



March - April 2018

All Saints' - Houghton Regis  
**Parish Magazine**



# *All Saints' wins National Lottery Support*

The Parish Church of All Saints' has been awarded initial support\* by the Heritage Lottery Fund (HLF) for a National Lottery grant for its restoration project. Made possible by National Lottery players, the project has been awarded a £25,700 development grant to enable the church to progress the plans and apply for a confirmed grant of £224,300 at a later date.



**LOTTERY FUNDED**

The project has a two-fold aim; to make critical repairs to Houghton Regis Parish Church and to engage local people in their exceptional heritage. The main part of the project aims to carry out essential conservation work to the outside of our Grade I listed building; the outer structure of the church (built between 14th and 15th centuries) is in desperate need of repair – its striking chequered pattern of flint and Totternhoe stone needing extensive renovation and having been breached in places.

The second part of the project aims to put in place an educational programme with a number of cultural activities to engage local residents in the unique historical, cultural, and spiritual heritage preserved at All Saints'. This will involve recruitment and training of volunteers to keep the Parish Church open for tourists and visitors longer during the day, as well as promoting inspiring and interactive visits from our local schools.

The first part of the works, to develop the project plans, should begin in due course, with inspection works and initial networking with schools and community organizations. The second part of the project will begin following confirmed funding and should start in 2019 with the bulk of repair works being carried out then.

All Saints' Parish Church has been listed by Historic England in the Heritage at Risk register since October 2016, and it will continue to be listed in it at least throughout the duration of this project. However, support from the National Lottery is a great boost of confidence and precious financial help for our parish which is currently engaged in a wider Restoration and Renewal Project estimated at an extra £250,000 – over the National Lottery support. This is also a great boost of confidence for our town which is already benefitting from the excellent work done at Houghton Hall Park and also supported by the National Lottery.

For more information visit our website [allsaintshr.co.uk/restoration](http://allsaintshr.co.uk/restoration)



*\*Grants for Places of Worship applications are assessed in two rounds. The Parish Church of All Saints has initially been granted round one development funding of £25,700 by the Heritage Lottery Fund, allowing it to progress with its plans. Detailed proposals are then considered by HLF at second round, where a final decision is made on the full funding award of £224,300.*

## *What is the 'Restoration and Renewal Project'?*

The structural **restoration of All Saints'** Parish Church is firmly linked to the **renewal of the faith** and the renewal of all our parish buildings. These two challenges, though tackled in very different ways, are the two sides of the same coin, forming the two complementary parts of our Restoration and Renewal Project.

While the restoration programme seeks to preserve the unique historical and cultural patrimony that affords to All Saints' its Grade I listing, the renewal project seeks to deepen our relationship with God and improving our liturgy, while also improving how we can best serve the town through our buildings.

As mentioned above, the National Lottery is going to fund the most critical repairs to parts of the outer shell of the building where the chequered patters of flint and Totternhoe stone is severely decayed or has failed altogether. Moreover, support from the National Lotter will enable us to put forward a programme of cultural activities (including school visits) to engage the population of Houghton Regis with the unique heritage preserved at All Saints'.



*The west door was blocked up during a previous reordering of All Saints'*

However, the restoration of our Parish Church inevitably requires further and considerable financial commitment from the Parochial Church Council (PCC) estimated to exceed £250,000. This investment will cover

- *the creation of a Heritage and Community space at the back of the church to facilitate a more flexible use of the church (removing a number of pews, replacing them with chairs, and restoration of the parquet flooring)*
- *reopening and restoration of the west door onto Bedford Road*

- restoration of glasswork (stained and plain glass windows, estimated at £50,000)
- redevelopment of facilities to enhance disabled access;
- redevelopment of vestries and servery;
- creation of the Memorial Path;
- restoration and cleaning of the church organ;
- completing the reordering of sanctuary;
- renovation of liturgical furnishings, textiles and vestments.

Work and fundraising are already well underway for a few of these points, but it is important to stress that All Saints' Parish does not benefit from Government financial support or from the Church of England as a national institution. We rely entirely on the generosity of our town and congregation, and on the invaluable efforts of all our volunteers.

Any financial donation towards this project will be greatly appreciated, and you can do so by sending a cheque payable to **All Saints' PCC** to:  
Restoration and Renewal, FAO Fr Diego Galanzino SMMS,  
The Clergy House, Lowry Drive, Houghton Regis, LU5 5SJ.



