

All Saints Parish Paper

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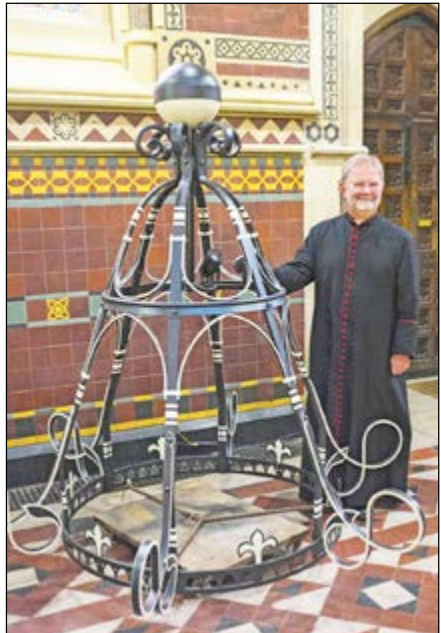
VICAR'S LETTER

At Christmas we celebrate the Word made flesh, God the Son born as Mary's child. Scripture and liturgy, carol and anthem, crib and nativity play, help us meditate on the reality of the divine becoming human and the human being taken into the divine.

The incarnation demonstrates to us the value which God places on humankind, that he bound us to himself for ever. So it also shows the value which we should also place on human life from beginning to end, cradle to grave.

In the week I am writing this, Hampden Gurney School will stage its nativity plays and the next day Fr Bowie and I assist Fr Beauchamp with the school Mass, something I do most weeks. People often say that "Christmas is for the children". There is a suggestion that this means it isn't really for adults and that they are a bit embarrassed by singing "Away in a manger" and the like. It is childish rather than mature — something which we should grow out of unless we are to remain stuck in childhood. And yet, there is a wonder in it which can light up the darkness of December and the winter of our cynicism, despair and self-absorption.

Jesus tells us that unless we become like little children we cannot enter the kingdom of heaven; not because he wanted to



Fr Alan beside one of the new iron chandeliers (Photo: Andrew Prior)

infantilise us, but because the pride which elevates one human being over another demeans the dignity of fellow human beings and children of God, made in the divine image. The humility of the Wise Men kneeling before the infant Jesus reminds us that humility before God and others is an essential to being truly human, even for the cleverest of us.

So the God who created humankind and then united it with his own life, could be

said to be the original humanist. And yet, the term “humanism” is now associated with rejection of religious belief. It has come to mean those who see humankind only in terms of itself rather than in relationship with something greater. God has come to be seen as a projection of the human, made in our image, rather than the Creator who made humankind in his.

The Christmas market usually produces a book or two attacking or questioning religion in general or Christianity in particular. But this year, just in time for Christmas, has come a defence of Christian humanism and an argument that humanism is deeply rooted in Christianity as well as in the culture of classical Greece which the Church happily took over, and not just in a modern secular science-based culture. Its authors are Canon Angus Ritchie, of the Centre for Theology and Community, based at St George’s in the East, (he preached for us at Corpus Christi this year) and Nick Spencer of the Theos religious think-tank which is based in Westminster.

In his foreword to **“The Case for Christian Humanism,”** the former Archbishop of Canterbury, Dr Rowan Williams writes:

‘Christians believe that what they speak of and try to live by is a truth that brings ‘abundance’ to human life: **“I have come that they may have life, and have it to the full”** (John 10: 10). That is the charter for speaking of a Christian ‘humanism’, a tradition that goes right back to the days of earliest Christianity, where we find the second century writer Irenaeus of Lyons saying that **“the glory of God is a human being fully alive”**, and is echoed by some of the great Christian minds of the twentieth century such as the Roman Catholic Jacques

Maritain and the Anglican Michael Ramsey. Archbishop Ramsey wrote, in the late 1960s, that ‘Europe knew a long tradition of avowedly Christian humanism drawn from the confluence of the stream of biblical theism from Palestine and the stream of classical humanism from ancient Greece’. In the same essay he invited Christians to rediscover that tradition, confident that **“no truth is to be feared since all truth is of God”**.

The Church may have ‘Christianised’ pagan festivals like Christmas in its evangelisation of the ancient world, but it was also able to recognise what was good in the thought of that world; what reflected the divine reason which became flesh in Jesus Christ.

Ritchie and Spencer recognise that the gulf between Christianity and humanism which has developed over the last couple of centuries is not just the product of its co-option by an aggressive atheism and scientism, Christians who have asked what Jerusalem can have to do with Athens. Those who have reacted to attacks on traditional understandings of faith on the grounds of human “reason” by stressing the claims of faith to the virtual exclusion of reason, have played a rôle in this divorce too.

As well as defending the religious and Christian roots of humanism, seen not just in patristic and mediæval times but in the Renaissance and the development of science, Ritchie and Spencer acknowledge that humanists, religious and non-religious, share much in common. But they argue that a humanism which is cut off from its religious roots, without a sense of something greater, is itself at peril in a world where many are hostile to its values.

Engaging with modern humanism’s

definition of itself and its values, they argue the need for the religious dimension if these values are to endure. Humanism sees the dignity of each human being in our capacity to reason, but this risks limiting “the range of people who can be said to possess this inherent dignity. Arguments that ground our dignity as humans in our capacities exclude those human beings who either have never possessed such rationality, or who have lost it (for example through degenerative conditions) and have no chance to acquire it again. Indeed, by some reckonings, it even leaves out infants... Wherever one draws the line, the fact is that when built on these foundations, human dignity becomes relative not absolute.” Christianity teaches us that we are all God’s children, regardless of our intellectual abilities. The child with Downs Syndrome is of equal worth to someone with a science doctorate.

