



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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VICAR'S LETTER

In his Epiphany sermon, Fr Christopher Lowson spoke of Epiphany as “**Christmas for Grown-ups**”. He was quoting from a piece in *The Spectator* magazine by Digby Anderson. Epiphany is a season when the rest of the world has moved on; absorbed by the January sales or the post Christmas and New Year diet and detox. The Church continues its celebration of the incarnation undisturbed by the kind of people who wash up at Christmas services.

When I looked up on Oxford Street in the days before Christmas and saw the words “**Have an Enchanted Christmas**” up there in lights, I did wonder, as the maelstrom of people threatened to carry me away, if any spell being cast was not a malevolent one.

I know that there are those among us who do not much like Midnight Mass and carol services, perhaps because so many of the congregations at these services are visitors or strangers; many of them unfamiliar with our ways. We should note, however, that the congregations at our Advent, Christmas and Epiphany carol services are far larger than those at Sunday Evensong and Benediction. That they also include many people we have not seen before and who may be unfamiliar with our traditions is something to be rejoiced in rather than

complained about.

The Epiphany, with Matthew's story of the coming of the Magi, is subtitled “**The Manifestation of Christ to the Gentiles**”. Matthew's Gospel can be seen as the most Jewish of the four, but from its outset, it is concerned with the mission of the Church to the nations of the world. The Wise Men from the East come to worship the infant king. When it is safe for the Holy Family to return from their refuge in Egypt, they go to Nazareth in Galilee of the Gentiles. At the very end of the Gospel, the risen Christ commands his disciples: “**Go into all the world and make disciples of all nations**”. That command is addressed to us. In our situation here in central London, the whole world seems to have come to us.

To be catholic involves being universal. It is not just about holding the right beliefs of doing things “correctly”. A point which is made both in what was being said in the *Parish Paper* 100 years ago, and what Fr Lowson was saying in his sermon. It is, I think an important missionary lesson, that services like Carol Services can provide a way into our worship at All Saints, for those who might find High Mass or Evensong and Benediction rather intimidating. It's the kind of service you can invite your friends to.

Christmas, people often say, is for

children. Yes, but it is for the child in all of us. The Gospel teaches us that we can only enter the kingdom of heaven as a little child. That is as true for those of us who are here Sunday by Sunday as it is for those “children” of all ages who turn up at Christmas. The Christmas stories show two ways of responding to children: the adoration of the shepherd and the magi or the massacre of the innocents.

I see what Digby Anderson is getting at. I love Epiphany and am glad that the Church of England has made of the 40 days up to Candlemas a season of Epiphany — rather than the Roman Catholic “ordinary time”. It gives us further opportunity to meditate on the meaning of Incarnation and Epiphany.

And then this year, when Easter is as early as it can ever be, no sooner have we celebrated Candlemas — a feast which looks both back to Christmas and forward to the Passion — than we are plunged into Lent.

Now Lent really is for grown-ups. It is a time for Christians to be serious; to renew our discipleship, to examine ourselves and repent, to give time and attention to prayer, scripture and sacrament and those disciplines of the flesh which we call fasting and abstinence.

We give thanks for an enchanted Christmas and Epiphany and look forward to a serious and grown-up Lent.

Yours in Christ,

Alan Moses

PARISH NOTES

Christmas Past

The great innovation this year was to have a full Festival of Nine Lessons and Carols with the choir on the evening of Monday December 18th.

There was a good congregation to fill the candlelit church and the choir sang much of the music to be found on the newly launched “Christmas at All Saints” CD which was selling briskly in the weeks before Christmas.

The timing of this service allowed a good many people who normally miss Christmas at All Saints, because they go to their families, to experience at least some of it. As a number of people commented, there were also lots of people we had never seen before. The general opinion was that we must do it again next year.

Our other carol services were the Lunchtime Carols for people who work around us, followed as usual by mince pies and mulled wine. Our thanks to Janet Drake and her helpers. The Vicar jumped into a cab almost immediately afterwards in order to get to Hampden Gurney School for not one but two nativity plays. Both were performed with aplomb and skill. The costumes were of a highly professional standard. Fr Alan remembered appearing as a shepherd in dressing gown and tea towel many years ago.

Midnight Mass had none of the troubles reported at other places by the press. This year we did not even have mobile phones going off. At the end of the service we

blessed the Crib complete with its newly restored figures which have met with general admiration; although the bambino with his pale complexion and ginger hair looks more Irish than Middle-Eastern.

