper and a service booklet.”

The reviewer describes the service in great detail, too great to reproduce here, so we give only a few extracts:

“The presider and his assistants emerge vested from the Vicarage door, and one of the ministers attempts to light the fire. It is a windy night, and several efforts fail. This malfunction of the symbolized fire of God’s love stimulates a few good-natured comments among the gathering, but the fire finally catches...”

(Even at All Saints we cannot exercise total control over the elements and it is a sign of grace that we can laugh about liturgical mishaps. AM)

The reviewer says of the Liturgy of Readings:

“The office is structured as a recurring pattern of lection, psalm or canticle and collect. The five readings chosen from among the ten options in *Common Worship* are Christologically fertile... The readers are lay-people, male and female, young adult and older adult. They read well. The psalms and canticles... are sung by the choir with a congregational refrain. The first two and last two are sung to Gregorian tones, the third to a vigorous modern setting. At the choir’s turn, it is sometimes a cantor, sometimes the men, sometimes the women, and sometimes the whole choir that sing, and they pause ever so briefly after half-verses...”

“It is now the turning point of the service, and the hinge of the whole Triduum. The

celebrant begins the *Gloria in excelsis*, and abruptly the lights in the nave are illuminated and the congregation breaks into a riot of celebration. For forty-five seconds the organ booms, the presider and the others ring bells, people cheer, and acolytes light the candles on the altar...

“The service had conveyed a delight in word and sacrament that is both spiritual and sensual. To say that All Saints has honoured tradition might be misunderstood. It has certainly not trotted out a standard, tried-and-true Easter Eve rite; after all, *Common Worship* is only three years old. Rather, its liturgy has been crafted from both the form and substance of catholic liturgical tradition, eastern and western, within a distinctly Church of England context, reflecting in everything a strong and unmistakably clear doctrine of the Resurrection. The formal elements may have certainly been diverse: Hebrew and Greek canonical scriptures, Antiochene homily, Gothic architecture, pre-Raphaelite wall panels, Roman and Anglican liturgical texts, Viennese Mass setting, Gregorian psalm chants, Italian and German hymn tunes, incense... But they have been assembled not as patches into a quilt but as tesserae into a mosaic, the parts serving a well-conceived whole, quite in the spirit of Butterfield’s design for this building.

“On All Saints Day 1998 David Hope, the Archbishop of York, preached at a Eucharist at All Saints, Margaret Street, where he had formerly been vicar. His sermon... pointed to the important rôle which All Saints plays in the Anglican world. Hope contrasted **“the celebration of these holy and awesome mysteries”** according to the **“vision of the Church**

which is God’s not ours,” with that “dull, pedestrian, committee-speak and committee-bound, utilitarian view of the Church which all too frequently I experience and which is hardly likely ever to inspire or convert anyone to anything”. On Easter Eve 2003 this Vigil and Mass have indeed lifted these ninety people above current controversies and calculated compromises, and invited them into the doctrinal and sacramental heart of their faith, and brought them, surely, closer towards union with God.”

Dr Hayes points out that the number attending the service was not great given its importance. For one reason or another this service has been something of a Cinderella among our Holy Week liturgies. We have moved the time forward so that those who depend on public transport can get home. Numbers have been increasing gradually but it would be glorious if the church was to be full for this wonderful service. Why not invite friends from other churches and traditions to this service which is both catholic and ecumenical, solemn and yet joyful?

**SERMON PREACHED AT HIGH MASS ON CANDLEMAS,
2 FEBRUARY, 2005, BY THE RT REVD MICHAEL DOE,
GENERAL SECRETARY OF U.S.P.G.**

The Governor of the Bank of England, Mervyn King, has cautioned against any snap reactions to the December retail statistics. He said last week that “the true meaning of the Christmas story” would not be revealed until Easter and possibly much later.

Mr King would probably not like to be called a babe or suckling but out of such mouths comes great truth. And this year, when Ash Wednesday follows just a week after Candlemas, we might reflect on the relationship between the two.

Today’s ‘Feast of the Presentation of Christ in the Temple’ brings to an end the season of the Epiphany.

The Epiphany is the celebration of how the light of Christ, the glory of God, seen in the Word made Flesh at Christmas, spreads out into all the world, embracing, identifying, inviting, transforming** all people and all things.

I spent Christmas this year in Jerusalem and on the West Bank, preaching in the Cathedral on Christmas Day, driving through Israeli fortified checkpoints to get to Bethlehem for Christmas Eve, meeting Palestinian Christians who feel as oppressed today as the people were 2,000 years ago by the occupying Roman army.

