



All Saints Parish Paper

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VICAR'S LETTER

When I began to think about what I might write about for this issue of the Parish Paper, my first thoughts had been to take as my subject the ongoing debate within the Church of England about management and leadership. This had been given fresh impetus by the Dean of Christ Church, Oxford, who has been a stern critic of the Reform and Renewal programme being steered by the Archbishops' Council. In this 500th anniversary of the Reformation, he has nailed a new 95 Theses to the Church of England's door.

While looking through the copy of '**Quam Dilecta**', the history of the first fifty years of All Saints, written by the third Vicar, Alan Whitworth, I found something which his predecessor Berdmore Compton had written about the ways in which the rôle of the second vicar of a newly established parish differed from that of the first. However, I have decided to leave that subject to another time and discuss, instead, the management of a particular problem facing us at All Saints.

Regular readers of this Parish Paper and regular worshippers at All Saints will be aware that, at a time when the number of rough sleepers on the streets of London have reached new heights, we have found ourselves becoming a "day shelter". Churches like ours which are open all day have always been places where those



Candle-lit worshippers at an All Saints' Carol Service, December 2016

(Photo: Andrew Prior)

with nowhere to lay their head could find shelter. When I was first ordained many of them were Irish or ex-servicemen; often they had drink and mental health problems. The closure of the large mental hospitals in favour of "Care in the Community" brought another influx. This remains a significant problem which our good friend Fr Neil Bunker, in his rôle as Mental Health Liaison Priest for Westminster, has been helping churches and other faith communities to address. Then there were young people who had run away from home or been in care, and then found themselves on streets which were not paved with gold. Now we seem to be dealing mainly, but not exclusively, with people from Eastern Europe. How

long this group will be with us in the light of the forthcoming Brexit negotiations, is something only time will tell.

I have been asked by my colleagues in the senior staff of the Two Cities Episcopal Area to gather information from parishes about their experiences. This is with a view to engaging with local authorities and other agencies to see what more can be done.

In the meantime, however, we have to manage the presence of a number of people whose presence can sometimes be disturbing to those who come to the church to worship and pray: literally when snoring or, as on a recent Sunday when a group of men sat talking in the baptistery during High Mass.

We had a discussion about this at the recent meeting of the PCC and this produced, as you might expect, a variety of opinions and ideas. Fr Michael and I, who encounter this problem two or three times a day, recognize its challenges. Between us we have a good many years' experience of working in city centre parishes and dealing with the variety of difficult characters they attract. Most of those who volunteer as church-watchers and sidespeople don't, and we can understand that they can feel uneasy and unsure of what to do; and sometimes even frustrated and angry, because we sometimes feel that way too. The business of getting people to be quiet before and even during services can be tiresome and make maintaining the right devotional frame of mind harder work than usual. Things are not made easier by language difficulties and sometimes mental health problems. The fluid nature of the population we are dealing with means that, no sooner do we get one lot of people made aware of the do's and don'ts, than they move on and we have

to start again with new faces.

Should we simply close the church for several months, outside service times? While that would not inconvenience Sunday worshippers, it would affect a significant number of people who pop in to pray and others who come simply to see an iconic building. After more than a century and a half of open doors, it would signal a turning in on ourselves. Should we not employ a verger or vergers, as some other central London churches, who could "police" this problem? In an ideal world, this might well be a solution, but we have to recognize that it would have major financial implications. As a congregation, we would have to give a lot more money than we do at the moment, or cut expenditure on things we have regarded as core to our activities.

One discussion at a PCC meeting is not likely to come up with a policy which solves all the problems. Plans, as military historians tell us, rarely survive encounter with reality.

However, we are going to take some concrete steps. On Sundays, those who are sleeping in the church will be asked to leave before Morning Prayer and again before the evening Mass. On weekdays, we have been waking people up before the lunchtime Mass and asking them to either go out or sit up. Some people — as preachers know — can even snore sitting up! In the evening on weekdays, we will ask people to leave before Evening Prayer. This has been our policy for some time and we need to be consistent in enforcing it. We will be providing information about acceptable and unacceptable behaviour in a selection of languages. We will convene a meeting of sidespeople and church-watchers to provide guidance.

I have found myself writing about “management”. What about “leadership”? Here, I think we need not just policy but theology. Anglo-Catholic churches have often had a good reputation in addressing poverty and some still do. Although even in the great days of the Anglo-Catholic Congresses, the great missionary Bishop of Zanzibar, Frank Weston, would not have had to urge his hearers to get out from before their tabernacles and **“look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see him, gird yourselves with his towel and try to wash their feet,”** if they had all been doing it already.

I am reminded of that description of All Saints from the pen of an anonymous Victorian cleric:

**In a church that is furnished with
mullion and gable,
with altar and reredos, with gargoyle
and groin,
the penitents’ dresses are seal skin and
sable.
The odour of sanctity’s Eau de Cologne.
But if only could Lucifer flying from
Hades
Gaze down on this crowd with its
panniers and paints,
He could say, as he looked at the lords
and the ladies,
“Oh! Where is ‘All Sinners’, if this is
All Saints”.**

Concern for the homeless has long been something we have seen as part of our calling. It is expressed in our long-term support of the work of the Church Army’s Marylebone Project with homeless women, the West London Day Centre, and more

recently, of the Soup Kitchen run by the American Church in Tottenham Court Road. However, this can all be a bit detached from working with people face-to-face.