The High Mass on Christmas morning has shown unspectacular but steady growth over the last few years with an increasing number of people who make it their Christmas service. Denzil Freeth recalled that there was a time in Fr Sparrow's time when the attendance was so small that serious consideration was given to abandoning it all together. Over the last few years we have added to the service something like our usual standard of post-service hospitality with coffee and Christmas cake. Even this year's wet Christmas morning did not put a damper on this.

Christmas I is one of those Sundays when you never know what kind of congregation you are going to have. Many of our regulars are still away. This year, while there was no parish lunch, Martin Woolley produced large quantities of hot soup and delicious bread in the courtyard. This was followed by yet more Christmas Cake; this time donated by Dr Michael Duggan — one of the numerous gifts from his grateful patients from which we benefit.

THE RESTORATION APPEAL

A Buxtehude Marathon

At 9.00 a.m. on Saturday December 22nd, **Andy Arthur**, our assistant organist, sat down at the organ stool to begin the marathon task of playing the collected organ works of Buxtehude. At the end of this musical endurance test, the Vicar said:

“We can hardly let the end of this remarkable musical feat pass without some mark of appreciation.

“In the programme notes we are told that J.S. Bach walked 200 miles to hear Buxtehude play at the Marienkirche in Lübeck. Andy's feet must have covered a similar distance across the organ pedals in rehearsal and performance.

“When he first suggested this project to raise money for the restoration of this extraordinary church, he thought it might raise £1,000. In fact, the project has caught the imagination of so many that it has raised well over £6,000. This has been thanks to Andy's own publicity and also to the efforts of members of the Restoration Appeal who have worked very hard.

“Yesterday was Andy's birthday but, with an appropriately Germanic seriousness, he foreswore all celebrations, diversions and entertainments in order to be in peak condition for today's musical marathon.

“So, now that he is free to celebrate, we have a bottle of champagne for him to celebrate with.

“Refreshments have been provided in the parish room throughout the day and the bar will be open afterwards. Our thanks to all who helped with publicity and catering.”

To add a further happy note to the occasion, Martin Woolley was celebrating the birth of his granddaughter Almira Zara, so those who had accompanied Andy to the end found that the drinks were on Martin.

PEOPLE

Fr Gerald Beauchamp has been settling into his new life and work, getting to know people and place. He is working his way through “Good and Faithful Servants” — the history of the first 12 Vicars of All Saints written by Fr Peter Galloway and Dr Christopher Rawll.

Fr Galloway has just been appointed Chaplain of the Royal Victorian Order and the Savoy — the Chapel that is, rather than the hotel. Our congratulations to him.

Bishop Colin Dunlop

Francis Dunlop writes:

I am writing a biography of my father, Bishop Colin Dunlop, who occasionally preached at All Saints in the 50s, and possibly at other times too. He knew Kenneth Ross well (was he not on the Liturgical Commission, which my father chaired?), and, before him, Roscow Shedden. This is how he begins a sermon which he preached at All Saints in 1959:

“Some time between 5 and 5.30 p.m. on an early Spring evening in 1915 chance or providence directed my footsteps along a street I had never passed through before. I found myself stopping at the gate which leads into the courtyard of this church. I had never heard of it before, but the lights were shining through the coloured glass window, and the bell was ringing, so I walked in. In a minute or two the choristers entered in the very characteristic way they still do, and then Evensong began. I had been brought up in a strict and godly home, but I had reached the age of 17 without two very important

factors in true religion having come home to me. My religion was without much joy and without much penitence. I took to dropping in at Evensong at All Saints on my way home. Then I got to know Roscow Shedden and after a while I made my first confession and then later became an occasional server. The life and worship of All Saints began to reveal to me a new vision of the splendour and glory of God and that meant joy and penitence. Soon I joined the army and went out to France. All Saints exercised a potent influence over me even at this distance. I had now a religion of my own which didn't depend on the outward circumstances. Now when I say that All Saints did this for me, I don't mean the building or the memory of the services did it, though probably they helped. It was the people of All Saints and their clergy and their life together through which God spoke”.

Francis goes on: *“He learned there ‘what the Communion of Saints means’.”*

Confirmation

Jeremy Tayler and **Gregory Mginah** were confirmed by Bishop Edward Holland at the evening Mass on Friday January 4th. The service was followed by a happy party in the bar.

Lovinia Miller RIP

Stephen writes:

“We were particularly touched that so many people managed to make the trip to London for the Requiem Mass, held at All Saints on December 8th. Many of those present have already been in touch to confirm that the service was a wonderful tribute to a wonderful lady and that “Lovinia would

have very much approved” of the style and dignity of her farewell gathering — not to mention the way in which we were able to celebrate the end of a truly fantastic and fun-filled life.”