And as I flew back here on Boxing Day, there came the breaking news of the tsunami in the Indian Ocean where USPG has so many friends and partners, and we have spent this past month seeking to offer whatever support and practical help we can to the churches there.

Even before we get to the end of Epiphany we are reminded that the light and glory of

** *“embracing, identifying, inviting, transforming” are allusions to the great Epiphany ‘themes’: the coming of the Gentiles, Baptism of Jesus, Call of the Disciples, Wedding at Cana.*

God — spreading out into all the world to embrace, identify, invite, and transform all people and all things — soon meets all kinds of ambivalence and resistance.

Even here, in the Temple, as Christ is proclaimed as the source and promise of this light and this glory:

*‘a light to enlighten the Gentiles
and the glory of your people Israel’.*

Simeon sees that he will be

‘a sign that will be opposed’

and he warns his mother

*‘and a sword will pierce your own soul,
too’.*

But of course the very thing that is happening here should be telling us that this epiphany is far removed from what the prophet Malachi was expecting. For Malachi, as we read just now, the Messiah who would come into his Temple would bring a judgement before which few would stand or could endure. But this Christ is a baby, a harmless child brought into the Temple by his parents, following religious custom.

Let’s not pretend that his coming is not also a time of judgement but the nature of his coming says it all. Simeon and Anna recognize what’s happening, that this is the Christ, this is the one through whom the light and glory of God have come into the world, but not in the way we expected and probably not in the way we would prefer. There will be opposition and suffering.

Next week, as Lent starts, there will be the temptation to give in to more popular ways, the ways of the religious establishment, the ways of the world. And then will come Holy Week, and the full meaning of

it all will become clear “the true meaning of the Christmas story will not be revealed until Easter and possibly much later”. Maybe, but the Feast of the Presentation gives a good indication.

It’s becoming apparent that one of the joys of becoming General Secretary of USPG — Joel Edwards of the Evangelical Alliance says that we are called General Secretaries because they couldn’t find a Specific one! — will be preaching at the Tercentenaries of parishes in the United States founded in the early days of SPG. And these are a salutary reminder that our Society was founded at a time when Church and State found common cause in the defence of monarchy and episcopacy both home and abroad. Like it or not, we owe our beginning as much to the British Empire as to the hand of God — with apologies to any of you who think that the two are synonymous!

But the Christendom which so much of that reflects is, I suggest, from an understanding of God which belongs much more to Malachi than to Simeon and Anna. The Epiphany of Christ may be the spreading of the light and glory of God throughout the world, but he comes not to establish an empire but to embrace, identify, invite and transform in such a way that he himself becomes the bearer of the opposition and hostility, and in the end a sword enters his own body as it pierces also his mother’s soul.

And what that says to me is that while the Empire will always seek to strike back, we seek a different way.

It has been a steep learning curve for mission agencies to understand that we are

no longer in charge of imperial instruction, or even colonial charity, but servants of a partnership process in which all parts of the world-wide church are interdependent and mutually responsible.

But there are lessons here for others as well. We do not need new empires to replace the old. We do not need Catholic empires, whether from Cardinals in the Vatican or so-called Traditionalist Anglicans, telling us who is IN and who is OUT.

We do not need new Evangelical empires, as if the only response we can have to postmodernism is a certain brand of charismatic fundamentalism.

We do not — in the Anglican Communion — need a kind of reverse colonialism, in which parts of Africa which we dominated for centuries (may God forgive us!) now turn the tables and tell the West what is right and what is wrong.

And in these weeks after the tsunami, we might also reflect on the wisdom, let alone the integrity, of the sweeping claims that some Christians make to understand and explain everything — that too is an imperial way of thinking, when a little more humility and openness might be a better reflection of the way of Jesus, and a more likely way of commending him to others.

And in the week that the churches have launched “Make Poverty History”, we don’t need new empires, led by certain Western powers, which dominate the rest of the world.

And we don’t need the new independent empires which trans-national corporations

have become, telling the poorest countries of the world how far they may look after the needs of their own people.

The God whose glory and light we celebrate today is the God who embraces, identifies, invites and transforms.

Tonight, let us welcome this God into our lives, as Simeon and Anna did in the Temple, so that we may share in their joy and their peace. And let us build a Church and a World where the empires of religion, of politics, of economics, of culture, are changed through the glory and light of Christ.