Christians and humanists both look to human reason for help in determining what is ethical. Ritchie and Spencer argue that the problem for “humanists” is how to explain our capacity for discerning objective moral truths — ones not limited to the culture of a particular time and place, or our individual preferences and convenience. “...an ethical system based on a wholly material understanding of the universe, in which evolution is the only real engine, has great difficulty in asserting that something is objectively good.”

Anti-religious humanists see atheism as founded in reason, while religion is superstitious and irrational. Ritchie and Spencer argue that the opposite is true. “Atheism cannot explain why human reason should be trusted.”

Historic Christianity has both a high view of reason as a gift of God and a reflection of

God’s own being and, at the same time, a critically important sense of the limitations of reason, of human fallibility and our capacity to act irrationally. The Fall may be written off as mythology and the doctrine of Original Sin derided as pessimistic, but they help provide a more realistic view of humankind than the myth of human perfectibility.

Atheist humanists make much of Darwin, but we do not need fundamentalists to question whether Darwin’s theory answers all questions about human life.

“...if evolution by natural selection is the only thing providing any kind of purpose or direction to the development of our capacities, then our ability to reason has only been placed in us because it helps us to survive and multiply. Our reason is therefore directed to survival not truth. But we know that human reason does help us to find the truth as well as to survive.”

To return to the Christmas story, if the survival of the fittest is what reason is for, then Herod was acting perfectly reasonably in massacring the Innocents if they might threaten his survival. In our own time, the use of de-humanising torture to obtain information from those suspected of being security threats also becomes perfectly reasonable. But when this is carried out by the agents of a country which prides itself on its origins in both Christianity and the Age of Reason, we sense that something has gone far wrong. When brutal abuse is hidden by abuses of language like “enhanced interrogation techniques,” we sense that even those responsible know that they are doing something which deeply offends against the ideals of the society they claim to defend. It is not only the victims of this behaviour who are de-humanised by it,

or even just the perpetrators of it, but all of us in whose name it was done.

So our celebration of the Word, the divine reason, made flesh, is not just a nice story for children, but a vital story for all humankind, for we are all the children of God — however grown-up we might think we are — and whether we believe or not.

Yours in Christ,

Alan Moses

RESTORATION PROGRAMME

“People look east, and see the glory that is coming to you from God.”

On the Second Sunday at Advent, I suggested that I might have taken as my text those familiar Advent words from Baruch. This was because we could see, for the first time, some of the new lighting which has been installed in the sanctuary — albeit partly concealed by scaffolding.

After the initial stripping out of old light and wiring, not much seemed to happen in church for some time. In fact, a great deal was going on, but below decks in the undercroft, where the electrical supply system was being completely renewed.

Upstairs, the scaffolding around and over the high altar and in the side aisles has meant that we have had to change our liturgical arrangements. Processions have not been possible, so the Great Litany was omitted on Advent Sunday. However, this kind of sung responsive prayer was not abandoned altogether, as we have been using a shorter litany at the Intercessions at High Mass during Advent.

High Mass has been at the nave altar for

three Sundays and Benediction also took place there. That we have been able to do this with the minimum of fuss is testimony to a depth of devotion and understanding of what we are doing when we worship which means that we are not upset by temporary changes.

Since then, further lighting has been installed in the chancel and the scaffolding in the sanctuary is being removed as the Vicar writes this; just in time for the Festival of Nine Lesson and Carols. The striking new ironwork hanging light fittings for the nave, painted in black and white and based on Butterfield’s originals for the Church — have also just arrived, so it has been a busy day with things going in and out of church. Installation will probably go on into the New Year and we will have to live with scaffolding in the side aisles until then. However, at least the chancel and east wall will be aglow with new light for Christmas. The Loop system for the hard of hearing is also back in action after an overhaul and testing.

We are grateful to the contractors who have been very helpful in getting chairs back into the right places in time for Sunday services, and to Paola our cleaner who has made sure the church is as spick and span as it could be in the circumstances.

The Christmas Crib will be installed in the baptistry this year.

We have decided to go ahead with the installation of fire detection and CCTV systems which will augment the security of the building and people using it. These elements of the programme had been postponed until sufficient funds had come in.

Fundraising continues and we have

now received **£370,850** (including loans from the All Saints Foundation and Club of **£35,000**). We need a further **£1,150** to pay for the CCTV and automatic fire detection and any more donations above that will helpfully reduce our reliance on loans.

DATES FOR YOUR DIARIES:

We anticipate being able to celebrate the successful completion of our Electrical and Lighting Renewal by Candlemas on:

Sunday 1 February

First Evensong of Candlemas, 6pm

Preacher: TBC

Monday 2 February

PRESENTATION OF CHRIST IN THE TEMPLE (Candlemas)

Procession and High Mass, 6.30pm

Preacher: The Revd Dr William Lamb,
Vice-Principal Westcott House

ANGLICAN CENTRE IN ROME — GLOBAL FREEDOM NETWORK

January includes the Week of Prayer for Christian Unity. Fr Michael writes in this issue about a piece of local ecumenism between All Saints and the Jesuit Church at Farm Street.

All Saints has also hosted a visit by Archbishop David Moxon, the Archbishop of Canterbury's Representative to the Holy See, Director of the Anglican Centre in Rome and Anglican Co-Chair of the Anglican Roman Catholic International Commission.

