



All Saints Parish Paper

MARGARET STREET, LONDON W.1

FEBRUARY 2011

£1.00

VICAR'S LETTER

All Saints was founded at a time of religious controversy. There was the perceived conflict, still very much with us, between science and religion. It was occasioned as much by the geological discoveries of Sir Charles Lyell as by Darwin's theory of evolution. There is an architectural reflection of this in the fossils in the marble steps in All Saints: however old we think those fossilised creatures are, and I can't imagine that anyone at All Saints thinks they are only a few thousand years old, they are in church because God made them.

Then there was the Roman Question. Frederick Oakley, the Minister of the Margaret Chapel, was a disciple of John Henry Newman and followed his spiritual master into the Roman Catholic Church. His assistant priest, William Upton Richards, remained loyal to the Church of England, steadied the congregation, oversaw the building of the new church and became first Vicar of the parish.

Pope Benedict's visit to this country last year is generally considered to have gone well. He avoided the diplomatic gaffes for which he has become notorious. One of these was the announcement of the proposed "Ordinariate" — a sort of non-geographical diocese — for groups of

Anglicans who wish to join the Roman Catholic Church. They would be allowed to retain some elements of the Anglican "patrimony", including liturgical forms and married clergy, within a separate entity under their own "Ordinary" — a bishop or equivalent. Many Roman Catholics, let alone Anglicans, thought that the way this was bounced on the Archbishop of Canterbury was gratuitously insulting. Dr Williams is known for his seemingly endless reserves of patience, but even he seems to have found this a bit much. And who can blame him?

When the announcement was made, a number of people contacted me to express their concerns and I was able to set their minds at rest: All Saints would not be going down that path.

Some fifty years ago, Fr Kenneth Ross, Vicar of All Saints, took up his pen to write a book called "*Why I am not a Roman Catholic*". He did this more in sorrow than in anger; declaring that he had spent far more time during his ministry defending the Roman Catholic Church than attacking it. In those pre-ecumenical days, when Roman Catholics were not even allowed to say the Lord's Prayer with other Christians, there was an aggressive campaign of proselytising aimed at converting Anglicans. Fr Ross

was no Anglican propagandist; he candidly admitted the weaknesses of the Church of England — but was keenly aware that might does not always mean right. Like Ross, I have spent more time defending Rome than attacking it. As some of you know, my wife was brought up as a Roman Catholic and her father is a Roman Catholic deacon. A good many Roman Catholics are happy to worship with us here at All Saints and we can rejoice in their friendship.

Fr Ross examined, with the scholarly care for which he was renowned, the claims about papal infallibility and jurisdiction, as well as the Marian dogmas promulgated on papal authority alone, their supposed basis in scripture and tradition. His objection to these dogmas was that pious beliefs with little grounding in Scripture and based on dubious traditions had been elevated to the status of articles of faith which those who would be saved must believe. Papal infallibility and universal jurisdiction were likewise great structures built on shaky foundations in scripture and tradition. The papacy is effectively an absolute monarchy: a form of Church government difficult to discern in the New Testament.

He identified the problem of knowing when a Pope was speaking infallibly. There is a minimalist view and a maximalist one. The maximalist view is that once Rome has spoken on a subject, it is no longer open to discussion. This was the line taken by Pope Pius XII before Vatican II, and it returned under Pope John Paul II, who for all his populist style was a thorough-going autocrat. When he was head of the Congregation for the Doctrine of the Faith, Pope Benedict let it be known

that a number of papal statements were not open for debate; they were effectively infallible. They included Pope Leo XIII's condemnation of Anglican Orders as "absolutely null and utterly void" and, of perhaps wider interest, the condemnation of birth control. The suppression of discussion is not the way that Anglicans see the pursuit of truth under the guidance of the Holy Spirit.

Ross recognised that one of the attractive features of Rome to some was its very order and discipline. He could not have imagined the use to which that discipline has been put in recent decades to suppress knowledge of the scale of clerical child abuse in the name of protecting the reputation of the Church.

He wrote years before the Second Vatican Council called by Pope John XXIII which brought about a massive transformation in the Roman Catholic Church, not least in its attitude to other Christians. However, since the Council, and especially under Pope John Paul II and his successor, there has been a quite deliberate taking back of power to the centre and, many Roman Catholics would say, a deliberate withdrawal from the spirit of the Council. All this has been in the name of preserving the authority of the Church against the tides of secularism and unbelief. We can only wonder how effective this policy has been as vocations to the Roman priesthood and religious life plummet and papal teaching on matters of sex is ignored by most lay people and rarely mentioned by the clergy.

Attempts have been made to portray the establishment of the Ordinariate as an

ecumenical gesture. Indeed, some of its supporters have claimed that the Church of England is being anti-ecumenical in refusing to hand over church buildings and parsonages. This seems to be stretching the meaning of words beyond breaking point.

The Bishop of London addressed this matter at the Diocesan Synod in December, referring to the retirement of the Bishop of Fulham:

“There does however seem to be a degree of confusion about whether those entering the Ordinariate like Bishop John, might be able to negotiate a transfer of properties or at least explore the possibility of sharing agreements in respect of particular churches. For the avoidance of confusion I have to say that as far as the Diocese of London is concerned there is no possibility of transferring properties. As to sharing agreements I have noted the Archbishop of Westminster’s comment that “his preference is for the simplest solutions. The simplest solutions are for those who come into Catholic communion to use Catholic churches.”

One of the ironies of the Ordinariate is that the permission to continue using Anglican liturgical forms is being held out to people who have been notorious for abandoning them in favour of the Roman Rite for years; praying for the pope in the Eucharistic Prayer as if we were in communion with him and our sacraments recognised as valid; something which the re-confirmation and re-ordination of bishops, who must have thought that they were in the apostolic succession, clearly denies. All this is in clear contradiction

of the oaths the clergy make at their ordination and institutions. Parishes like All Saints which see using the authorised liturgies of the Church to which we belong as a mark of catholicity, have often been derided by such people as “high church protestants” or “liberals in vestments”.

Another aspect of the Anglican “patrimony” to be preserved in the Ordinariate is that the “Ordinary” will have a council of priests to which he must refer various matters for decision. But there is a subtle difference here: where are the laity who are to be found in Anglican Synods and Councils? There are none. The Ordinariate looks suspiciously like a clerical autocrat’s dream in which the duty of the laity is to “pay, pray and obey”.

I can’t help feeling some sympathy for Roman Catholic clergy who are repeatedly told that compulsory celibacy for priests of the Latin Rite will not be changed and then have to watch former Anglican clergy who are married being re-ordained.

It has been my intention in these letters over the years to be constructive rather than controversial. However, there are occasions when, like Fr Ross fifty years ago, I have to write in defence of the Church to which we belong. We can respect and pray for those whose consciences take them elsewhere without having to accept their arguments. We can, in good conscience, continue to be a parish of the Church of England, the reformed Catholic Church of this land.

