



All Saints Parish Paper

MARGARET STREET, LONDON W.1

FEBRUARY 2009

£1.00

VICAR'S LETTER

The Archbishop of Canterbury's Lent Book for this year is called "**Why Go to Church?**". It is written by Fr Timothy Radcliffe, the former Master General of the Order of Preachers and it is based on the Eucharist. Fr Timothy recognises that his question can be answered positively or negatively and that in our society many people who believe in God don't think there is any point in "going to church" or find it "boring". Part of our problem in Western Europe is that people are not given to joining anything much: political parties, trades unions, voluntary organisations. We see ourselves as customers and consumers rather than participants and producers. Institutions of any kind are regarded with suspicion rather than loyalty and respect.

At a conference I attended in Oxford at Epiphany, the Bishop of London, in a typically bravura performance on "God and Caesar", pointed out that the membership of the National Secular Society is smaller than that of the Lord's Day Observance Society. Neither is exactly a mass movement.

The conference was called "**Returning to the Church — Catholicity, Ecclesiology and the Mission of the Church of England**". This was not about getting people to come back to church in the spirit of the "Come Back to Church Sundays" run by some dioceses in recent years. Its

purpose was to seek answers to the oft-asked question, "Where is the Church going?" by asking "What is the Church?". Setting out the aims of the conference, Fr Andrew Davison wrote, "The mood of the Church is low and yet, within theology, there has been an unprecedented acknowledgement over the last century of the significance of the Church. Theologians of all traditions have come to stress the communal dimension of salvation and the centrality of incorporation into the body of Christ."

"Returning to the Church", he said, "seeks to reconnect with the traditions of the past as the basis for an openness to future renewal. It will value orthodoxy and open-mindedness."

The conference had a densely packed programme, one evening of which I had to miss in order to be at home for High Mass of the Epiphany. A great deal of ground was covered in a short space of time and much of the material is still being pondered and evaluated before it might be applied.

More than one speaker expressed concern about increasing threats to the rôle of the parish church in the mission of the Church of England; in part from financial pressures and administrative reorganisation, but also from the burgeoning "Fresh Expressions of Church" movement. The latter, with its aim of attracting particular types of people, was contrasted with the parish church in which

you will meet people who are not like you. Such an encounter with the “unlike” is sacramental of the Catholic Church. The danger is of the Church becoming ever more fragmented.

Now we should not romanticise the parochial system and its churches even while defending it. Here we are coming up to celebrating 150 years of the life of All Saints. When it was opened, All Saints was something of a “fresh expression of church”. With its tiny postage stamp of a parish, even though much more densely populated then than now, it was hardly a “normal” parish; drawing its congregation from far beyond its parish boundaries.

The difference, I suspect, lies in the fact that the founders of All Saints saw the Church as committed to the life of the nation but not as its creature, a mere arm of the state. They consciously set out to take the theology and tradition, the liturgical and sacramental life of the Church seriously; in contrast to much of the evangelicalism and liberalism of the time. This seems to be what is missing from many “fresh expressions” which seem so concerned to connect with some aspect of contemporary culture that they quite deliberately remove anything which might seem strange or off-putting. This usually means the abandonment of liturgy and sacraments because they are “difficult”. It often seems to mean a selective approach to Scripture because much of that is difficult and uncomfortable too. Tradition is just old-fashioned and out of date.

We need to be honest that “catholic” parishes can be anything but that, in the sense that they seek only to meet the “needs” or demands of a narrow range of people not the whole. They often seem to

prefer a small congregation of the like-minded to a large group with its inevitable and challenging variety. There is often little effort to connect with the “parish”, the neighbourhood for which they are responsible. This is “congregationalism” but without the virtues of that tradition.

At the same time, we should be glad that a good many people from other traditions are appreciating the riches of the liturgical and sacramental tradition and its spiritual habits and disciplines. Canon Graham Kings, the Vicar of the historic evangelical parish of St Mary’s, Islington, and our preacher at Epiphany, has just published a series of meditations on the Christian Year, illustrated by his daughter, Miriam, who was also with us on January 6th. If they can learn from us, we can learn from them in terms of commitment of personal resources and a passion to share our faith with others.

At our Epiphany Holy Hour, I asked the small group who had braved a bitterly cold night to be present, to spend part of our time in silence, as we meditated on the Wedding Feast of Cana (one of the three ‘epiphanies’), giving thanks for the rich gifts we enjoy in the worshipping life of the Church and how we might share in them more deeply; the liturgy and sacraments, wonderful choral services with a full church and quiet simple ones with a few people at the altar or in choir. We thought of how these speak to us of the riches of the faith, of how they give space for our joys and sorrows; how they give meaning and purpose to our lives. If we are to commend these gifts to others, we must appreciate and share in them more ourselves. We must see them first of all as gift and not possession.