We have just been celebrating the birth of Christ. The Crib which stands in church until Candlemas reminds us that there was no room for him and his Blessed Mother in the inn. The congregation of All Saints is no longer as socially grand as the one that sharp-penned cleric had fun at the expense of, but none of us has to sleep on the streets or even on the floor of a church.

In March, we are going to carry out one of the final pieces of internal restoration work inside the church: the Lady Altar. This will be a memorial to Bishop Ambrose Weekes and the plan is for the work to be completed in good time to dedicate it on the Sunday nearest the anniversary of his death.

Among the saints represented above the altar is St Vincent de Paul. At the heart of his hugely influential ministry in 17th century France was care of the poor. In a letter to members of his Congregation of the Mission he stressed that ministry to those in need and poverty was an imitation of the Christ who **“chose to be born in poverty... became himself the servant of the poor and shared their condition that whatever good or harm done to the poor, he said he would consider done to himself. Since God loves the poor, he also loves the lovers of the poor... So we too hope that God will love us on account of the poor... we must strive to be deeply involved in the cares and sorrows of our neighbour and pray to God to inspire us with compassion and pity, filling our hearts and keeping them full.”**

That is a prayer which I need to make my

own when standing at the Lady Altar for the 8am Mass, so that what all too easily is seen only as a problem might be seen as an opportunity.

Fr Michael and I have been trying to get to know some of our “guests,” to find out where they are from, as we do with other visitors to the church. It is easy to see them simply as a problem and not as people who are our “neighbours,” with all that word means for Christians. It is easy to jump to conclusions about people while knowing little if anything about them and the circumstances which brought them to our doors.

When the great Fr Stanton of St Alban’s, Holborn, died, he left money in his will for the “Undeserving Poor,” to express his abhorrence of that Victorian term. He was echoed in this by Dorothy Day, one of the founders of the Catholic Worker Movement in the United States, who wrote: **“The Gospel takes away our right forever, to discriminate between the deserving and the undeserving poor.”**

We are living in a time when the social and political atmosphere seems polluted by extreme and hateful language about foreigners, migrants, refugees and people of other faiths. This is something Christians, whatever our views on our relationship with Europe, have a moral duty to resist.

Fr Stanton often preached here at All Saintstide when he would deliver what was known as the **“Perseverance Sermon”**. We might pray, too, for the gift of perseverance as we deal with this issue.

Yours in Christ,
Alan Moses

PEOPLE AND EVENTS

CHRISTMAS AND EPIPHANY

Our weeknight evening Festival of Nine Lessons and Carols has in the few years we have been doing it become the best attended of our Christmas services. This year was no exception and a number of local businesses attended for the first time (including Hand & Lock the specialist embroiderers, people who work at the Frame Factory on Wells Street and in TV and film businesses based on Margaret Street) and assure us it will be a regular fixture for them in future. As a congregation of migrants, many of our people go back to their families for Christmas, so our regular congregation is significantly depleted. Attendance at Midnight Mass this year was up, while that on Christmas Day was a bit down. However, we should say that it is still a great deal better than it used to be. There was a time when serious consideration was given to dropping the High Mass on Christmas morning because it was so poorly attended.

At Epiphany, there was a large congregation for the High Mass and we welcomed **Fr Nicholas Wheeler**, Rector of Holy Trinity, Sloane Street, as our preacher. His sermon, which addresses some of the problems and opportunities presented by the rising enthusiasm for carol services, appears in this issue on page 11.

The last of our carol services is that for Epiphany on the Sunday evening of the feast of Christ’s Baptism. This year, we had to contend with a tube strike which had some effect on the size of the congregation; but fortunately not a disastrous one.

Thanks to musicians, servers, sidespeople, the catering team, and all who

helped with our Christmas services in 2016.

For those of you who like to plan well ahead, the confirmed dates for our own Carol Services this year are:

Advent Sunday Carol Service

Sunday 3 December 6pm.

Lunchtime Carol Service

Friday 15 December 12.30pm.

Nine Lessons and Carols

Monday 18 December 6pm.

Epiphany Carol Service

Sunday 6 January 2018 at 6pm.

We currently have confirmed two external Carol Services — welcoming back Worldwide Cancer Research and Freud Communications. We are in discussions about a third service for another local external organization. As these services proved last year, these occasions offer a special opportunity for those unfamiliar with All Saints to experience something of what our regular Sunday worship is like and perhaps be encouraged by this first visit to return.

A WEDDING



Congratulations to **Peter Little** and **Satomi Horiuchi** who were married at All Saints on Wednesday 28 December.

Photo: Dee Prior

A BIRTH

Congratulations, also to **Damon Brash** and **Emma Agar** on the birth of their son **Christian Edward** on New Year's Day. Damon and Emma, who were married at All Saints, have asked for Christian to be baptised here at High Mass on the Second Sunday of Easter, 23 April.

NEWS OF OLD FRIENDS

Welcome back, to **Pauline Makoni** from Zimbabwe, who was with us briefly at Christmas.

Rosemary Harris — After a fall in which she injured her spine, and a spell in the Chelsea and Westminster Hospital, Rosemary is now back home at St Mary's Convent in Chiswick and making slow progress but sends thanks to all her All Saints' friends for their prayers.