Archbishop David spoke after Evensong about the work of the Anglican Centre and the Friends Organisation which supports

its work. (A number of parishioners are already members and our PCC Standing Committee has agreed that All Saints should join as a parish.)

As well as talking about a new warmth in ecumenical relations, symbolised perhaps by the famous Vatican-Church of England cricket match in Canterbury, work on ARCIC on doctrinal matters, the Archbishop also spoke about practical ways in which our two communions can share. At the heart of this is the work of the **Global Freedom Network** which works for the eradication of slavery. Archbishop David has had a major rôle in the establishment of the network.

We tend to think that slavery is something which was abolished in the 19th century, but it exists on a vast scale across the world today, even here in Britain. Its victims are concealed in private homes, in brothels, in factories, on farms, behind closed doors, in the cities, villages and slums of the world's richest and poorest nations.

More than 29 million people are enslaved today. The situation is worsening because slavery is a lucrative business. The need to eradicate slavery and human trafficking is compelling.

On his visit to Pope Francis in May 2013, Archbishop Justin raised human trafficking as an issue for the Churches. The Pope, who had already initiated this challenge within the Roman Catholic Church, agreed. As a result, a **Global Freedom Network** has been established to mobilise people of faith to help eradicate modern slavery. An initial declaration was signed by representatives of the Roman Catholic and Anglican Churches, the Grand Imam of Al Azhar in Egypt and the head of the anti-slavery charity **Walk Free** based in Perth, Australia.

On 2 December 2014 a **Joint Declaration of Religious Leaders Against Modern Slavery** was signed by an even wider group of representative figures.

We, the undersigned, are gathered here today for a historical initiative to inspire spiritual and practical action by all global faiths and people of good will everywhere to eradicate modern slavery across the world by 2020 and for all time.

In the eyes of God each human being is a free person, whether girl, boy, woman or man, and is destined to exist for the good of all in equality and fraternity. Modern slavery, in terms of human trafficking, forced labour and prostitution, organ trafficking, and any relationship that fails to respect the fundamental conviction that all people are equal and have the same freedom and dignity, is a crime against humanity. [*The Grand Imam of Al Azhar uses the word “religions”.]*

We pledge ourselves here today to do all in our power, within our faith communities and beyond, to work together for the freedom of all those who are enslaved and trafficked so that their future may be restored. Today we have the opportunity, awareness, wisdom, innovation and technology to achieve this human and moral imperative.

- Catholic:** Pope Francis
- Hindu:** Her Holiness Mata Amritanandamayi (Amma)
- Buddhist:** Zen Master Thich Nhat Hanh (Thay) (represented by Venerable Bhikkhuni Thich Nu Chan Khong)
- Buddhist:** The Most Ven Datuk K Sri Dhammaratana, Chief High Priest of Malaysia
- Jewish:** Rabbi Dr Abraham Skorka

- Jewish:** Chief Rabbi David Rosen, KSG, CBE
- Orthodox:** His All-Holiness Ecumenical Patriarch Bartholomew (represented by His Eminence Metropolitan Emmanuel of France)
- Muslim:** Mohamed Ahmed El-Tayeb, Grand Imam of Al-Azhar (represented by Dr Abbas Abdalla Abbas Soliman, Undersecretary of State of Al Azhar Alsharif)
- Muslim:** Grand Ayatollah Mohammad Taqi al-Modarresi
- Muslim:** Grand Ayatollah Sheikh Basheer Hussain al Najafi (represented by Sheikh Naziyah Razzaq Jaafar, Special advisor of Grand Ayatollah)
- Muslim:** Sheikh Omar Abboud
- Anglican:** The Most Revd and Right Hon Justin Welby, Archbishop of Canterbury.

The Global Freedom Network’s campaign aims to work against slavery by:

- Mobilising faith communities
- Supply Chain proofing (ensuring things we buy are not produced by slave labour)
- Caring for victims and survivors
- Law reform and enforcement
- Education and awareness.

PARISH NEWS

A New All Saints’ Choir Baby — Congratulations to **Jennifer Snapes** and her husband **Stephen Farr** on the birth of their son **Jonathan Henry James** on Monday 8 December 2014.

Fr Julian Browning was at Walsingham for the second weekend in December

to conduct the Shrine's annual Advent Retreat.

Old Friends Return

The Revds Alun and Carol Ford, both ordinands from All Saints and now working in the Diocese of Newcastle, stayed at the Vicarage for a few days recently while having a brief holiday in the south.

We are delighted to hear that **Jeremy Taylor**, another of our ordinands, is to serve his title at St John's Wood Parish Church when he finishes his course at Westcott House. We look forward to having him, Maura, Blanche and Ginevra back in the deanery.

Bishop Jack Nicholls, who has preached for us a number of times, and is coming back to preach in Holy Week in 2016, stayed at the Vicarage when he was speaking at a Vocations Conference.

Bishop John Flack, who preached Holy Week for us this year, took the opportunity of worshipping at High Mass on Advent 3 when on his way to a former curate's installation as Sub-Dean of Southwark Cathedral.

Fr Gerald Reddington was with us for the Festival and **Prebendary David Paton** for Christmas.

Sadly, we must record the death of **Ian Stevens**, a member of the Friends of All Saints. His funeral took place at St James's, Leicester on 16 December.

We bid farewell to **Pauline Makoni** who is returning to her native Zimbabwe to be head of a girls' school. Pauline writes about her new work elsewhere in this issue.