Yours in Christ,

Alan Moses

PARISH NOTES

“In the Bleak Midwinter”

December 2010 was the coldest since records began. All Saints is a difficult building to heat and even more difficult to keep warm if the doors are constantly in use to admit worshippers. There is no porchway which can serve as something of an airlock to keep cold air out and warm air in. The height of the building means that it is much warmer by the clerestory windows than it is down where we sit and convection currents mean that we get cold air coming down to us. Butterfield was an austere soul and I suspect heating was not high on his list of priorities. We have changed the timing of the heating for Sundays in the hope that this might help but we need to look more deeply at how the church is heated: at present by three domestic gas boilers which date back to the 1970s.

Here at All Saints, we try hard to keep Advent properly and not to anticipate Christmas too much until the week before. We did have one rather earlier anticipation this year in the form of a Mass for the St Nicholas Society at which Fr Jim Rosenthal, that dedicated advocate of the “real Santa Claus” preached.

One of the Church of England’s gifts to the wider Church is the Festival of Nine Lessons and Carols at Christmas. This was devised by Bishop Benson of Truro for use in his new cathedral and later taken up by King’s College, Cambridge. The format of readings, choral and congregational singing and prayers has proved adaptable to other seasons.

We now have an established routine of

three such services sung by the choir: at Advent, Christmas and Epiphany.

These are acts of worship rather than “carol concerts” and we endeavour to celebrate them with the dignity and reverence we bring to all our acts of worship. While they differ from our usual Sunday Evensong we try to make them reflect something of our normal style of worship with candles and incense, ceremonial and processions. At Epiphany this year, we took this a stage further by incorporating the office hymn and a seasonal psalm as they would be sung at Evensong.

In addition we have a shorter lunchtime Christmas Carol service. This is embellished by solos sung by one of our choir; most recently by Jennifer Snapes. This is the service at which we normally bless the Christmas Tree but this year it was delivered too late for this. The service is designed and timed for those who work locally. It has a regular and loyal following, some of whom keep coming back even though they no longer work in the area.

Fr Gerald had parish carol services at both the Annunciation and St Cyprian’s as well as others at the Annunciation for the Hotel Workers charity Springboard, Hill House School and the Chaplaincy to the Deaf. To share out our Christmas more evenly, I was on duty for the Hampden Gurney School Nativity plays and Carol Service.

Our Christmas Carol Services here at All Saints are followed by mulled wine and mince pies: more welcome than ever in the bitter weather. For these we must thank Janet Drake and her helpers.

In addition to our own Carol Services, we

host that of the Wells Street Family Court. This was followed by our own Carol-singing in the Parish; which took place in the Plaza Shopping Centre and at the junction of Market Place and Oxford Street. This raised £130 for the Church Army's Marylebone Project. Thoroughly-chilled singers retired to the Vicarage to be revived with yet more mulled wine and mince pies.

Even the energetic Fr Gerald cannot be in two places at once, so Midnight Mass at St Cyprian's was a joint effort with the clergy and people of St Paul's, Rossmore Road, who came to Clarence Gate. Christmas morning was at St Paul's. Our thanks to Frs Graham Buckle and Michael Redman and their people.

When our Christmas tree finally arrived it was decorated by a group of our servers marshalled by Shawn Welby-Cooke and the results have been much admired. John Forde and the servers were responsible for the erection of the Crib, no mean task given its solid construction.

“On the Feast of Stephen”

Christmas Day was a Saturday, so it was always likely that attendance the next day would be down; given the fact that so many of our regular congregation are away over Christmas. Things were made much worse by the icy cold and a tube strike. The ever-cheerful Theresa Moses suggested that we think of it as a good Boxing Day congregation rather than a bad Sunday one.

All Saints in the Christmas Travel Pages

Journeys feature in the Christmas story with Mary and Joseph going to Bethlehem from Nazareth and the Magi coming from the East. However, it was a little surprising

to find All Saints in the travel pages of *The Guardian*. As some of you know, Fr Gerald and I are old-fashioned lefties who read that newspaper, but neither of us pay much attention to the Saturday travel section, so we had missed an article on avoiding the hassle of Christmas by spending it in a hotel. It was by a Scots journalist called Ruraidh Nichol who had spent Christmas 2009 in a hotel near All Saints. He and his girlfriend decided that they would come to Midnight Mass here. A friend whom he described as a “high church Anglican” had responded to this by describing All Saints as “the campest church in Christendom”. “And it was”, Mr Nichol reported to his readers. His girlfriend is the artist Alison Watt who has a major piece of her work in Old St Paul's, Edinburgh, and I remember speaking to them at the gate after the service. In the article, he recalled that I had known who Alison was. As he referred to me as “the minister”, I assume he must be some kind of Presbyterian, unused to the more exotic shores of Anglicanism, and if his friend thinks we are the campest church in Christendom, he must have led a very sheltered life!

We had a large congregation at High Mass on the Feast of the Epiphany. Readers of the *Church Times* will know that there has been a lively correspondence about the pros and cons of the practice of transferring major feasts like Epiphany to the nearest Sunday to ensure a decent congregation. The Common Worship Calendar allows this and the permission seems to be widely used. In fact, we follow this practice at the Annunciation and St Cyprian's with their smaller congregations. The Roman Catholic Church in this country and many other parts of the world does too. However, I think there are arguments for maintaining the

traditional dates and here at All Saints we are still able to do so. The next such feast is Candlemas at the beginning of this month at which our preacher will be the Bishop of St Albans. Fr Tim Pike's sermon at High Mass on the Epiphany can be found in this issue.

On the Sunday after Epiphany, the day of our Epiphany Carol Service, the choir and organists (including Dr Harry Bramma) and the Vicar set off after High Mass to the home of Norman and Lily Caplin in South Woodford. The plan, hatched in secret, was to sing a programme of Epiphany carols to much-loved friends who have been prevented from coming to All Saints for some time by illness. I arrived a little late, thanks to the vagaries of the Central Line on Sunday, but providentially just as the choir were singing a Byrd *Agnus Dei* in preparation for the Holy Communion from the Reserved Sacrament which I was to administer. As I told the congregation at High Mass, I have administered thousands of such communions to the sick and housebound, at home or in hospital, over the years, but this was the first to be accompanied by a choir.

Lily and Norman have written to Paul and the choir:

“What a wonderful surprise for us on Sunday afternoon — January 9th 2011 — never to be forgotten!!

Norman and I were sitting quietly with Elaine waiting for Mhairi and Michael to come at 2.00 p.m. for a cup of tea and to hear news from All Saints, Margaret Street, and their respective families.

Suddenly, the sound of heavenly, yet recognisable voices singing on the way into our house, and there you all were, and we were lost for words! Not for long however,

we, very soon, were asking questions and greeting everyone with great enthusiasm.

