

# All Saints Parish Paper

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[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

JANUARY 2020

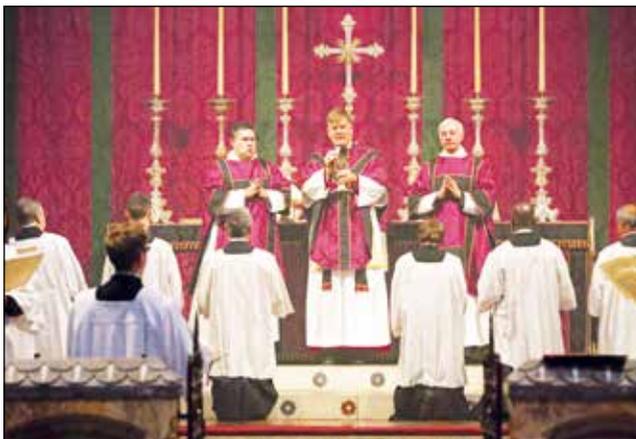
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## THE ASSISTANT PRIEST WRITES:

Having enjoyed Christmas (I hope you did) we shall complete Christmastide with the celebration of the Epiphany on Monday 6 January, at which the preacher will be the Reverend Anna Matthews, the Vicar of St Bene't's, Cambridge. Anna worked with Bishop Jonathan and me in the preparation and execution of last year's joint conference of priests from Forward in Faith and Anglican Catholic Future (at which she also preached, memorably).

The beautiful Feast of Candlemas, February 2<sup>nd</sup>, falls on a Sunday in 2020 so we shall celebrate that, with the usual ceremonies at our Sunday High Mass. Our liturgical calendar next year will also include a restored High Mass for the Solemnity of the Annunciation, celebrating the event upon which the whole action of our salvation depends (without it, to state the obvious, there would have been no incarnation, no proclamation of the Gospel, no crucifixion, resurrection or ascent into glory). The preacher will be Fr Peter McGeary.

We then look forward to a brief liturgical



*Bishop Jonathan celebrates Mass on Advent 2.*

*Photograph: Mark Fleming*

respice before Lent, Passiontide, Holy Week and Easter. The APCM this year will occur after Easter (on Easter 3, 26 April), so that we can concentrate on our preparations for the holiest week of the Christian year. Bishop Rowan Williams, our Holy Week preacher this year, will preach every day, beginning with High Mass on Palm Sunday and concluding with High Mass on Easter Day.

Bishop Rowan will also celebrate the Easter Vigil Mass: I have been approached by one potential candidate for baptism and confirmation at that Mass and I am aware of another possible confirmation candidate. If you know any others among our regular worshippers who would like to be baptised and/or confirmed at the Vigil please encourage them to let me know quickly so

that we can organise appropriate preparation. It is a great joy that Bishop Rowan will be able to celebrate these sacraments during his time with us and it would be good if even more candidates were to come forward.

Aside from these celebrations our parish community has business to attend to: the preparations for identifying the priest God is calling to be our next Vicar. Fr Adam Atkinson, the Director of Mission for the Two Cities, writes [on page 4] about the one to one conversations which will begin this

process. I have also included his sermon from High Mass on Advent 3.

Please participate in those conversations and pray for the parish, for the clergy and for our future as a community sharing in the sacramental life of God's holy Church and seeking to share the good news of Christ with the world.

With best wishes for the new year and my prayers,

*Fr Michael*

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## SERMON PREACHED BY BISHOP JONATHAN BAKER ON ADVENT 2 2019

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‘Attention must be paid! Attention must be paid.’

It's one of the most striking lines in Arthur Miller's play *Death of a Salesman*, recently and brilliantly revived here in the West End (it's still running I think, catch it if you can). The line belongs to Linda, wife of Willy Loman, the salesman, as she watches her husband's dignity and self-worth being squeezed out of him by relentless and dehumanising forces. It's a line that shouts out, ‘can't anyone see what is going on?’.

Attention must be paid. It is a good line for Advent, this season of joy and challenge when we are invited to sit up and take notice, to rub the sleep from our eyes and look and listen attentively to what is going on, to be more alert to the signs of God's kingdom and sensitive to the echo of his presence. It's a good line in particular for this second Sunday of Advent, as we are put into the company of John the Baptist who preaches repentance and who warns and prophecies and reads the signs of the times so acutely: Bear good fruit, do not dare to presume on God, and, most disturbingly, ‘Even now the



axe is laid to the roots of the trees’.

