

All Saints Parish Paper

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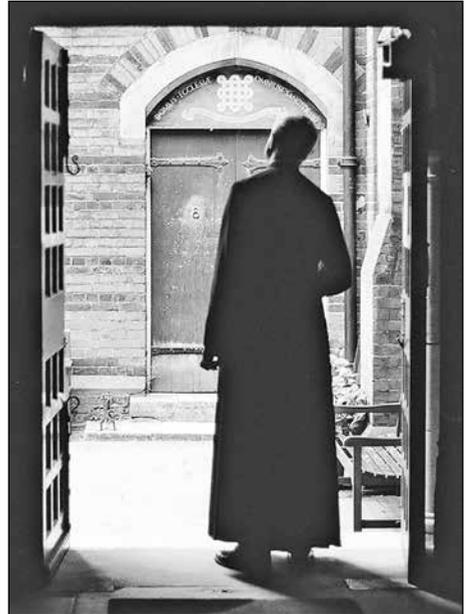
THE ASSISTANT PRIEST WRITES:

As we begin the holy season of Lent and our preparation for the Great Week, we all make resolutions which, like New Year's resolutions, don't always survive the 40 days. 'Giving (something) up for Lent' is the default cliché: while it is salutary for us who have so much to give up a luxury such as alcohol or chocolate, or whatever it may be, that is mostly a token observance in the context of our plenty (frankly, even these things are hardly luxuries to us).

Prayer and study are obviously good things to *take on* (suggestions below), but this is also the time to review our giving and our interactions with others. The traditional 'corporal works of mercy' are a good place to start: to feed the hungry, to give drink to the thirsty, to clothe the naked, to give shelter to travellers, to visit the sick, to visit the imprisoned, and to bury the dead. That list is intended literally but also as a reminder of how to live the Christian life: generously, mercifully and humbly.

If you need to re-focus you might find one of the following suggestions helpful:

It may seem obvious to say it, but adding a weekday Mass to your regular rule of life would be the perfect place to begin. Also, of course, there is the Lenten devotion of



A Photograph by a Russian visitor

Stations of the Cross which we offer at 7pm on the Fridays of the season.

At one end of the prayer-life spectrum, Lent is a good time to re-start or enhance your participation in the Daily Office, the prayer of the Church, which exists in many forms (most of them now available on your phone!). Praying the Office means you are praying with the whole Church and steeping yourself in scripture as well as praise, thanksgiving and intercession. At the other end of that prayer-life spectrum, I recommend a book called *How*

to sit with God: a Practical Guide to Silent Prayer, by Jean-Marie Gueuellette OP (2018), recently published in English. It is, as it says on the cover, a very practical resource which aims to demystify silent prayer: Fr Gueuellette shows that this form of prayer is not an elite activity, nor is it fundamentally difficult, once it is understood.

A very different book, from our almost-neighbour, Fr Sam Wells of St Martin in the Fields, is *Walk humbly: Encouragements for Living, Working and Being*. This deceptively simple book, suggesting an almost behaviouralist approach to Christian living that is nonetheless deeply rooted in scripture and Christian tradition, will repay slow reading.

Fr Timothy Radcliffe OP has recently published *Alive in God: A Christian Imagination*. This is a much longer but extremely readable book in which Fr Timothy argues that we must show how everything we believe is an invitation to *live fully*. He sees imagination as our indispensable tool in understanding our Lord's words, 'I came that they may have life and have it abundantly'. Abundant life is the horizon for which Lent ought to aim, and this book will be a stimulating companion.

For those who would like to deepen their understanding of the Mass, I repeat my recent plug for *The Holy Sacrifice of the Mass: A Search for an Acceptable Notion of Sacrifice*, by Michael McGuckian SJ. The more we understand what we do in church, the better we will worship.

Try to have a happy and productive Lent. If we want to make the best use of this annual opportunity it is best to approach it gently and take on one thing at a time,

rather than make a grand plan and find ourselves discouraged when we fail.

I look forward to joining with you in the worship and personal recalibration of this season.

Fr Michael

CLIVE WRIGHT

It was with great sadness that I reported on Candlemas morning that Clive had died in the early hours of that day. I had been able to anoint him the previous evening and seen him briefly a couple more times in the previous week. His loving family and his (and our) friend Pat Phillips were with him more or less the whole time he was in hospital, which will have been a tremendous support to him.

Clive had been struggling physically for some time, though he had never stinted in his care for (and daily visits to) his beloved wife Joy in her lengthy illness (her funeral was at All Saints just under two years ago). His private suffering never compromised his concern for the rest of his family or his thoughtful engagement with our parish,



Clive and Joy on his 80th Birthday

among the many other associations of his full and productive life.