As we pondered the coming of the Magi,

I asked that we think about what gifts we bring to Christ and what we withhold from his service. In times of financial uncertainty the temptation is to be grasping not generous. How far are we prepared to go for Jesus? And when we had heard the story of Christ's Baptism, the inauguration of his mission, what our mission might be, both in the place in which God has set us and in the wider world. These are questions we must all ponder.

By the end of this month we will have begun another Lent. I hope we will see it as not just a preparation for Easter, but also for our 150th anniversary celebrations. While those celebrations focus around the dedication of a building which we will be in the throes of restoring, they must also be a thanksgiving for all that has been done in God's service here, and a rededication of ourselves to the Church's life and mission.

Yours in Christ,

Alan Moses

“IT'S YOUR BUSY TIME”

The Christmas holiday period this year seemed to go on for longer than ever. Here at All Saints, we try to stick to Advent as long as we can. As well as the liturgy of the season, a weekday morning Advent study group met in the house of Yvonne Craig. Our thanks go to Yvonne for her generous hospitality, repeated later in a Christmas party attended by members of the congregation, and to Frances O'Neil, Sandra Wheen and Fr Gerald for the idea.

But pastoral demands mean that carol services have to be held in the last few days of the season. One of the things which Christmas shows up is that a large number of our people are not native Londoners.

The “Home” to which many of them go at Christmas is somewhere else. That places an extra burden on those who are left behind in maintaining a considerable round of services and hospitality.

Fr Alan began to get into Christmas mood with the **Christmas Plays at Hampden Gurney School**; one a traditional “Nativity Play”, the other performed by the older children about homelessness at Christmas. Both were superbly done. The first carol service of the season was at St Luke's Hospital for the Clergy. It was a poignant occasion because those taking part knew it would be the last as the hospital will be closing shortly. The following evening, we hosted the **Wells Street Family Court** for their service which is always a joyful occasion; although the aftermath of the Baby P case had meant a massively increased workload for magistrates and staff in the pre-Christmas period. At the party afterwards, a number of people expressed their gratitude for being able to put the sometimes harrowing work they do in the context of worship and prayer.

Then next evening, we went **Carol Singing in the Parish**. Our numbers were reinforced by some members of the voluntary choir which sings Evensong at St Giles-in-the-Fields and friends from All Saints, Notting Hill. Under the direction of our maestro, Ian Lyon, we sang in the Plaza shopping centre, at the junction of Market Place and Oxford Street, outside the restaurants in Market Place, and finally in the Champion Pub. Then, it was back to the Vicarage for mulled wine and other refreshments. £150 was raised for the local homelessness projects we support.

Friday 19th was the last day of term at Hampden Gurney School, so Fr Alan was at

the Annunciation for the school Mass. This was a double celebration which also marked Fr Barrie Newton's 70th birthday with cards from the children and a rousing singing of "Happy Birthday".

Then it was home in time for our **Lunchtime Carol Service** followed by more mulled wine and mince pies. Janet Drake is our tireless producer of this Christmas refreshment. Janet and Frances O'Neil were responsible for the publicity. Our thanks go also to Jennifer Snapes who sang the solos and Henry Parkes who played. The Christmas tree, blessed at this service, had been decorated by the servers on the previous Sunday. This service is for those who work in the parish. It was good to encounter people who now work further away but still come to it.

On Advent Sunday, we had the baptism of **Blanche May Tayler**, the daughter of Jeremy and Maura. The congregation that morning included members of her family from Finland, and a group of Norwegian visitors who lent Scandinavian support. In the afternoon, Fr Alan went to St Cyprian's, Clarence Gate, for Carols and the Blessing of the Crib. St Cyprian's has no priest at the moment, so as Area Dean he is responsible for organising cover.

The Festival of Nine Lessons and Carols with the choir took place on the next evening. It is worth remembering that this is only the second time for this service. The first, last year, launched the choir's recording of Christmas music. This innovation has proved very popular with both regular members of the congregation and visitors. It enables some of our people who will be away for Christmas to experience something of our Christmas worship and provides an introduction to our life for others. More

mulled wine and mince pies!