St Matthew's account of the preaching of John the Baptist has the feel of a coup de theatre. The Baptist *appears*, no lengthy introduction, no preamble — for we are to understand of course, as Matthew's first audience would have understood, that all the long line of the prophets has paved the way

for this man. Had we been reading Matthew continuously, rather than according to the lectionary, we would have been startled by the fact that only a moment ago we had been with the child Jesus and Mary and Joseph returning in safety to Israel from Egypt; next time we see Jesus, it will be to find him receiving baptism from John; so John's preaching is the bridge we must cross over, the door we must pass through, to get from Our Lord's infancy to his adult ministry. (If we are alert readers, we will think back to Moses who is at one moment, in Exodus chapter 2, an infant, and in the next grown up: in Christ, the new Moses is here.)

Attention must be paid. The line comes back quickly, in Arthur Miller's play, a second time, in longer form: 'Attention must be finally paid to such a person.' The Baptist's preaching, sharp as a two-edged sword, is of course about more than rebuke and the call to repentance in general. It is about, and very specifically about, a person: Our Lord Jesus Christ. As is made explicit in the 'record of John' in the Fourth Gospel, it is the vocation, the calling, of St John the Baptist to be the finger pointing to the One who comes after Him, the One who is, to borrow the language of St John's Gospel again, the 'Lamb of God'. Almost everything we are told about John the Baptist, from his preaching of repentance to his execution and burial by his own disciples, parallels — recapitulates in advance, if we can say such a thing — the path which will be trodden by Our Lord Himself; look, the evangelist seems to be saying, look at *this* person, and see what will happen to *this*.

Of course, in seeing Christ — his ministry, his suffering and death — prefigured in the life and death of the Baptist, we are only doing in miniature what we do with all of

Scripture when we read it as Christians. Scripture matters — and matters very much — because Christ has died and is risen, and Scripture helps us to go deeper into that mystery, and when we read Scripture, if at any point we find ourselves being led away from the Gospel, from the utter centrality of Christ's dying and rising, then we need to stop and do some more thinking. Now there is a sermon for another day there — and at Evensong today we will hear the Collect, reminding us that all Holy Scriptures are written for our learning.

Back to this morning. John the Baptist summons us to pay attention to Jesus. All his preaching is for the sake of preparing the way for his, Jesus's, coming; as we've said, you can't *get* to Our Lord without going through the Baptist, any more than you can get to Him without going through Mary, whose company we will keep both on Advent 4, and tomorrow, the Feast of her Immaculate Conception. No wonder for Orthodox Christians the *deesis*, the icon of Christ Pantokrator, ruler of all things, has Him flanked by John the Baptist on one side and Our Lady on the other.

The Baptist is the *last*, and as Jesus Himself calls him, the greatest of the prophets, but he stands in that long line of succession. This morning we hear the words of Isaiah which, too, point to Jesus. They more than point to Him, they describe Him: He it is on whom the Spirit of the Lord will come to rest in all its fullness, at His baptism, by John, in the river Jordan.

So what about those stirring verses from the prophecy of Isaiah? Two things, I think. First, Isaiah links the coming of the One who has the Spirit of the Lord with that extraordinary vision of the whole creation reconciled and at peace. I don't know if

you've ever played as a child or ever since near the cobra's lair — I will ask Fr Bowie, do they have cobras in Australia — but please, don't try this at home. This is not a vision of some incremental change, of steady progress towards a better world. It is a world turned upside down, a complete reset of the world and all that is in it. Hearing these verses in Advent teaches us that part of the story of this season — part of the story of the Incarnation, of course — is that with God it is never just business as usual. The Church is in trouble when her perspective is no different, and her values no different, from the consensus of the society in which she is set precisely because when that happens — whether in Nazi Germany or apartheid South Africa or, yes, in our own culture and context today — that sense that we are always being called into God's new creation in Christ is severely diminished, or lost altogether. Here at the altar, here at the Mass, we receive food *from heaven*: from the place where the wolf lies down with the lamb, where Christ the 'root of Jesse' reigns supreme. Here we are called forward, as it were, to experience just for a moment and in part, what we shall know one day for ever and in full.