A former chorister of All Saints, **Fr John Burniston**, Vicar of St James's, Islington, was featured in an article in the Spectator magazine entitled *How the Church of England Changed my life — Death, Grief and Love in a Strange City*. Written by an American journalist, Anne Jolis, it was inspired by his visit to her home when he had heard that her husband was dying.

NEW WAYS OF RECYCLING

We try at All Saints to recycle as much as possible — paper, cardboard, plastic, green waste and so on. Martin Woolley has largely taken responsibility for this. Now, thanks to Theresa Moses, we have found a candle factory in the East End who is willing to take our candle stubs — there are rather a lot of them — and recycle them into new candles. So that new recycling initiative will get underway by the time this Parish Paper is circulated.

LENT AT ALL SAINTS

In The Liturgy of Ash Wednesday, the priest says to the congregation:

“Brothers and sisters in Christ, since early days Christians have observed with great devotion the time of our Lord’s passion and resurrection and prepared for this by a season of penitence and fasting.

“By carefully observing these days, Christians take to heart the call to repentance and the assurance of forgiveness proclaimed in the Gospel, and so grow in faith and in the devotion to our Lord.

“I invite you, therefore, in the name of the Church, to the observance of a holy Lent,

by **self-examination and repentance;**
by **prayer, fasting and self-denial;**
and by **reading and meditating on God’s holy word.”**

I have added the emphasis to the different elements of Lenten observance.

The Sacrament of Confession or Reconciliation is available daily at All Saints, both at the advertised times and by appointment with one of the clergy. They are always happy to help people who are unfamiliar with this means of grace to learn how it might be of help to them in their spiritual lives. The liturgy of the Mass provides us with a reminder of the place of self-examination and repentance in the life of the Christian. This is something we can all build into our own prayer life.

Prayer — is both the work of the Spirit who prays within us and our work. The Common Prayer of the Church is called *Opus Dei*, the ‘Work of God’. Work is

something which requires dedication and discipline. Lent gives us all an opportunity to re-examine our prayer life, to see what is lacking and remedy that lack. If we find praying on our own difficult, it can help to join more often in the worship of the church. All Saints — with daily Morning (7.30am) and Evening (6pm) Prayer and Masses at 8am, 1.10pm and 6.30pm — provides ample opportunity to do that.

Fasting and Self-Denial — There has been much talk this year of ‘alcohol-free January’ and other attempts to counteract the over-indulgence of the festive season. Much of this echoes the traditional Christian disciplines of fasting and abstinence. Fasting reduces the amount of food and drink we consume; abstinence means giving up particular forms of food and drink, often meat and alcohol. It has to be said that substituting fish for meat hardly seems a hardship when fresh rather than salted fish is readily available. We might think of extending fasting and abstinence to other areas of consumption: time and money spent on watching television or on other entertainments, for example.

Lent provides us with an opportunity to consider how we use the gifts and resources God has given us and to make changes which the Holy Spirit might suggest to us as part of our growth in discipleship.

Such self-denial can help us identify in a small way with those who go without food and shelter in our world. It is linked with almsgiving. The money we save by giving up things should be used for the benefit of others. You can find information about our Lent Appeal in this issue and in Church.

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LENT READING GROUP FRIDAY MORNINGS AND TUESDAY EVENINGS

Following the positive response at our occasional Friday morning reading group to Bishop Rowan Williams short books on Paul and Mark, we are going to use as our Lent book this year his **Being Disciples**. While not specifically designed as a Lent Book, it has a conveniently Lenten six chapters. They are entitled:

- Being Disciples
- Faith, Hope and Love
- Forgiveness
- Holiness
- Faith in Society
- Life in the Spirit.

The reading group will meet in the Parish Room on Friday mornings, beginning on the **26 February at 11am**. If there is sufficient interest from those who work during the day, there will also be a group on Tuesday evenings after Mass — on 28 February (with pancakes), 7 March, 14 March, 21 March, 28 March and 4 April. ***Please sign the list in church or contact the Parish Office to indicate your interest in either Friday morning/Thursday evening.*** Our Sunday evening sermons will also be related to these themes.

THE WAY OF THE CROSS

The devotion of Stations of the Cross will take place after the Evening Mass at 7pm on Fridays during Lent starting on Friday 3 March.

ALL SAINTS LENT APPEAL 2017

Our Lenten almsgiving is directed to support our regular Mission Projects (USPG and the Marylebone Project), the Bishop of London's Lent Appeal 2017 and the Soup Kitchen at the American Church and is made up of collections gathered at the services of Tenebræ and Good Friday as well as personal contributions. The proceeds will be shared between the four charities:

1. **Bishop of London's Lent Appeal 2017 — *Sowing Seeds for Tomorrow* — is on behalf of ALMA, the Diocesan Partnership with Angola and Mozambique.**

The economic situation in both Angola and Mozambique is severe with oil prices falling and currency devaluations. When this is coupled with the long-lasting drought that both countries are experiencing and also the political insecurity in Mozambique, it is hard for our partners to find funds for their larger projects. We will be joining in with the three educational priorities that they have identified as critical for the future of the Church:

Angola: is increasing the number of classrooms in its church schools to meet the huge need for school places and to meet new government requirements, ensuring a continuing Christian presence.

Lebombo (Southern Mozambique): is initiating a significant project to create a new accredited seminary outside Maputo to train the next generation of church leaders.