The secret was very well kept, Elaine and Mhairi did some work in the background, and you and the choir were able to keep very quiet on your front.

It was truly a breathtaking experience for us — coming out of the blue, and we shall always remember it for the love and friendship expressed, as we are well aware of the busy lives you all lead, and more particularly on a Sunday.

The crowning joy was the arrival of Fr Alan who brought us our Christmas communion, another surprise! It was an added bonus that you all stayed and joined with us.

Thank you, thank you so very much, for bringing such joy to us, and we wish you all a very happy 2011.

*With our love,
Lily and Norman*

New Year's Honours

Stephen Bubb has been knighted for services to the Voluntary Sector. He is the Director of the National Council of Chief Executives of Voluntary Organisations, the representative body for Charity Leaders.

Colin Menzies has been awarded an OBE for services to the Church of England in recognition of his work as the Secretary of the Corporation of Church House. This rather old-fashioned title concealed the fact that he was the chief executive of a major institution which houses the national staff of the Church of England and also functions as a major conference centre. Before Colin's retirement last year, a major refurbishment of the premises to make

them better adapted to both functions was carried out under his leadership. Colin has also been the Treasurer of the Corporation of the Sons of the Clergy, a charity which provides assistance to clergy and their families who are in need, since 2005.

Congratulations to both of them.

The Departed

Philip Prain was persuaded to be Treasurer of the PCC by Fr David Hutt and proved to be a safe pair of hands in this important rôle. Philip died after a short illness just before Christmas. The Vicar conducted a funeral service for members of his family on the morning of Christmas Eve. There is to be Mass of Thanksgiving for Philip on Thursday February 17th at 6.00 p.m. The preacher will be Canon David Hutt. We pray that Philip may rest in peace and that Sue, Pippa and all Philip's family may be consoled in their loss by our prayers.

Kenneth Bond was one of our former choristers who remained in touch with All Saints; indeed he was a driving force behind their annual reunion and the practice which began a few years ago of them gathering at All Saints to sing Evensong. Last year, Kenneth was able to be with us for the Evensong although he had been seriously ill with leukaemia earlier in the year. He died during the Christmas holiday and his funeral took place at his parish church of Holy Trinity, East Peckham in Kent. Fr Alan was able to be there to represent All Saints. The old choristers return to sing Evensong on Saturday April 9th.

Fr Trevor MacDonald had been a member of the Friends of All Saints, which he used to refer to as "headquarters", for many years and after he retired would

be here for the Festival. Ill health and increasing frailty has prevented him from being here in recent years. His funeral took place at St Bartholomew's, Brighton.

A Winter Wedding

Timo Fleckenstein and **Soo Hyun Lee** (known here as Christine) were married at All Saints on Saturday December 18th.

The wedding was very much an international occasion as Timo's family is German and Christine's Korean. This was reflected in both the liturgy and the reception afterwards: German and Korean readings; followed by Korean food and German wine.

On the wedding day, snow had been falling all morning. Our thanks to Janet Drake and Joanna Moses who helped the Vicar clear enough snow from the courtyard for the wedding party to get into church. Some of Timo's family were unable to get to the service because their flights from Germany were cancelled because of the bad weather. Here the arrangements for the bride's father and brother to collect her from the hair dresser and bring her on to the church also went awry as they were snowbound in north London. Providentially, there had been a burglary at the hairdressers and the police officers who arrived to investigate took pity on a damsel in distress and delivered her to the church in a police car with blue flashing lights.

When the service finally got under way an hour late, Fr Alan recalled that at his first wedding, which was also his first Mass on the day after his ordination, the bride had been delayed because she was on the wrong side of the Miners' Gala procession

in Edinburgh and arrived 45 minutes late with a police escort: but Christine had gone one better by arriving in the police car itself!

An Institution and Induction

Since the retirement of Fr John Barrie, St Mark's, Hamilton Terrace, at the far end of our deanery in Maida Vale, has been vacant, and as Area Dean I have been responsible for supporting the Churchwardens in maintaining the life and worship of the parish. **Fr Aidan Platten** was installed as the new Vicar on January 12th. It's the Area Dean's responsibility to organise Institutions and I was able to call on All Saints to provide a helping hand. Cedric Stephens, Quentin Williams, Stuart Voy and Ian Marsh volunteered to serve at the Institution Eucharist. The Bishop of London described them as "The A Team".

AM

THE MARYLEBONE PROJECT

Our Parish Administrator received the following letter from the Church Army's Marylebone Project, which is one of the Mission projects we support regularly.

Dear Dennis,

We are writing to express our deepest thanks for your recent donation of £7,425.52 from the parishioners of All Saints, Margaret Street. Generosity from donors like yourselves provides us with the financial and moral support needed to continue our mission.

With your faithful financial contributions over the years, you have demonstrated your deep commitment to our work of supporting and empowering homeless women into independent living. Your generosity has

made a profound impact on the lives of the women who come to us.

There is no way to fully express our gratitude for your loyalty and we at the Marylebone Project are continually inspired by the dedication and generosity of donors like yourselves who answer the call to give again and again.

Thank you so much once again and please accept our best wishes.

Yours sincerely,

Neil Biles, Director.

www.maryleboneproject.org.uk

THE RESTORATION PROGRAMME: PHASE 3

The Diocesan Advisory Committee has now approved our proposals for the next stage of the works: the cleaning and refurbishment of the chancel, including the glass in the clerestory windows, the windows in the south aisle and some work in the baptistery. This means that we can apply to the Chancellor of the Diocese for a faculty to carry out the works (the ecclesiastical equivalent of planning permission).

A significant part of the work will be the cleaning of the Comper panels. As part of the preparation for this, Taylor Pierce will be taking down two of the panels, one from the east wall and another from the north wall, for examination in the first week of this month. The Parish Room will be used as a workshop for this exercise.

Part of the process of obtaining a faculty involves consulting heritage bodies such as the Victorian Society and English Heritage. The Victorian Society, which has seen

the work we have done already, raised no objection to the next phase. English Heritage, whose new chair Baroness Andrews visited us last year to see the work in progress on Phase 2, have responded very positively to the proposals “following the very successful completion of the previous two phases”.

“All Saints... is one of the most important churches in Westminster, and a considerable part of its architectural and historic significance lies in its richly decorated and ornamented interior, largely by Butterfield but with important additions by Comper. The Conservation Plan has assessed fully the interior and addresses the schemes by Comper in the Chancel. The November 2010 report submitted to the London DAC identifies very clearly the latest works of repair and restoration. The latest phase of works is to be welcomed and encouraged most warmly, as they will certainly enhance further the significance of the interior of the Church.”

Sadly, English Heritage has no money to support these works, so our work of fund-raising goes on. We have had some generous gifts over the Christmas period and the total raised so far is over **£130,000**.

Our target is **£250,000**.

Two very different events are planned.