But second, or rather I should say 'and second'. It is not that there is only now, and only then, and nothing for us to do but wait. At every liturgy of confirmation, I borrow, as the bishop celebrating the rite, the words of the prophet Isaiah, and I pray them over everyone coming to receive the sacrament of confirmation, praying that each might receive the spirit of wisdom and understanding, counsel and inward strength, knowledge and true godliness and the fear of the Lord. Those gifts are given that all who are confirmed might have a share in the same Spirit who rests upon Our Lord Jesus Christ, to share in turn in His work as prophet, priest and king. The vocation of the whole people of God — and the people of God consists, overwhelmingly of course, of the laity — is that you are to be agents together of God's new creation, agitators for it and witnesses to it: in this parish, in this community, in London, in the church, in this world that, as St Paul writes, 'united in mind and voice you may give glory to the God and Father of Our Lord Jesus Christ'.

Amen.



*Bishop Jonathan Baker with the Altar party after the service*

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*From Fr Adam Atkinson:*

**DISCUSSION and DECISION on SACRAMENTAL MINISTRY  
and the APPOINTMENT of a NEW INCUMBENT  
at ALL SAINTS, MARGARET STREET — THE PROCESS**

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When Bishop Sarah and Bishop Jonathan were both at All Saints in November we started a discussion on a review of the Resolution about the episcopal oversight of the parish to precede the appointment process for a new Incumbent at All Saints.

The Resolution the parish has in place at present was agreed upon before Bishop Sarah became the Diocesan Bishop. The Bishops were encouraging us to review our position on it and have delegated Fr Adam Atkinson to lead us through discussion and decision, the annual meeting and to the appointment process. These three phases will take about 6 months.

**Discussion on the Resolution**

The Bishops are keen to allow the parish time and space for discussion and the PCC to take responsibility for the health of the whole and the future ministry of the parish. Given the strong feelings in the parish about the nature of episcopal and priestly sacramental ministry, it seems wise to allow a process of listening to start in January after the PCC meeting on 13<sup>th</sup>, leading to a decision before Easter to take place.

Fr Neil Bunker will be joining Fr Adam Atkinson in this listening exercise. They will be holding private one to one meetings and enabling people to book times through the church office. They intend to commit sufficient hours to this over January and February as to satisfy the appetite among the congregation for discussion.

A pack of background information for discussion on a Resolution under the House of Bishops Declaration has been put together under the instruction of the Bishops. It is available in hard copy and online. Informed by the listening exercise the PCC will take responsibility for a decision on the Resolution before Passiontide. It is seen as important that this step is concluded before Bishop Rowan comes to lead us through Holy Week.

**Appointment of Incumbent**

The Annual Meeting (APCM) is currently scheduled for 26 April, at which a new PCC will be elected. It is time to elect Deanery Synod representatives as well as five other places on PCC, plus the annual election of the two churchwardens. It is this new PCC from which the two parish representatives will be selected to join the panel with the Bishop and those who are tasked with appointing a new Incumbent.

Because important elements of the parish profile cannot be concluded until a decision on the Resolution has been reached, the process of appointment of a new Incumbent will not begin until after the APCM. In line with common practice, the PCC may wish to revisit their decision on a Resolution at that point. The Bishops are content to endorse this timing and this process.

We expect an advertisement to be published in May and interviews take place in June, for an Autumn appointment. Until that point the priestly cover will be

offered by a number of friends of All Saints who have permission to officiate by the Diocesan Bishop.

### **How to play your part**

Every one of us at All Saints Margaret Street is involved. St Paul's image of the Church as one Body with many parts applies to us as a parish: We all have different gifts and different functions in the body but each one is to be honoured. The life of the whole is dependant on the health of each member. Christ is the head of the body. Please do consider under God how you can contribute to the health and life of the whole body:

**Prayer** — Please intercede for the life of

God in and through us, pray for our leaders for the future ministry of the church, pray for wisdom from above.

**Speaking** — Let us speak well of one another, taking care how we use the tongues with which we praise God, building one another up, telling of His love.

**Participation** — Sign up for a private one-to-one conversation in January/February, read the information, enjoy serving at and giving through All Saints.

If you have any questions please do approach members of the PCC and the Priests at All Saints and you may also contact Fr Adam in person or on: adam.atkinson@london.anglican.org

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## **SERMON PREACHED AT HIGH MASS ON ADVENT 3 BY FR ADAM ATKINSON**

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When were you last in court? You might be a regular as a judge or as an advocate — or maybe a defendant! You may have been in the jury. But many of you have contributed to court proceedings in person or indirectly as a witness.