The Revd Michael Lynch has found balancing his work commitments at British

Airways and training here at All Saints too difficult, so it has been decided that he should be transferred to another parish. We are grateful for the time he spent among us and wish him well in his future ministry.

CHURCH ARMY MARYLEBONE PROJECT (All Saints' Mission Project)

Des Scott, the Acting General Manager of the Project which we support, writes in the Church Army Project's Christmas Newsletter:

"As the dark winter nights draw in we appreciate more the warmth of our own homes, the security of having our own front door to close behind us, and friends and family around. Yet for many people, these simple blessings sadly aren't a reality. That's why the Marylebone Project is vital in offering a home for those women whose alternative would be the streets, 'sofa-surfing' with friends or even remaining in abusive relationships.

"Here at the Project, not only do we offer women a roof over their heads, but also friendship, practical support, training and the hope of a better future. Over the past 12 months, we have helped almost 100 women back into independent living and provided more than 45,000 bed nights. In recent months we have seen a rise in the number of women coming into the hostel with complex needs often masked by drug and alcohol abuse. Thanks to our acceptance and support, they are empowered to recognise their need for professional help and take their first steps forward towards a brighter future.

"We are also very fortunate to have a

wonderful staff team who regularly go the extra mile to show the women the hospitality, love and warmth we so often take for granted.

“This Christmas, as we reflect on the biblical account of the family of Jesus, we remember the uncertainty they faced of having nowhere to stay for the night in Bethlehem, but being welcomed by the innkeeper who went the extra mile for them. May we give thanks for all that we have been blessed with and extend hospitality to those around us and those in need.

“However you choose to support the Marylebone Project — whether financially, through material donations, through giving your time or praying for our work — I would like to thank you. Your assistance is truly valued and greatly appreciated. I hope that after reading the stories within this newsletter, we may count on your continued support.”

Baking is an activity which has experienced a TV-led renaissance lately. The Marylebone Project has not been left behind. Sharon Poon, the Social Enterprise Manager writes about:

Made in Marylebone

“Made in Marylebone has seen significant progress over the past six months. New customers have booked meeting rooms at Space and cakes have sold out consistently at Munch stalls.

“Munch is increasingly recognised in the public sphere as customers would come back and ask for a specific cake like our famous dark chocolate brownies. New customers would often inquire where Munch’s retail shop is — soon, we hope!

“The enthusiasm and commitment of

our women contributed to the success of the cake stalls. As a service user says, “I like Munch because it keeps me healthy. I learn more about cooking and nutrition, I enjoy chatting with customers at market stalls. I hope to get a job in the future.” It is our aim to increase the confidence and employability of the women we work with so that they become more work-ready and able to move towards independent living.

“Munch has been working with external volunteers to diversify the training provided to service users. There was an apple pie making session in May, and a cupcake decoration workshop in June run by Lola’s Cupcakes. In July, in conjunction with Plan Zheroes (Zero Food Waste Heroes), we brought in a chef volunteer who taught the ladies how to make soda bread and pancakes using surplus food. In September, Novotel sent a chef over to teach our women how to make sablé biscuits. These external workshops encouraged new residents to join as it is something different from the regular taster sessions.

“In addition to the increased bookings at Space, the biggest reward has been the renovation of our small kitchen which was provided free by Howdens Joinery. It has greatly increased the efficiency and hygiene. For more information, please visit our new websites: www.munchinmarylebone.co.uk and www.spaceinmarylebone.org.

“Want to get involved with Made in Marylebone? We are always looking for opportunities to run cake stalls at offices, revamp our meeting rooms, and increase the exposure of our enterprises. If you would like to be involved, please get in touch with Sharon at mim@madeinmarylebone.co.uk. And, if Zero Food Waste interests you: check out www.planzheroes.org.”

We are delighted to report that during 2014 — by combining Lent and Festival Appeals with Carol Singing proceeds — we have been able to support the Church Army Marylebone Project with donations of £3,463. This is a splendid achievement and significantly higher than in 2013, so thank you to everyone who has made this possible.

CHURCH WATCH TEAM

Our church-watchers have been having a sabbatical rest while the electrical and lighting work has been going on in church. But they will soon be re-called to duty when the project is completed. This valuable aspect of our ministry both enables the church to be open and provides a welcome for visitors.

Most of our visitors come to see the church or to pray or both. But some are homeless, have problems with alcohol or drugs or mental health, or a combination of these.

In order to help our church watchers deal confidently and safely with people whose behaviour may sometimes be challenging, we are having an afternoon meeting in the Vicarage this month, at which Fr Neil Bunker, the Mental Health Liaison Priest for Westminster, will give some guidance.

Thanks to the continuing inflow of donations to the Restoration Appeal, we have been able to go ahead with the installation of CCTV in the church. This will provide a further measure of security for those on church watch duty.

Fr Neil has been less in evidence at All Saints of late because he has been asked to help look after St Mary's, Bourne Street, during the interregnum there.

CD SALES

In the run-up to Christmas, there has been much in the news about the retail trade's efforts to persuade us to buy things. The American marketing stunt called "Black Friday" — the day after Thanksgiving — has been imported, though without the holiday or the wholesale massacre of turkeys. They get to survive a little longer on this side of the Atlantic. Holiday or no, Oxford Street was jammed with people.

In our own way, we have had an example of commercial success. You might not suspect that inside a civil service lawyer was a salesman trying to get out but this has been the case with Michael Adam aided and abetted by his wife Mhairi Ellis. He has set up his stall in the courtyard after High Mass in recent weeks and greatly increased sales of our choir CDs. He hasn't yet adopted the patter of a Berwick Street Market stall holder, but who knows? So our enterprise award of the year goes to Michael.