Niassa (Northern Mozambique): is building a church training hub with

accommodation in Nampula for the huge Lurio region — to be used for training locally ordained priests, lay leaders, Mothers' Union, community development fieldworkers and teams.

These are 'church' projects which would find it difficult to attract other funding.

2. **USPG** — supporting the church in Zimbabwe working with those affected by HIV and AIDS and the stigma associated with these conditions, providing local clergy and lay leaders with skills and training.
3. **The Marylebone Project** (Homeless Women's Centre) in London NW1 — where our money goes towards providing one of the emergency beds.
4. **The Soup Kitchen run by the American Church, Tottenham Court Road** — addressing food poverty — one of the most pressing issues in London and the UK today, assisting people from 25 to over 80;

from all backgrounds, from several ethnic groups, and many struggling with a variety of physical and mental problems — but all united by their need for a safe and welcoming community to be fed, heard and helped. One recently summed up what the Soup Kitchen means to him: *'An oasis in the middle of homeless chaos.'* £5 provides bread for 1 day, £10 covers tea and coffee, £20 covers soup for 1 day — OR fruit — OR vegetables, £25 covers meat for 1 day, £100 covers all food and **£300 covers all the Soup Kitchen's running costs for 1 day.**

The All Saints' Lent Appeals in 2015 and 2016 raised £3,900 each (including applicable Gift Aid). Please give **even** more generously this year so we can try and raise more than £4,000 in 2017. ***Cheques should be made payable to: Parochial Church All Saints. Please use a Gift Aid envelope wherever possible since it increases the value of your gift by 25% at no cost to you.***

REVISION OF THE ALL SAINTS' ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Church Meeting (APCM) on Sunday 2 April 2017. Inclusion on the Roll is the qualification to attend, participate and vote at the Meeting, or to be nominated for office. The Roll will be closed for revision between Wednesday 8 and Thursday 16 March. No further entries may be made to the Roll between 9 March and the close of the APCM.

Members of the Roll should please check their entries on the copy of the Roll available in the Parish Office. Alterations should be notified to me, c/o the Parish Office. Anyone else who wishes to be included on the Roll, and who fulfils the qualifications, is welcome to apply. Forms (to be found on the table in Church) should be completed and returned via the Parish Office.

Catherine T Burling, Electoral Roll Officer

**SERMON PREACHED BY FR MICHAEL BOWIE,
ASSISTANT PRIEST, ALL SAINTS,
AT HIGH MASS ON CHRISTMAS MORNING 2016**

“the Word became flesh and lived among us and we have seen his glory.”

The first phrase here — ‘the Word became flesh’ — is an attempt to describe what we can’t fully understand. John is saying just this: that the birth of the baby described by Luke and Matthew was a miraculous intersection of the creative power of God with our lives, the mixing and folding and blending of something infinite, and *without* beginning, *into* the beginning of a poor and precarious human life.

‘The Word’ is John’s way of describing the organizing principle of creation, the creative spark: St John is saying that what lies behind our existence, God, who brought it all to life (or perhaps gave it ‘mass’ as theoretical physicists say), that first cause, God, chose to come out of the shadows and be seen and known and touched and heard.

Then John tells us that God, the Word, not only became human, but ‘*lived among us*’. These verses are an introduction: the rest of the story which follows, in all the Gospels is about God *continuing* to be with us, *living among us*. This wasn’t a passing visit by an uninvolved celebrity god, a *deus ex machina* from a Roman play; this was the beginning of a new level of *commitment* to us in the ordinariness of life; God getting to know what it is like to be us and showing us how to be more godly, which is to say more truly human (for scripture tells us that we are created in the image of God).

You may know that the word translated ‘lived among us’ actually means ‘pitched his tent with us’. Some of those who sleep

rough around here are to be found in tents. But of course the reference is nuanced, meaning both such tents as we might use and also that portable ‘tabernacle’ in which God dwelt with his people in their Old Testament desert wanderings.

So this is, as I’ve already said, a statement of commitment and involvement, a choice to accept us and be faithful friends to us; to *love* us; the most godlike and therefore the most perfectly human thing we can do. Love. For *God is love, and those who love live in God and God lives in them*, as St John wrote elsewhere. God pitching his tent with us is a statement of commitment in a particular way. Fundamentally and most importantly, God does not require us to find him in an esoteric location or a grand building. We *do* encounter him there — here — because these places help us to get out of our routine selves (and because here we gather in community in response to his command to receive sacramental nourishment). But God is already with us wherever we are. That is what ‘pitching his tent means’: God travels with us, comes to meet us, stays where we stay and goes with us on our way.

And this is also a reminder that Christmas wasn’t originally about the child and the crib. A Christmas festival was unknown to the early church. The celebration of a *festival* of Christ’s birth wasn’t invented until the 4th century, nor was it the homage of a peaceful disciple. This feast was the initiative of a military leader, the Roman Emperor Constantine. Following his battlefield conversion, Constantine established Christianity as the official

religion of Rome; he also decided that Christ's birth should become a major focus of the Christian year, overwriting existing pagan celebrations. This was part of a larger project by which he radically reinvented Christianity for his own, military, ends. By focusing on the birth of Christ, and then fast-forwarding to the story of his death, Constantine pushed the radical Christ of the early Church to the margins of Christianity and replaced him with an infinitely more accommodating religion of the baby and the cross. The bit in the middle — the *content*, the radical, questioning, humanly engaged life of Christ — was skimmed over.

