



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JANUARY 2011

£1.00

VICAR'S LETTER

The turning of the year is traditionally a time to reflect on the year that is coming to a close and look forward to the one about to open. If we look back over the past year at All Saints, the thing which comes to mind first is the successful completion of Phase 2 of our Restoration Programme. Even as I get used to the freshness and vibrancy of the restored nave, and memory of how dirty it was before begins to fade, I catch a glimpse of some detail which had gone un-noticed and I am reminded of the magnitude of what has been achieved. Looking forward, a good deal of our attention and effort in 2011 must be devoted to Phase 3 of the Restoration which involves the chancel. If you want a reminder of how dirty the nave was, take a look at the chancel walls while you can.

A century ago, The Vicar and Churchwardens published their financial statement for the year which had just ended. That and the Parish Paper give an interesting perspective of what was going on in the life of the Parish. Some things have changed but others remain ongoing themes in the life of All Saints.

The parish had been involved in major expenditure on the new organ, the restoration of the East wall of the Church and the installation of the Lady Altar. In

spite of this, parish finances were in a healthier state than they had been, thanks to the generosity of the congregation. Here too, in recent years we have been involved in similar large scale investment in the buildings but, at the same time, we have been able to keep the finances of the parish in a good state thanks to the commitment of people to the life and mission of All Saints. Everyone on the Electoral Roll of the parish will have now received our 2011 Stewardship Pack, called "**Mission in Margaret Street**" and we hope that everyone will respond to this in time for our **Commitment Sunday** which is January 9th, the Feast of the Baptism of Christ. It is part of our baptismal responsibility and our Eucharistic offering to support the mission of the Church as generously as we can from the gifts which God has given us. In those days, it was the custom to publish lists with the names of donors and the amounts given in the Parish Paper. Nowadays, we practice a more discreet confidentiality.

Some things were different then: the population of our parish was much larger. There were more baptisms and weddings and the attendance at Sunday school and the activities of the Confraternity of the Holy Childhood were recorded. Nowadays, we have only a few children. However, in our relationship with the Annunciation, we are supporting a parish with an excellent

parish school and a growing Sunday School, which means that the church there is becoming increasingly a family oriented one. Money was given to the All Saints Mission district which was All Saints, Pentonville. Now, we are embarking on a venture to support the life of two small parishes nearer at hand: the Annunciation and St Cyprian's. This is a relationship which I am sure will benefit not just them but us too.

The activities of the Choir School were also recorded. Our making of music to the glory of God has changed since those days, but it remains our firm intention to do it to the highest possible standards.

“Entertainments” of one kind or another for children and adults, plays, parties and dances, were a feature of parish life. They still are with quiz nights and cabaret evenings. The choir will be demonstrating another side of their musical talents at a Cabaret evening on Sunday June 5th. Put the date in your diary.

Support of various forms of mission, both at home and abroad, were recorded in the annual accounts, including some institutions long gone like the “Margaret Street Consumption Hospital” and the “London Diocesan Penitentiary”. Now, the list of causes supported is shorter but still covers the work of the Church at home and across the world.

Daily worship was and is at the heart of the parish's life. The time of weekday Evensong was being changed from 5 to 5.30 because, the Vicar explained, *“the arrangements of a day are all half-an-hour or an hour later than they were in 1860, and*

afternoon tea has become a very important meal”. He hoped that the change would allow more men to come to Evensong, presumably on their way home from work. Well, customs change and afternoon tea has become an occasional treat rather than a daily routine. But Evening Prayer and Mass are there for people to come to on their way home from work. After what I wrote in the last issue, there are some signs that more people are taking seriously this important aspect of our life.

Teaching was clearly central to life at All Saints too; both in sermons and in a variety of talks and classes. Much of the Parish Paper was taken up with one of a series of lectures on St Paul given by the Vicar. This month, we begin a course for those wishing to prepare for adult baptism and confirmation called **“This is our Faith”**. This will culminate in our celebration of the Easter Vigil at which Bishop Michael Marshall will preside and administer the sacraments. After a request about Bible Study, I put on an **“Introduction to St Matthew”** in December and floated the idea of a regular Bible Study. This met with the approval of those present, so we will now have a regular monthly evening Bible Study. This will be based primarily on St Matthew, which is the Gospel being read through at Sunday Mass this year. We will perhaps look at some of the other liturgical readings as well. The Bible Study group will meet on the 3rd Thursday of the month at 7.00 p.m. A simple supper will be provided, so that those who attend **“will not faint on the way”** as they go home.