1 A lecture on the Restoration Programme by our architect Colin Kerr. This will be given in church on the afternoon of Saturday April 2nd. The exact time will be confirmed later.

2 The choir will be in cabaret again on Sunday June 5th after Evensong.

Put the dates in your diaries and bring your friends.

LENT

The **Stations of the Cross** commissioned by the PCC over a year ago will be in use this Lent. Currently they are being framed. To mark their arrival, Evensong on Passion Sunday (April 10th) will depart from the usual format. There will not be a sermon. Instead, after a short plainsong Office the choir will sing **Liszt's *Via Crucis***. This work is a musical meditation on the traditional Stations.

If we can get the technology together, Suzanna Rust's Stations will be projected on to a screen during the music. This is not an innovation at All Saints. Magic Lantern slides have featured liturgically in the past.

Liszt isn't the first composer one thinks of when considering church music but he wrote around sixty sacred works. He was an advocate of the reintroduction of plainsong in contrast to the prevailing fashion of his day for using adapted operatic music in church, especially in France. In 1859 (a significant date at All Saints) Liszt met Cardinal Gustav Hohenlohe, the Papal Chamberlain, who invited him to Rome. Liszt eventually took up the offer and he wrote *Via Crucis* there in 1866/8. The work, however, was not published initially because it was thought to be too advanced. *Via Crucis* only received its first performance in Budapest on Good Friday 1929.

This year is the bi-centenary of Liszt's birth so it is fitting that we mark this event with an art commission that speaks the same language. Suzanna Rust's Stations are deft realizations of a devotion upon

which she has meditated intensely in recent years. I am very grateful to Dennis Davis, the Parish Administrator, for initiating the conversation about using *Via Crucis* and to Paul Brough and the musicians for rising to the challenge.

Lent Study

This will be on Wednesdays March 16th, 23rd, and 30th and April 6th and 13th, 10.30 a.m. at the home of Yvonne Craig. If you have not been to Yvonne's before please ask one of the clergy or contact the Parsh Office. The group will be reading *The Transforming Power of Prayer* by Bishop Michael Marshall (published by Mowbray on January 17th 2011).

Fr Gerald

The Transforming Power of Prayer

— **From Illusion to Reality**

By Michael Marshall

(Continuum 2011)

The 2011 Mowbray Lent Book

— **£9.99**

In his new book Bishop Michael shares with us his own experiences along the spiritual journey, distilling much wisdom about the uses of prayer and its rôle in human psychological development. "The spiritual journey is ...essentially the discarding of that fabricated mask of the counterfeit... behind which we all hide to a greater or lesser extent in the quest for that 'true self' which alone can reflect the glory of God in a human being, fully alive and free." So this is a book which makes demands on its readers, and enquires

about the direction of our own spiritual journeys. This makes Michael's book a good choice for shared Lenten reading in our three parishes.

Michael's views have changed over the years, and he suggests here that we consider a method of prayer which many in the past might have thought suitable only for religious professionals, but which is accessible to all through a few simple steps which Michael describes. This is contemplative prayer, a method by which we clear a space for the Holy Spirit to act within us, and it has an impressive spiritual tradition going back to the fourteenth century classic *The Cloud of Unknowing* (new translation by Carmen Acevedo, Butcher 2009) and beyond, to the early Fathers of the Church. In our day the famous exponent of what is called *Centering Prayer* is Fr Thomas Keating, an American Cistercian, whose many books, such as '*Open Mind, Open Heart*', popular in America, deserve a wider circulation in England.

Bishop Michael's book also draws our attention to *Lectio Divina*, a prayerful method of reading Scripture which we can all practise. One of his chapters is called *All Change*, a cry not often heard on London Transport these days, but one we all need to hear from time to time in our prayer lives. *The Transforming Power of Prayer* prepares us for surprising changes in our daily spiritual experience, a self-emptying in which God is "glorified as we are sanctified".

Julian Browning

DIARY DATES

Wednesday 2 February — THE PRESENTATION OF CHRIST (Candlemas)

6.30 p.m. Procession and High Mass

Preacher: The Bishop of St Albans

Thursday 3 February

7.05 p.m. HOLY HOUR led by the Vicar

Thursday 17 February

6.00 p.m. High Mass of Requiem for Philip Prain who died on December 18th

Preacher: The Canon David Hutt

Thursday 3 March

7.05 p.m. HOLY HOUR led by the Vicar

Saturday 5 March *Cell of OLW/All Saints*

11.00 a.m. Low Mass with hymns

11.30 a.m. Stephen Platten, Bishop of Wakefield, will talk to us.

Followed by buffet lunch. *All are welcome.*

ASH WEDNESDAY, 9 March

6.30 p.m. High Mass and Imposition of Ashes

Preacher: The Vicar

Parish Retreat 2011

This year's Retreat will be at Bishop Woodford House, Ely, from **March 18th - 20th**, in Lent, conducted by Bishop John Flack.

The cost is likely to be £120. Please will anyone able to make a firm booking send Martin Woolley their name, contact details and a £60 deposit, as a cheque made payable to All Saints PCC, as soon as possible.

Martin's address is 8 Margaret Street, London W1W 8RA. He will happily give further details on 020 7436 2858 or at m.g.woolley@btinternet.com.

In due course a letter with full details will be sent to intending participants.

Sunday 10 April

12.45 p.m. Annual Parochial Church Meeting

THE JUST SHARE LECTURES
On Christian Social and Political Thought 2011

Wednesdays at 6.05 p.m. at St Mary le Bow Church

23rd February ***“Unconditional love: the driver for voluntary action?”***

Gavin Oldham, Church Commissioner, founder and director of the Share Centre and the Share Foundation.

23rd March ***“Credit Crunch and Custody: symbols of social dislocation”***

The Rt Revd Peter Selby, former Bishop of Worcester.

30th March ***“Strangers and neighbours: wealth and poverty”***

The Rt Hon Ann Widdicombe, former MP and cabinet minister

13th April ***“Let your Yes be Yes***

— the Christian imperative to change the voting system”

Jonathan Bartley, Founder and co-director of Ekklesia and spokesperson for the ‘yes to fairer votes’ campaign.

11th May ***“Responding to the Big Society”***

The Revd Dr Angus Ritchie, Director, the Contextual Theology Centre

These lectures will explore how the concept of justice has been interpreted by Christian social and political thinkers historically and what it might mean in the City and society more widely today.

www.justshare.org.uk

ST STEPHEN, DECEMBER 26, 2010,
SERMON PREACHED BY THE VICAR AT HIGH MASS

All that we know of Stephen, the first Christian martyr, is found in chapters 6 and 7 of the Acts of the Apostles. He seems to have been a Jewish Christian of Greek origin, what Luke calls a “Hellenist”. When the Hellenists complain that the Hebrew Christians are neglecting their widows in the daily distribution of food, the apostles respond by setting apart men for this responsibility. Stephen is first on the list and he is described as **“a man full of faith and of the Holy Spirit”**.