THIS METHODIST AT ALL SAINTS

Father Alan has asked me, as a Methodist, to give an account of why I am an occasional worshipper at All Saints. I will say at once that I am a Methodist Local Preacher, but I am also a confirmed (and, obviously, a communicant) Anglican. My wife and I were both brought up C of E, and we were looking for a more engaging style of Christian worship at the stage when we had a young family. We found it in the Methodist Church at Woodbridge in Suffolk. Following a Church pilgrimage which that congregation made to Taizé in 1994, I was inspired to put myself forward for training (and finally, in 2000, accreditation) as a Local Preacher in the Diss Circuit of the Methodist Church. I preach in that Circuit, in Norfolk and Suffolk, regularly about once a month.

Why, then, All Saints? It started with the Midnight Mass at Christmas: I had as a child been taken by my parents as an annual outing to an Anglo-Catholic parish in a

remote part of Newcastle-on-Tyne, which was an experience which stuck in my childish imagination. The incense, etc, I took for granted: what really impressed me was that the Priest read John 1: 1 - 14 with his eyes shut, notwithstanding the acolyte helpfully holding the Book open for him at the Gospel reading. I wanted to give my own children a similar experience of theatre. We come as a family quite regularly for this service, and our stamina usually holds up until the procession of the Bambino to the Crib.

It is, I think, the length of the solemn devotions at All Saints, rather than anything else, which prevents more regular family outings. But the length of the liturgy is no problem for me and I come by myself (sometimes with my wife) especially for the “High Holy Days” — Epiphany, Lady Day, Ascension Day, Corpus Christi (I loved joining the procession “in the road”) and — for me a favourite — one or more of the celebrations at the All Saints Festival. At Holy Week and Easter we are usually out of London.

The beauty of the liturgy draws me — it goes without saying. The whole experience of worship at All Saints I find very conducive to devotion. This starts with the architecture of the Church and goes on with the beauty of the music — organ and choral — and the visual (and nasal) impact of the liturgy.

Over the time since I have been worshipping at All Saints (and other Anglo-Catholic churches) my personal faith has developed to be more sacramental and specifically Catholic than when I was exclusively Methodist. But I do not see

much contradiction there. There has always been a Catholic tradition within Methodism: it is very evident in the excellent *Methodist Worship Book* (1999). The first time in my life when I was “ashed” on Ash Wednesday was some years ago at Wesley’s Chapel — and profoundly affecting the occasion was.

I believe Methodists and Anglo-Catholics have this in common: they both take their religion very seriously. That is why I can be both a Methodist and an Anglo-Catholic. Apart from the liturgy, at All Saints the seriousness shows in intelligent and honest preaching and in lusty congregational hymn-singing. You could say these are features which both traditions share. I have also been able to find spiritual direction, and a confessor, at All Saints, for which I am very grateful.

John Walters

ONE HUNDRED YEARS AGO

Continuing in the Parish Paper for March 1905, Father Whitworth wrote:

“THE better kept Sunday will sanctify the week. The use you can make of the weekday services depends on the circumstances of your business and other avocations. I think that the courses of sermons, lectures, and short addresses, announced on another page, will be found to offer ample choice, and to afford to everyone and all, however various their engagements, some opportunity of which they can avail themselves.

“The Christian Evidence Society have arranged a course of lectures for Thursday mornings even more

important than those which they gave us last year. I know that many who are happy in their own faith are inclined to think that there is no need for lectures on Christian Evidences. But unless they are going to abstain from current literature, and hold aloof from much of the thought of the day, the study of these questions of Evidence is necessary for them. I hope that many will be helped to give a reason for the hope that is in them.

“There are always large congregations when Canon Body preaches; and I hope that a more convenient hour will bring this year even a more numerous assistance. At the last moment the Canon has been obliged to change his day to Tuesday. We shall therefore have sermons on Tuesday afternoons, *instead of* the Wednesdays which have been customary in Lent.

“But Lent will not be kept only in church. It will be a time of sacred self-discipline in private life. You will practice self-denial in things indifferent, that you may be ready to seek not self, but God, in the real crises of life.

“In God’s Name we bless you as you enter upon this solemn season. Our blessing means *prayer*. His blessing means *power*.

“May the power of God be present with you in your self-discipline and devotion, while you strive for the highest ideal of the *human* in the grace and fellowship of the *divine*.”