The collection at the Funeral Mass and other donations have resulted in cheques for £750 being sent to the restoration appeals of both All Saints, Clifton, and All Saints, Margaret Street — the two churches where Lovinia worshipped regularly and where she felt very much at home.

Constance Tweed RIP

Con came to live at All Saints in Fr Marshall’s time, first at No 8, then at No 6. She was a much-loved member of our little resident community. Increasing age and health problems led her to decide that she must not be a burden to us and she moved to the almshouses in Rochester Row. She remained devoted to All Saints and, for as long as she could, she would be transported here on Sunday morning by Philip and Yvonne Harland. She would attend the midweek Eucharist at St Stephen’s Church. Her friends from All

Saints were always welcomed to her little flat and she continued with her Christmas party until a couple of years ago. A period of serious heart trouble meant she had to move again; this time to a nursing home in Pimlico. On January 4th she was taken into St Thomas’s Hospital and at 5.30 the next morning the Vicar was called to her bedside to administer the last rites. She died peacefully a few hours later.

As a former civil servant, she had left meticulous instructions about her funeral service which was to be at All Saints. The celebrant of the Mass was to be Bishop Michael Marshall and the preacher Fr Peter McGeary. Fr Peter had been her neighbour at No 6 and had continued to visit her when she moved. Bishop Ambrose (another former No 6 resident) and Fr John Robson were also to take part, along with the Vicar. Unfortunately, Fr Alan was away on holiday at the time of the funeral but was able to conduct the committal a couple of days later.

Fr McGeary’s sermon will appear in the March issue of the Parish Paper.

DIARY DATES

Tuesday 29 January

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

Friday 1 February — Presentation of Christ (Candlemas) transferred from the 2nd.

6.30 p.m. Procession and High Mass

Preacher: The Revd Angela Tilby, Vicar St Benet’s, Cambridge.

(Low Mass also at 8.00 a.m. on Saturday February 2nd.)

Wednesday 6 February — Ash Wednesday

6.30 p.m. High Mass and Imposition of Ashes

Preacher: The Vicar

Thursday 7 February

7.05 p.m. Holy Hour led by Fr Gerald Beauchamp.

Wednesday 20 February — *Walsingham Cell Event:*

6.30 p.m. Mass followed by “**Praying Your Life and Living Your Prayer:**

Mary and the Christian Life Community”, a talk by Fr Anthony Nye, SJ, National Chaplain, Christian Life Community of England and Wales (formerly the Sodality of Our Lady).

The event will conclude with refreshments. Everyone is welcome to attend.

Walsingham Parish Pilgrimage — All Saints’ 2008 Parish Pilgrimage to Walsingham will be from Friday July 4th to Sunday July 6th. We need to have an idea of numbers by the end of February. Could you therefore please let Ross Buchanan know (Telephone: 020 7221 1312) as soon as possible if you would like to come, or if you would like to find out more.

“SPIRITUALITY AND THE POETIC”

A Series of Sermons at 6.00 p.m. Solemn Evensong and Benediction
on the Sundays in Lent 2008

10 February	Lent 1	<i>T.S. Eliot</i> The Revd Stephen Tucker Vicar of Hampstead
17 February	Lent 2	<i>Gerard Manley Hopkins</i> The Revd Peter Groves Vicar, St Mary Magdalene, Oxford
24 February	Lent 3	<i>W.H. Auden</i> The Revd Peter McGearry Vicar, St Mary, Cable Street
2 March	Lent 4	<i>Edwin Muir</i> The Revd Canon Ian Paton Rector, Old St Paul’s, Edinburgh
9 March	Lent 5	<i>John Betjeman</i> A.N. Wilson Author
16 March	Palm Sunday	<i>R.S. Thomas</i> The Most Revd Dr Barry Morgan Archbishop of Wales

LENT APPEAL

Our 2008 Lent Appeal will be in aid of our Mission projects (Church Army Hostel in Marylebone for women, West London Day Centre, and Fr Fermer's work in Brazil — a USPG project), and the Bishop of London's Lent Appeal in aid of ALMA (The Angola, London, Mozambique Diocesan Association) which we also support on an on-going basis. Lent Boxes will be available for your donations.