By the time we got to **Midnight Mass**, half of the choir were so ill that they should have been in bed rather than preparing to sing twice in less than 24 hours. However, they were all in their places and no one could detect any lessening of standards. Midnight Mass was a glorious celebration although the congregation seemed rather smaller than in recent years. The congregation at **High Mass on Christmas Day** continues to grow steadily. Some neighbouring clergy report a similar trend in their parishes. It is worth pondering the fact that in the 1970s attendance at the morning Mass was so poor that it might have been abolished. With the harsh weather we have been experiencing at the beginning of the year, it is easy to forget that conditions at Christmas were very mild and people were able to stand happily in the courtyard enjoying coffee and Christmas cake (provided again by the Vicar's mother). She no longer makes it herself but has found a reliable source of supply in Barnard Castle. The Mass ended with Paul Brough's now customary rendition of the Radestsky March; a touch of New Year in Vienna. Those who watched the New Year Concert from Vienna would have seen Daniel Barenboim conducting this piece as the finale and turning to encourage the audience to clap in time at certain points. Perhaps not in All Saints!

At Mass on the Sunday after Christmas, **Holy Innocents' Day**, were Fr Michael and Dr Angela Pearson. Michael has now "retired" from his duties as non-stipendiary priest at Horsted Keynes in Sussex and they hope to be able to come up to All Saints more often.

On **January 1**, the Feast of the Naming and Circumcision of Jesus, as well as

New Year's Day, Mass was celebrated at lunchtime.

On the 2nd Sunday of Christmas a party was held in the Vicarage after Evensong for the servers and sacristan to thank them for all their labours.

At Epiphany, our preacher at High Mass was **Canon Graham Kings**, the Vicar of St Mary's, Islington. By January 6th, it seemed our regular congregation had returned. During prayers at the Crib in the procession, we presented gifts of gold, frankincense and myrrh. The frankincense and myrrh were gifts from a film director who works at No 9 Margaret Street. He had brought them back from Ethiopia where he had been filming. The gold was in the form of one of Butterfield's patens which had recently been restored in memory of **Irene Harford**. The frankincense and the paten were used at the Mass. In the congregation that night were **Anthony** and **Angela Wedgewood**. Angela's father, **Dr Donald Page** lived in Devonshire Street and was a member of our congregation until his death. Angela and Anthony always come to All Saints on the Sunday nearest his anniversary. On this occasion, they were here because Anthony is the treasurer of St Mary's, Islington. Along with the preacher and his daughter, they stayed to supper in the Vicarage. Donald was represented by a statue of our Lady which he had left to Fr Alan.

The First Sunday of Epiphany, the Feast of the Baptism of Christ, was a very full day. After he had celebrated the 8.00 a.m. Mass, Fr Gerald went off to St Cyprian's to celebrate and preach because the priest who had been down to do it had succumbed to 'flu. He had an enjoyable time singing Merbecke. At High Mass, we had the baptism of **Zahra Sophia Thomas** of Great Titchfield Street. Zahra's father **Nick** is a Christian and her

mother **Carishma** is an Ishmaili Muslim. Their marriage was blessed at All Saints.

After lunch, it was time to be back in church for a performance of Schubert's Octet in F Major by the **Heron Octet**, a group of friends of **Christine Auton**. The concert was for our Restoration Appeal and raised **£403**. Our thanks to the "Hérons". After tea, and the evening Mass, it was time for the **Epiphany Carol Service** which was breathtakingly beautiful. The clergy both voted for Peter Warlock's setting of Bruce Blunt's "Bethlehem Down" as their favourite. Perhaps its combination of manger and cross appealed to preachers' minds already turning to Lent and Holy Week. The day ended with another party in the Vicarage, this time for the choir and organists.

Well, it has been a busy time, with the normal daily round to be kept going as well, but a wonderful one too.

PARISH NOTES

Andy Arthur returned to All Saints to conduct a concert of seasonal music by **The Chandos Choir**. He is settled happily at Trinity Hall, Cambridge. The Vicar met the Dean of Trinity, Dr Jeremy Morris, recently and he was fulsome in his praise of his new director of music.

On a sad note, **Matthew Duckett's** father Stanley died during the Christmas holiday period. Fr Gerald, Cedric Stephens and Craig Williams were able to attend his funeral at St Mary's, Little Ilford.

Frances Stephens lost her mother too and her funeral took place in Northumberland.

Anthony and **Elaine Bullock** have been members of the Friends of All Saints for

many years and have a number of good friends in the congregation. We are sad to report that Anthony died recently. His funeral will take place at the Church of the Holy Spirit, Southsea, on Friday January 23rd. Some friends from All Saints are hoping to be there and we will organise a requiem for him here.

Our sympathy and prayers go to them all.