C.C.G.R.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

• SUNDAY 6 MARCH THE FOURTH SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 415 (T 346; omit *;
v 6 Descant — Gray)

Introit: Lætare
Mass: Mass in B flat — Schubert
Lessons: 1 Samuel 16: 1 - 13
 Psalm 23
 Ephesians 5: 8 - 14
Hymn: 466
Gospel: John 9: 1 - 41
Preacher: The Vicar
Creed: Credo III
Anthem: Gott ist mein hirt — Schubert
Hymns: 507, 282, 376, 413
Voluntary: Prelude and Fugue in A
 minor — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 31: 1 - 16
Lessons: Micah Ch 7
 James Ch 5
Office Hymn: 60
Canticles: The Fifth Service — Tomkins
Anthem: My shepherd is the living
 Lord — Tomkins
Preacher: Fr Ivan Aquilina
Hymn: 77

BENEDICTION

O Salutaris: Rachmaninov
Hymn: 73 (i)
Tantum Ergo: Rachmaninov
Voluntary: Fantasia super 'Jesu
meine Freude' — Bach

• SUNDAY 13 MARCH THE FIFTH SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 439 (i)
Introit: Judica me
Mass: Missa 'Æterna Christi
munera' — Palestrina
Lessons: Ezekiel 37: 1 - 14
Psalm 130
Romans 8: 6 - 11
Hymn: 379
Gospel: John 11: 1 - 45
Preacher: Prebendary John Gaskell
Anthem: O vos omnes — Dering
Hymns: 84, 342 (T 178), 95, 461

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 30
Lessons: Lamentations 3: 19 - 33
Matthew 20: 17 - 34
Office Hymn: 79
Canticles: The Short Service — Byrd
Anthem: Ne irascaris, Domine
— Byrd
Preacher: Fr Allen Shin
Hymn: 76

BENEDICTION

O Salutaris: 95
Hymn: 72
Tantum Ergo: 295

• SUNDAY 20 MARCH PALM SUNDAY

LITURGY OF PALMS IN MARKET PLACE, PROCESSION TO CHURCH AND HIGH MASS AT 10.45 a.m.

Entrance of Ministers:
Hosanna Filio David! — Vale
Palm Gospel: Matthew 21: 1 - 11
Blessing of Palms: Pueri Hebræorum
— Palestrina
Processional Hymns:
509, Lift high the Cross, 511
Mass: Mass in B flat — Rachmaninov
Lessons: Isaiah 50: 4 - 9a
Psalm 31: 9 - 16
Philippians 2: 5 - 11
Hymn: 94 (T 76)
Gospel: The Passion according to
St Matthew
Preacher: Fr Ivan Aquilina
Anthem: God so loved the world
— Stainer
Hymns: 85, 87 (T 486), 425, 86 (omit*)

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 80
Lessons: Isaiah 5: 1 - 7
Matthew 21: 33 - 47
Office Hymn: 79

Canticles: Service in B flat
— Rachmaninov
Anthem: Miserere mei, Deus — Allegri
Preacher: The Vicar
Hymn: 90

SOLEMN BENEDICTION

O Salutaris: Rachmaninov
Hymn: 96
Tantum Ergo: Rachmaninov

WEDNESDAY 23 MARCH WEDNESDAY IN HOLY WEEK

TENEBRAE at 7.30 p.m.

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

THURSDAY 24 MARCH MAUNDY THURSDAY

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

Introit: Nos autem
Mass: Missa 'Pange lingua'
— Josquin
Lessons: Exodus 12: 1 - 4, 11 - 14
Psalm 116
1 Corinthians 11: 23 - 26
Hymn: 270
Gospel: John 13: 1 - 17, 31b - 35
Preacher: Canon Joseph Cassidy,
Principal, St Chad's College,
Durham

At the washing of feet:
A new commandment;
After the Lord had risen from
supper — plainsong
Ubi caritas — Duruflé
Anthem: Christus factus est — Bruckner
Hymns: 281 (T 250), 302,
311 (T A&MR 401)
Post Communion Motet:
Ave verum corpus — Byrd
At the Procession to the Altar of Repose:
268 (R)
Gospel of the Watch: Luke 22: 31 - 62

• FRIDAY 25 MARCH GOOD FRIDAY

THE PREACHING OF THE PASSION BY CANON JOSEPH CASSIDY at 12.00 noon

THE SOLEMN LITURGY OF THE PASSION at 1.00 p.m.