## *Join us for Coffee!*

We run a coffee morning at All Saints' Church every Saturday between 9:00 and 11:30 with freshly brewed teas and coffees, homemade cakes, and scones.



## *The Easter Vigil*

*and renewal of Baptismal commitments*

*Saturday 31 March*

**8:00pm at All Saints'**



PRAYER



FASTING



ALMSGIVING

## ‘Lent’ – Where does it come from?

*A few notes about the origins of the Lenten season*

Lent is the forty day period prior to Easter Day. This season begins on Ash Wednesday (which this year fell on St Valentine’s Day) and concludes at the end of Holy Saturday, with the Easter Vigil. Throughout Lent Christians are called to experience repentance – turning to Christ – in a deeper way by focusing on three things; prayer, almsgiving, and fasting. Of course, prayer and giving should be already part of the life of all Christians, but during Lent we redouble our efforts aiming to be more diligent at praying, and more generous in our giving. Fasting is different. There are no strict rules about it in the Church of England, but by tradition Ash Wednesday and Fridays in Lent are days when our self-denial should be manifested through giving up food – perhaps, only one meal in the case of young people, the elderly, and those who are ill; and definitely giving up meat. However, if you do your maths counting all the days to Easter, you’ll see that there are rather a few more than forty. This is because the six Sundays of Lent are exempt from fasting and self-denial requirements. Sundays throughout the year are considered “mini-Easters” – they always celebrate the joy of the Resurrection of Christ.

Several Church Fathers, including Saint Leo the Great, believed the forty day fast to be an Apostolic tradition. However, many modern scholars are now inclined to reject this view. Indeed, history of the Early Church shows a variety in both the duration and fasting guidelines in the first three centuries of Christianity. Back then preparation for Easter Day usually covered a period of few days, perhaps a week at the most. Saint Irenaeus of Lyons (ca AD 140-202) even speaks of a forty-hour preparation for Easter! The first official reference to Lent as a period of forty days before Easter dates back to the teachings of the First Council of

Nicaea (AD 325), which uses the term “tessarakoste”, meaning “fortieth” in Greek. And by the end of that century, Lent had become an integral part of the Christian calendar.

In many countries around the world Lent is called with a name that originates from Latin name for the season, “Quadragesima” – like the Greek “forty days” or “fortieth day”. In Britain and other English speaking countries “Lent” (a word that originates from lencten, simply referring to the Spring season and the lengthening of days) has been a popular term for this season since the 9th century.

In its early development Lent quickly became associated with the Baptism, since Easter was the great baptismal feast, and traditionally the Easter Vigil has always been \*the\* main time service of the year at which people were baptised. Those who were preparing for Baptism participated in the season of Lent as a period of intense preparation. Eventually, those who were already baptized considered it important to join these candidates preparing for Baptism and to renew their commitment to follow the Lord Jesus along with them at the Easter Vigil.

At All Saints’, like in countless other churches around the world, we will end Lent with the great celebration of the Easter Vigil on Saturday 31st March, and at this service everyone will be invited to renew their Baptismal commitment to follow the risen Christ.



How many words can you find? (Look up MATTHEW 4:1-11)

S	L	E	G	N	A	L	O	N	E
T	S	D	E	T	P	M	E	T	W
E	Y	E	A	X	F	A	O	L	I
P	T	T	N	E	H	L	I	D	P
A	H	S	R	R	R	V	Y	E	I
R	R	U	E	O	E	B	R	V	H
A	O	A	N	D	F	D	O	L	S
P	W	H	O	G	H	O	L	Y	R
O	Y	X	T	O	R	L	G	I	O
W	T	E	S	T	S	Y	A	D	W



WILDERNESS  
TEMPTED  
DEVIL  
FORTY  
STONE  
BREAD  
ALONE  
GLORY  
WORSHIP  
PARAPET  
ANGELS  
EXHAUSTED

# *Were you married at All Saints'?*

All Saints' has recently been successful in securing some funding from the Heritage Lottery Fund to assist with the restoration works that are urgently needed. Whilst applying for the funding we have been looking at the history of the Parish Church as a central part of our town, and with that in mind, we'd like to involve the whole community in an upcoming event.



We are planning to hold a **Wedding Exhibition & Fayre**; this exciting event will include local exhibitors advertising wedding goods and services, and will be a great opportunity to look around the church and consider the wedding options offered by All Saints', so a definite diary date for all those couples planning to tie the knot, or maybe you'd like to renew your vows or have your marriage blessed?