PUBLICATIONS GROUP

Because of the Restoration Programme, we have been running down our stocks of Church Guides and Postcards until the work has been completed and we can produce new ones which reflect the fact that the church looks very different from how it did when the last Pitkin Guide was done. The basic text and photos date back to Fr Hutt's time.

A light revision was made some years ago, when stocks of the original ran out. In fact, Fr Alan appeared in that edition, by accident rather than design, because a photograph was taken of the crowd in the courtyard one Sunday when he was here as a visiting preacher.

We have not been idle, however. A Publications Group has already been at work on revising text and planning photographs for a new set of guides and postcards. The brief free guide — which we make available in a number of languages — has already been revised and the English version was launched in time for the Open House weekend back in September. The translations have begun to be worked on and will appear during 2015.

READING GROUP

The group has been meeting on Fridays and working through *“Being Christian”* by Rowan Williams. His thoughts on Baptism, Bible, Eucharist and Prayer as basic things which we do as Christians stimulated much discussion. In fact, each chapter contains enough material for a four week course on its own.

PAULINE MAKONI takes up a new rôle in January 2015 as headmistress at Arundel School, a senior school for girls set on 100 acres in the suburbs of Harare, offering day and boarding facilities to 550 girls aged 12 to 18.

Though nominally interdenominational, the school is structured on Anglican traditions. Arundel opened its doors in 1955 to provide in-country secondary education for the daughters of white settlers in the Federation of Rhodesia and Nyasaland who previously went to South Africa for their secondary education. It was modelled on the English public school system to produce capable young women who were able to take their place in international society. The school continues in these traditions as embodied by the school emblem: *‘Gratia et Scientia’*.

Academically the school follows the

Cambridge Examination system offering IGCSEs, AS and A levels and 95% of leavers proceed to universities around the world, mainly in the UK, USA, Canada and Australia. The school has a strong sporting tradition boasting the only astroturf pitch in Zimbabwe. In recognition of the position of privilege in which the pupils find themselves, the school supports several social awareness endeavours to ensure that the girls remain in touch with the world outside the artificial and real fences within which they live and learn.

Having been brought up in the high church tradition, one area of considerable interest for Pauline is that Arundel’s Chapel Choir is one of only two in Zimbabwe that is affiliated to the Royal School of Church Music. Both her daughters were members of the Chapel Choir during their time at Arundel and as the school enters its 60th year the traditions continue so that choral music, such as that which she has enjoyed at All Saints for the past 10 years, can be heard by new ears.

Pauline extends an open invitation, should anyone find themselves in her part of the world, to visit. And would like: *‘to take this opportunity to thank you all at All Saints for the support and openness with which my girls and I were welcomed and sustained during our time here’*.

POETRY TEA

Saturday 6 December

Mary Rowe provides us with an overview of the latest of this ever-popular parish activity:

And so on a winter day we came again to tea and poetry in Pamela’s house next to Marylebone Station. Beyond the high wall people and trains came and went, but

we were concerned with a different land of rhythm, music and mystery. The theme suggested was '*Christmas*'. John Betjeman and R.L. Stevenson are popular writers for these occasions, and this time they were joined by U.A. Fanthorpe, three of whose poems were read. Betjeman's *Christmas*, linking frivolous celebrations with profound truth, was read twice, by Annie Edwards and Chris Self. Stevenson's *Christmas at Sea*, in which the sailor, estranged from his family, unexpectedly finds himself sailing close to his old home in a gale on Christmas day, was spoken by Ronald Porter. Although we have snow and ice less often in England, we may still feel nostalgic about them, and they were the subjects of several poems, including Edmund Blunden's *The Midnight Skaters*, read by Edna Dickinson, and Hardy's *Make It Snow!* brought by Daphne Watts.

The moving words spoken by George VI in a Christmas broadcast: 'I said to the man who stood at the gate of the year...' were chosen by Ronald Porter. Dudley Green read U.A. Fanthorpe's observant tender poems *What the Donkey Saw* and *Cat in the Manger*. Nigel Toft chose Yeat's sombre, menacing

The Second Coming, and Christine Levy read Rupert Brooke's dark, enigmatic *The Vision of the Archangels*.

As usual, some poems were outside the main theme, and added a different spice to the proceedings. Sylvia Plath's *I think I made you up inside my head* was read by Mary Swan, and showed how the poet's creative gift was blended with her derangement. Our hostess Pamela read Robert Frost's *A Walk through the woods* which made one ponder on the paths open to us which we never took.

I have been to several of these gatherings, and am glad to be reminded of old favourites and introduced to new approaches and visions. All my life I have been a booklover, but it's good to hear poems read aloud, as they always would have been in an oral culture. As before, I'm sorry not to be able to mention all the readers as about eighteen people were present.

Our thanks are due once more to Pamela Botsford for opening her home and to her and Sandra Wheen for the excellent Tea, which benefited the Restoration Appeal by £154.50 (with Gift Aid).

ALL SAINTS CELL OF WALSINGHAM EVENSONG AT FARM STREET

On Friday 12 December the All Saints Walsingham Cell and other members of the congregation visited our Jesuit neighbours in Farm Street at the invitation of Fr Dominic Robinson SJ, the Superior of the Community, and the Parish Priest, Fr Andrew Cameron-Mowat SJ.