*'Are you the one who is to come', ask the disciples, 'or are we to wait for another?'* Jesus answered: *'Go and tell John what you hear and see.'* Referencing what is to come on the Day of the Lord in Isaiah: *'the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them.'*

*'Tell John what you hear and see.'* A witness is someone who simply tells what they have heard and seen for themselves. I'm drawing heavily here on an essay by Mike Higton. He observes that, for witnesses, 'the hearing and seeing come

before the telling'.

Before we say or do anything, becoming a witness is something that happens to us. Think of Moses in the desert, tending his father-in-law's flock: *'the angel of the Lord appeared to him in a flame of fire out of a bush.'* So he turns aside to look more closely, and he is given the rôle of acting and speaking about God in the world.

Think of the women on the first Easter morning at Jesus' tomb: *'when they went in they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them ... "He is not here, he is risen".'*

The women were made witnesses because of what they unexpectedly found — and what they still more unexpectedly did not find. These disciples of John come to Jesus — and are sent back to their friends to say what they have heard and seen.

The whole Christian Church through history is the gathering of those added to the community of witnesses. Community. We can't witness to people without being in relationship with them.

Our activity as witnesses is not meant to draw attention to ourselves, but to point people to God. This is how we acknowledge John the Baptist, this last prophet who, as St John says, *'came as a witness to testify to the light ... he himself was not the light but he came to testify to the light'*.

Witnessing is a joyful thing. Think of it as joining in the song described in Isaiah 35, when:

*'The ransomed of the Lord shall return,  
and come to Zion with singing;  
everlasting joy shall be upon their heads;  
they shall obtain joy and gladness,  
and sorrow and sighing shall flee away.'*

The success of our witness may be measured by both our relationships and by how we sing that song — how richly, how joyfully, how compellingly we point people to God and God's work. Witness and worship are therefore intimately knotted together.

This is something All Saints Margaret Street does well. In worship, we agree together to turn our attention toward the God who meets us in Jesus — He is lifted up.

We face God with *'joy and gladness'*. In witness, we draw others' attention there, to look where we are looking.

Worship makes witness possible; witness leads back to worship. It is a balancing act: if our witnessing doesn't attract attention, it is not effective, but if it remains the focus of attention, it is not witness, but narcissism. The disciples are commissioned: *'Go and tell what you hear and see'*.

The Church is a collection of disciples — they were an odd mixture, so are we! To witness, lifting up Jesus together as the disciples in All Saints, we need a shared language that will allow us to communicate with one another.

Maybe that's why St James says: *'Beloved, do not grumble against one another so that you may not be judged. See, the Judge is standing at the doors!'* Grumbling is not witnessing.

I have been a parish priest, lately in Bethnal Green, and I am now what a friend described as a 'church bureaucrat', working to develop mission in Central London.

I've been commissioned by the Bishop of London and the Bishop of Fulham to help this church communicate to one another, to the Bishops and indeed to the world what your future ministry as a community of witnesses will be like.

An important element of this is the matter of episcopal ministry under either Bishop Jonathan or Bishop Sarah.

I know there are strong views. The PCC will be taking a vote on this probably late February 2020. Before then Fr Neil Bunker and I will be making ourselves available for a series of private pastoral conversations. The focus for which will be on what you think about the past, present and future witness of All Saints.

These pastoral conversations will be summarised, a vote will be taken. Bishop Rowan will then come to lead us through Holy Week. After Easter the annual meeting will elect new members to the PCC.

This governance group will take responsibility for the decision on episcopal ministry and will lead on the process of appointment of a new parish priest here.

The eyes of many look to All Saints to witness well through this process. The heritage here is very potent, but the potential is vast. To be a conduit of blessing and inspiration for the whole of the Church and the world is no less the aim.

The church's witness can take many forms. There is no one template for what it will look like. It might be like the song Isaiah describes, like John the Baptist naming Herod's immorality and paying for it with his head on a platter, like the women rushing from the empty tomb.

Witness is not a specialist domain for others, or something we do from time to time. Witness is an aspect of the whole of Christian life. Hearing then telling, seeing then showing. Not a cul de sac of what God has done, we are to be a conduit.

The Judge is indeed standing at the door. We so often act out of fear because as the guilty defendant we think we have to work

hard, live well, try harder to minimise our sentence.