THE SERMON PREACHED BY FR GERALD BEAUCHAMP AT THE MASS OF THE DAY, CHRISTMAS DAY 2007

"In the beginning..." So begins John's Gospel with a deliberate echo of the opening words of Genesis. "In the beginning." "In the beginning was", was... what? The Greek word is Logos which simply means 'a saying' or 'something reported'.

But the word Logos was taken up by the philosophers. The likes of Plato and Aristotle looked at the world around them and made a simple yet profound observation. The world is ordered. The sun rises in the morning and sets in the evening. There is a division between earth and sky, land and sea. The seasons come and the seasons go. The world is ordered. We live in a cosmos not a chaos.

There is change and chaos gets a look in from time to time. There can be storms and floods, volcanoes and earthquakes but more often than not life is predictable. It's orderly.

The philosophers used the word Logos as a working title for this regularity, this rational principle, this mysterious invisible discourse of our ordered world. Nature is ordered and so should society and human affairs, they thought.

In his Gospel John was keen to show that this insight was all of a piece with the good

news being preached by Christians. Jesus is the very embodiment of this principle, this Logos. Jesus Christ is the Word incarnate. In him Jew and Greek both find their origins.

Jesus, like us, was born. He walked and talked. He spoke. He preached. He had his own voice. When we learned to talk we achieved power over our destinies. When we can name our hopes and fears we have control over ourselves. When we can voice our concerns we can influence others. When we can speak we can change the world.

But we also know that working out what we want to say only happens in relationship with others. We don't just speak, we converse. We grow up in families. We talk to those around us and we make decisions. Voice and choice go together.

This Logos that John talks about is dynamic. It's not simply a statement. It's not a dogmatic assertion. It's spirited. It may be a bit far out to say that 'In the beginning was the conversation' but I think that this captures something of what's going on at the beginning of John's Gospel. It's certainly what's going on in Russian icons that point towards the Trinity.

Drawing on the image of the three strangers, the three celestial beings

that Abraham encountered at the Oaks of Mamre, Russian icons show three figures seated around a table. Russian Orthodox Christians see these angels as foreshadowing the Trinity. The figures are in dialogue with each other. They are in communication; in communion.

And what is this conversation about? What is the most basic and fundamental thing in life? What makes the world go around? It's love. Love. When we have Christmas dinner today we'll be sharing it with people that we love.

In the beginning there's a primal conversation and it's about love.

The thing that we know about love is that it has to express itself physically. If we love music we make music. We pick up an instrument, we sing, we go to a concert, we may even dance. When we love another person we don't just conjure them up in our minds, we go to them, spend time with them; we embrace them; we make love to them.

The Trinitarian God is an eternal conversation. And the talk is all of love. And for us, we created beings, love is always physical. The Logos, the Word, the Son, the Second Person of the Trinity, had to become flesh. This doesn't threaten God's free will. It's more than an inner necessity. It's a desire, a deep urge within the Divine, to express himself in what is tangible, hold-able, physical. And so the Christ comes, God's Emmanuel, God with us as a child.

This working out of God's self doesn't stop with the birth of Jesus. No baby 'stops' when newborn. Day by day, there's growth and change. Once upon a time we were all newborn babies and look at us now. We've

added on the years. We've grown up. We've become adults.

So God's working out of himself goes on in the legacy that Christ leaves behind — in his fragile group of followers, in the Church that bears his name, in us. In the tangible expressions that Christ bestows on us — the sacraments — God manifests his presence.

There is conversation above. There is tradition below.

In this church, here in All Saints, we flesh out the Divine day by day. This building and what happens in it uses every sense that we possess. We see the beauty of the liturgy. We hear the Bible read and the choir sing. We smell the incense. We touch each other at the Peace. We taste the bread and wine in the sacrament.

Here in prayer we don't just speak. We are spoken. We are called and we are given voice. Like the musician who becomes the music, like the dancer who becomes the dance, in prayer united to the eternal Word our lives are caught up through the tradition into the divine conversation. We speak of love and we become the world's lovers. Ours is a truly sensual faith.

As we celebrate Christmas, as we recall the extraordinary events of Christ's birth, let's pray that the life of God will resonate with ours. May our voices and his revealed Word be united. May the glory revealed then in the birth of Jesus be the glory that is revealed in our lives now. And may the glory that is revealed in us be a sign of the glory that is spoken, permeates all creation and is revealed for all eternity in Jesus Christ, the Word of God, born for us this day. Amen.