So this morning, as we celebrate God coming to be with us, here are two things to take home. First, this festival is about love; it's about God making a commitment to accept us and desire our human flourishing. On the back of that, it is about God also hoping that we will seek him out and draw near to him in faith, taking him up on his offer of divinising our human clay.

Second, it doesn't stop here: this is the *introduction*. The story, the real content, is the teaching and action of Jesus communicating the Word of God in human words, which certainly brought him to the cross, but also brought him, and us, to new life at Easter.

If you use Facebook you'll be familiar with a visual strategy of solidarity people use. They overlay their profile picture with, for example, a filter of French flag in solidarity after the attack on Paris. Compare that to what we heard in Hebrews (1: 3): *He is the reflection of God's glory and the exact imprint of God's very being.*

Jesus Christ is more than a coloured-in human; his solidarity with us is more than a well-meaning gesture. And we don't just read ourselves and each other differently because of his complete identity with us. Today's Gospel also tells us that all scripture, bearing witness to the Word of God in imperfect human words, is to be read through this filter of love and generosity and sacrifice, read with the image of Jesus stamped not just upon it but right through it, like a stick of Brighton rock. And this imprint is found at its most unmediated in the Gospels.

Today's Gospel, and Christmas itself, is an *introduction* to that truth, signalling to us that God coming among us liberates scripture from the dead letter of the scribes and pharisees and makes it good news. So we mustn't stop here, at the introductory scene-setting. Beginnings matter. But the destination is so much more important. Ours is Easter.

**CONFESSIONS AT THE BEGINNING OF LENT
and ASH WEDNESDAY SERVICES**

Monday 27 February 12 – 1pm and 5 – 6pm
Tuesday 28 February 12 – 1pm and 5 – 6pm

ASH WEDNESDAY, 1 MARCH

Low Mass with Ashing 8am
Confessions 12 – 1pm
Low Mass with Ashing 1.10pm
Confessions 5 – 5.45pm

HIGH MASS & IMPOSITION OF ASHES at 6.30pm

**SERMON PREACHED AT ALL SAINTS BY
FR NICHOLAS WHEELER, RECTOR OF HOLY TRINITY,
SLOANE SQUARE, FOR THE FEAST OF THE EPIPHANY 2017**

If it's possible to have feelings for a calendar year, then I confess to feeling rather sorry for 2016. We had barely got through the first six months before it was being written off as 'the worst year in history'.

Given that last July we were commemorating the centenary of the Somme, in which 20,000 British soldiers lost their lives on the first day of battle alone, that was a pretty ludicrous claim. However, global terror, war in Syria, famine, the Zika virus, the bitter debate in Britain over Brexit and the divisive American presidential campaign all contributed to the conclusion that 2016 was fast turning into another '*annus horribilis*'. Some even speculated that God had it in for the entertainment industry as one by one stars of stage and screen took their final bow.

And yet, in spite of it all, humanity threw itself wholeheartedly into welcoming 2017, as if overnight everything could be different, and spectacular displays of pyrotechnics chased the dawn of a New Year around the world in an effort to wipe the slate clean and start afresh.

But for those watching the countdown to January 1 at home on television, the viewer was left in no uncertain doubt that placing our faith in the turn of the year was not going to be greatly rewarded. As Big Ben chimed midnight and fireworks exploded across the sky, the BBC Breaking News ticker ran along the bottom of the screen announcing that 39 people had been shot dead at a nightclub in Istanbul.

The juxtaposition of celebration and

desolation in this way may not make for comfortable viewing when the glass of champagne in your hand is still effervescent with expectation of a new world order, but it is surely telling it like it is. And giving a truthful account of life must be where the duty lies. Trying not to spoil the party by telling only one half of the story may be filled with well-meant intentions but gives a distorted impression of the truth which ultimately does not serve the greater good.

The Church is also called to 'tell it like it is'. The Christian Faith deals in hope not optimism and is only faithful to God and effective in serving the world when it tells the whole story and offers an account of life that is honest about good and evil, about joy and sorrow, about life and death. We believe that love will finally triumph, that the signs of this new Kingdom are already apparent, but for the time being we must wrestle with the contradictions and not resort to any escapist fantasy, which religion in the hands of the wrong people is very adept at doing.

One of the ways we ensure this happens is by observing the liturgical year and today that means keeping the Feast of the Epiphany. Because in order to make sense of Christmas, it's only by the juxtaposition of the Feast of the Epiphany and the Feast of the Nativity that the implications of the Incarnation can be properly contemplated and understood. Just as you can't grasp the significance of Easter Day without passing through Good Friday, it's only when the Nativity and the Epiphany are placed side by side that we get the bigger picture and encounter in Jesus Christ a person who is

both fully human and fully divine. For at the Nativity, we glimpse the stark reality of his humanity. Jesus is cast out among the animals on a cold, dark, silent night. Whilst at the Epiphany, we see the manifestation of his divinity in the homage of the three wise men who travel from the East to adore him. Here too we find the interplay between the light and darkness of our daily experience. Announcing the Nativity, the angels sing ‘Glory to God in the highest’ but in setting the stage for the Epiphany, Matthew’s Gospel provides us in Herod’s menace with a prefiguring of the cross. A reminder that the ideal Christmas crib is always within ready view of a crucifix.