Friends, nothing we can do can make God love us more — and nothing we can do can make God love us less. You are unconditionally loved. Nothing — sickness, failure, emotional distress, war, or even death — can take that love away.

The good news is that Jesus became the cul de sac for judgement and the conduit of grace. The judgement falls on Him so we are free, sent out to live as witnesses. Propelled in the power of the Holy Spirit, the advocate.

If you claim the Lordship of Christ, on the day of the Lord the judge looks round the courtroom. Where are you? No longer a guilty defendant, instead there you are, a witness.

Hear that, see that and therefore tell of that joy to the world!

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## **SERMON PREACHED at HIGH MASS for the FEAST of CHRIST THE KING by FR MICHAEL BOWIE**

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### *Jesus of Nazareth, King of the Jews*

We've just been reminded of that ironic title on the cross. The Gospel writers take Pilate's gift of that title at his crucifixion ('what I have written, I have written'), as unwittingly prophetic; prophetic in the true scriptural sense of proclaiming truth, rather than predicting the future. Christ, our King.

Jesus is, for us, the fulfilment of Israel's hope for a Messiah, the Christ, the 'anointed one', the redeemer King who would defend the rights of the poor and establish an everlasting reign of peace and justice.

The notion of Jesus as King in an earthly sense, an anointer of earthly kingdoms, comes from the Emperor Constantine when he appropriated Christianity as the religion of the Roman state. From this move many subsequent political complications arise for the Church, including the ambiguous status of the Church of England as established in this country.

Then there's our modern Feast of Christ the King, instituted as a political act, or possibly an anti-political act, by Pope Pius XI in 1925: he intended it to counter the rise of populist Nationalism and Fascism

in Italy by pointing to God's kingdom as sovereign over all. Pius was effectively reversing Constantine's appropriation of the faith by asserting the primacy of Christ's sort of kingship over any secular power; insisting that his status as a King, far from being that of a triumphal earthly monarch or the property of any nation or state, derives from the moment of his greatest weakness and degradation, his crucifixion. Of course the Resurrection and Ascension are glimpsed over that horizon, but we are celebrating an ironic, anti-celebrity kingship. It is the opposite of both populist nationalism (which some of his contemporaries and friends hoped he would champion); it is also the opposite of royalty as we understand it.

So we have come full circle, to the title on the cross, recalled for us by today's Gospel. That instinct of Pope Pius (however conditioned by events, in Fascist Italy at a moment in time), was just as prophetic and in harmony with scripture as the title on the cross. This deconstructed, topsy turvy theory of kingship is a precise analogue, almost a perfect summary, of Jesus's teaching in the parables.

Tom Wright, former Bishop of Durham, has written one of his many interminable books on the subject. You don't need to read it. He spends several hundred pages saying that the Kingship of God is the Gospel. But just as the headline is all you need to read in most newspaper journalism, so the title of his book gives you his entire thesis:

*How God became King: the forgotten story of the Gospels.*

He's right. Think of all the times Jesus says 'The Kingdom of God is like

this': that is the standard introduction to his preferred method of teaching, the parables. The title on the cross is a caption that unwittingly repeats that statement: the Kingdom of God is like this (crucifix). This is the final parable of kingship enacted by Our Lord.

I think I've made my point; if you re-read the Gospels you'll soon see it. But I'll just add two things to fill it out a little.

You may recall that the figure on the earliest crucifixes was not a dying Jesus, but a risen priestly king. The early Christians knew exactly what they were saying with that image. It was only later that people became obsessed with the suffering and too often forgot that the story doesn't end here. That's one thing.

The other thing, following from that, is what we're doing here this morning. We don't come here to be miserable. We come here to worship and enjoy God's company and each other's. It is supposed to be seriously enjoyable and glorious. I mean to give each of those words equal weight: serious, enjoyable, glorious.

We offer our best to God; we attempt to offer a glimpse of the heavenly worship, like that glimpse of glory on the other side of the cross. All this beauty, our building, our music, our vestments, and these extraordinary albs full of holes made by very clever moths: all this is done, just like so much of what our Lord did, with at least a double meaning. On the one hand it is glorious fun. On the other hand it is *serious*; enjoyably serious, but still serious.

In what we offer here today we are enacting a courtly ritual for the King of heaven, but a ritual that is always at

some level ironic, because it refers to that (crucifix) and it is offered by people like me who repeatedly fail to live up to it.