**THE SERMON PREACHED BY THE VENERABLE
CHRISTOPHER LOWSON, DIRECTOR OF MINISTRY,
ARCHBISHOP'S COUNCIL, ON EPIPHANY,
JANUARY 6 2008**

It is an honour to be your preacher this morning — not least because of the importance of this day in the calendar of the Church.

Digby Anderson, writing in the Christmas edition of *The Spectator*, tells us that Christians can avoid the barbarity and blasphemy of the now pagan celebration of Christmas by making the Epiphany ‘Christmas... for grown-ups’. He writes:

...it is an older feast than the Nativity. It's arguably of more theological importance to us since, unlike the Nativity, a feast of the Incarnation, it celebrates Our Lord's manifestation to the Gentiles. But the best thing about it is that we (Christians) can keep it undisturbed.¹

Whether we warm to that idea, Epiphany is indeed important and in England to some extent a neglected feast — though in other parts of the world it is celebrated in great style and is the moment that presents are exchanged.

For me, Epiphany has three big ideas at its heart — ideas that in fact resonate with many, inside and outside the Church, who are trying to make sense of their lives today:

- First, arising from the *journey* of the magi, the idea that life in some sense is a journey of exploration.
- Secondly, arising from the *homage*

offered to our Lord by the magi, the importance of worship of something greater and beyond our routine experience, and

- Thirdly, arising from the gifts of gold, frankincense and myrrh, the offering of *gifts* as signs of love.

Each of these are crucial not only in the life of the Church, but also, I suggest, scratches where the world itches, that is, answers needs clearly expressed in the yearnings of our time.

Take the idea of a journey of exploration and discovery. This idea is everywhere.

In popular TV we are presented with endless series which chart the progress of groups of people put under pressure — usually competitively — as they learn something new. It may be minor celebrities learning to survive in the jungle or ambitious young singers seeking to prove they have that X factor. It may be young people from an inner-city comprehensive school learning to sing in a choir and getting all the way to an international competition in China. The plot is always the same — a group of people usually set against each other — journey from unpromising beginning, through tears and frustration, to the goal of performance or selection.

Though it sounds as if I watch these shows all the time, I limit myself to just one a year — *Strictly Come Dancing* — where the fun is watching the most unlikely people

becoming excellent ballroom dancers. As a cricket watcher I sort of knew that the most elegant and light-footed batsman, Mark Ramprakash, would be able to master the steps — but the burly Yorkshire and England fast bowler, Darren Gough, was a real surprise. What matters in these programmes is not so much the end product, but the journey the participants go on.

The magi had a significant trek following the star, for me, interestingly expressed by W.H. Auden in his Christmas spoken oratorio, *For the Time being*, in which the third wise man says:

**The weather has been awful
The countryside is dreary
Marsh, jungle, rock; and echoes mock,
Calling our hope unlawful...
At least we know for certain that we
are three old sinners,
That this journey is much too long,
that we want our dinners,
And miss our wives, our books,
our dogs.
But have only the vaguest idea why
we are what we are.
To discover how to be human now
Is the reason we follow this star.**²

And this idea of discovering or unveiling the truth through a journey of exploration is a gift to the Christian world — indeed to the world itself — from the catholic tradition. Whether it is the journey through the rooms of St Theresa's *Interior castle* or the evocation of a life seeking truth in Thomas Merton's *Seven-storey mountain* or even after death, the journey of the old man in John Henry Newman's *Dream of Gerontius*. The journey is the means by which God teaches us his love.

As we see even in the speeded-up version of TV life, the journey is long and arduous

and there are times when we might and do give up. But the Christian tradition of the journey reminds that we are playing a long game. We see the vision of where God can take us — eternal life with him but this journey is long and requires from us hope, endurance and perseverance and from God the continued outpouring of his grace, as we open our hearts gradually (and perhaps imperceptibly) to his love.

Secondly, the feast of Epiphany reminds us (and the world) of the centrality of worship in the maturing of a human life. Quite simply: we are made to worship God and be with him forever. The magi when they entered the presence of Jesus — did not engage in a philosophical discussion concerning the reasons for their trip — they paid homage to their king.

It seems to me we are at an interesting stage in the life of our nation — in relation to worship. Much of the needs that were met in previous generations in public worship — are now met (particularly for young people) in other ways. My adult children are both Christian believers but I think many of their worship needs — by which I mean the desire to belong to something bigger and share a common and stirring experience — are met through music and the arts; at pop concerts and football matches. My son was deeply moved by his experience at Glastonbury last year and I am afraid I don't mean the pilgrimage, rather the pop festival!