We are also hoping to produce a display of photographs of past weddings at All Saints', so if you, or a member of your family, were married in our lovely parish church, please, please let us have a copy of your wedding photos so that we can share your happy memories with the community.

Photos can be emailed to [allsaintshr@btconnect.com](mailto:allsaintshr@btconnect.com) or, if you don't have that facility please call Suzy Denver on 07946 627298 and we'll arrange to collect your pictures (if you're local), we'll take a copy and return the originals to you. Or, of course, you can drop them off at the church itself.

The event is on the **28 April 2018** and we hope to see you there!

Enquiries regarding stalls, etc. please contact:  
Richard Stock, tel. 07528 129115.



# Serious Christianity: Fasting

*Father Richard Peers SMMS talks about the theological roots of fasting*

Recently, in a Church Times article Bishop Stephen Cottrell wrote that “young people want more commitment not less.” Tweeting the link to the article, I added that I thought what they want is “serious religion.” Fasting is serious religion. Whether it was the serious fasting of Islam or Pentecostalism I have been challenged by many to examine and experiment with my own practice of fasting, and to encourage others to try it. I’ve also been encouraged by my sister, who as a health professional (originally a physiotherapist) working with diabetics and the obese, has developed her own ideas about diet and the issues our society has with food.

My first serious reading on fasting as a spiritual practice was some years earlier, the classic book, *Celebration of Discipline* by Richard Foster. It is an essential text for anyone interested in the spiritual life. The chapter on simplicity reflects the best of Foster’s evangelical-Quaker tradition and is an important corrective to our consumer mentality. In his chapter on fasting Foster is shocked to discover that he could not find a single book published on the subject between 1861 and 1954. He ascribes the unfashionableness of fasting to the excesses of earlier ages and the separation of the outward show, and form, of fasting from the inner faith; he goes on to add the obsession we have with eating three meals a day, not to mention the in-between snacks. His survey of the biblical witness to fasting is useful, he mentions the *Didache*’s prescription of two day-fasts each week, on Wednesdays and Fridays, and I like his descriptions of John Wesley’s view that no one should be ordained to the Methodist ministry unless they fasted on these two days.

However, Foster is keen to point out that there is no biblical commandment to fast. As freed people Christians may fast and St. Paul’s freedom led him to fast often (2 Co. 11:27). Jesus certainly expected that his followers would fast (*‘When you fast’*) but did not order us to do so. The crucial issue is that our fasting should not centre on us, but on God, so that, like the prophetess Anna in the Temple, we are *‘worshipping with fasting’* (Luke 2:37) and fasting must always be accompanied by worship, as it was for the apostolic group at Antioch (Acts 13:2). After this ultimate and fundamental purpose of fasting there are, for Foster, three secondary purposes:

1. Fasting reveals the things that control us.
2. Fasting reminds us that we are sustained 'by every word that proceeds from the mouth of God' (Matt 4:4) and Jesus said that 'my food is to do the will of him who sent me' (John 4:32,34)
3. Fasting helps us keep our balance in life. "Our human cravings and desires", writes Foster, "are like rivers that tend to overflow their banks; fasting helps keep them in their proper channels."

Foster goes on to give practical guidelines for shorter and longer fasts. These are useful, although I shall later suggest that fasting can be achieved with far less pain and difficulty than he suggests. He also suggests fasting from people, media, telephones, and advertising. Most importantly Foster writes that, **"Fasting can bring breakthroughs in the spiritual realm that will never happen in any other way."**

For the witness of the Church Fathers to fasting, Gabriel Bunge's *Earthen Vessels: The Practice of Personal Prayer According to the Tradition of the Holy Fathers* has a good section on the discipline. "Since time immemorial prayer and fasting have been so intimately connected that they are already mentioned together in many passages of Sacred Scripture, for 'prayer is good when accompanied by fasting' (Tobit 12:8)". He even suggests that copyists may have added it to verses where prayer originally occurred alone (Mt 17:21; MK 9:29; 1 Cor 7:5). For the patristic witness fasting has as its main purposes:

1. it humbles the soul
2. it causes the soul to experience in a fundamental way its complete dependence on God
3. it cleanses the soul, leading to 'purity of heart'.