The Cell usually meets on or near the Feast of the Immaculate Conception (8 December), which is Farm Street's Feast of Title: our visit was made within the octave,

and on another Marian feast, that of Our Lady of Guadalupe.

Fr Bowie was invited to officiate at Evensong of our Lady (many thanks to Ian Lyon of our choir for leading us in plainsong and to Quentin Williams for playing the organ). Fr Dominic Robinson gave an address about Marian devotions, linking Walsingham devotion with that to our Lady of Guadalupe, and three Marian devotions of special significance to his community:

Our Lady of Montserrat (one of the Black Madonnas of Europe before whose statue St Ignatius Loyola laid down his military accoutrements before founding the Society of Jesus), Our Lady of the Way (the Madonna della Strada, the original dedication of the



Fr Dominic and Fr Michael at the high altar, Farm Street, for the All Saints' Cell of Walsingham Evensong in December 2014 (Photo: Andrew Prior)

ancient church in Rome given to the Jesuits, now known as the Gesu) and Our Lady of Farm Street, the principal statue of Our Lady in the church. Fr Dominic then led us in the Sorrowful Mysteries of the Rosary and Fr Chris Pedley SJ gave us a short tour of the church building, which, like All Saints, has a rich Victorian architectural history.

The evening concluded with lavish

refreshments (generously augmented by leftovers from a funeral earlier in the day — a slightly quirky interaction with parish life at Farm Street!).

We have an ecumenical link with Farm Street incarnated by Keith and Rosa Postance who unite our two

church traditions under one roof. Many thanks are due to Rosa, who continues to serve as secretary of our Walsingham Cell, as well as to other members of the Farm Street community, lay and ordained, who made us so welcome, and to Cell members and All Saints servers who assisted with the arrangements. We hope to find a way of welcoming a return visit from our Jesuit friends before long.

SERMON PREACHED BY FR MICHAEL BOWIE, Advent 3 2014

I knew an elderly couple who were living with the husband's increasing infirmity due to a debilitating degenerative disease — Parkinson's. The wife was not a naturally happy person, utterly devoted to her husband but weighed down by the inevitable grinding chores of looking after him at home and weary of being unable to get out very often. On one of the last visits I made to them while he was still at home, already unable to speak very clearly, he was desperate to communicate something to me. I didn't understand what he was saying

until about the fifth attempt, which was frustrating for him and embarrassing for me. But I finally understood that he was saying this: 'She needs to rejoice'. It felt like an odd and strangely moving statement, made at the cost of so much effort to communicate.

Then I learned that, every morning when she opened the door to his bedroom, his first words to her were always: 'This is the day that the Lord has made', to which she was expected to answer, 'Let us rejoice and be glad in it'. She gave the response,

intends to be comical.

John's proclamation of Jesus as the one who is unknown challenges the Church to acknowledge its presumptuous assumption that it does know who Jesus is. Whether we portray Jesus as an innocuous infant, a dispenser of salvation (however currently understood), a revolutionary leader, a spiritual guru, or in any of a dozen other ways, the Church claims to understand Jesus. But like so many characters in the fourth Gospel these are often shafts of refracted light.

As we wait in the season of Advent, anticipating the birth of the infant Jesus; as we rejoice today in the nearness of God, it is good to recall the startling fact that Jesus continues to make his appearance in ways that are surprising, unexpected, even unwelcome. The gentle baby of the Christmas story shortly becomes the one

who challenges the religious authorities, overthrows the temple's comfort zones, offers the people teachings which make little or no sense to them, dismisses his own family and finally provokes the murderous suspicion of the government.

I introduced my father's funeral Requiem by saying something I knew to be true of him: that he regarded death as an adventure, the last new experience of this life. We can struggle to hold on to what we know, or we can rejoice to accept the risk of the future with God. I don't find that particularly easy. But today we are clearly invited to rejoice in the risk. Reflecting on the death of my parents, 20 and 10 years ago this year, how it was for each of them, one serene, the other angry and confused, encourages me to embrace the joy of the unknown, in the faith, as my father would have said, that God makes the universe a safe place for us.

CHURCHES TOGETHER IN WESTMINSTER

Annual General Meeting

with panel discussion

Monday 19 January, 2015 at 6.30pm

St George's Hanover Square, London W1S 1FX

STRIDENT OR SILENT?

CHURCHES IN ELECTION YEAR

Rt Hon David Burrowes, Conservative MP for Enfield, Southgate

Dr Andrew Chandler, Director of the George Bell Institute,
University of Chichester

Cllr Catherine West, Labour Parliamentary Candidate
for Hornsey and Wood Green

All Saints is a member of Churches Together in Westminster so all are welcome to attend. Light Refreshments will be provided.

TEACHING THE FAITH AT ALL SAINTS

The series of Winter ‘**The Shape of the Liturgy**’ Ten to One Talks given by the Vicar and Fr Bowie on Sundays (12.50 pm), continues in January — the bell will be rung at the start.

Sunday 11 January — Gradual Hymn/Acclamation

Sunday 18 January — The Gospel

Sunday 25 January — Sermon

Sunday 1 February — The Creed

A NEW YEAR DATE FOR YOUR DIARIES CHRIST CHURCH ST LAURENCE, SYDNEY, CHOIR

*The choir will sing Evensong and Benediction
for the Eve of The Baptism of the Lord
Saturday 10 January at 3.30 pm.*



The choir is touring various churches and other venues in the UK, Belgium and France, with a week in residence at St Paul’s (past visits have often included residencies at Westminster Abbey); they will also sing in Notre Dame Cathedral in Paris. Full details of the tour can be found online at www.ccsf.org.au/11-latest-news/256-frontispiece2-9

Christ Church St Laurence, Sydney, is a sister parish to All Saints (actually a slightly older sister, completed in 1845!) with shared roots in the early stages of the Oxford Movement.