The need for a rounded picture is particularly pertinent in the Christmas season when churches up and down the land are charged with the responsibility of telling the Christmas story to a very broad audience and in a very wide range of contexts — and to do so with integrity and faithfulness rather than cloying sentimentality, which might provide half-an-hour of misty-eyed nostalgia, but which proves insufficient to deal with the monotony and misery of life for many. At Holy Trinity, Sloane Square, this year that’s meant taking on more than 20 charity carol services and concerts and has required me to take my editorial pen to the draft orders of service submitted by the organizations with which we work. Persuading others of the need to achieve a proper balance between the biblical narrative and more contemporary writing like ‘*A Recipe for Christmas All Year Long*’ and ‘*The Reindeer Report*’ is no easy negotiation.

Sadly, none of these occasions featured the reading of or even an extract from W.H. Auden’s remarkable poem, ‘*For the Time Being: A Christmas Oratorio*’. Written

during the dark times of the Second World War, its composition came at a grim period in Auden’s life when his beloved mother had died and his relationship with the young man he fell in love with when he moved to America fell apart. Facing a personal crisis and a re-evaluation of what he held dear, Auden spares us a saccharine treatment of the Christmas story and instead presents it as a disturbing and unsettling drama. This is no ‘starry night when the hills were bright’. Instead, Auden offers us a kind of cosmic battle between the forces of despair and hope. Of course, hope wins through in the end but it has a hard job to do so. Auden realized that people need an accessible story that mirrors the emotional struggles of the cynic, the weary, and the despondent.

In seeking to interpret the Incarnation in a way that speaks to our lived reality, the words that Auden places on the lips of the Second Wise Man are particularly telling:

*“And who knows if it is by design or pure
inadvertence*

*That the Present destroys its inherited
self-importance?*

*With envy, terror, rage, regret,
We anticipate or remember but never are.
To discover how to be living now
Is the reason I follow this star.”*

Enabling others to discover how to be living now presents a timely challenge both to the local church community and to each of us as Christian disciples. For parishes like All Saints and Holy Trinity which enjoy, as they used to say, full Catholic privileges, a daily Eucharist in Christmas week quickly moves us on from Bethlehem to the stoning of Stephen, the slaughter of the Holy Innocents and the murder of Thomas Becket and locates us in a wider perspective. But what of the more casual worshipper who

steps inside a central London church? Do they get the big picture that juxtaposes the beauty of holiness and the service of the poor? Do they find a community lost in wonder, love and praise but equally profoundly tuned into and engaged with the dark secrets that lurk in the back streets of our capital city? Are they invited to befriend a people who get through life on the back of idealistic platitudes or individuals for whom the screenshot of their lives captures the juxtaposition of light and shade and makes them authentic witnesses to the Word made Flesh? Do they meet febrile fantasists or fellow travellers who know that a new world has dawned in the life of Jesus Christ but who own a faith which speaks into their

own hinterland of pain and bereavement, the fear and loneliness of old age, the memory of terrible mistakes that have been made, the dread of separation or the agony of illness and death that awaits them?

So 2017? Who knows what its story will be or our small part in it. After all I've said this evening, am I able to wish you a Happy New Year? On this Feast of the Epiphany what I pray for all of you is a manifestation and revelation of God's glorious future that encourages and sustains you on your own journey this side of heaven, no matter how arid and arduous the road may be, and that gives you hope, *'for the time being'*!

**ANNUAL SMALL CHOIRS FESTIVAL 2017 at ALL SAINTS
Saturday 4 February 2017, Afternoon Rehearsal 2 – 4.30pm**

5pm Festival Service with Fr John Burniston (St James', Islington) presiding.

***Organist:* Gary Sieling — once Assistant Organist of Peterborough cathedral and now 50% organist and 50% HGV driver.**

The first Small Choirs Festival was staged in 2004. This is the second occasion held at All Saints and ALL singers who support the ideals of Small Choirs are invited to be part of the festival, whether they belong to a small choir or not. The 2017 Festival repertoire consists of two familiar pieces arranged for SA Men, and some new pieces with flexible requirements.

Any All Saints' congregation members who feel that they would like to be supportive are encouraged to sing. Even if you aren't available to sing, do support the concluding Festival Service from 5-6pm. ***The Small Choirs Festivals are ecumenical in nature and, in previous years, church choirs from all the major denominations have been represented. All are welcome.***

Further information is available at www.small-choirs.org.uk/feb2017 [with the repertoire to be sung] or from Philip Norman (07939 064247) pkn@pnms.co.uk. The Small Choirs website: small-choirs.org.uk.

100 YEARS AGO

The Vicar was looking towards Lent.