Finally, fasting has a practical purpose, leading the believer to be more attentive and ready for prayer, *"like watching and waking, fasting ... prepares the mind of the one who prays for the contemplation of the divine mysteries."*

Finally, Bunge warns that moderation is needed in fasting, as in all things, *"what is immoderate and untimely is of short duration. Something that lasts only a short time ... is more likely harmful than useful."* (Evagrius).



For a comprehensive view of fasting for Christians, both theoretical and practical, there is nothing better than de Vogüé's *To Love Fasting*. Although he writes as a monk, and in his later life, when he practised fasting diligently, a hermit-monk, there is much of value in this book and much any Christian can learn from his experience. The first chapter describes de Vogüé's experimenting with fasting over a period of time. He discovered "*that eating only once a day was possible for a modern man like me*". Moreover, he finds that it is when he is furthest from his last meal that his mind is most alert and he is at his most active. He eats a vegetarian diet and has all the proteins, fat and carbohydrates in one meal, eaten at varying points after 3:00pm according to the season and the monastic tradition of fasting (particularly as described by St Benedict). He finds that fasting has a beneficially calming effect on the sexual desires (important for a celibate monk) but also on other instinctive reactions. And, later, ***"Instead of the inconveniences and discomfort that I expected, fasting has proved to be a liberation."***

De Vogüé practices a complete fast, he does not take any other food or drink than that at his one meal. My own experience is that I need water and herbal teas throughout the day if I am not to feel too hungry and to avoid headaches. De Vogüé goes on to describe the difference between what he calls the 'regular fast', that is the normal way of eating and not eating – the source of our 'break-fast', and other kinds of fast in Scripture and the tradition. After surveying fasting in the monastic tradition he moves to a brief survey of the fast of Ramadan and fasting in Hindu tradition and in the life of Mahatma Gandhi and ends with a mention of therapeutic and political fasts. A more detailed history follows, the most important section of which deals with the inseparability of fasting and almsgiving in the Christian tradition. As early as *The Shepherd of Hermas* (first or second century) the connection was made between saving money on food by fasting, and giving that for the poor.

It is the decline of fasting and the causes of that decline that occupy the penultimate chapter, de Vogüé knows of only one community in the world (Christ in the Desert, New Mexico) where the Rule of St Benedict's stipulations on diet are followed at all closely. He looks at claims that modern human beings are not able to fast, or have too much work to do compared with our forebears, and dismisses both of these. He is interested in the extent to which the common life mitigates against fasting. Perhaps the disappearance of the regular fast among monastics has its origins in the reduction of silence and time spent in liturgical prayer. Being with other people, the interactions of the day, seems to be harder without food. He finds support for this view in the tradition, in both Isaac of Nineveh and Gregory the Great. This is certainly true in my own experience, I find it easy to go for hours without food when reading or writing but after I've been with people the hunger sets in.

De Vogüë then traces the decline of monastic fasting and links it to the increase in meals eaten by ordinary people. Breakfast for his great-great-grandfather was unheard of, even when de Vogüë began life as a monk an early meal was simply coffee and bread taken standing up. Contrary to modern myths about eating heavily at the start of the day, is eating at that time itself an innovation? De Vogüë labels this innovation 'the English breakfast'.

There is an admirable survey of Reformation attitudes to fasting with time spent on both Luther and Calvin and particular attention drawn to the Oxford Movement. Pusey's Tract 18 *Thoughts on the Benefits of the System of Fasting* and Newman's Tract 21 *Mortification of the Flesh: A Duty According to Scripture* are little quoted but important reads. The Prayer Book lists 108, 2/7ths of the year as fast days but everything acts as if "*the Church herself had tacitly abandoned them*" (Tract 18). De Vogüë suggests four reasons for the diminution of fasting:

1. the inconvenience of fasting
2. a disincarnate spirituality which is overly interiorised
3. a conception of fasting as akin to punishment
4. a false interpretation of the Rule of St Benedict as overly moderate and replacing fasting with obedience

I would add to De Vogüë's and Bunge's reasoning for the absence of fasting our increased awareness of psychology. We are all so conscious of mixed motives and of the pride that can be taken in spiritual works that it is hard to see fasting as God-centred; it is all too easy for us to perceive it as another work of the ego. Our psychological awareness also means a high consciousness of eating disorders and the complex mental health issues associated with them. Added to this, the ubiquity of dieting and diets, and their faddishness, makes fasting appear less like a spiritual activity and more like just one more fad. Seeking a slimmer physique can seem to be far more about vanity than God-centred living. However, I believe it is essential that we re-discover fasting as a spiritual discipline, as de Vogüë puts it:

*"It is hard to see how such a discipline could be missing from a religious tradition which begins with the story of a sin connected with eating and ends with the hope of a never ending banquet."*

[...] I have struggled with fasting for a number of years. Endured headaches and felt near to fainting on occasion, just on the most minimal of fasts. But it was my sister and her work on diet that has transformed the experience for me. She recommended the writing of Jason Fung. In particular *The Complete Guide to Fasting* and *The Obesity Code*. What is clear is that we are an obese society and that obesity derives from the addiction to sugar/carbohydrates. It is virtually impossible to move comfortably from a high carbohydrate diet to intermittent fasting. For

fasting to be successful it needs a fundamental change to the diet we consume. Sugar highs and lows need to be replaced by a steady and regular low-carb diet. To prepare for the day by loading the body with sugars, which the body is then distracted by consuming, is the worst way to prepare for work and activity. To see dieting and care for the body as separate to care for the soul, is a fundamental error that does not recognise the value and beauty of our bodies as temples of the Spirit and the primary, literally first, gift we receive from God. As my sister and I compare notes on our experience of fasting we are aware of its multiple benefits.

Needless to say, it is hard to see how the consumption of alcohol can fit into a lifestyle that includes both regular and additional fasts. I wonder how much the culture around alcohol in the church and society has contributed to the disappearance of meaningful fasting?

Among my fondest memories of living and working in Lewisham was the gift Pentecostal friends made to me of their fasting, as a sign of intercession. “Fr Richard,” one colleague said, just after we had announced an Ofsted inspection to staff “I will be fasting while they are here, for you and the school”.

The young people I worked with were attracted, not repulsed, by the fasting of Ramadan. When Muslim pupils visited Taizé with us we provided a prayer-tent for their prayers and, with the three times a day prayer with the monks, they prayed eight times each day. As Bishop Stephen wrote, young people want more commitment, they want serious religion. To the extent that we can practice serious Christianity it will be attractive to them.

Pusey and Newman knew a thing or two. If there is to be a renewal of the Catholic stream in Anglicanism perhaps it will begin when we once again practice this ancient discipline and discover with Richard Foster, that:

*“Fasting can bring breakthroughs in the spiritual realm that will never happen in any other way.”*

And the last word on fasting to Pusey:

*“if it be that blessed instrument of holiness, which they who have tried it assure us ... we shall recover the ground which we have lost.”*





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They are deeply committed to upholding professional standards and they believe that as custodians of your loved one, it is their responsibility to ensure that you feel confident that the utmost respect and dignity is given and all times.

**Telephone: 01582 699 884**

**50 High Street South, Dunstable. LU6 3HD**

# Interested in Heritage?

From 1<sup>st</sup> of January 2018 Houghton Regis Heritage Society has become a Charity Trust. New members are welcome to come along to any of our public meetings at St Vincents Social Club, Hammersmith Gardens, Houghton Regis.

Meetings start at 7.30pm. The next one is on Wednesday 28 March

For more information take a look at our website at [www.hrhs.org.uk](http://www.hrhs.org.uk) or email us at: [information.hrhs@gmail.com](mailto:information.hrhs@gmail.com)

You can also telephone David Hill on 07956 546970 or write to  
Houghton Regis Heritage Society  
Houghton Regis Council Offices,  
Peel Street, Houghton Regis.  
LU55EY



HRS.2F. THE VILLAGE. HOUGHTON REGIS.

# *All Saints' Choir*

All Saints' Choir is a four-part choir affiliated to the *Royal School of Church Music* (RSCM); it performs anthems, psalms, and Mass settings, as well as promoting congregational singing on Sunday mornings, and other festivals. The choir can also perform at other services, such as weddings or funerals, upon request.

Junior members of the choir follow the **RSCM 'Voice for Life'** music scheme which helps them to gain confidence and strengthen their musical and reading skills. The scheme grants medals and ribbons as the choristers progress through its achievement levels. The starting age for Junior members is around seven years, but younger members can be admitted as well depending on their reading skills.