Traditionally these seven are regarded as the first deacons, ordained by the apostles by prayer and the laying on of hands to wait on tables, that is to serve those in need.

Stephen’s ministry does not seem to have been confined to service as we read that he **“did great wonders and signs among the peoples”**.

His actions clearly stirred up hostility among some of the Jews who denounced him to the Sanhedrin, the Jewish ruling

council. They accused him, unfairly according to Acts, of blasphemy against Moses, the Law and the Temple, and against God.

Stephen defends himself in a long speech in which he works through the history of Israel and turns each charge against his accusers. At the climax of his defence before the Council, Stephen accuses them of betraying and murdering Jesus, the **“Righteous One”** who was the prophet Moses had promised.

It’s not a surprise that they do not take kindly to being called a **“stiff-necked people, uncircumcised in heart and ears... forever opposing the Holy Spirit”**. While Stephen was filled with the Holy Spirit and saw a vision of Jesus enthroned in heaven, he is dragged away, out of the city to be stoned. Stoning outside the gates was the penalty for blasphemy, and the witnesses against the blasphemer were to cast the first stones.

So Stephen became the first Christian martyr; one whose example was remembered and often imitated in the early centuries when Christians were persecuted; and since then. It is often forgotten that there were more Christians martyred in the 20th century than in any other.

The earliest record of his liturgical commemoration dates from the fourth century but the veneration of Polycarp, the Bishop of Smyrna who was martyred around the year 155, began within a few years of his death and marks the beginning of Christian liturgical celebration of martyrs.

We do not know the date of Stephen’s death, but December 26th has traditionally been his feast day. The commemoration seems to have begun in Jerusalem and

then quickly spread through Christendom. Its appearance in the calendar may have predated that of Christmas but it is appropriate that he should be remembered on the day immediately following the Nativity, since Stephen is so closely related to Jesus through his martyrdom. As Jesus said on the cross: **“Father, into thy hands I commend my spirit”**, so Stephen prays: **“Lord Jesus, receive my spirit”**. As Jesus prayed for his executioners, **“Father, forgive them for they know not what they do”**; so too Stephen kneels down and cries out with a loud voice, **“Lord, do not hold this sin against them”**.

Persecution, martyrdom and blasphemy have been much in the news. In his Christmas letter to fellow Christian leaders, the Archbishop of Canterbury has written of his meeting, on his recent pastoral visit to India, a woman whose husband had been murdered as a result of his refusal to renounce the Christian faith, and of the atrocities perpetrated against the Christian community in Iraq.

Our own Advent study group heard from The Revd Jane Shaw, who has been working as a mission priest in Pakistan, of the harassment and violence which are the everyday experience of the Christian minority in that country. A Christian woman has been sentenced to death by stoning under that country’s notorious blasphemy law which is often used to settle scores against members of religious minorities.

The language of persecution and martyrdom is powerful stuff, and for that very reason, we must be careful how we use it. It has become the stock-in-trade of those who persuade young men and women to become suicide bombers, willing to

destroy not only their own lives but those of innocent bystanders; including many of their co-religionists, all in the cause of God.

(Since this sermon was preached, the governor of the Punjab, who had spoken out against the blasphemy laws, has been assassinated and his killer widely hailed as a hero by Islamists. Muslims have no monopoly on this kind of nastiness. Fred Phelps, the founder of a Kansas Baptist Church which pickets the funerals of American soldiers killed in action as a protest against homosexuality [a logic I cannot even begin to fathom] has congratulated the man charged with the recent mass shooting in Tucson as one of God's "soldier heroes".)

One of the most highly regarded films of this year has been **"Of Gods and Men"**. It tells the true story of a group of Cistercian monks at the monastery of Our Lady of Atlas in Algeria; of their kidnap and murder by Islamists in 1996 in circumstances which remain mysterious.

The brothers had a happy relationship with their Muslim neighbours, based partly on the free day-clinic run by one of the monks who is a doctor. There is a quiet supportive respect for each other's traditions, but in the brutal strife which follows the Algerian army's intervention to overturn an Islamist election victory, storm clouds gather around the monastery and the monks know that they are obvious targets in a conflict which has consumed the lives of tens of thousands of Algerians. They have to decide whether to leave for safety or stay.

One of the brothers quotes Pascal: **"Men never do evil so completely and**

cheerfully as when they do it from a religious conviction". Do his words apply to the Islamic fundamentalists or to their future victims? Are they too secretly infatuated with martyrdom?

Martyrdom has not just been at the hands of other religious groups. In the 20th century, Christian martyrs were the victims of political ideologies: in our day, we could paraphrase Pascal: **"Men never do evil so completely and cheerfully as when they do it from ideological conviction; to build some secular utopia"**.

Earlier this month was the 40th anniversary of the death of four women in El Salvador during the terrible civil war in that country. Maura Clark and Ita Ford were Maryknoll Mission Sisters, Dorothy Kazel an Ursuline and Jean Donovan a lay mission volunteer about to return home for her wedding. They were abducted, raped and murdered: not by left-wing guerrillas, but by soldiers of the Salvadorean army; armed and funded by the government of the United States. Their murderers and those who gave them their orders were probably all baptised Catholics. The same Salvadorean government would also order the murder of the country's archbishop Oscar Romero, gunned down while celebrating Mass, to silence his courageous denunciation of oppression and injustice. What evil must be abroad in our world when catholic Christians can violate consecrated women and murder an archbishop as he celebrates the holy mysteries.

Talk of persecution also requires care. Here in Britain a group calling itself **"Not Ashamed"**, is claiming, with the support of a couple of retired bishops, that Christians are being persecuted in this country. In

the light of events in the Middle East, this seems to be a shocking misuse of language. The Bishop-elect of Bradford, Nick Baines has commented: **“If you define yourself by your victimhood, you’ve got a real problem.”** Whatever happens is always someone else’s fault.

It is true that there are aggressive and noisy secularist voices in our society and that many of those who pursue an agenda of multi-culturalism seem to have a tin ear when it comes to religion. But to talk of persecution in a year in which the Pope has addressed Parliament is overheated nonsense. Worse still, it is an insult to the real suffering of our fellow-Christians.

Canon Giles Fraser of St Paul’s has commented:

“If Christianity is losing its grip on the public imagination, it is because it has become too closely associated with resentful and narrow-minded sectarianism. Defending Christianity can require saving it from its noisiest cheerleaders.”

Some years ago, Theresa May who is now the Home Secretary, ruffled a good many feathers among her fellow Tories when she told them that their problem was that they were seen as the “nasty party”. Part of the Church’s problem, as the late Dean of Southwark, Colin Slee, lamented, was that many people have come to regard us, the Church, as the “nasty party”; and not without reason, because the loudest and most strident voices are often those condemning someone else.