There is a need among the people of our nation to worship God — as there always has been and always will be — and we in the catholic part of the Church have something of quality to offer his people.

Talking about the importance of worship in this beautiful church where worship

is offered so well, is a bit of a ‘coals-to-Newcastle’ exercise — so I won’t labour the point. But for worship to be authentic it has to have depth and be expressed in lives of discipleship.

The end, the purpose, of liturgy, is giving worth to God and I wouldn’t want to compromise that, but, I suggest (and I would say this as director of ministry for the national Church) that Christians who experience and receive the presence of God in the Eucharist, should be asking ourselves how we might respond to God’s love in our daily lives. Who and where is God calling us to be, what is he calling us to do for him in his world.

God is calling each baptised Christian — the laity primarily and the clergy in support of that — to be his overt presence in the world: exposing the work of his grace and uncovering the coming of his kingdom.

And this brings us naturally to the third big idea for our Church and world: the offering of gifts as an expression of and response to love.

God has given gifts to each one of us and he calls us to offer them back to him in the service of our lives. This offering is encapsulated magnificently in the Eucharistic offering of bread for our work and wine for our leisure — in order to receive them back as nothing less than God himself — given to us to be his presence in the world.

The world is interested in gifts — and I don’t mean the anxiety about retail figures over Christmas in the streets surrounding this church. But, with the insights of psychology, we have recognised that many more people are gifted and that they are gifted in a variety

of ways. I am glad to say that gone are days that a young person made a choice about a career in the early 20s (choices often limited by background and opportunity) and were then locked into that choice. We recognise that people grow and develop later, that there are more ways (for example) of being intelligent than just intellectual ways and that people, as they travel on their journey, can develop new parts of themselves that may have lain dormant for years.

The Christian tradition recognises the giftedness of humankind; but ascribes the gifts not to our genes alone, but to the creativity of our Maker and calls upon those gifts to be used to his glory and to the common good. We have also recognised that there are a variety of gifts which we need if society and Church are to be truly authentic. We don’t have to be the same to make our contribution to the Church and the world.

Gifts are an expression of love — for us God’s love — and to be enjoyed and offered to the God who is source and goal and our lives.

So, I think Digby Anderson may have a point about Epiphany as ‘Christmas for gown-ups’ or the Christian’s Christmas because it does it seem to express in its stories and the liturgy the wisdom of the ages — that you and I are on a journey, a journey to be with God in perfection and that he nourishes us on our way so that we can come close to him and bring him our gifts.

1 Digby Anderson, *The Spectator*, 13 - 20 December 2007.

2 W.H. Auden, *For the time being: a Christmas oratorio*. Faber and Faber 1944.

100 YEARS AGO

January 2nd was the centenary of the death of Prebendary Berdmore Compton, the second Vicar of All Saints. By a happy coincidence, the tile panels on the west wall, which are his memorial, had just been restored to their original splendour. 100 years ago, the Parish Paper reported his death.

Compton came to All Saints from St Paul's, Covent Garden, "at a trying time. Difficult as it would have been to follow Mr Upton Richards at any time, it was doubly so when Mr Compton began work there. All Saints Church was the first attempt, and for a long time the only serious attempt, (to quote from Mr Allen Whitworth's new volume of posthumous sermons), 'to apply the principles of the Oxford Movement to the ordinary pastoral work of the Church, and to carry out those principles in the everyday teaching of the intellectual congregation'. It was here in Margaret Street that the question had to be put to the test of experience. Did the principles of the Oxford Movement possess a power to impress and mould such a congregation of thoughtful men (*sic*), as perhaps London alone could furnish? The question was triumphantly answered in the affirmative, the result was the building up of a congregation of almost unparalleled devotion; not of that devotion which is so easily assumed, the devotion of religiousness rather than of religion, which finds expression in conspicuous personal ritual, and in the meaningless catchwords of party; not of that devotion which is valiant for orthodoxy, while the life remains cold, selfish, un sanctified. Not so. But the congregation which was built up in this place exhibited that true devotion which we should expect to be the outcome of a movement such as Dean Church describes,

a movement which was, above all, a moral one, 'it was nothing, allowed to be nothing, if it was not this'."

Prebendary Compton retired in 1886, when he inherited an estate, but continued to be active; throwing his energies into the work of SPG and SPCK.