*We are a very friendly group and we are currently looking for more singers in both the Junior and Senior sections. If you love singing and are interested in joining a well-established choir get in touch with Parish Office – we look forward to welcoming you at one of our choir practice evenings!*

**Choir Practice - Friday evenings, 7:00 - 8:00**  
**Junior Choir Practice - Friday evenings from 6:30**



# Create these basic cupcakes and then change the ingredients to make different flavoured cakes.



**Easy Cupcakes recipe from 'You Can Cook' book DK**

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## Ingredients

**Makes: 12 cupcakes**

110g butter at room temperature  
110g caster sugar  
110g plain flour  
2 tsp baking powder  
Quarter tsp salt  
2 eggs (medium)  
1 tsp vanilla extract

## Method

1. Preheat the oven to 180C/350F/Gas 4. Line a muffin tin with paper cases.
2. Put the butter and sugar in a bowl; and beat until pale and fluffy.
3. Sift the flour, baking powder and salt into the bowl.
4. Beat the eggs and vanilla and add to the bowl. Beat until just combined.
5. Spoon the mixture into the paper cases.
6. Bake for 18 to 20 minutes until risen, golden and firm to the touch.
7. Cool in the tin for 10 minutes, then transfer to a wire rack to cool completely.

## Fillings and flavours

Add a filling to the cupcake by cutting a cone from the middle of each cake with a serrated knife. Fill the hole with jam, lemon curd or one of these fabulous fillings:

Raspberry and chocolate cupcakes: Fill each cake with 1 tsp seedless raspberry jam and ice with chocolate buttercream.

Lemon cupcakes: Fill each with 1 tsp lemon curd. Ice with lemon buttercream.

Caramel cupcakes: Fill each with 1 tsp dulce de leche, ice with a single quantity of vanilla buttercream and top with sliced banana

Chocolate cream cupcakes: Mix 75g mascarpone with 2 tbsp double cream and quarter tsp vanilla. Put 1 tsp of this in the centre of each cupcake. Ice with chocolate buttercream.

Then...ice the cake with buttercream icing.

## Buttercream icing

It's the icing that makes them special. Swirl it on using a piping bag and nozzle – but practise on a plate first.

For plain buttercream: beat 110g (4 oz) butter until soft, then beat in 110g (4oz) icing sugar, a tablespoon at a time.

For vanilla buttercream: add half teaspoon vanilla extract and beat to combine.

For lemon buttercream: beat in 1 tbsp lemon juice – add 1 tsp at a time and taste after each addition.

For chocolate buttercream: beat in quarter tsp vanilla, 60g (2oz) melted and cooled milk chocolate and 2 tbsp cocoa powder.

For more recipes and ideas visit  
**[childrenssociety.org.uk/bake](http://childrenssociety.org.uk/bake)**

# Memorial Path – March update

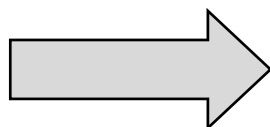
The Memorial Path – running from Bedford Square to the south door of the All Saints' Church – will provide much needed access to the churchyard and to the parish church for wheelchair and mobility aid users, as well as for young children in push-chairs. It is therefore vital that we complete this project as soon as possible.

The plans are moving on and we hope to reinstate the path this year, and officially inaugurate it towards the beginning of November – near All Souls' Day and Remembrance Sunday. So far our call for sponsorship of Memorial Plaques has raised about £5000, the Houghton Regis Town Council have pledged to contribute £3000 under the Large Grant Scheme, and a generous donor has pledged to cover the remain costs of the construction.

We currently have around 100 Memorial Plaques booked and the path will be able to accommodate in the excess of 400. So sponsorship for plaques is still open, and it will remain so for the foreseeable future – even after the construction of the path. And any surplus funds generated through this will be used exclusively towards the restoration and renewal of the parish church.

## Order a Memorial Plaque

If you'd like your loved ones to be remembered on the Memorial Path, please fill in the form overleaf.



## Parish Contacts

Parish Office: 01582 867246

Father Diego Galanzino SMMS (Parish Priest)  
*The Clergy House, Houghton Regis. LU5 5SJ*

Janet Steele (Parish Administrator)

For enquiries about Baptisms, Blessings, Weddings and/or Banns please visit us for "Vestry Hour", every Saturday morning, between 10:00 to 11:30.