In his letter, Archbishop Rowan refers to the Massacre of the Innocents which we will celebrate in a couple of days. **“As soon as our Lord is born, he is caught**

up in the terror and violence of our world. The wise men, without meaning to, prompt a tyrant to an act of dreadful barbarity. The life of the Incarnate Word is never to be spared the risk of suffering and death... we affirm our faith that God’s action and presence are to be found in the darkest places of the world, alongside those who are exposed to pain and death.”

He goes on:

“Every time such an outrage occurs, we are recalled to the reality of our involvement in the Body of Christ; when any member suffers the whole Body suffers.” 1 Corinthians 12: 26

“But this in turn should rekindle our awareness of the positive reality of the Body, and the call and gift of God that comes with membership of it. Each of us is at every moment supported by every other through the life of the Body. Each of us is being fed and nourished through this fellowship. Each of us is summoned to solidarity with all our brothers and sisters in prayer and action.

“So we are called to daily involvement in prayer and advocacy for all our fellow-Christians in situations of oppression and danger — and all their neighbours too, of whatever belief, since the evils of violence and tyranny are not felt by Christians alone...”

The Church has commemorated its martyrs because, **“we are humbled and gladdened by the fact that their courage and generosity in witness is God’s gift to all of us; their clear and brave service to the faith, even to the point of death, helps us to grow and become firmer in our own faith”.**

**THE SERMON PREACHED BY FR TIM PIKE,
VICAR OF HOLY INNOCENTS, HORNSEY,
ON THE FEAST OF THE EPIPHANY**

Then you shall see and be radiant, your heart shall thrill and rejoice (Isaiah 60: 5).

Until last week it hadn't really occurred to me that there might be any advantages to being quite as short-sighted as I am. If I try and look at anything without my glasses on I know that I screw up my face and squint like a mole. If I look out now into the congregation I can see that you have faces, but I can't really make out any of your features. Perhaps you'd say that this is an advantage to being short-sighted. I, of course, would strongly disagree. I can't see you as you really are. But the other night I had a very hazy revelation of great beauty. In our parish in faraway Hornsey we have been taking part in an excellent project called *The Haringey Churches Winter Night Shelter*. Seven churches in the borough have joined together to welcome up to 12 homeless guests once a week for an evening meal, a bed for the night and breakfast the next morning. Our night is Wednesday and volunteers from Church come and cook and welcome people and stay overnight in the Church too. Last week I took my turn at staying over, and after lights-out, as I got into my sleeping bag on the Lady Chapel floor and took off my glasses, I was taken aback by the beauty of the architecture of Holy Innocents Church. I couldn't see the heaters or the light fittings or the red bricks, just the dim outlines of the arches along the south aisle and it was as if this sleepy, short-sighted clergyman had been mysteriously transported into a stunning, mediæval, gothic abbey. To me, that blurred vision of my Church was magical and beautiful and completely unexpected and although of

course I loved Holy Innocents Church very much before, it made me love it even more. My short-sightedness paradoxically helped me to see afresh what the Church really is, the House of God and it made me think of those lines in the Psalter, addressed to the Lord: 'One day in your courts is better than a thousand elsewhere' (Psalm 84: 10).

It's good for priests and people to love their churches and I'm sure you love this one as much as I love mine. One place where church buildings are *really* loved and cherished is in Russia and in the Orthodox Church generally. Each year I take a group of people from the Diocese of London to visit the Orthodox Diocese of St Petersburg and much in my thoughts and prayers today is the Church of the Epiphany on Gutuyevsky Island, which is a grubby industrial part of St Petersburg. During Soviet times, the communists rightly recognised that Christianity was inimical to their own debased and inhumane worldview and consequently the Church was persecuted. Thousands of Christians were martyred in the Soviet Union, countless thousands were sent to prison camps or were subject to other varying degrees of discrimination just because of their faith in Jesus Christ. The priest of the Church of the Epiphany is called Fr Paul and his dad was a priest too. Both of them were once arrested when the father taught the son how to serve at the altar. This was because religious indoctrination was illegal and teaching a child how to serve came under that category. I bet you servers here had no idea what a subversive undertaking you are involved in. The Church of the Epiphany itself was,

like countless others in Russia, shut down by the communists and put to more practical use (as they saw it) of a soap factory. By the time communism eventually collapsed under the weight of its own inefficiency and inability to provide the conditions for basic human flourishing, the Church of the Epiphany looked dirty and semi-derelict, hardly a desirable piece of real-estate for anyone to acquire. But that is exactly what the Christians of that area did. They had never stopped seeing that that ugly dump of a building for what it really was: the House of God, and they have loved it back into life and into the beauty of holiness. Each year when we visit, new improvements have been made: bells installed, icons cleaned and restored, floors re-laid, mud changed into gardens, small congregations into growing communities, lives given meaning and dignity and human faces given a radiance that the Bolshevik soap had been utterly unable to produce.

Tonight, with my Russian friends from the Church of the Epiphany in my thoughts, it is faces that I want to speak to you about and the business of looking into faces and seeing persons for who and what they really are. In fact, of course, this is what Epiphany is all about. The gifts that the Magi bring have a mystic meaning and those meanings disclose the true identity of the child in the manger. Now I mustn't warm too much to my theme and go on for hours, so I'd like to focus on just one of the gifts that the Magi have brought and draw out some implications from its meaning. And appropriately for All Saints, Margaret Street, the gift I want to focus on is the incense. Our Russian friends would be glad about that too.

*Solemn things of mystic meaning
Incense doth the God disclose...*

That's what one of our hymns says this

evening. It echoes what St Paul says in the Second Letter to the Corinthians about the glory of God shining in the face of Jesus Christ. After the delightful, tinselly glitz of Christmas itself, the Epiphany offers us the chance to take another clearer look at the baby and to ask ourselves who and what we see in that lowly manger. And the answer is that we see God. The child of Mary is also the Son of God, the baby Jesus is the Second Person of the Divine Trinity, the Word is made flesh and dwells among us, full of grace and truth, and we behold his glory, glory as of the only Son from the Father (John 1: 14). Some people, when they talk about whether or not God exists, or what he might be like, are lost for words; others might say 'well, I believe there's something out there, but I don't know what'. We can do much better than that. If anyone ever asks you what God is like, the answer for us is clear and ready. In Michael Ramsey's famous words, 'God is Christ-like and in (God) there is no unChristlikeness at all'. And when the Spirit draws us into the mystery of the oneness of the Father and the Son we can contemplate in our prayers the Christlikeness of God and indeed the glory of that God shining in the face of Jesus Christ. Think of Christ's face as you read or listen to the Gospels. Every word and deed, every gesture and attitude of Jesus Christ is a revelation of God. Each time I think about this astonishing mystery I find my faith strengthened and my joy deepened. It simply isn't enough to think of Jesus as just a super-good human being, still less some kind of divine ghost that only seems human. In Christ God is with us. In Christ God is revealed to us. When we look at his face, we behold God's glory and that glory shines in the face of a child in a manger, in the face of a sublime, grace-filled teacher; that glory shines in compassion to those whom others overlook and in godly judgement of those who create barriers between God and

his creation; it shines in the suffering of one unjustly accused of trumped up crimes, in the pain of one abandoned by those who were dearest, in the agony of dying, and it shines in the cold pallor of a dead man in his tomb. All these and countless others are moments of epiphany, of revelation because in Christ's face God's glory is always found shining. Let us ever continue to look with love on that sacred face.