He described his policy at All Saints in a sermon he preached at St Paul's, Knightsbridge:

"The second incumbent of a recently constituted cure of souls has always a peculiar sphere of duty. The first incumbent, next to being pious and zealous, must, before all things else, be an organiser. He has to initiate every department of parochial work. He has to settle and order the services, to raise funds for various objects, to build and set in operation church schools. But the second incumbent finds most of this work done to his hand. He takes up a system in going order, but with all the instability and friction of recent construction and newly adjusted machinery. Before all things else, he has to consolidate his predecessor's arrangements, to accept all that is tolerably workable, though perhaps not exactly shaped to his own taste.

"There is now a fashionable craze for organisation. Every priest who runs hither and thither attempting anything rather than the quiet building up of the people committed to his charge is praised as a good organiser. Every spiritual effort is called a Mission. The tendency of this time to elaborate the machinery rather than perfect the manufacture, to refit the ship's tackle rather than give oneself to the navigation of the vessel. The method of the day is rather by excitement than by steady feeding of the flock.

“But the successor of the first organiser of the parish, a new parish, must check himself when tempted to win the fame of being an organiser. His aim is, as far as possible, to eliminate the personal element in the system, so that the parochial machinery may acquire habitual steadiness and smoothness of action that in a few years’ time it shall have the prestige of longstanding, and be independent of the personal influence of the incumbent for the time being.

“The second incumbent has to use the reins and bit, rather than the whip and the people resent being guided more than they resent being stimulated! His aim will be to take advantage of the existing system of services and ritual, rather than to alter and improve them. He can, as a pioneer cannot, press on to perfection, safely devote his entire energy to teaching the baptised to live the regenerate life which they have received in the sacrament of baptism, the communicant to rise higher and higher as that life is again and again renewed by the Sacrament of the Eucharist.”

This policy seems to have been consistently carried out.

“In the beautifying and improvement of the fabric may be mentioned the decoration of the North and South Aisles in completion of the costly memorial to the first Vicar, Mr Upton Richards; the reconstruction of the Jesse Window... the renovation of the organ at a cost of £750...”

The handsome memorial of his incumbency can be seen in the large panel of painted tiles under the West window, the subject of which most fittingly describes his work at All Saints, **“I, if I be lifted up from the earth will draw all men unto me”**.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

FRIDAY 1 FEBRUARY THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS)

(Transferred from the 2nd)

HIGH MASS AT 6.30 p.m.

During Candle Ceremony:

God is light — Harry Bramma

Processional Hymns: 33 (omit *), 157

Introit: Suscepimus, Deus

Mass: Mass in G — Schubert

Lessons: Malachi 3: 1 - 5

Psalm 24

Hebrews 2: 14 - end

Hymn: 156 (T 288)

Gospel: Luke 2: 22 - 40

Preacher: Revd Angela Tilby, Vicar
St Benet’s, Cambridge

Creed: Credo II

Anthem: Nunc dimittis — Holst

Hymns: 187, 44 (T 282), 338

Voluntary: Mit Fried’ und Freud’ ich fahr’
dahin, BWV 616 — Bach

● SUNDAY 3 FEBRUARY THE SUNDAY NEXT BEFORE LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 234

Introit: Illuxerunt

Mass: Orgelsolomesse — Mozart

Lessons: Exodus 24: 12 - end
Psalm 99
2 Peter 1: 16 - end
Hymn: 177
Gospel: Matthew 17: 1 - 9
Preacher: Fr Neil Bunker
Creed: Credo III
Anthem: Zadok the priest — Handel
Hymns: 178, 389, 494 (T 413)
Voluntary: Prelude and Fugue in A,
BWV 536 — Bach

Lessons: Joel 2: 1 - 2, 12 - 17
Psalm 51
2 Corinthians 5: 20b - 6: 10
Hymn: 59 (T 60 (i))
Gospel: Matthew 6: 1 - 6, 16 - 21
Preacher: The Vicar
During Imposition of Ashes:
Emendemus in melius — Byrd;
Psalm 103
Anthem: Miserere mei, Deus — Byrd
Hymns: 70 (i), 66 (T 63), 445

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 84
Lessons: Ecclesiasticus 48: 1 - 10
Matthew 17: 1 - 23
Office Hymn: 176
Canticles: Service in E — Wesley
Anthem: Thou wilt keep him in perfect
peace — Wesley
Preacher: The Vicar
Hymn: Alleluia, song of sweetness

BENEDICTION

O Salutaris: Norman Caplin
Hymn: 308
Tantum Ergo: Norman Caplin
Voluntary: Postlude in D minor
— Stanford

WEDNESDAY 6 FEBRUARY ASH WEDNESDAY

HIGH MASS AND IMPOSITION OF ASHES AT 6.30 p.m.