Our sympathy also goes to **Chris Ellis** who had a fall while cleaning the church and sustained a broken wrist. One of our Churchwardens Chris Self, was on hand to take her to A&E at University College Hospital.

On a happier note, Fr Gerald has a new niece, **Emily Louise**, who was born in the Hague on Monday January 12th.

Fr Richard Fermer, whose work teaching ordinands in Brazil we have been supporting through **USPG Anglicans in World Mission** has now returned home and he will be preaching at High Mass on Sunday January 25th, appropriately the feast of the Conversion of St Paul, the Apostle of the Gentiles.

Fr John Burniston, a former chorister, who is at present Vicar of St Martin's, Bradford, has been appointed Vicar of St James's, Islington. He is to be instituted on Saturday March 21st. He was with us for the Festival of Nine Lessons and Carols.

LOOKING FORWARD TO LENT

Ash Wednesday is on **February 25th**, so Lent will be on us soon.

We have designed two Lent courses which reflect two elements of All Saints: the

visual and the musical: the Passion in art and hymnody. The study group will take place on Tuesdays, morning and evening. The sermons on hymns, a formula which has proved popular in the past, will be at Sunday Evensong.

The Cross and the Creative

A Five Session Lent Series on the Artistic Portrayal of the Way to Calvary and the Cross

The course has been organized by the Vicar and Fr Gerald and will take place on the Tuesdays in March (3rd, 10th, 17th, 24th and 31st), 10.30 a.m. at the home of Yvonne Craig (40 Ridgmount Gardens WC1) and repeated on Tuesday evenings in church after the 6.30 p.m. Mass.

Each session is self-contained so you are welcome to attend all of them or just one. Fr Alan will be gathering up some of the themes that emerge in his meditations on Good Friday.

As well as sessions led by the home clergy, guest speakers will include Mrs Suzanna Rust (artist and icon writer) and The Ven Peter Delaney (Archdeacon of London). The dates for each speaker and the title of their talk will appear in next month's Parish Paper.

It is also hoped that the thinking generated by the course may lead to the commissioning of a set of Stations of the Cross (which could be put up temporarily for the devotion during Lent in future years) that can be used both for the traditional Stations of the Cross and the contemporary Stations of the Cross as outlined in Common Worship: *Times and Seasons*. If funding could be secured it may be possible to publish these to enable their widest use possible.

IN PRAISE OF THE PASSION

A Series of Sermons on Hymns of the Passion at Sunday Evensong in Lent

- Lent 1. "Praise to the holiest in the height" — The Vicar
Lent 2. "Were you there when they crucified my Lord" — Fr Beauchamp
Lent 3. "O sacred head sore wounded" — The Vicar
Lent 4. "Stabat Mater — At the Cross her station keeping" — Fr Beauchamp
Lent 5. "My song is love unknown" — Fr Beauchamp
Palm Sunday "The royal banners forward go" — The Vicar

CONFESSIONS BEFORE LENT

Thursday 19 February

12.00 - 1.00 p.m. The Vicar 5.00 - 6.00 p.m. The Vicar

Friday 20 February

12.00 - 1.00 p.m. The Vicar 5.00 - 6.00 p.m. The Vicar

Saturday 21 February

5.00 - 6.00 p.m. Fr Beauchamp

Monday 23 February

12.00 - 1.00 p.m. Fr Beauchamp 5.00 - 6.00 p.m. The Vicar

Shrove Tuesday, 24 February

12.00 - 1.00 p.m. Fr Gaskell 5.00 - 6.00 p.m. The Vicar

Ash Wednesday, 25 February

12.00 - 1.00 p.m. Fr Reddington 4.45 - 5.45 p.m. Fr Beauchamp

DIARY DATES

Monday 2 February — THE PRESENTATION OF CHRIST (Candlemas)

6.30 p.m. **High Mass and Procession**

Preacher: The Bishop of Chelmsford

Thursday 5 February

7.05 p.m. **HOLY HOUR** led by Fr Gerald Beauchamp

The Byzantium Exhibition, at the Royal Academy. Fr Gerald invites you to join him at this important exhibition on the morning of **Saturday 7 February** (meet at the RA at 9.50 a.m. with entry at 10.00 a.m.). *Please sign the list at the back of church if you are intending to come along.*

Sunday 15 February – CABARET TIME

Following their triumphant cabaret evening in 2007, our Choir have decided it is time to let their hair down again before the rigours of Lent begin. We are invited to an evening of light entertainment at the Phoenix Pub (at the west end of Margaret Street) on Sunday 15th February commencing at 7.30 p.m. **Tickets costing £15 are now available from Chris Self on Sundays or from the Parish Office during the week** on a first-come first-served basis.