But there are more surprising moments of divine revelation that I want to consider with you on this Epiphany night. Do you remember the story that Christ tells about the separation of the sheep and the goats?

“When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’

(Matthew 25: 31 - 40)

If the glory of God shines forth in the face of Jesus Christ, here in the passage of Matthew's Gospel Christ congratulates the righteous for recognising his face in others, but not in the faces of the charming or the rich or the successful. Rather the Lord chooses to identify himself with those who are hungry or thirsty or cold or naked or in prison. And in tending to them, Christ explains, the righteous are tending to him and if to him then to God.

I can think of some wonderful examples of this happening in some of the projects that Christians in St Petersburg run, caring for the elderly ill who have no relatives to look after them; or for teenage young offenders who but for a Christian probation project would be sent off to prison; or for sick children in one of the city hospitals. And the work those Russian Christians do is full of beauty. I hope some of you will come with us later this year. All Saints, Margaret Street, ought to send people to befriend our Orthodox sisters and brothers in Russia. If you do come, you'll see the faces of the Christians who run these projects and they will be radiant with holy joy in their work. These people don't just look like members of dreary faith groups who have diversified into various types of service provision because no one else can afford to do it. They look like the kind of people one might hope to find in a big society, that is religious Christians who look into the face of their neighbours, particularly their neighbours in need, and see the image and likeness of their Christ-like God and who thrill and rejoice in serving Him and them. They know that every single human person, no matter how rich or poor, young or old, strong or weak, plain or gorgeous, black, white or whatever, every single human person bears God's image and likeness and that is why every person is worthy of reverence, and why every human face is a place of epiphany.

I want to finish by returning to the experience of having a night shelter in our Church in Hornsey and giving food and drink and shelter and clothes to the guests who have been coming to us. When they come, I think of that passage from Matthew about caring for Christ in the poor. And I think about St Benedict in his monastic rule, telling the monks to welcome guests as if they were welcoming Christ himself. Taking part as a volunteer in this shelter has brought my faith to life afresh. I'm sure that in our guests, Christ has been coming to us. I believe that in Christ, God comes to us. And all this has been a very moving experience for me and I think for our parishioners too. And I just wonder if, before we initiated the night shelter, whether I hadn't unwittingly got stuck into a kind of weird type of Anglo-Catholic Protestantism. I don't suppose the reformers had the daily office and Mass nicely done when they insisted on *sola fides*, faith alone as the way to salvation. And I am not wanting to say that we can effect our own salvation by doing good works. But having started to be involved in this very good work, my faith seems so much more real and alive. When I receive Jesus into my life each day at Mass or adore him in the Blessed Sacrament or look on him in our Christmas crib, it suddenly seems like we know each other a whole lot better. And what I conclude from that is that faith needs works. Faith gets brittle or abstract without good works. It gets real and holy when you do something with it, when you look at the faces of your neighbours and see them for who they really are, the bearers of the image and likeness and dignity of the Christ-like God. And when that seeing results in reverential service of God in our neighbours, especially those whom Christ describes as 'the least of my brethren' and with whom he chooses so unambiguously to identify.

This Epiphany I encourage you to be like the wise man, who brought incense to Bethlehem, and to recognise afresh the divinity of Christ the Son of God. I encourage you to consider that in the face of Jesus Christ the glory of God ever shines out. I encourage you to remember that every human face is an epiphany, a revelation of our Christ-like God but that this same Jesus Christ, truly human and truly divine, chooses to identify himself very specifically in the Gospel with those who are poor. And if you'd like an Epiphany-tide spiritual exercise to do, then I encourage you, perhaps as a parish, perhaps as an individual Christian, to think about how to let your faith blossom into good works and to find some manageable, practical way of serving Christ in your neighbour. What do we do, what could we do, to experience an epiphany of Christ, to see the face of Christ in our neighbours in need? I wish you well as you consider these things. When you see Christ in this way I think you might find a new joy in believing and that like Isaiah, and indeed (without wishing to be boastful about my skin-tone) like me, '*you shall see and be radiant, your heart shall thrill and rejoice*' (Isaiah 60: 5).

100 YEARS AGO

Fr Mackay wrote about:

The Sunday School

The children of the Sunday School went away from their annual festivity on January 18th with beaming faces and with arms full of all kinds of entertaining and useful prizes, the infant boys armed, some with roller skates, wherewith they are daily running risks in Great Titchfield Street on its tempting asphalt, others with miniature buses and taxis; the girls, all with fascinating

and sleeping wax babies. The boys in the upper school selected prizes more befitting their age and dignity. A youthful server at the altar chose an alarum, which, we hope, will rouse him from his slumbers in time to be in attendance on the priest at 6.50 a.m. Another chose an umbrella, which he intends to put to good use by regular attendance in all weathers at the 9 o'clock Eucharist and the Catechism. (*An example to fair weather Christians!*)

The Organ

The organ is finished! The organ builders have gone back to Durham and we are in peace. The builders have been as kind and considerate to us as possible, and all their work has been most quietly and reverently done, but the inevitable noises have been very trying indeed to the unfortunate man whose study wall is adjacent to the instrument under construction.

(The present Incumbent has his study at the other side of the house, so that when organists are practising or the instrument is being tuned, he needs only to close a couple of intervening doors to be left in peace. Our organists kindly refrain from practicing after 8.00 p.m. in the evening, so the Vicarage sitting room is not disturbed.)

The Lady Altar

I have made so many rash statements about the side altar that I am rather ashamed to allude to it again, but I think I am safe in saying that I now have some positive information about it. It will be put up directly after Easter, and the actual work of execution will take about three weeks. Until

the heavy stone is in its place, it will not be desirable to lay the pavement. Everything ought to be finished by Ascension Day. Then the decorators' work will begin, and about the progress of that I shall venture no prophecy.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

WEDNESDAY 2 FEBRUARY THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS)

HIGH MASS at 6.30 p.m.