Knowing Clive has been a highlight of my six years in this parish: we became good friends, meeting for lunch or dinner every couple of months as his family commitments allowed and setting the world and the Church (about both of which he held well-argued and strong views) to rights. A regular communicant on Thursday mornings in addition to his Sunday Mass attendance, he maintained friendships within and without the church with dedication and loyalty. Clive was interested in everything and well-read in many areas, to which he applied a restless and rigorous interrogative intelligence. He was well-travelled and a great devotee of the arts (with a special love of Schubert, as many of you will know); a courteous, kind and gentle man, who cared deeply for his fellow men and women, his church and his country.

His funeral is at All Saints on Monday 2 March at 11am. We shall all miss him and we extend our deepest sympathy to Nick and Martin and the rest of his family. May he rest in peace and rise in glory.

Fr Michael

FR DAVID PATON

It was a shock to many of us to learn, last December, that Fr David Paton had died: he had (typically) not let many people know how ill he was. His god-daughter Judith Mather had only spoken to him a few days earlier and we were hoping to see him again for his accustomed Christmas visit (he celebrated Mass here in Holy Week and Easter Week last year). His was a very long and highly valued association with All Saints and I have greatly appreciated



his friendship as well as his priestly help over the past six years. Because he died in France, where he had lived for several years, the funeral Requiem had to happen quickly and locally: his sister Caroline tells me that the local Roman Catholic priest was kindness personified, making sure that Fr David received the last rites and that his Requiem Mass honoured him as a priest in the Church of God.

There will be a Solemn Requiem for Fr David at All Saints on Saturday 28th March at 12 noon.

Fr Michael

ROS TAGOE

Many of you will remember Ros Tagoe who died recently and who had been a regular worshipper at All Saints and a forceful encourager of others in their commitment to the parish. It was a great honour to offer her Funeral Requiem and to meet many of her extended family, especially her lifelong friend Professor Miranda Greenstreet, a distinguished Ghanaian stateswoman and academic, who is clearly also a great matriarch of the Church in Accra. Ros had a distinguished career in radiography and made a significant contribution to the care

of cancer patients in the NHS, a career informed by her faith.

I reproduce below the sermon from her Requiem: she would want to remind us of

that disciplined devotion to practising our faith which we need to recover if we are to share it with conviction.

Fr Michael

ROS TAGOE

The words ‘a pillar of the Church’ are often applied to devout and committed members of a parish community: Rosamonde was one such all her life. But her biography, thoughtfully provided for you in the order of service by her lifelong friends the Greenstreets, and her work tribute which you’ve just heard, reveals so much more: it shows that she conscientiously fulfilled her commitment to God while also working as a skilled professional in the medical field, maintaining a significant position in her beloved family and enjoying her love of travel and her well-developed sense of style. A full life, as well as one offered to the Lord.

We are used to hearing, and perhaps even saying, that we ‘don’t have time’ for various activities, including church. Ros’s commitment here in such a busy and fulfilled life shames all of us when we are tempted that way: Cedric Stephens tells me that her greeting to anyone who hadn’t been here the previous Sunday would always be ‘Are you feeling better?’, the unspoken (or sometimes spoken) follow-up being ‘if you weren’t at death’s door, why weren’t you here?’ No doubt that disciplined



expectation was instilled in her by her Anglo-Catholic upbringing in Ghana and her Methodist school. We not only admire her unflinching devotion but should also be recalled to the practise of that discipline ourselves if we want the church to flourish as she helped it to do.

Born on All Saints’ Day, there was obviously only one place for Ros to anchor her worship once she came to London all those decades ago. And once she was here, as in everything she did, she gave her all and did her bit to bring others too. Her many godchildren are mentioned in the biography. But here at All Saints we remain in her special debt for bringing her cousin Joseph here on her 60th birthday, in 1992. He has never left, recalling that as he approached the building with Ros and heard the music of the All Saints Festival High Mass he felt he had come home; shortly afterwards Cedric Stephens conspired with Ros to enroll Joe as a server and here he is today assisting at her Requiem. As we just heard from St Paul, ‘the life and death of each of us has its influence on others’: I am sure Ros left a similar mark for the good on many lives.

In her earlier years here, back in the 1970s, Ros took full part in the life of the Institute of Christian Studies and involved herself in the catering committee there. When it closed other things took its place. Whenever she could contribute Ros did so, bringing all the skill, enthusiasm and largeness of heart and character evident in her career to her life in the Church. Her active involvement here as a worshipper continued as long as she was able to come and she continued to receive Communion when she couldn't be here. Her hope was indeed 'full of immortality'. Jesus says to us in the Gospel today that if we receive this sacrament we will share in eternal life with God: Ros knew that and we offer this Mass with the prayer that she now joins in the heavenly worship, and no doubt keeps the angels up to the mark.