The vestments are my cover for the inadequate Christian that some bishop was foolish enough to ordain. Some of you know my mantra for ordinands: God calls those to ordained ministry that he can save in no other way. We dare not, any of us, stand in this pulpit or approach that altar except by the grace, the freely squandered generosity, of God.

The same is true for you and for every Christian who comes to Mass and receives the miracle of Christ's real presence in Holy Communion. Each time we do that we come as we are, ordinarily sinful and doing our best, and we go out that door just a little more our real selves, children of God, brothers and sisters of Christ, citizens of the heavenly country, by the grace of God.

*That is what it means to have Christ as our King.*

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## JEAN HARMSWORTH RIP

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As most of you will know, our dear friend Jean Harmsworth died in September but her funeral Requiem did not take place until Monday 25 November. Although Fr Alan had by then retired he had not yet moved to Lincoln, and so was able to preach. It was a memorable gathering of the All Saints community and Jean's next of kin, at which a rich and varied musical menu articulated Jean's enthusiasms and spiritual journey: the Mass was the Mozart 'Sparrow Mass' with its distinctive 'tweeting' (in the pre-social media sense) motif; other music included Elgar's *Imperial March*, referencing her love of the Proms, the popular evangelical hymn 'How great thou art' and the Victorian ballad 'The Holy City', memorably sung by Ian Lyon. Many reminiscences of one of our most distinctive and beloved characters were shared over refreshments after the Requiem, and this theme is picked up by Fr Kevin Smith, the Administrator of the Shrine of Our Lady of Walsingham, who writes:

*"Jean Harmsworth had been a pilgrim*

*to the Shrine of Our Lady of Walsingham for many years, joining the annual parish pilgrimage with the group from All Saints Margaret Street. She loved the Shrine and during the season came many times, not only with All Saints but also often on her own. Our records show that over the past 15 years Jean has made ninety residential visits! That is a true measure of how much the Shrine meant to her and how much it sustained her life.*

*"Walsingham attracts its fair share of characters and Jean was certainly one of them. She came to know all the Shrine staff and would often make herself at home in Reception, watching the comings and goings and catching up with everyone's news.*

*"Jean was a member of the Walsingham Partnership, and it was fitting that her last visit to the Shrine was for the Partnership Weekend.*

*"Perhaps the best part of Jean's story, according to a member of our Hospitality Team, is that her connection with Walsingham began when, many years*

ago, she came to the National Pilgrimage as one of the protestors. She would join them with her placard at the Pump in the Common Place. What an incredible transformation she went through to

become one of the most devoted pilgrims to Our Lady's Shrine.

May she rest in peace.

Fr Kevin Smith

Priest Administrator

The Shrine of Our Lady of Walsingham

Anyone wishing to contact Fr Alan and Theresa Moses may now write to them at:

17 Gerald's Close  
Lincoln  
LN2 4AL

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## SUNDAYS & SOLEMNITIES MUSIC & READINGS

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### ✠ SUNDAY 5 JANUARY 2nd SUNDAY AFTER CHRISTMAS

#### HIGH MASS at 11am

*Entrance Hymn:* 19 Come, thou Redeemer  
of the earth

*Setting:* Missa O Magnum Mysterium  
— Victoria

*Readings:* Ecclesiasticus 24: 1 – 12  
Ephesians 1: 3 – 6, 15 – 18

*Psalm:* 147

*Gradual Hymn:* 33 Of the Father's heart  
begotten (vv 1, 4, 5, & 7)

*Gospel:* John 1: 10 – 18

*Preacher:* Fr Julian Browning

*Offertory Motet:* O Magnum Mysterium  
— Villette

*Communion Hymn:* 28 In the bleak  
midwinter

*Final Hymn:* 23 Behold the great Creator  
makes

*Voluntary:* In dir ist Freude BWV 615  
— Bach

### EPIPHANY CAROL SERVICE at 6pm

Featuring music by Mendelssohn,  
Elgar, and Poulenc

### MONDAY 6 JANUARY EPIPHANY

#### HIGH MASS at 6.30 pm

*Processional Hymns:* 49 Brightest and best  
of the sons of the morning  
52 O worship the Lord in the  
beauty of holiness!