This cabaret is generously being performed in aid of the Restoration Appeal, for which we are very grateful. The choir are delighted to give their time and talents once again, but it will be necessary to ‘buy in’ some of the instrumentalists and equipment, so if any member of the congregation feels able to offer any contribution towards the cost of a musician or a microphone, please speak to Mhairi Ellis or James Sherwood on a Sunday, or contact Mhairi at mhairi@perfect-harmony.org.uk or 07989 540528.

ASH WEDNESDAY, 25 February

6.30 p.m. High Mass and Imposition of Ashes

Preacher: The Vicar

(Low Masses with ashing at 8.00 a.m. and 1.10 p.m.)

Thursday 26 February

Fr Gerald is organizing another theatre outing to see **King Lear** at the Young Vic. If you would like to go please sign the list at the back of the church and buy a ticket online ([www.youngvic.org](http://youngvic.org)<<http://youngvic.org/>>) or by phone (020 7922 2922). Seats are unreserved. On the night we'll meet at the Young Vic at 7.00 p.m., go in together and then have a drink afterwards.

Looking further ahead:

The Parish Retreat — Friday 13 - Sunday 15 March

At January 9th there were nine firm expressions of interest in joining this year's retreat at Hemingford Grey. We hope very much to have a full house for this retreat as it will be the last one at Hemingford Grey. Sadly, the Community of the Resurrection is closing the House there at the end of 2009.

May I remind you that we need a minimum of 15 people to break even. If this number has not been reached by the deadline, all cheques will be returned and the booking cancelled. If we do have 15 - 18 people the deposits will be non-returnable. If more than 18 (full house) apply, the deposits of those applicants applying after the figure 18 has been reached will be returned to them.

These arrangements, last year, helped to ensure that the retreat was not a drain on parish resources. I hope you do not mind the process being repeated.

I would be grateful if anyone else able to make a firm booking could send me their name, contact details and a £50 deposit, in the form of a cheque (payable to All Saints

Margaret Street PCC) no later, please, than Sunday February 1st.

I look forward to receiving your bookings, which should be addressed to me at 8 Margaret Street, London W1W 8RA. I can also be contacted by phone on 02074 362858 or by email at m.g.woolley@btinternet.com.

Martin Woolley

Sunday 29 March — Passion Sunday
12.45 p.m. Annual Parochial Meeting

The Parish Pilgrimage to Walsingham — Friday 1 - Sunday 3 May

Bookings are now being taken for our Annual Parish Pilgrimage to Walsingham. Could those who wish to come please pay a deposit of £20 to secure their booking **as soon as possible**, and in any event no later than February 8th. Please pay Ross Buchanan either by cash or by cheque made payable to All Saints PCC. The total cost of the pilgrimage is expected to be no more than £140 for adults and £100 for children.

If you would like to know more, please speak to Ross (Tel: 020 7221 1312).

ALL SAINTS FESTIVAL 2008

**THE SERMON AT EVENSONG ON FESTIVAL SUNDAY BY
THE REVD SIMON BUTLER, RECTOR OF SANDERSTEAD**

Like many clergy today, classes of primary school children come through the doors of my All Saints — All Saints, Sanderstead — to visit our Grade 1 Listed Building. They do so to understand what goes on in church and, specifically, how the building and its fittings speak of the truths of the Christian faith of which they know precious little. They are wide-eyed when I tell them that our church is nearly 800 years old. But when we come to the Lectern, and we've got through explaining why it's shaped like an eagle, we come to the scriptures that rest upon it. And if they were wide-eyed at the age of the church, to realise that the book from which we read every day and whose words we treasure more than any others, is somewhere between 2,000 and 3,000 years old, now they are, often, simply blown away. "2000 years old!" you can hear them say.

In some Reformed Christian traditions, a copy of the Bible is brought into church and placed on the lectern as worship begins, just as, often, the Book of the Gospels is carried aloft at the Mass in Catholic worship. It's as though the People of God are placing the book in front of the preacher or before the congregation and we're being told, "There you go. Work with that".

Extraordinary, isn't it? That a group of sophisticated, intelligent people like you and I, should effectively acknowledge that these ancient authors, Jew and Christian, know better than we do. And in believing that they do know more than we do, we find ourselves potentially taken somewhere new, through insight, revelation, rebuke and encouragement. Here's one of those pieces of ancient wisdom. Let's see where it takes us:

Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith...