Ros loved to worship God. Her love of

music and drama no doubt contributed to her love of our form of worship, but our tradition of faith and worship had been with her all her life, thanks to those Anglo-Catholic missionaries in Ghana decades ago. Her faith informed and sustained her work in a caring profession and in her diligent application to improving the care of others. God wants that and she knew it. He gave her a big heart and a strong personality to apply to her work as well as her lived faith, and we thank him for that today.

There's a hymn we love at All Saints which has traditionally been used here at more than one festival of the church year including Dedication Festival, and All Saints Day itself. As Ros was, by birth, an All Saints baby it aptly says what she and we believe, as we commend her to God and to the worship of the company of heaven.

In our day of thanksgiving one psalm let us offer
For the saints who before us have found their reward;
When the shadow of death fell upon them, we sorrowed,
But now we rejoice that they rest in the Lord.

In the morning of life, and at noon, and at even,
He called them away from our worship below;
But not till his love, at the font and the altar,
Had girt them with grace for the way they should go.

These stones that have echoed their praises are holy,
And dear is the ground where their feet have once trod;
Yet here they confessed they were strangers and pilgrims,
And still they were seeking the city of God.

Sing praise then, for all who here sought and here found him,
Whose journey is ended, whose perils are past:
They believed in the Light; and its glory is round them,
Where the clouds of earth's sorrow are lifted at last.

SERMON PREACHED by CANON BILL SCOTT
in ALL SAINTS, MARGARET STREET
on CANDLEMAS 02.02.20

A light to lighten the Gentiles and to be the glory of thy people Israel.

Jesus enters the temple and is described as light and we light candles to celebrate and enter into this Gospel event.

To light a candle is an act of hope.

I was speaking to an old South African lady the other day who told me that in the days of apartheid in South Africa, Christians there used to light candles and place them in windows as a sign to themselves and to others that they believed that some day this injustice would end. A candle burning in a window was a sign of hope and a political statement. The government didn't miss the message. It passed a law making it illegal to place a lit candle in a window, the offence being equal to owning a firearm, both considered equally dangerous. This eventually became a joke among the children: "Our government is afraid of lit candles!"

So we might well ask what we are up to today lighting candles. I believe that our faith in Jesus Christ who is light in the darkness is to be celebrated. Here we celebrate our hope. Here we declare that Christ is the light of the world and that since his coming among us hope and joy are ours despite the darkness and problems of our life.

There's a story told about Teilhard de Chardin — the French idealist philosopher and Jesuit priest who trained as a paleontologist and geologist — that helps illustrate this. Teilhard wasn't much given to wishful thinking or even to an optimistic temperament, but tended rather towards a

lonely realism. Yet he was a man of real hope. For example, on one occasion, after giving a conference in which he laid out an historical vision of unity and peace for the world that paralleled the vision of scripture, he was challenged by some colleagues to this effect: "That's a wonderful, idealistic vision of things, but suppose we blow up the world with a nuclear bomb, what happens to your vision then?" "That would set things back some millions of years," he replied, "but this will still come to fruition, not because I say so or because the facts right now indicate that it will, but because God promised it and in the resurrection of Jesus has shown that He is powerful enough to deliver on that promise."

What we might well ask is hope?

First of all, it's not wishful thinking. I can wish to win a lottery, but that wish, all by itself, contains no real power to make it happen. Second, hope is not just natural optimism, an upbeat temperament that always sees the bright side of things. An unwavering optimism about things can sometimes even be helpful, but it's no basis for hope, like wishful thinking it lacks the power to make its own dream come true. Finally, hope is not simply shrewd observation and common sense, the talent for sorting out the real from the fluff. Useful as this is, it's still not hope. Why not?

Because hope doesn't base itself upon a shrewd assessment of the empirical facts, but upon belief in a deeper set of realities: God's existence, God's power, God's

goodness, and the promise that flows from that.

Hope, as we can see from this, requires both faith and patience. It works like yeast, not like a microwave oven. Someone expressed this colourfully: “All politicians are alike,” he says, “they hold a finger up and check which way the wind is blowing and then make their decisions in that direction. That will never change, even if we change politicians. So we must change the wind! That’s hope’s task — to change the wind!”

When we look at what has morally changed this world — from the great religious traditions coming out of deserts, caves, and catacombs and helping morally leaven whole cultures to apartheid being overthrown in South Africa — we see that it has happened precisely when individuals and groups lit candles and hoped long enough until the wind did change.