*Setting:* Missa Brevis — Kodaly

*Readings:* Isaiah 60: 1 – 6  
Ephesians 3: 1 – 12

*Psalm:* 72

*Gospel:* Matthew 2: 1 – 12

*Preacher:* The Revd Anna Matthews,  
Vicar of St Bene't's,  
Cambridge

*Offertory Motet:* Three Kings — Cornelius  
*Communion Hymn:* 48 Bethlehem,  
of noblest cities  
*Final Hymn:* 47 As with gladness men  
of old  
*Voluntary:* Toccata in B flat minor  
— Vierne

## ✠ SUNDAY 12 JANUARY BAPTISM OF THE LORD

### HIGH MASS at 11am

*Entrance Hymn:* 55 Hail to the Lord's  
anointed

*Setting:* Missa Brevis — Berkeley

*Readings:* Isaiah 42: 1 – 9  
Acts 10: 34 – 43

*Psalms:* 29

*Gradual hymn:* 51 Hail, thou Source of  
every blessing

*Gospel:* Matthew 3: 13 – 17

*Preacher:* Fr Michael Bowie

*Offertory Motet:* Quem vidistis — Poulenc

*Communion Hymn:* 58 (T 94) The sinless  
one to Jordan came

*Final Hymn:* 56 Songs of thankfulness  
and praise (omit \*)

*Voluntary:* Fantaisie No1 in E-flat  
— Saint-Saëns

### EVENSONG & BENEDICTION at 6pm

*Psalms:* 46,47

*Lessons:* Joshua 3: 1 – 8, 14 – 17  
Hebrews 1: 1 – 12

*Office Hymn:* 46 Why, impious Herod,  
shouldst thou fear

*Canticles:* Collegium Regale — Wood

*Anthem:* Holy is the true light — Harris

*Preacher:* Fr Simon Cuff

*Hymn:* 425 O love, how deep,  
how broad, how high

*O Salutaris:* Vale

*Tantum ergo:* Vale

*Voluntary:* Feux Folletes — Vierne

## ✠ SUNDAY 19 JANUARY 2nd SUNDAY OF EPIPHANY

### HIGH MASS at 11am

*Entrance Hymn:* 452 Songs of praise the  
angels sang

*Setting:* Mass in G, K140 — Mozart

*Readings:* Isaiah 49: 1 – 7  
1 Corinthians 1: 1 – 9

*Psalms:* 40

*Gradual Hymn:* 56 Songs of thankfulness  
and praise vs 1, 2 & 5

*Gospel:* John 1: 29 – 42

*Preacher:* Fr Michael Bowie

*Offertory Motet:* Lo, star-led chiefs  
— Crotch

*Communion Hymn:* 302 O thou, who at  
thy Eucharist didst pray

*Final Hymn:* 394 Let all the world in  
every corner sing

*Voluntary:* Toccata — Dubois

### EVENSONG & BENEDICTION at 6pm

*Psalms:* 145

*Lessons:* Ezekiel 2: 1 – 34  
Galatians 1: 11 – 24

*Office Hymn:* 54 O Trinity of blessed light

*Canticles:* Tallis

*Anthem:* Cantate Dominum — Pitoni

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 384 Jesu, my Lord, my God,  
my all

*O Salutaris:* Bach  
*Tantum ergo:* Bach  
*Voluntary:* Vivace from Trio in G major  
BWV 530 — Bach

*Final Hymn:* 456 Teach me, my God and  
king  
*Voluntary:* Præludium in E major  
BuxWV 141 — Buxtehude

❖ **SUNDAY 26 JANUARY**  
**3rd SUNDAY OF**  
**EPIPHANY**

**HIGH MASS at 11am**

*Entrance Hymn:* 234 Christ, whose glory  
fills the skies  
*Setting:* Missa Laudate Dominum  
— Lassus  
*Readings:* Isaiah 9: 1 – 4  
1 Corinthians 1: 10 – 18  
*Psalm:* 27  
*Gradual Hymn:* 436 Praise, my soul,  
the King of heaven  
*Gospel:* Matthew 4: 12 – 23  
*Preacher:* Fr Julian Browning  
*Offertory Motet:* O Magnum Mysterium  
— Victoria  
*Communion Hymn:* 353 Dear Lord  
and Father of mankind