It is now known as the most vibrant Anglo-Catholic Church in Australia, with a fine musical tradition which was part of the founding vision and, like All Saints, once included a choir school. All Saints Director of Music, Dr Neil McEwan, and Organist Peter Jewkes (a frequent visitor to All Saints) are former colleagues of Fr Michael Bowie, our Assistant Priest.

Come and worship; conclude your Saturday shopping with a meditative and worshipful preparation for Sunday’s Feast!

ELECTORAL ROLL ACCURATE ADDRESSES

Would members of the Electoral Roll who have moved house in the last six months or who are about to move, kindly let Kate Burling (Electoral Roll Officer) have their new address by providing it to the Parish Administrator? This will help to keep the office records up to date. *Thank you.*

100 YEARS AGO

War and Religion

There was much in the Parish Paper about the War: reports from the Front and of works undertaken on behalf of the wounded. The Vicar, however, clearly thought the people of All Saints should not only act and pray but think about the war as well — and think as Christians:

“We wish to draw the attention of our readers to the article on the first page of the *Times Literary Supplement* for December 31st, 1914, under the above title. It is most remarkable and well worthy of your consideration. To gain your attention we give some extracts.

“Christianity separated Religion from Patriotism, for every nation which became and remained Christian. It is possible, of course, for a nation to make its religion an accessory to its patriotism, but when it does that, the religion ceases to be Christian, whatever its dogmas and rituals may be. This has happened again and again and happens still; but the other nations do not recognise the Christianity of the nation to which it happened... There is a reversion from the world-religion to the tribal fetish... This conception of a God we have outgrown in quiet times but at war we are apt to fall back into it... if we do not wish to become ridiculous as well as blasphemous we too must be on our guard against such relapses.

“Now it is true when you care for your country you are not caring for yourself but religion demands more detachment of you than that. You care for your country because it is your country. You may out of love for your country do noble things but, if you have religion, you will care for something

above country, for something which is neither you nor yours... It is well to fight for your country and to die for it, but not to worship it. Your country may be right in its war, but you must not believe that it is right because it is your country, still less must you go further and think it right to believe your country right in all cases. To do that is to turn patriotism into religion again... It is an absurd spectacle when two nations at war with each other both claim that their God is on their side if they also profess to worship the same God... All this does not mean it is always wrong for a nation to go to war, any more than it is wrong for a man to resist injustice to others or to himself... A nation fighting bravely in a just cause may be proud of itself but it must not worship itself.”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 4 JANUARY SECOND SUNDAY OF CHRISTMAS

HIGH MASS at 11am

Entrance Hymn: 33 (omit *)

Introit: Dum medium silentium

Setting: Missa ‘Aeterna Christi munera’ — Palestrina

Psalms: 147

Lessons: Jeremiah 31: 7 - 14
Ephesians 1: 3 - 14

Hymn: 23

Gospel: John 1: 10 - 18

Preacher: The Vicar,
Prebendary Alan Moses

Creed: (Palestrina)

Anthem: There is no Rose of such
virtue — anonymous, c 1420
Hymns: 387, 393, 465
Voluntary: Der Tag, der ist so
freudenreich, BWV 605
— Bach

CHORAL EVENSONG & BENEDICTION at 6.00pm

Psalm: 135: 1 - 14
Lessons: Isaiah 46: 3 - end
Romans 12: 1 - 8
Office Hymn: 19
Canticles: Magnificat sexti toni
— Victoria;
Nunc dimittis tertii toni
— Victoria
Anthem: O magnum mysterium
— Willaert
Preacher: Father Gerald Beauchamp
Hymn: 37
O Salutaris: Josquin des Prez
Hymn: 38
Tantum ergo: Bergamo
Voluntary: In dir ist Freude, BWV 615
— Bach

TUESDAY 6 JANUARY THE EPIPHANY

HIGH MASS at 6.30pm

Entrance Hymn: 50 (T 192)
Introit: Ecce advenit
Setting: Missa Brevis in F — Mozart
Psalm: 72: 10 - 15
Lessons: Isaiah 60: 1 - 6
Ephesians 3: 1 - 12
Hymn: 49 (ii)
Gospel: Matthew 2: 1 - 12
Preacher: The Very Revd Professor
Martyn Percy, Dean of
Christ Church, Oxford
Creed: Credo III

Anthem: Ab oriente venerunt Magi
— Händl
Hymns: 48, 52, 47 (arr Willcocks)
Voluntary: Christum wir sollen loben
schon, BWV 611 — Bach

SATURDAY 10 JANUARY

EVENSONG & BENEDICTION of the Baptism of Christ at 3.30pm With the visiting choir of Christ Church St Laurence, Sydney.