We light our candles with just that in mind, accepting that changing the wind is a long process, that the six o’clock news will not always be positive, the stock markets will not always rise, the most sophisticated defences in the world will not always protect us from terrorism, and secular liberal and conservative ideologies will not rid this planet of selfishness.

But we continue to light candles and hope anyway, not on the basis of a worsening or improving six o’clock news, but because the deepest reality of all is that God exists, that the centre holds, that there’s ultimately a gracious Lord who rules this universe, and this Lord is powerful enough to rearrange the atoms of the planet and raise dead bodies to new life. We light candles of hope because God, who is more real than anything else, has promised to establish a

kingdom of love and peace on this earth and is gracious, forgiving, and powerful enough to do it.

LITURGICAL LIFE IN THE CHURCH 2

This is the second of a series of articles to refresh our memory about how we live as Christian people nurtured in a Catholic discipline and tradition of worship.

It begins with some notes about the liturgical ministries exercised at High Mass and then continues with Part 2 of the Mass, the Liturgy of the Word.

The Ministers of High Mass

Priests

As the Mass is the Sacrifice of the new Covenant, the Christian ministry requires a priesthood. The whole baptised community is a ‘a chosen race, a royal *priesthood*, a holy nation, God’s own people’ (1 Peter 2: 9), but the communion sacrifice (see last month) requires a specific priestly ministry to make the offering on behalf of the people. This function reflects the priestly offering of Christ himself who ‘ever lives to intercede for us with the Father’ (Hebrews 7: 25).

The word *presbyter*, ‘elder’, occurs often in the New Testament. But from the earliest (or ‘Apostolic’) Christian era, well before the scriptures were in their final form, the terminology of the sacrificing priesthood (Greek *hiereus*, Latin *sacerdos*) was applied to this ministerial order which shares with the ministry of the Bishop all sacramental charisms except the gift of conferring the priesthood on others.

The ministry of priests is that of blessing and mediating the offering of the whole people of God (therefore of celebrating

Mass and conveying God's absolution); this presiding ministry includes teaching and preaching. The priest is the Bishop's deputy in the parish community and, united with a college of fellow priests around the Bishop, represents the local Christian community in a diocese.

Deacons

Deacons are the first of the 'major' orders of ministry. Those ordained as deacons trace their ministerial lineage to the first seven deacons (whose ordination is mentioned in Acts 6), of whom Stephen, the first Martyr, is the best known. The deacon's original primary function was to assist the Bishop. The passage in Acts has often led people to suppose that their principal ministry was service and social work, but recent research has shown that their rôle was both administrative, for the Bishop, and also liturgical, to act as a 'bridge' between the Bishop (or priest, as representing the Bishop) and the people at Mass. For this reason the prayers of intercession and the censuring of the community, as well as the proclamation of the Gospel, were traditionally assigned to deacons.

Deacons may be 'permanent' (remaining in this ministry) or 'transitional', meaning that they serve in this ministry before further ordination as priests. This progressive reception of orders reflects the Ancient Roman *cursus honorum*, in which public offices could be held only in a strictly observed sequence.

Servers and Subdeacons

Altar servers are robed lay assistants to the clergy. In the simplest form of Mass only one is usual, but for Sung Mass, High Mass or Solemn Evensong a number of servers may take part to enhance the ceremonial. At High Mass it is usual to have at least a thurifer (to provide incense), a crucifer (to

carry the processional cross), two acolytes (who carry the processional candles which accompany the cross) and an MC (Master of Ceremonies), who prepares the books, vessels and vestments, directs the servers and assists the priest with the books. In addition there may be up to six taperers or torchbearers, who kneel before the altar with candles for the consecration.

Subdeacons, originally ordained ministers, are now commissioned or admitted to their ministry (like readers and eucharistic ministers or chalice assistants); the ministry of the subdeacon is retained in the ceremonial of High Mass. The rôle may be exercised by a priest or a layperson (usually a layperson). The subdeacon's rôle is effectively that of a senior altar server, a link between the clerics and the lay assistants at the altar.

Choir and Musicians

Like altar servers and subdeacons, the choir fulfils a rôle which was once inhabited by clergy or monks. In a Sung or High Mass the various chants for each Sunday or Celebration (the 'Proper': introits, psalms, alleluias, communion chant) and the texts which are part of the Mass itself (the 'Ordinary': the *Kyries*, *Gloria*, *Sanctus/Benedictus*, *Agnus Dei*) may be sung by the clergy and congregation together, though High Mass (and Evensong) usually draw on the large repertoire of liturgical music, which requires trained singers, who enhance the liturgical offering.