**[allsaintshr.co.uk](http://allsaintshr.co.uk)**



THE CHURCH  
OF ENGLAND



**ALL SAINTS CHURCH HOUGHTON REGIS**

**MEMORY SLAB ORDER FORM**



Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Post Code: \_\_\_\_\_

Telephone: \_\_\_\_\_

**Details of Inscription:**

**IN MEMORY OF**

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

(Please enter name. Maximum 16 characters including spaces)

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

(Year of Birth)                      to                      (Year Deceased)

**The cost of each individual slab is £60**

I require \_\_\_\_\_ Memorial Slabs and I enclose a cheque/cash for £ \_\_\_\_\_

All cheques to be made payable to 'ALL SAINTS PCC'  
*(Please complete a separate Order Form for extra slabs)*

I fully understand that the Memorial Slab will be installed in conjunction with the new pathway.

Date: \_\_\_\_\_

Signed: \_\_\_\_\_

*Please send completed form/s to:*

*Memorial Path FAO: Father Diego Galanzino SMMS, The Clergy House, Houghton Regis, LU5 5SJ*

# Easter Day – the most important day

*A few thoughts about the origins of our Easter celebrations*

Easter Day is the day of rejoicing and celebration for Christ's resurrection from the dead which forms the central element of the Christian faith in unity with Maundy Thursday, Good Friday, and Holy Saturday. This Day comes at the end of the “Triduum” – the three days in which Christians rehearse through worship the “Paschal Mystery” of Jesus’ passion, death, burial and resurrection. This celebration is built upon the two-fold witness of the Bible and of the Tradition of the Church. As Saint Paul writes to early Christians of Corinth,

*‘For what I received I passed on to you **as of first importance:** that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day according to the Scriptures’ (1Cor 15:3-4)*



So Easter celebrates God’s enduring promise of eternal life manifested in Jesus Christ. It is a time of hope and assurance that follows the sorrow of Good Friday and Holy Saturday; it celebrates humanity’s turning point from destruction to glory and salvation.

For the first three centuries, the Church celebrated the real meaning of Easter in connection with the Jewish Passover. The Passover began on the evening of the full moon in the Jewish month of Nisan, which coincided with the Spring Equinox. As the crucifixion occurred on the first day of the feast, early Christians found a scriptural correlation between Jesus and the sacrificial lamb consumed at the Passover. Paul refers to this saying,

*‘For Christ, our Paschal (Passover) lamb, has been sacrificed. Therefore let us keep the Festival, not with the old leaven, the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.’ (1 Cor 5:7-8)*

The flexibility of Passover allowed the early Church to celebrate Christ's resurrection any day of the week on which the third day of the festival happened to fall.

As the Western Church began to emerge, its celebration of Easter coincided with the first Sunday after the first full moon of spring, which caused some contention with the Eastern Church. The matter came to the attention of the Emperor Constantine, who convened the Council of Nicaea in AD 325. The council ruled that all churches would celebrate Easter on the first Sunday after the first full moon of the Spring Equinox. This became the standard for the Church under the Julian calendar until 1582, when Pope Gregory XIII revised the calendar and the Easter tables by adding the leap-year rule.

The actual name used in English-speaking countries, “Easter”, does not really bear witness to the central events which Christians celebrate during this time. It did not become associated with the resurrection of Christ until the second century. It most likely comes from the ancient Saxon spring festival called “Ostern”. Some Easter customs also originate from ancient spring festivals. The tradition of the Easter Bunny has its origins with the Saxons, who would adorn their villages with rabbits carved from wood. The giving of brightly coloured eggs was a custom in the Middle East during the spring. In many cultures, the egg symbolized rebirth or renewal.



How many words can you find? (Look up MATTHEW 28:1-15)

Y	R	E	N	A	W	A	E	L	S	MARY	SEPULCHRE	EARTHQUAKE
A	R	K	J	E	S	O	J	G	E	ANGEL	STONE	ROBE
M	O	A	U	S	S	T	N	O	M	SNOW	JESUS	RISEN
N	B	U	M	U	S	I	O	S	A	AWE	JOY	GREETINGS
I	E	Q	U	S	T	Y	R	N	M			
T	N	H	O	E	O	U	G	A	E			
E	L	T	E	J	Q	E	R	I	R			
E	E	R	H	C	L	U	P	E	S			
R	G	A	E	G	N	A	W	K	E			
G	A	E	A	R	T	A	Q	U	A			