“Three weeks hence Lent will be here. His Lordship the Bishop is issuing a general dispensation from the fast, but is directing that we should assist the State by observing Wednesdays and Fridays as Meatless Days. Should the Food Controller put out an order appointing other days, this order will of course supersede that of the Bishop. There is no fear of any widespread disobedience to the Bishop’s direction, and I hope that obedience to it will revive the discipline of abstinence in the lives of many hitherto negligent persons. I do not recommend any further food restriction this Lent beyond the frugality which is being generally practiced. People are very tired just now, and incapable of much extra effort. I should like to think that many would find rest in quiet religious exercises. We are arranging to have mass daily throughout Lent at 10.30. I hope this may enable the tired people to hear mass daily without undue fatigue. Mass will be over by 11, and it would be possible to stay on and have a silent half hour of meditation or intercession. This would make an admirable Lenten devotion, and I hope we may see many people in church between 10.30 and 11.30 each day. The object of Lent is to develop personal union with our Lord amid the fellowship of the saints, and this means increasing our penitence, improving our prayer and developing our communions. Shrove Tuesday is not merely Pancake Day here. It is, as it used to be, Shricing Tuesday, and the shriving before Lent goes on here for several days. We should all do well to go to confession before Lent, and afterwards make a rule as to communion prayer and study. This has been a winter of much sickness and many

of us have been absent from church for weeks together. The church has not been so empty on weekdays since the War began as it has been lately. I am sure that this is no one’s fault, the sickness and the cold account for it, and I might add here the not unimportant fact that we are making efforts to get the heating of the church up to a more satisfactory level. But it is clear that as Lent approaches, we must all make a big effort to begin again.

“I hope you are not dreading Lent this year. If you are missing the spirit of the Lenten call, “Come ye apart into a desert place and rest awhile” does not mean, Let us all go into a howling wilderness. The wildernesses of Galilee, Peraea and Judaea are pleasant places, and in the spring they are carpeted with jonquils and crimson anemones. Here and there lie oases where beneath the shade of terebinths and other trees the vegetation, watered by some desert spring, is riotously fertile. The refreshment of entering such a shady place at noon, feverish, thirsty, and battered by the sun is great indeed. I hope that many of us may be able to make such a mental note about this as St John made about the pleasantness of a scene he never forgot. ‘Now there was much grass in the place’.”

POETRY TEA

Sunday 26 February 3pm

At Pamela’s home. **Please bring Your Favourite Poetry and Prose.** If you would like to come to this event please speak to Pamela or Sandra in the courtyard, or ring Sandra on 020 7637 8456 leaving your name and phone number.

Charge £6 in aid of the All Saints’ Restoration Fund.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 5 FEBRUARY

4th Sunday Before Lent

HIGH MASS at 11am

Entrance Hymn: 496 O Christ the Lord,
O Christ the King

Entrance Chant: Venite, adoremus Deum

Setting: Mass in G — Poulenc

Psalm: 112

Readings: Isaiah 58: 1 – 9a
1 Corinthians 2: 1 – 12

Gradual Hymn: 87 Nature with open
volume stands

Gospel: Matthew 5: 13 – 20

Preacher: Fr Barry Orford

Creed: Credo IV

Offertory Motet: Salve Regina — Poulenc

Hymns: 83 Glory be to Jesus
341 Blest are the pure in heart
355 Eternal Ruler of the
ceaseless round

Voluntary: Allegro maestoso, Symphonie
No 3, 1st movement, Op 28
— Vierne

EVENSONG and BENECTION at 6pm

Psalm: 4

Lessons: Amos 2: 4 – end
Ephesians 4: 17 – end

Office Hymn: 54 O Trinity of blessed light

Canticles: Collegium Magdalenae
Oxonienae — Leighton

Anthem: Cantate Domino canticum
novum à 5 — Hassler

Preacher: The Vicar,
Prebendary Alan Moses

Hymn: 243 At even when the sun
was set

O Salutaris: Tallis

Hymn: 386 O Jesu, King most
wonderful

Tantum ergo: Victoria

Voluntary: To be advised

● SUNDAY 12 FEBRUARY

3rd Sunday Before Lent

HIGH MASS at 11am

Entrance Hymn: 436 Praise, my soul,
the King of heaven

Entrance Chant: Esto mihi in Deum
protectorem

Setting: Missa super ‘Sancta Maria’
— Händl

Psalm: 119: 1 – 8

Readings: Deuteronomy 30: 15 – end
1 Corinthians 3: 1 – 9

Gradual Hymn: 481 Jesus, Lord, we look
to thee

Gospel: Matthew 5: 21 – 37

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Händl

Offertory Motet: O sacrum convivium
— Messiaen

Hymns: 302 O thou, who at thy
Eucharist didst pray

347 Come, gracious Spirit,
heavenly Dove

404 Lord of our life, and
God of our salvation

Voluntary: Prelude and Fugue in
A minor — Böhm

EVENSONG AND BENEDICTION at 6pm

Psalm: 13
Lessons: Amos 3: 1 – 8
Ephesians 5: 1 – 17
Office Hymn: 54 O Trinity of blessed light
Canticles: Wood in E Flat No 2
Anthem: Christe qui lux es et dies
— Whyte

Preacher: Fr Barry Orford
Hymn: 244 Glory to thee, my God,
this night

O Salutaris: Fischer
Hymn: 306 Strengthen for service,
Lord, the hands

Tantum ergo: Palestrina
Voluntary: ‘Tranquilly’, from
‘A Little Organ Book’
— Parry

● SUNDAY 19 FEBRUARY 2nd Sunday Before Lent

HIGH MASS at 11am

Entrance Hymn: 263 (omit *) All creatures
of our God and King
Entrance Chant: *Domine, in tua
misericordia speravi*

Setting: Mass in G — Schubert
Psalm: 136
Readings: Genesis 1: 1 – 2: 3
Romans 8: 18 – 25
Gradual Hymn: 264 All things bright
and beautiful