This music may be sung unaccompanied or with instrumental accompaniment (usually an organ) and the repertoire will range from the ancient monastic chants (sometimes called Gregorian or plain chant), through polyphony and various classical styles, to modern compositions.

It is customary for the music of the

Mass also to include hymns sung by the congregation, which may be enhanced by the choir with harmonies and descants. In Advent, and in the penitential season of Lent, the music is plainer, with less accompaniment, reflecting the season. At Evensong (and Matins, if celebrated with music) the choir will sing psalms, canticles and responses; it may also sing settings of the two traditional hymns at Benediction.

High Mass II:

The Liturgy of the Word

Mass comprises four integrated actions: the introductory rites, the Liturgy of the Word, the Liturgy of the Eucharist, and the concluding rites. Within this structure the two most significant movements are the Liturgies of Word and Sacrament, and within each of these there is a high point, the Gospel and the Offering of the Eucharist, both of which welcome the Lord into the assembly.

The Liturgy of the Word locates our worship within the history of salvation. On Sundays the Old Testament reading and psalm are linked to the reading from the Gospel; to these a reading from the letters of the New Testament or Revelation is added (on weekdays there is only one reading apart from the Gospel and it may be from Old or New Testament).

A 'lectionary', or table of biblical references, determines which portions of scripture to read on every day of the year. Most Christian traditions throughout the world read the same scriptural provision at Mass on any given day.

For Catholic Christians the Word of God is a person, not a book: scripture readings are part of the Tradition which bears witness to Jesus Christ, who is the Word made flesh.

The Gospel and Gospel Ceremonial

The Gospel occupies a privileged position among scripture readings. The Gospel book is carried in procession and honoured with incense; it is signed with the cross and kissed. This portion of scripture is also traditionally read or sung by a deacon (or priest). A distinctive Gospel book, specially bound and carefully handled, may be used. The Gospel is the climax of the Liturgy of the Word. The Gospels were probably first composed for use in worship; they are privileged above other scripture by Christians because they are the record of Jesus Christ.

Our worship is more than a weekly assembly of believers for prayer and fellowship. Liturgical worship, and the Mass in particular, is the core of Christianity. 'The Mass makes the Church', as one modern theologian put it; our faith is brought to life and enacted by it. It is 'the *source and summit* of the Christian life'. So these precious Gospel documents, the high point of the Liturgy of the Word, parallel to the eucharistic offering itself, hold a unique place in Christian life, and we should hear them, listen as they are expounded, and seek to study them ourselves above all other texts.

The Sermon

The sermon or homily is a vital part of the liturgy of the word on Sundays and feasts. In some traditions a short homily is preached whenever scripture is read, signifying that the reading of scripture is part of a living tradition with which we engage at every Mass, not a fixed piece of past history. Anglican tradition has usually reserved sermons for Sundays and principal Feasts.

The sermon usually focuses on the Gospel of the day and may seek to elucidate all the readings. It may also engage with contemporary events, theology, spirituality,

ethics, and the practical living out of Christian faith, in a manner suggested by the celebration or readings.

It is not intended to be a lecture. Rather, the preacher aims, by prayer and study, to engage with scripture or the day's celebration and to communicate directly a living message for that occasion, which is always in some sense a 'one-off'. Texts and recordings of sermons, while they may be useful, are always secondary to the offering of a spoken communication on the day. The sermon at Mass is also intended to lead us forward in our journey through the liturgy towards our communion with Christ in receiving the Blessed Sacrament.

The Creed

Our response to Christ the Word of God present among us in the reading of scripture at Sunday Mass is threefold: the sermon, the creed, and the prayers of the faithful (or intercessions).

The word 'creed' comes from the first word in the Latin translation, *credo*, 'I believe', which is how the older so-called Apostles' Creed (used at Evensong) begins. The 'We believe' form is original to the 'Nicene' Creed, the one we use at Mass. The word 'creed' comes from the first word in the Latin translation of the Greek original: *credo*, 'I believe'. This is how the older so-called Apostles' Creed (used at Evensong) begins. The 'Nicene' Creed, which we use at Mass, originally began 'We believe', but was altered to the singular in Latin, a change which persists in the BCP version.

The creed is an agreed orthodox distillation of Christian truth, a proclamation of the whole Gospel in miniature, re-stating the essential truths of our living encounter with God in a form received from the living tradition of the Apostolic Church.

It is important for us to make this corporate proclamation of the Gospel together. The singing of the creed, like the singing of the Gospel, further expresses its importance in a High Mass: if the Gospel and the Eucharistic Prayer are sung, then the creed should also be sung, ideally by everyone present, expressing a shared proclamation of the faith we are making incarnate in the liturgy.