Entrance Hymn: 507
Introit: Misereris omnium
Mass: Missa 'Emendemus in melius'
— Palestrina

● SUNDAY 10 FEBRUARY THE FIRST SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Litany in Procession: Loosemore
Introit: Invocabit me
Mass: Mass for five voices — Byrd
Lessons: Genesis 2: 15 - 17, 3: 1 - 7
Psalm 32
Romans 5: 12 - 19
Hymn: 67
Gospel: Matthew 4: 1 - 11
Preacher: Fr Gerald Beauchamp
Anthem: Cast me not away from thy
presence — S.S. Wesley
Hymns: 507, 63, 65 (T 329 (i))

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 50: 1-15
Lessons: Deuteronomy 6: 4 - 9, 16 - end
Luke 15: 1 - 10
Office Hymn: 60
Canticles: The Short Service — Morley
Anthem: Ne irascaris, Domine — Byrd
Preacher: The Revd Stephen Tucker,
Vicar of Hampstead
Hymn: 72

BENEDICTION

O Salutaris: 95

Hymn: 64

Tantum Ergo: 202

● SUNDAY 17 FEBRUARY THE SECOND SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Reminiscere

Mass: Missa Brevis — Palestrina

Lessons: Genesis 12: 1 - 4a

Psalm 121

Romans 4: 1 - 5, 13 - 17

Hymn: 148 (vv 1 - 4)

Gospel: John 3: 1 - 17

Preacher: The Vicar

Creed: Credo II

Anthem: Nolo mortem peccatoris
— Morley

Hymns: 73 (i), 337, To God be
the glory

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 135

Lessons: Numbers 21: 4 - 9

Luke 14: 27 - 33

Office Hymn: 60

Canticles: Service in the Dorian Mode
— Tallis

Anthem: When David heard — Weelkes

Preacher: The Revd Peter Groves, Vicar,
St Mary Magdalene, Oxford

Hymn: 76

BENEDICTION

O Salutaris: 251

Hymn: 382

Tantum Ergo: 470

● SUNDAY 24 FEBRUARY THE THIRD SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Oculi mei

Mass: Missa secundi toni — Lassus

Lessons: Exodus 17: 1 - 7

Psalm 95

Romans 5: 1 - 11

Hymn: 362

Gospel: John 4: 5 - 42

Preacher: Fr Neil Bunker

Creed: Credo III

Anthem: In ieiunio et fletu — Tallis

Hymns: 69, 71, 379

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 40

Lessons: Joshua 1: 1 - 9

Ephesians 6: 10 - 20

Office Hymn: 60

Canticles: The Short Service — Gibbons

Anthem: O Lord, in thy wrath rebuke
me not — Gibbons

Preacher: Fr Peter McGeary, Vicar,
St Mary, Cable Street

Hymn: 453

BENEDICTION

O Salutaris: 76

Hymn: 450

Tantum Ergo: 448

CALENDAR AND INTENTIONS FOR FEBRUARY 2008

1	<i>Brigid, Abbess of Kildare</i>	Those in need
2	THE PRESENTATION OF CHRIST IN THE TEMPLE*	Renewal in witness
3	✘ THE SUNDAY NEXT BEFORE LENT	OUR PARISH AND PEOPLE
4	<i>Gilbert of Sempringham</i>	Religious
5		Preparation for Lent
6	ASH WEDNESDAY	Observance of Lent
7		Unity
8		Those in need
9		Hospitals
10	✘ THE FIRST SUNDAY OF LENT	OUR PARISH AND PEOPLE
11		West London Day Centre
12		Our Deanery
13	Ember Day	Friends of All Saints
14	Ss Cyril and Methodius	Unity
15	Ember Day	Those in need
16	Ember Day	Those to be ordained
17	✘ THE SECOND SUNDAY OF LENT	OUR PARISH AND PEOPLE
18		ALMA**
19		The unemployed
20		Walsingham
21		Unity
22		Those in need
23	St Polycarp	Fr Fermer's work in Brazil
24	✘ THE THIRD SUNDAY OF LENT	OUR PARISH AND PEOPLE
25		Church Army Hostels
26		Universities
27	George Herbert, Priest, Poet	Spiritual writers
28		Unity
29		Those in need

Please note:

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

* High Mass for The Presentation of Christ (Candlemas) will be celebrated at 6.30 p.m. on Friday 1 February.

** ALMA — The Angola, London, Mozambique Diocesan Association (and object of the Bishop's Lent Appeal this year),