A tiny, timid band of Jewish Christians somewhere in the Eastern Roman Empire are hanging by their fingernails to the faith they have received, probably (if the scholars are to be believed) tempted to abandon their recently-found faith in Christ. There have been persecutions, purges, mocking. There aren't many of them. How can they keep going in the face of all of this?

This letter reminds them. They weren't the first to walk this way — remember Gideon, David and Jephtha? — they had walked this way before them. They had known torture, trial and death. But they kept going, kept walking in faith. Remember your forebears in the faith. And give thanks. And take heart.

One of the insights of the Old Testament is that we people of faith best move forward by occasionally looking backwards. Just like the way you row a boat. Having a sense of where you've come from helps you in where you're going.

G.K. Chesterton talks about this. When we talk about freeing ourselves from the past he says, all we often do is to enslave ourselves to what he calls the "arrogant oligarchy of those who just happen to be walking about at the moment". Chesterton also says that being a "traditionalist" means a determination not to dismiss any man's opinion outright just because he happens to be your father.

If you were to visit Winchester Cathedral, where I was ordained, you would find somewhere near the door a sign that says this: "you are entering a conversation that began long before you were born, and will continue long after you are dead". To be a Christian partly means that we don't have to reinvent the wheel, spiritually or ethically speaking. We don't have to make up this faith as we go along, or to endlessly innovate in order to cling to God's presence. The saints will teach us, if we are prepared to listen to them. In our culture it takes a good degree of humility to think that we actually have something to learn from the saints.

In his writing on the Book of Proverbs, the great American Biblical Scholar Walter Brueggemann says that "Israel was the sort of culture that loved its young enough to tell its young what it had heard from God". Israel loved its young enough to say, "you don't have to make it all up as you go along. You don't have to reinvent the path to God on your own. We'll tell you. We'll show you the way."

The image that the writer of the Letter to Hebrews offers is that of spectators cheering on the athletes running the race. It is as if those who have gone before us are our coaches and trainers from whom we have learnt all we know about how to run it, all we know about the God in Christ in whose colours we are running. It all came to us through them, all the way from the apostles who gave us the New Testament, to the Sunday School teachers, priests, family and friends who made that Gospel real to us. In these special people we came to know that Jesus is living and calling and choosing us to carry his baton in his race. In one sense many of them are gone, but

in another sense they are all still here, not just with an example but with a presence, a praying presence, an encouraging presence, an expectant presence, calling to us from all the galleries of glory, “You’ll never walk alone”.

And if this sounds very grand and distant, let me tell you about one of my predecessors, who told me this story about an ordinary Sunday in his parish church where he worships in retirement. He wrote this in an email to me last year:

In our early months at St Mildred’s in Addiscombe, where we now worship, I was in the pew in the middle of the communion service when a lady came forward ready to administer the chalice; I did not know her but at that moment she looked exactly like my mother. With the top of my head I knew it was not my mother — she died over 30 years ago — but that other bit of me under the rational surface was muttering away, “What is she doing here, how did she find me out, what does she want?”. The answer to that was “She is not here for you, she is here doing what she always did, serving Jesus and sharing his gifts”.

And as I watched behind the altar there was a great triangle, its apex pointing down to where the bread and the wine were and its diverging sides disappearing through the roof and lost in the infinity of the skies. Inside that triangle there was a huge number of little windows and in each window a face. Most of them I could not recognise but here and there a known face, people I had met and loved and meant much to me on my life’s journey and in front of them my mother ministering the communion to us all.

It was not a family party; it was a Jesus

party; we were all gathered round him and we were together in this mysterious way because of him and because he could bridge the division of death that usually kept us apart.

It was a most strange and moving experience; of course it soon faded and the next time I saw the chalice bearing lady, she did not look like my mother at all, although when we told her about it, she was pleased to know. It soon went, but its message remains and I never hear the words of the eucharistic prayer without remembering it. “Therefore with angels and archangels and all the company of heaven, we proclaim your great and glorious name.”

Brothers and sisters, I am not a traditionalist in the common and unhelpful sense of the word. When we idolise the past we debase its power and the presence of God which the past mediates but never defines. But, like Chesterton and Brueggeman, like the authorities at Winchester and my holy predecessor, I know myself to stand an inheritor of the faith once delivered to the saints. As we struggle to make sense of that faith, as we wrestle with our own doubts, our own personal demons, and as we seek to live out the faith in a cynical and uncomprehending world, we can do so knowing ourselves part of that same Jesus party, heirs of a living tradition, encouraged by a faithful cloud of witnesses. And as we gaze upon the Blessed Sacrament in a few minutes, pray God that we would know ourselves surrounded by ‘angels, archangels and all the company of heaven’ whose presence reveals the life and love of God, to whom we forever belong, till Kingdom come.