The Intercessions

The intercessions or Prayers of the People traditionally conclude the Liturgy of the Word. These prayers earth the particular celebration of Mass in an outward concern for the needs of the Church and the world. Like the sermon they also relate to that day's celebration.

The intercessions survive in their most ancient form in the Bidding Prayers on Good Friday (prayers for the Church, the clergy, all Christians, our Jewish brothers and sisters, those who do not believe, for peace, and for all who suffer). These prayers bear witness to an early pattern of intercession in which we are asked ('bidden') to pray for a particular need, a silence follows in which we form our own prayers, and then a collect (see last month) sums up the petition. Cranmer's Prayer for the Church Militant was more like a lengthy collect, praying for various needs in order, read by the priest alone. Modern liturgy offers a pattern more like the biddings of Good Friday, usually covering the following five subjects: Church, world, local Christian community, sick and suffering, dead.

The intercessions are introduced by the celebrant 'bidding' us to pray, and concluded with a single collect, which may be said or sung by all.

SERMON PREACHED by FR JACK NOBLE
at EVENSONG and BENEDICTION
on the 3RD SUNDAY BEFORE LENT

There are those moments when somebody says something that shoots through you like a lance, and a phrase never leaves you. You know what I mean. It's, well, exactly the opposite of the kind of waffle the poor folk at St Marylebone Church and schools put up with from me.

Anyway, a wise priest once said to me: 'In the end, we have to decide if we are going to be life-givers or death-dealers'.

It has never left me.

I wonder if the Early Church in Ephesus was in interregnum, waiting on a visit from a be-sandaled archdeacon.

All those ways of being that *have* been our ways, all those ways of being that we so easily slip *back* into; they are not our future, they just aren't, and they musn't be. Ultimately, all that ego and greed and abuse of one another are as the epistle says 'deluded and corrupt'. Unfit for purpose, broken.

Instead (as we are reminded every time we pass through the door of church, past the font, and take the Water of Baptism from the stoop) we have been renewed — 'marked with a seal for the day of redemption' the epistle says. We have been forgiven and are called to live out that 'grace', 'building up', forgiving, with steadfastness in 'kindness' and perseverance in 'tender-hearted'-ness.

This we 'learn' from Christ, we are told, but even more, we are to be 'clothed' in Christ. To be covered, drenched, *pickled* in Jesus (we might say) until we cannot see any of the 'old' self, because only the 'new' one seeps from every pore, so clothed are

we with Christ. Imagine what a Church like that would be?

And for myself, every day when in myriad ways I fail to live this out, and lapse back into the delusion of lust and fear and ego and anger and bitterness and slander (usually sometime before lunch), thank God that at least *some* of the time Fr Eric CR's words help me to see those ways for what they are: 'In the end, we have to decide if we are going to be life-givers or death-dealers'.

And which is it?

There is an important coda to this...

Thanks be to God, in the face of our sinful messy humanity, we are not called to screw up all our power and bully ourselves into becoming good.

It doesn't work.

We don't become the people we are called to be by increasing self-scrutiny and *constriction*. It is not so much ourselves that we have to look at, but Jesus. In heaven we will be perfect not because we have scrubbed ourselves and unknotted all of our personality defects. We will be perfect because we will be **full of God** — we will see and know and need nothing but Him. We begin this now.

We as people, we as a church, are called to look at Jesus until we have no room in our vision, no room in our relationships with God and self and each other, no room in our lives and work and home, no room for anything that is not the life that He is giving us. And all that which is less than Him, less than real, all that is (as St Paul

tells us) delusion and corruption: ab-use of others in home and church and work, in business and on the internet and on our streets, all that is unkind, or hard-hearted, theft, anger, bitterness, malice, all that deals death and does not build up, will no longer be at home in us; its power gone — like scary shadows in a child's bedroom when the light is switched on.

We won't have slain the beast in some bloody fight to the death, we will simply have spent our lives (and as we know it does take a lifetime) putting on Christ until we are, as I say, *pickled in Jesus*. And all that is not Him, is exposed for what it is. In the reading of Scripture and times of silent prayer during the week, in a life nourished by the grace of the Sacraments, and, as we have the gift this evening, time spent looking on Him and He on us. To literally fill our vision with Him, until we have nothing else. Then we'll have *everything*.