Gospel: Matthew 6: 25 – end
Preacher: The Vicar,
Prebendary Alan Moses
Creed: Credo II
Offertory Motet: Faire is the heaven
— Harris

Hymns: 414 O for a closer walk
with God
483 The Church of God a
kingdom is
397 Let us with a gladsome
mind
Voluntary: March on a theme of Handel,
Op. 15 No 2 — Guilmant

EVENSONG AND BENEDICTION at 6pm

Psalm: 148
Lessons: Proverbs 8: 1, 22 – 31
Revelation 4
Office Hymn: 54 O Trinity of blessed light
Canticles: Chichester Service
— Walton
Anthem: Great and marvellous are
thy works — Tomkins
Preacher: Fr Julian Browning
Hymn: 466 Thou whose almighty
word

O Salutaris: Anerio
Hymn: 285 For the beauty of the
earth

Tantum ergo: Anerio
Voluntary: To be advised

● SUNDAY 26 FEBRUARY Sunday Next Before Lent

HIGH MASS at 11am

Entrance Hymn: 234 Christ, whose glory
fills the skies
Entrance Chant: *Factus est Dominus
protector meus*
Setting: Mass in G minor
— Vaughan Williams
Psalm: 2

Readings: Exodus 24: 12 – end
 2 Peter 1: 16 — end

Gradual Hymn: 176 O vision blest of
 heavenly light

Gospel: Matthew 17: 1 – 9

Preacher: The Vicar,
 Prebendary Alan Moses

Creed: Vaughan Williams

Offertory Motet: Let all mortal flesh keep
 silence — Bairstow

Hymns: 178 'Tis good, Lord, to be here
 308 Thee we adore, O hidden
 Saviour, thee
 339 Be thou my vision,
 O Lord of my heart

Voluntary: Mæstoso (Sonata, 1938)
 — Bairstow

EVENSONG AND BENEDICTION at 6pm

Psalm: 84

Lessons: Ecclesiasticus 48: 1 – 10
 Matthew 17: 9 – 23

Office Hymn: 54 O Trinity of blessed light

Canticles: Stanford in G

Anthem: Lord, thou hast been our
 refuge — Vaughan Williams

Preacher: Fr Julian Browning

Hymn: 494 Christ is the world's
 true Light

O Salutaris: Sumsion

Hymn: 177 Christ upon the mountain
 peak

Tantum ergo: Sumsion

Voluntary: 'Skandinavisch', from Sonata
 No 16 in G sharp minor
 — Rheinberger

ASH WEDNESDAY 1 MARCH

Low Mass with Ashing at 8am
 Confessions 12 – 1pm
 Low Mass with Ashing at 1.10pm
 Confessions 5 – 5.45pm

HIGH MASS AND IMPOSITION OF ASHES at 6.30pm

Preacher: The Vicar,
 Prebendary Alan Moses

Setting: Mass in Five Parts — Byrd
 Salvator mundi I — Tallis

HUGH PRICE LECTURES

“Speaking of God in Public”

Tuesday 14 February, 7.30pm
A Mills and Boon Deity for
the 21st Century
Revd Dr Peter Phillips

Tuesday 14 March, 7.30pm
God, Public Life and Privacy
Ruth Gledhill

All lectures at
Hinde St Methodist Church,
London W1.
Admission free.
All welcome.

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings. The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long-lasting effect rather than being used to pay day-to-day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Mission Projects

All Saints year-round fundraising efforts go to support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone and

The USPG-led UMOJA, HIV Project in Zimbabwe, enabling people living with HIV and Aids to live positive lives.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator

c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.

Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

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 to receive regular up-dates.

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@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

PCC Secretary:

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Timothy Byram-Wigfield

c/o 020 7636 1788

Assistant Director of Music:

Vacancy

Electoral Roll Officer:

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 — 12 noon Mass only)

Saturdays:

Morning Prayer at 7.30am

Low Mass at **12 noon** 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 FEBRUARY 2017

1	Bridget, Abbess of Kildare, 525	Ireland
2		Thanksgiving for Bishop Richard
3	Anskar, Abp and Missionary in Scandinavia	Those in need
4	<i>Gilbert of Sempringham, 1189</i>	Religious Communities
5	✠ 2nd SUNDAY BEFORE LENT	Our Parish and People
6	The Accession of Queen Elizabeth II, <i>Martyrs of Japan, 1597</i>	The Queen
7		Peace
8		Friends of All Saints
9		Unity
10		Those in need
11		Of the BVM
12	✠ 3rd SUNDAY BEFORE LENT	Our Parish and People
13		General Synod
14	Cyril & Methodius, Missionaries to the Slavs, 869 and 885	Churches of Eastern Europe
15	<i>Thomas Bray, priest, Founder of SPCK & SPG, 1730</i>	SPCK and USPG
16		Unity
17	Janani Luwum, Abp of Uganda, Martyr, 1977	Those in need
18		Of the BVM
19	✠ 2nd SUNDAY BEFORE LENT	Our Parish and People
20		Westminster City Council
21		Church Schools
22		Local businesses
23	Polycarp, Bishop of Smyrna, Martyr, 155	Christians in the Middle East
24		Those in need
25		Preparations for Lent
26	✠ THE SUNDAY NEXT BEFORE LENT	Our Parish and People
27		Spiritual Directors
28	George Herbert, Priest and Poet, 1633	Parish Clergy