In the name...

100 YEARS AGO

The Vicar wrote:

“It is pleasant when new friends manifest themselves in unexpected places. I have received a communication from such a friend through Lambeth Palace. One of the Archbishop’s Secretaries has forwarded to me a letter which his Grace has lately received from a correspondent who describes himself as “railroad flagman in an isolated district” on the Boston and Maine Railway, in the United States, and who asks the Archbishop to procure for him some tracts, papers and pictures from All Saints, Margaret Street.

“I am preparing a little bundle of All Saints’ literature for our distant friend, and we shall be very glad to send him the Parish Paper in future.”

Nowadays people in far away places do not need to add to the Archbishop’s burdens by writing to him. They can look us up and contact us on the internet.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 1 FEBRUARY THE FOURTH SUNDAY OF EPIPHANY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 415 (T 346; omit *;
v 6 Descant — Gray)

Introit: Adorate Deum

Mass: Missa Brevis in B flat
— Mozart

Lessons: Deuteronomy 18: 15 - 20
Psalm 111
Revelation 12: 1 - 5a

Hymn: 360

Gospel: Mark 1: 21 - 28

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: The heavens are telling
— Haydn

Hymns: 53 (ii), 57, 391

Voluntary: Kyrie, Gott heiliger Geist,
BWV 671 — Bach

THE FIRST EVENSONG OF THE PRESENTATION

at 6.00 p.m.

Psalm: 118

Lessons: 1 Samuel 1: 19b - end
Hebrews 4: 11 – end

Office Hymn: 156

Canticles: The Second Service
— Leighton

Anthem: O Lorde, the maker of al thing
— Joubert

Preacher: The Vicar

Hymn: 247

BENEDICTION

O Salutaris: Lloyd Webber

Hymn: 187

Tantum Ergo: Lloyd Webber

Voluntary: Andante (Sonata in C
minor) — Rheinberger

**MONDAY 2 FEBRUARY
THE PRESENTATION OF
CHRIST IN THE TEMPLE
(CANDLEMASS)**

HIGH MASS AT 6.30 p.m.

During Candle Ceremony:

God is light — Harry Bramma

Processional Hymns: 33 (omit *), 157

Introit: Suscepimus, Deus

Mass: Mass in G minor

— Vaughan Williams

Lessons: Malachi 3: 1 - 5

Psalm 24

Hebrews 2: 14 - end

Hymn: 156 (T 288)

Gospel: Luke 2: 22 - 40

Preacher: The Bishop of Chelmsford

Anthem: Nunc dimittis — Holst

Hymns: 44 (T 282), 295, 338

Voluntary: Mit Fried' und Freud' ich fahr'
dahin — Buxtehude

**● SUNDAY 8 FEBRUARY
THE THIRD SUNDAY
BEFORE LENT**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 436

Introit: Circumdedertur

Mass: Missa 'Simile est regnum
caelorum' — Lobo

Lessons: Isaiah 40: 21 - end

Psalm 147

1 Corinthians 9: 16 - 23

Hymn: 324

Gospel: Mark 1: 29 - 39

Preacher: Fr Gerald Beauchamp

Anthem: Tota pulchra es — Bruckner

Hymns: 225 (i), 378, 364 (T 408 (i))

Voluntary: Symphonie I (first movement)
— Vienne

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 5

Lessons: Numbers 13: 12, 27 - end

Philippians 2: 12 - 28

Office Hymn: 54

Canticles: Service in five parts

— Weelkes

Anthem: Almighty and everlasting God

— Gibbons

Preacher: The Vicar

Hymn: 410

BENEDICTION

O Salutaris: Sheppard

Hymn: 298

Tantum Ergo: Victoria (No 1)

Voluntary: Sonata No 4 (third
movement) — Bach

**● SUNDAY 15 FEBRUARY
THE SECOND SUNDAY
BEFORE LENT**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 263 (omit *)

Introit: Exsurge

Mass: Spaurmesse — Mozart

Lessons: Proverbs 8: 1, 22 - 31

Psalm 104

Colossians 1: 15 - 20

Hymn: 439 (i)