**EVENSONG & BENEDICTION**  
**at 6pm**

*Psalm:* 33  
*Lessons:* Ecclesiastes 3: 1 – 11  
1 Peter 1: 3 – 12  
*Office Hymn:* 54 O Trinity of blessed  
light  
*Canticles:* The Fourth Service —  
Batten  
*Anthem:* Lullaby, my sweet little baby  
— Byrd  
*Preacher:* Fr Michael Bowie  
*Hymn:* 436 Praise, my soul, the  
King of heaven  
*O Salutaris:* Tallis  
*Tantum ergo:* Byrd  
*Voluntary:* Concerto in D minor  
BWV 596, I – III  
— Vivaldi, arr Bach

***Information correct at the time  
of going to press***

## – 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.

### **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 Office can put you in touch with these individuals by email. Please email  
in confidence: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk)  
or telephone 020 7636 1788.

### **Mission Projects**

All Saints year—round fundraising efforts support:

**The Church Army** hostels and programmes empowering homeless women into independent living in Marylebone (**The Marylebone Project**)

**The USPG—led UMOJA, HIV Project in Zimbabwe,**

enabling people living with HIV and Aids to live positive lives, and

**The Soup Kitchen** (American International Church, Tottenham Court Road)  
feeding up to 80 vulnerable people daily

## 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](http://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 Assistant Priest.

You can subscribe by sending the Parish Office an email titled News and Events/ Weekly Newsletter to:

[office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk).

**The Weekly Notices** — available as a small booklet to pick up from the Church table and which worshippers are encouraged to take away with them.

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### **Vicar:**

#### **Assistant Priest:**

The Revd Dr Michael Bowie  
07581 180963

Email: [assistantpriest@allsaintsmargaretstreet.org.uk](mailto:assistantpriest@allsaintsmargaretstreet.org.uk)

#### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp  
020 7258 0724

The Revd Julian Browning  
020 7286 6034

**Parish Office:** 020 7636 1788

Email: [office@allsaintsmargaretstreet.org.uk](mailto:office@allsaintsmargaretstreet.org.uk)

## **Parish Officials**

### **Churchwardens:**

John Forde 020 7592 9855

Chris Self 020 7723 2938

### **Hon PCC Secretary:**

John McWhinney

[asms.pccsecretary@outlook.com](mailto:asms.pccsecretary@outlook.com).

Phone messages to the Parish Office

### **Hon Treasurer:**

Patrick Hartley 020 7607 0060

### **Acting Director of Music:**

Jeremiah Stephenson c/o 020 7636 1788

### **Electoral Roll Officer:**

Catherine Burling c/o 020 7636 1788

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## **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:**

Church open 7am

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:**

Church open 11am

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 JANUARY 2020

1	<b>THE MOST HOLY NAME OF JESUS</b>	Peace
2	Ss Basil the Great and Gregory Nazianzen	The Orthodox Churches
3	<i>Feria</i>	Those in need
4	<i>Feria (of BVM)</i>	ASMS Walsingham Cell
5	✠ <b>CHRISTMAS 2</b>	Parish and people
6	<b>THE EPIPHANY OF THE LORD</b>	Thanksgiving
7	<i>Feria</i>	The Homeless
8	<i>Feria</i>	Friends of All Saints
9	<i>Feria</i>	Unity
10	<i>Feria</i>	Penitents and Confessors
11	<i>Feria (of BVM)</i>	Shrine of OLW
12	✠ <b>THE BAPTISM OF THE LORD</b>	Parish and people
13	S Hilary	Diocese of Europe
14	<i>Feria</i>	Those in need
15	<i>Feria</i>	Local businesses
16	<i>Feria</i>	Unity
17	S Antony	Religious communities
18	<i>Feria (Monthly Requiem)</i>	The faithful departed
19	✠ <b>EPIPHANY 2</b>	Parish and people
20	Ss Fabian and Sebastian	The dying
21	S Agnes	Safeguarding officers
22	S Vincent	Persecuted Christians
23	<i>Feria</i>	Unity
24	S Francis de Sales	Spiritual directors
25	<b>The Conversion of S Paul</b>	Evangelism
26	✠ <b>EPIPHANY 3</b>	Parish and people
27	<i>Feria</i>	Marylebone Project
28	S Thomas Aquinas	Theologians
29	<i>Feria</i>	Local ecumenism
30	King Charles the Martyr	The Queen
31	S John Bosco	Church Schools



Set and Printed by  
S Alban's Church Litho Unit  
Birmingham B12 0XB