SUNDAYS & SOLEMNITIES MUSIC & READINGS

✠ SUNDAY 1 MARCH 1st SUNDAY IN LENT

HIGH MASS at 11am

Entrance Litany in Procession: Loosemore

Entrance Chant: *Invocabit me*

Setting: Western Wind Mass
— Sheppard

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

Psalm: 32

Gradual: 507 Hear us, O Lord,
have mercy upon us

Gospel: Matthew 4: 1 – 11

Preacher: Fr Michael Bowie

Creed: Credo II

Offertory Motet: In ieiunio et fletu — Tallis

Communion Hymn: 69 Lord, in this thy
mercy's day

Final Hymn: 64 Be thou my guardian
and my guide

EVENSONG & BENEDICTION at 6pm

Psalm: 50

Lessons: Deuteronomy 6: 4 – 9, 16 – 25
Luke 15: 1 – 10

Office Hymn: 60 O kind Creator,
bow thine ear

Canticles: Byrd short

Anthem: Ne irascaris — Byrd

Preacher: Fr Michael Bowie

Hymn: 358 (ii) Father of heaven,
whose love profound

O Salutaris: T 94

Tantum ergo: T 393

✠ SUNDAY 8 MARCH 2nd SUNDAY IN LENT

HIGH MASS at 11am

Entrance Chant: *Reminiscere miserationum
tuarum*

Entrance Hymn: 63 All ye who seek
a comfort sure

Setting: Mass for double choir
— Martin

Readings: Genesis 12: 1 – 4a
Romans 4: 1 – 5, 13 – 17

Psalm: 121

Gradual: 507 Hear us, O Lord,
have mercy upon us

Gospel: John 3: 1 – 17

Preacher: Fr John Pritchard

Creed: Merbecke

Offertory Motet: Meditabor — Rheinberger

Communion Hymn: 66 Forgive our sins
as we forgive
Final Hymn: 76 Take up thy cross
the Saviour said (omit*)

EVENSONG & BENEDICTION at 6pm

Psalm: 135
Lessons: Numbers 21: 4 – 9
Luke 14: 27 – 33
Office Hymn: 60 O kind Creator,
bow thine ear
Canticles: Gray in F minor
Anthem: O vos omnes — Cassals
Preacher: Fr Peter McGearry
Hymn: 439 (ii) Praise to the holiest
in the height
O Salutaris: T 493
Tantum ergo: T 202

✠ SUNDAY 15 MARCH 3rd SUNDAY IN LENT

HIGH MASS at 11am

Entrance Chant: *Cum sanctificatus fuero
in vobis*
Entrance Hymn: 74 O for a heart to praise
my God
Setting: Mass for four voices — Byrd
Readings: Exodus 17: 1 – 7
Romans 5: 1 – 11
Psalm: 95
Gradual: 507 Hear us, O Lord,
have mercy upon us
Gospel: John 4: 5 – 42
Preacher: Fr Julian Browning
Creed: Byrd
Offertory Motet: Misere mei — Byrd
Communion Hymn: 382 Jesu, grant me this
I pray
Final Hymn: 73 (i) My God I love thee,
not because

EVENSONG & BENEDICTION at 6pm

Psalm: 40
Lessons: Joshua 1: 1 – 9
Ephesians 6: 10 – 20
Office Hymn: 60 O kind Creator,
bow thine ear
Canticles: Canticles for 5 voices
— Weelkes
Anthem: In manus tuas — Tallis
Preacher: Fr Simon Cuff
Hymn: 383 (ii) Jesu, lover of my soul
O Salutaris: T 76
Tantum ergo: T 295

✠ SUNDAY 22 MARCH 4th SUNDAY IN LENT (Laetare)

HIGH MASS at 11am

Entrance Chant: *Laetare, Ierusalem*
Entrance Hymn: 77 The God of love my
Shepherd is
Setting: Mass in F K192 — Mozart
Readings: 1 Samuel 16: 1 – 13
Ephesians 5: 8 – 14
Psalm: 23
Gradual: 386 O Jesu, King
most wonderful
Gospel: John 9: 1 – 41
Preacher: Fr Michael Bowie
Creed: Mozart
Offertory Motet: Gott ist mein hirt
— Schubert
Communion Hymn: 70 (i) Lord Jesus,
think on me
Final Hymn: 379 In the cross of Christ
I glory
Voluntary: Allegro from Trio Sonata in
G major BWV 630 iii — Bach

**EVENSONG & BENEDICTION
at 6pm**

Psalm: 31
Lessons: Micah 7
James 5
Office Hymn: 60 O kind Creator,
bow thine ear
Canticles: Noble in b minor
Anthem: My soul there is a country
— Parry
Preacher: Fr Julian Browning
Hymn: 94 We sing the praise of him
who died
O Salutaris: Byrd à 6
Tantum ergo: Tallis
Voluntary: Tranquilly (From ‘A Little
Organ Book’) — Parry