Gospel: John 1: 1 - 14

Preacher: The Vicar

Creed: Credo II

Anthem: O thou sweetest source of
gladness — Wood

Hymns: 285 (i), 397, 265

Voluntary: Psalm Prelude (Set 2, No 3)
— Howells

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 65

Lessons: Genesis 2: 4b - end
Luke 8: 22 - 35

Office Hymn: 54

Canticles: Service in D minor
— Walmisley

Anthem: Salve regina — Poulenc

Preacher: Fr Gerald Beauchamp

Hymn: 267

BENEDICTION

O Salutaris: French Chant

Hymn: 354

Tantum Ergo: de Séverac

Voluntary: Tierce en Taille — Couperin

● SUNDAY 22 FEBRUARY THE SUNDAY NEXT BEFORE LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 234 (ii)

Introit: Illuxerant

Mass: Missa secundi toni — Lassus

Lessons: 2 Kings 2: 1 - 12
Psalm 50
2 Corinthians 4: 3 - 6

Hymn: 178

Gospel: Mark 9: 2 - 9

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: O be joyful — Albert,
Prince Consort

Hymns: 389, 177, 339

Voluntary: Præludium in G minor
— Bruhns

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 2, 99

Lessons: 1 Kings 19: 1 - 16
2 Peter 1: 16 - end

Office Hymn: 176

Canticles: Service in E — Wesley

Anthem: Thou wilt keep him in perfect
peace — Wesley

Preacher: The Vicar

Hymn: 423

BENEDICTION

O Salutaris: Norman Caplin

Hymn: 308

Tantum Ergo: Norman Caplin

Voluntary: Fantasia on B.A.C.H.
— Reger

WEDNESDAY 25 FEBRUARY ASH WEDNESDAY

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

Entrance Hymn: 507

Introit: Miserere omnium

Mass: Missa 'Emendemus in melius'
— Palestrina

Lessons: Joel 2: 1, 2, 12 - 17
Psalm 51
2 Corinthians 5: 20b - 6: 10

Hymn: 59 (T 238)

Gospel: Matthew 6: 1 - 6, 16 - 21

Preacher: The Vicar

During the Imposition of ashes:

Remember not, Lord, our
offences — Purcell; Psalm 103

Anthem: Nolo mortem peccatoris
— Morley

Hymns: 64, 70 (i), 445

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The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

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e-mail: ASStsMgtSt@aol.com

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Honorary Assistant Priest:

Prebendary John Gaskell 020 8858 9589

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: ddavis4956@aol.com

Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

PARISH OFFICIALS

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CALENDAR AND INTENTIONS FOR FEBRUARY 2009

<p>1 ✘ THE 4th SUNDAY OF EPIPHANY</p> <p>2 PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMASS)</p> <p>3 St Anskar</p> <p>4 <i>Gilbert, founder of the Gilbertine Order</i></p> <p>5</p> <p>6 <i>Martyrs of Japan; Accession of Queen Elizabeth II</i></p> <p>7</p> <p>8 ✘ THE 3rd SUNDAY BEFORE LENT</p> <p>9 v of the Holy Spirit</p> <p>10 <i>St Scholastica</i></p> <p>11</p> <p>12</p> <p>13</p> <p>14 Ss Cyril and Methodius</p> <p>15 ✘ THE 2nd SUNDAY BEFORE LENT</p> <p>16 r Requiem (8.00 a.m.)</p> <p>17 Janani Luwum, Archbishop, Martyr</p> <p>18</p> <p>19 v for Unity</p> <p>20</p> <p>21 v of Our Lady</p> <p>22 ✘ THE SUNDAY NEXT BEFORE LENT</p> <p>23 St Polycarp</p> <p>24</p> <p>25 ASH WEDNESDAY</p> <p>26</p> <p>27 George Herbert, Priest, poet</p> <p>28</p>	<p>OUR PARISH AND PEOPLE</p> <p>Renewal in witness</p> <p>The Diocese in Europe</p> <p>Religious Communities</p> <p>Unity</p> <p>Those in need</p> <p>Musicians</p> <p>OUR PARISH AND PEOPLE</p> <p>General Synod</p> <p>The unemployed</p> <p>Friends of All Saints</p> <p>Unity</p> <p>Those in need</p> <p>USPG</p> <p>OUR PARISH AND PEOPLE</p> <p>The departed (Parochial Church Council)</p> <p>The Church in Africa</p> <p>The homeless</p> <p>Unity</p> <p>Those in need</p> <p>Walsingham</p> <p>OUR PARISH AND PEOPLE</p> <p>Hospitals</p> <p>Preparation for Lent</p> <p>Observance of Lent</p> <p>Unity</p> <p>Those in need</p> <p>Society of All Saints Sisters</p> <p style="text-align: right;">of the Poor</p>
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Please note:

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

r Requiem — the monthly Requiem, 8.00 a.m. this month.

v a Votive Mass.



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