# *Join us for the 2018 Youth Pilgrimage*

*with the theme:*

## *Generation Hope*

*– into God's Future with Mary*

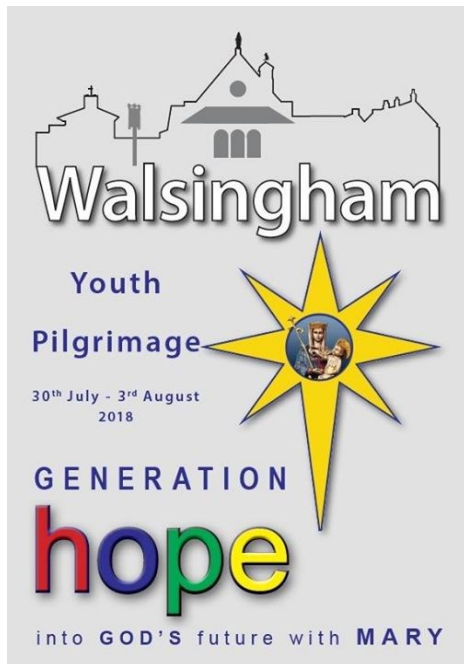
What does the future hold?

Is it something we look forward to?

We can't see into the future, but we can try to be like Mary and look to the future with hope, because she believed in God's promises and in the words of Jesus her Son: "trust in God and trust in me".

Bishop Philip North and his team will be leading the pilgrimage and helping us to explore in Walsingham the Christian message of hope, and how to look forward to God's future with Mary.

- Camping with hundreds of other young Christians in Norfolk;
- Workshop afternoons with crafts, sport, music;
- Daily Mass with the amazing worship band CJM;
- Bible Studies for beginners;
- Chill out area in the café;
- BBQ & Disco evenings;



**[allsaintshr.co.uk/walsingham-youth-pilgrimage](http://allsaintshr.co.uk/walsingham-youth-pilgrimage)**

*We'd love to hear from you!*

If you would like to share comments, a story about your community group, local charity, or events, then get in touch!

[allsaintsparishmagazine@gmail.com](mailto:allsaintsparishmagazine@gmail.com)

# Forthcoming Events

## 2 April - Bank Holiday

### Walk and pub lunch

*Departing from All Saints' at 10:30, country walk followed by lunch at Go Houghton, Parkside Drive, Houghton Regis, LU5 5RA*

## 28 April

### All Saints' Wedding Exhibition & Fayre

*Saturday, 9:00am to 4:00pm. A fair showcasing all that All Saints' has to offer for your wedding day.*

## 28 May - Bank Holiday Monday

### National Pilgrimage to Walsingham

*One-day pilgrimage to the Shrine of Our Lady of Walsingham, joining hundreds of pilgrims from all over the UK. £30 for travel via minibus.*

## 9 June

### Barn Dance

*Saturday, from 7:30pm. Dancing, supper, and great fun for all ages. Peter Newton Pavilion, Skimpot Road, Dunstable, LU5 4JU.*

## 23 June

### St Thomas' & Lowry Drive Festival

*Saturday, from 9:00am to 4:00pm. A special celebration to mark the 30<sup>th</sup> anniversary of dedication of St Thomas' Church. Also stalls, entertainment, children activities, BBQ, cakes and cream teas.*

## 7 July

### Church Open Day

*Saturday, from 9:00am to 4:00pm. Guided tours of church and tower; also stalls, entertainment, children activities, BBQ, cakes and cream teas.*

*Register for an event by contacting the Parish Office.*

**[allsaintshr.co.uk/whats-on](http://allsaintshr.co.uk/whats-on)**



# **Holy Week & Easter**

## **25 March - Palm Sunday**

**10:00am Palms' Procession and Mass**

*Please gather in Bedford Square from 9:50am.*

## **27 and 28 March**

**7:30pm Mass**

*Said Mass with a devotional address.*

## **29 March - Maundy Thursday**

**7:30pm Mass of the Lord's Supper**

*This Mass is followed by a silent vigil (or "Watch") before the Blessed Sacrament.*

## **30 March - Good Friday**

**11:00am Family Service**

*A service especially aimed to families and children. This is followed by refreshments and children's craft in preparation of Easter Day.*

**3:00pm Good Friday Liturgy**

*Includes the reading of the Passion according to St John, the veneration of the Cross, and distribution of Holy Communion.*

## **31 March - Holy Saturday**

**8:00pm Easter Vigil**

*This is the most important service of the Christian year, featuring the renewal of Baptismal commitments and the first Mass of Easter.*

## **1 April - Easter Day**

**8:30am Mass**

**10:00am Parish Mass**

*The Parish Mass is followed by the children's Easter egg hunt around the church and churchyard.*