Director of Music: Neil McEwan
Organist: Peter Jewkes

● SUNDAY 11 JANUARY BAPTISM OF CHRIST First Sunday of Epiphany

HIGH MASS at 11am

Entrance Hymn: 55
Introit: In excelso throno
Setting: Missa Brevis — Berkeley
Psalm: 29
Lessons: Genesis 1: 1 - 5
Acts 19: 1 - 7
Hymn: 58
Gospel: Mark 1: 4 - 11
Preacher: Father Julian Browning
Creed: Credo II
Anthem: Kindle a light — Fleming
Hymns: 57, 294, 56
Voluntary: Toccata in F, BuxWV 157
— Buxtehude

EPIPHANY CAROL SERVICE at 6pm With the Choir of All Saints

● **SUNDAY 18 JANUARY**
SECOND SUNDAY
OF EPIPHANY

Week of Prayer for Christian Unity:
18 - 25 January

HIGH MASS at 11am

Entrance Hymn: 433 (v 6 Descant
— Caplin)

Introit: Omnis terra
Setting: Missa Brevis — Palestrina
Psalm: 139: 1 - 5, 12 - 18
Lessons: I Samuel 3: 1 - 10
Revelation 5: 1 - 10
Hymn: 349
Gospel: John 1: 43 - end
Preacher: Father Michael Bowie
Creed: Merbecke
Anthem: Tribus miraculis
— Marenzio
Hymns: 302, 200, 271
Voluntary: Final (Symphone III, Op 28)
— Vierne

CHORAL EVENSONG &
BENEDICTION at 6pm

Psalm: 96
Lessons: Isaiah 60: 9 - end
Hebrews 6: 17 - 7: 10
Office Hymn: 54
Canticles: Service in E — Watson
Anthem: Wie schön leuchtet der
Morgenstern — Praetorius
Preacher: Fr Julian Browning
Hymn: 401
O Salutaris: Washington
Hymn: 51
Tantum ergo: Andriessen
Voluntary: Finale (Sonata No 6)
— Mendelssohn

● **SUNDAY 25 JANUARY**
CONVERSION
OF PAUL

HIGH MASS at 11am

Entrance Hymn: 155
Introit: Scio cui credidi
Setting: Missa 'Bell' Amfitrit' altera'
— Lassus

Psalm: 67
Lessons: Acts 9: 1 - 22
Galatians 1: 11 - 16a
Hymn: 215 (T 434)
Gospel: Matthew 19: 27 - end
Preacher: The Rt Revd
Jonathan Meyrick,
Bishop of Lynn
Creed: (Lassus)
Anthem: Now we are ambassadors/
How lovely are the
messengers — Mendelssohn
Hymns: 95, 461, To God be the glory
Voluntary: Overture to 'St Paul' —
Mendelssohn, transcr Best

CHORAL EVENSONG &
BENEDICTION at 6pm

Psalm: 119: 41 - 56
Lessons: Ecclesiasticus 39: 1 - 10
Colossians 1: 24 - 2: 7
Office Hymn: 154
Canticles: The Chichester Service
— Berkeley
Anthem: Es ist das Heil uns kommen
her — Brahms
Preacher: Father Michael Bowie
Hymn: 216 (v 5 Descant Caplin)
O Salutaris: Harry Bramma (No 1)
Hymn: Amazing Grace
Tantum ergo: Harry Bramma (No 1)
Voluntary: Durch Adams Fall ist ganz
verderbt, BWV 637 — Bach

KEEPING IN TOUCH

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

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Weekly Parish E-mail

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

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

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@hotmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

The Revd Neil Bunker

Mental Health Liaison Chaplain

for Westminster — can be contacted via the Parish Office.

Parish Administrator:

Mrs Dee Prior 020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

Mr John Forde 020 7592 9855

Mr Chris Self 020 7723 2938

PCC Secretary:

Jaron Lewis

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Tim Byram-Wigfield

c/o 020 7636 1788

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling

c/o 020 7636 1788

Service Times

Sundays:

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

Monday to Friday:

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

(Except bank holidays — 1.10pm Mass only)

Saturdays:

Morning Prayer at 7.30am

Low Mass at 8am and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

CALENDAR AND INTENTIONS FOR JANUARY 2015

1	NAMING AND CIRCUMCISION OF JESUS	Peace
2	Basil the Great and Gregory of Nazianzus, bishops and teachers of the faith, 79 and 389	Those in need or suffering
3		The Church Army
4	✠ 2nd SUNDAY OF CHRISTMAS	Our Parish and People
5		Global Freedom Network
6	EPIPHANY	World Mission
7		Prisoners of Conscience
8		University of Westminster
9		Those in need or suffering
10	<i>William Laud, archbishop, 1645</i>	Archbishop of Canterbury
11	✠ BAPTISM OF CHRIST 1st Sunday after Epiphany	Our Parish and People
12	Aelred, abbot, 1167	The gift of friendship
13	Hilary, bishop, teacher of the faith, 367	St Mellitus' College
14		Friends of All Saints
15		Unity
16		Those in need and suffering
17	Antony of Egypt, hermit, abbot, 356 <i>(Charles Gore, bishop, 1932)</i>	Religious communities
18	✠ 2nd SUNDAY OF EPIPHANY	Week of Prayer for Christian Unity
19	Wulfstan, bishop, 1095	Unity
20	<i>Richard Rolle, spiritual writer, 1349</i>	Writers
21	Agnes, child martyr, 304	Children at risk
22	<i>Vincent of Saragossa, deacon, martyr, 304</i>	Persecuted Christians
23		Those in need
24	Francis de Sales, bishop, teacher of the faith, 1622	Spiritual directors
25	✠ CONVERSION OF ST PAUL	Our Parish and People
26	Timothy and Titus, companions of St Paul	Bishops
27		Westminster City Council
28	Thomas Aquinas, priest, philosopher, teacher of the faith, 1274	Theologians
29		Unity
30	Charles, king and martyr, 1649	Those in need and suffering
31	<i>John Bosco, priest, founder of Salesian Teaching Order, 1888</i>	Teachers