**WEDNESDAY 25 MARCH
ANNUNCIATION
OF THE LORD**

HIGH MASS at 6.30pm

Entrance Chant: Dominus ingrediens
mundum
Entrance Hymn: 188 (ii) Ye who own the
faith of Jesus
Setting: Jugendmesse — Haydn
Readings: Isaiah 7: 10 – 14
Hebrews 10: 4 – 10
Psalm: 40: 6 – 12
Gradual: 185 Sing we of the blessed
Mother
Gospel: Luke 1: 26 – 38
Preacher: Fr Peter McGeary
Creed: Haydn
Offertory Motet: Ave Maria — Bruckner
Communion Hymn: 187 Virgin born,
we bow before thee
Voluntary: Prelude, Fugue, and Chaconne
in C BuxWV 137 — Buxtehude

**✠ SUNDAY 29 MARCH
5th SUNDAY IN LENT
(Passion Sunday)**

HIGH MASS at 11am

Entrance Chant: *Iudica me, Deus*
Entrance Hymn: 94 We sing the praise
of him who died
Setting: Missa Pange Lingua
— Josquin
Readings: Ezekiel 37: 1 – 14
Romans 8: 6 – 11
Psalm: 130
Gradual: 507 Hear us, O Lord,
have mercy upon us
Gospel: John 11: 1 – 45
Preacher: Fr Michael Bowie
Creed: Credo II
Offertory Motet:
Communion Hymn: 83 Glory be to Jesus
Final Hymn: 439 Praise to the holiest in
the height

**PASSIONTIDE EVENSONG
& BENEDICTION at 6pm**

Psalm: 30
Lessons: Lamentations 3: 19 – 33
Matthew 20: 17 – 34
Office Hymn: 79 The royal banners
forward go
Canticles: Magnificat — Guerrero
Nunc Dimittis — Viadana
Anthem: Miserere mei, Deus — Allegri
Hymn: 84 It is a thing most wonderful
O Salutaris: Anerio
Tantum ergo: Asola

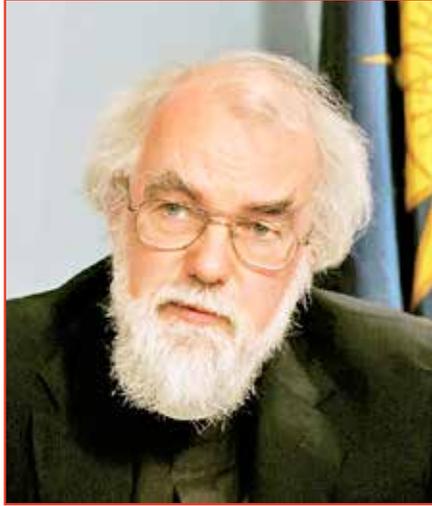
*Information correct at the time
of going to press*

CALENDAR and INTENTIONS for MARCH 2020

1	✘ LENT 1	Parish and people
2	Feria	The homeless
3	Feria	Penitents
4	Feria	Preachers
5	Feria	Unity
6	Feria	Those in need
7	Feria (BVM)	Devotion to Our Lady
8	✘ LENT 2	Parish and people
9	Feria	Generosity
10	Feria	Assistant clergy
11	Feria	Servers
12	Feria	Unity
13	Feria	Those in need
14	Feria (OLW Cell Mass)	Walsingham pilgrims
15	✘ LENT 3	Parish and people
16	Feria	Choir
17	S Patrick	Irish Christians
18	Feria	Servers
19	S JOSEPH	Unity
20	Feria	Those in need
21	Feria (monthly requiem)	Faithful departed
22	✘ LENT 4 (<i>Laetare</i>)	Parish and people
23	Feria	Missionaries
24	Feria	Healing ministries
25	THE ANNUNCIATION OF THE LORD	Parish of the Annunciation
26	Feria	Unity
27	Feria	Those in need
28	Feria (BVM)	Evangelists
29	✘ LENT 5 (Passion Sunday)	Parish and people
30	Feria	Mercy
31	Feria	Faith in Jesus

HOLY WEEK 2020

We look forward to welcoming
Bishop Rowan Williams
as our Holy Week Preacher this year.



Bishop Rowan will be with us from
Palm Sunday to Easter Day as follows:

Palm Sunday	11am High Mass
Monday, Tuesday and Wednesday in Holy Week	6.30pm Mass
Maundy Thursday	6.30pm High Mass
Good Friday	1pm Solemn Liturgy
Holy Saturday	9pm Easter Vigil
Easter Day	11am High Mass



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