During Candle Ceremony

God is light — Harry Bramma

Processional Hymns: 33 (omit *), 157

Introit: Suscepimus

Mass: Missa 'Ave Maria'

— Palestrina

Lessons: Malachi 3: 1 - 5

Psalm 24

Hebrews 2: 14 - end

Hymn: 156 (T 288)

Gospel: Luke 2: 22 - 40

Preacher: The Bishop of St Albans

Creed: Credo III

Anthem: Senex puerum (à 4) — Byrd

Hymns: 44 (T 282), 295, 338

Voluntary: Partita on 'Christ, der du bist
der helle Tag', BWV 766

— Bach

● **SUNDAY 6 FEBRUARY**
THE FIFTH SUNDAY
BEFORE LENT

HIGH MASS AND HOLY
BAPTISM at 11.00 a.m.

Entrance Hymn: 335
Introit: Adorate
Mass: Cantus Missæ — Rheinberger
Lessons: Isaiah 58: 1- 9a
 Psalm 112
 1 Corinthians 2: 1 - 12
Hymn: 87 (T 486)
Gospel: Matthew 5: 13 - 20
Preacher: The Vicar
At the procession to the Font:
 Litany of Thanksgiving for
 the Resurrection (arr Kitchen)
Anthem: I will receive the cup of
 salvation — Harry Bramma
Hymns: 341, 298, 499
Voluntary: Scherzoso (Sonata No 8)
 — Rheinberger

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 1, 3, 4
Lessons: Amos 2: 4 - end
 Ephesians 4: 17 - end
Office Hymn: 54
Canticles: Collegium Magdalenæ
 — Leighton
Anthem: Hail, gladdening light
 — Wood
Preacher: The Vicar
Hymn: 487 (T 447)

BENEDICTION

O Salutaris: Elgar (No 3)
Hymn: 481 (T 462)
Tantum Ergo: Vierne
Voluntary: Variations sur 'Lucis
 Creator' — Alain

● **SUNDAY 13 FEBRUARY**
THE FOURTH SUNDAY
BEFORE LENT

HIGH MASS at 11.00 a.m.

Entrance Hymn: 448 (T 195)
Introit: Adorate
Mass: Missa 'Laudate Dominum'
 — Lassus
Lessons: Deuteronomy 30: 15 - end
 Psalm 119: 1 - 8
 1 Corinthians 3: 1 - 9
Hymn: 404
Gospel: Matthew 5: 21 - 37
Preacher: Fr Julian Browning
Creed: Credo III
Anthem: Love divine, all loves
 excelling — Lloyd Webber
Hymns: 318, 390, 355
Voluntary: Fugue sur le thème du Carillon
 des Heures de la Cathédrale de
 Soissons, Op 12 — Duruflé

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 7, 13
Lessons: Amos 3: 1 - 8
 Ephesians 5: 1 - 17
Office Hymn: 54
Canticles: The First Service — Morley
Anthem: Late have I loved thee
 — Harry Bramma
Preacher: The Vicar
Hymn: 494 (T 413)

BENEDICTION

O Salutaris: Fauré
Hymn: Amazing Grace
Tantum Ergo: Fauré
Voluntary: Herr Gott, nun schleuss der
 Himmel auf, BWV 617
 — Bach

● **SUNDAY 20 FEBRUARY**
THE THIRD SUNDAY
BEFORE LENT

HIGH MASS at 11.00 a.m.

Entrance Hymn: 204 (T 205)
Introit: Circumdedederunt
Mass: Messa da capella — Lotti
Lessons: Leviticus 19: 1 - 2, 9 - 18
 Psalm 119: 33 - 40
 1 Corinthians 3: 10 - 11,
 16 - end
Hymn: 146
Gospel: Matthew 5: 38 - end
Preacher: The Vicar
Creed: Credo II
Anthem: Dixit Dominus — Mozart
Hymns: 409, 306, 484 (T 167)
Voluntary: Allabreve — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 18: 1 - 20
Lessons: Amos 9: 5 - end
 Ephesians 6: 1 - 20
Office Hymn: 54
Canticles: The Second Service
 — Gibbons
Anthem: Exultate Deo — Palestrina
Preacher: Fr Gerald Beauchamp
Hymn: 449

BENEDICTION

O Salutaris: Sheppard
Hymn: 305
Tantum Ergo: Victoria (No. 1)
Voluntary: Prelude in B minor,
 BWV 544 — Bach

● **SUNDAY 27 FEBRUARY**
THE SECOND SUNDAY
BEFORE LENT

HIGH MASS at 11.00 a.m.

Entrance Hymn: 263 (ii; omit *)
Introit: Exsurge
Mass: Spaurmesse — Mozart
Lessons: Genesis 1: 1 - 2: 3
 Psalm 136
 Romans 8: 18 - 25
Hymn: 466
Gospel: Matthew 6: 25 - end
Preacher: Fr Julian Browning
Creed: Credo III
Anthem: O sacrum convivium — Tallis
Hymns: 397, 285 (i), 265
Voluntary: Lebhaft (Sonata No 2)
 — Hindemith

SOLEMN EVENSONG
AT 6.00 p.m.

Psalm: 148
Lessons: Proverbs 8: 1, 22 - 31
 Revelation Chap 4
Office Hymn: 54
Canticles: The St Paul's Service
 — Howells
Anthem: Like as the hart — Howells
Preacher: The Vicar
Hymn: 267

BENEDICTION

O Salutaris: Franck
Hymn: 405 (T 365)
Tantum Ergo: Franck
Voluntary: Psalm Prelude, Set 1, No 2
 — Howells

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SOLEMN EVENSONG, SERMON and
BENEDICTION at 6.00 p.m.

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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)

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Confessions are also heard by appointment

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CALENDAR AND INTENTIONS FOR FEBRUARY 2011

1	<i>St Bridgid, Abbess of Kildare</i>	Religious Communities
2	The Presentation of Christ in the Temple (Candlemas)	Renewal in witness
3	St Anskar	Unity
4	<i>Gilbert, founder of the Gilbertine Order</i>	Those in need
5		Hospitals
6	✕ 5th SUNDAY BEFORE LENT	OUR PARISH AND PEOPLE
7		The General Synod
8	r Requiem (8.00 a.m.)	the departed
9		Friends of All Saints
10	<i>St Scholastica</i>	Unity
11		Those in need
12		ALMA*
13	✕ 4th SUNDAY BEFORE LENT	OUR PARISH AND PEOPLE
14	Ss Cyril and Methodius	USPG
15	<i>Sigfrid, bishop; Thomas Bray, priest</i>	SPCK
16		The homeless
17	Janani Luwum, archbishop, martyr	Unity
18		Those in need
19		The Armed Forces
20	✕ 3rd SUNDAY BEFORE LENT	OUR PARISH AND PEOPLE
21		The unemployed
22		The Emergency Services
23	St Polycarp	Sidesmen
24	v for Unity	Christian Unity
25		Those in need
26		Altar Servers
27	✕ 2nd SUNDAY BEFORE LENT	OUR PARISH AND PEOPLE
28		Church musicians

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

* ALMA — The Angola, London, Mozambique Diocesan Association



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