Lessons: Isaiah 52: 13 - 53: end
Psalm 22
Hebrews 10: 15 - 25
Hymn: 94 (T 76)
Gospel: The Passion according to
St John
Preacher: Canon Joseph Cassidy
At the Veneration: The Reproaches
— Palestrina
Crux Fidelis; Hymn 95, 79
(Choir)
Hymns: 83, 89, 97
Communion Motet:
Crucifixus — Lotti

SATURDAY 26 MARCH HOLY SATURDAY

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

Mass: Mass in G — Schubert

Liturgy of the Word:

Genesis 1: 1 - 2: 4a; Psalm 136

Genesis 22: 1 - 18; Psalm 16

Exodus 14: 10 - 31, 15: 20 - 21

Canticle, Exodus 15: 1b - 13

Isaiah 55: 1 - 11;

Canticle, Isaiah 12: 2 - 6

Ezekiel 36: 24 - 28; Psalm 42

Romans 6: 3 - 11

Hymn: 119

Gospel: Matthew 28: 1 - 10

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

Offertory Hymn: 296 (i)

Communion Hymns: 102, 113

Post Communion Chant:

Pascha Nostrum

Hymn: 124

Voluntary: Victimæ Paschali Laudes
— Tournemire

• SUNDAY 27 MARCH EASTER DAY

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

Processional: Hail, Festal Day; 119

Introit: Resurrexi

Mass: Orgelsolomesse — Mozart

Lessons: Acts 10: 34 - 43
Psalm 118
Colossians 3: 1 - 4

Hymn: 110 (v 3 Descant — Benson)

Gospel: John 20: 1 - 18

Preacher: The Vicar

At the Procession to the Font:

Litany of Thanksgiving for the
Resurrection (arr Kitchen)

Anthem: Haec dies quam fecit
Dominus — Byrd

Hymns: 115, 121, 123, 120

Voluntary: Toccata in F — Widor

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 114, 117

Lessons: Song of Solomon 3: 2 - 5,
and 8: 6 - 7

Revelation 1: 12 - 18

Office Hymn: 101 (omit *)

Canticles: Service in C — Stanford

Anthem: Ye choirs of new Jerusalem
— Stanford

Preacher: Fr Ivan Aquilina

Hymn: 117

SOLEMN BENEDICTION

O Salutaris: Saint-Saëns

Te Deum: Ireland in F

Tantum Ergo: Henschel

Voluntary: Nun danket alle Gott
— Karg-Elert

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All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

Please write for further information to

The Friends' Secretary at the address below.

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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m. and 5.15 p.m. Morning Prayer 10.20 a.m. HIGH MASS and SERMON at 11.00 a.m. SOLEMN EVENSONG, SERMON and BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

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

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

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

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

(* First Mass of Sunday)

Confessions 5.30 p.m., Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

PARISH OFFICIALS

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CALENDAR AND INTENTIONS FOR MARCH 2005

1	St David, Patron of Wales	The Church in Wales
2	St Chad	USPG
3		Unity
4		Those in need
5		Society of All Saints Sisters of the Poor
6	✘ THE FOURTH SUNDAY OF LENT	OUR PARISH AND PEOPLE
7	Ss Perpetua, Felicity and their Companions	Parochial Church Council
8	Edward King, Bishop of Lincoln	Outreach and Mission
9		Friends of All Saints
10		Unity
11		Those in need
12		Musicians
13	✘ THE FIFTH SUNDAY OF LENT	OUR PARISH AND PEOPLE
14		The Homeless
15		The unemployed
16		The sick
17	St Patrick, Patron of Ireland	The Church in Ireland
18	<i>St Cyril of Jerusalem</i>	Those in need
19	S JOSEPH OF NAZARETH	Families
20	✘ PALM SUNDAY	OUR PARISH AND PEOPLE
21	MONDAY IN HOLY WEEK	Persecuted Christians
22	TUESDAY IN HOLY WEEK	Renewal in witness
23	WEDNESDAY IN HOLY WEEK	World Peace
24	MAUNDY THURSDAY	Thanksgiving for the Eucharist
25	✘ GOOD FRIDAY	The needs of the world
26	HOLY SATURDAY	Preparation for Easter
27	✘ EASTER DAY	OUR PARISH AND PEOPLE
28	MONDAY IN EASTER WEEK	Thanksgiving for the Resurrection
29	TUESDAY IN EASTER WEEK	Thanksgiving for the Resurrection
30	WEDNESDAY IN EASTER WEEK	Thanksgiving for the Resurrection
31	THURSDAY IN EASTER WEEK	Thanksgiving for the Resurrection

Please note:

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



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