Church life then was not without controversy, as it is now: in those days the hot topics were the disestablishment of the

Welsh Church and Prayer Book Revision. Welsh Nonconformity, represented locally by the Welsh Baptist Church in East Castle Street, was then at the zenith of its influence in the Liberal Party. The Church in Wales survived disestablishment and has given us our Archbishop who began his life as a Welsh Presbyterian but discovered a generous and thoughtful Catholic Anglicanism in a parish in Oystermouth. Church life now has its share of disputes too, and we must continue to pray for the gifts of charity and wisdom in finding our way through them together.

Along with a group of Area Deans and Archdeacons from the diocese, I attended recently a conference on the History project being run jointly by the diocese and the Open University. It was a morning of good things, not least the importance of studying previous experience of mission work in London in the 19th century in order to learn lessons for our present efforts. One of the speakers was Professor Grace Davie, of the University of Exeter, who is a leading scholar of the sociology of religion in Britain and Europe. One point of hers which I will treasure is that decline in church life can become a self-fulfilling prophecy. If we speak only of signs of decline, then we will decline. This does not mean that we should ignore reality, or worse still exaggerate the positive signs, but we can look back on a year of blessings and gifts and look forward in hope to what God will do through us in the year to come.

With my best wishes for Christmas and the New Year.

Yours in Christ,
Alan Moses

MUSICAL NOTES

On December 9th, The BBC Singers announced that **Paul Brough** is to become its new Principal Guest Conductor from January 2011.

His first official engagement with the BBC singers is a lunchtime concert at St Paul's, Knightsbridge, broadcast live on BBC Radio 3's "The Genius of Mozart" celebrations on January 12th.

Paul first conducted the BBC Singers in a studio recording of choral music by Howells and Bantock in 2007 and has since formed a close working relationship with the 24-strong professional choir. With the BBC Singers, he has recorded S.S. Wesley for Radio 3's Composer of the Week, choral music by Villa-Lobos, Liszt and Boughton, and conducted the group on tour in France. He also directed a historic performance of Benjamin Britten's St Nicholas — for which the BBC Singers were joined by the BBC Concert Orchestra — to mark the 60th anniversary of the piece's composition, from the place where it was first performed; the chapel of Lancing College in Sussex.

He next directs the BBC Singers in their final concert of 2010 — a performance of English Christmas music — which will be broadcast throughout Europe on December 19th.

Paul Brough has been a Professor at the Royal Academy of Music for the past six years, where he teaches conducting and academic studies and runs a Specialist Conducting Elective. In 2007 he was made an Associate of the Royal Academy

of Music for “distinction in the musical profession”.

Paul says: “I am thrilled to be joining the BBC Singers. They are a virtuoso vocal orchestra with endless music possibilities and I am looking forward to exploring the far corners of the repertoire as well as seeking freshness in the music we all know and love”. As I said from the pulpit on the following Sunday: “That sounds like Paul’s policy for music at All Saints”.

Stephen Ashley-King, General Manager of the BBC Singers, says: “We are delighted that Paul has accepted our invitation... His distinguished musicianship combined with his sensitivity towards both music and musicians makes him the perfect choice for this rôle.” We couldn’t agree more and would add to the list his sensitivity to and understanding of the liturgy and the rôle of music in it.

Our heartfelt congratulations to Paul.

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PARISH NOTES

Visiting Groups

All Saints is happy to welcome groups who want to see the Church. In the last month we have hosted a group of the Guides from Fulham Palace, led by our very own parish secretary, Anne Merritt, who is one of their number. Anne gave an excellent talk on the building and its restoration and Fr Alan showed them some of our treasures from behind the scenes.

A group of the Friends of the V&A came on December 14th led by Aila Lepine, who has worshipped with us from time to time.

She gave a talk in the church and again, Fr Alan slipped into tour-guide mode and showed them vestments and vessels. Janet Drake provided the tea and biscuits.

A Walking Guide

Jonathan Glancey, the Architecture and Design Correspondent of the Guardian, has produced the third of a series called “**London Walks: Look up**”. These can be downloaded from the Guardian website. The walk begins at RIBA in Portland Place, moves to the BBC and then on to All Saints, with an interview with the Vicar, and then, from Gothic to Baroque, to the London Palladium, the Vogue House in Hanover Square and then to that temple of shopping: John Lewis’s, with its Barbara Hepworth sculpture.

New Beginnings in Ministry

Fr Gerald Beauchamp

Fr Gerald has now been licensed as Priest-in-Charge of the Annunciation and St Cyprian’s by the Bishop of London. The licensing took place at the Bishop’s Office in the presence of the retiring parish priest of the Annunciation and Sequestrator of St Cyprians: Fr Alan (two offices in one person!).

Fr Allen Shin

The Vicar and Theresa travelled to the United States to attend the Institution of Fr Allen as Rector of St John’s, Huntington, on Long Island. They were able to spend one night with Fr Allen and Clara in their temporary Rectory before relatives started arriving. The rest of the time was spent at the Rectory of St Mary the Virgin, Times Square, where Fr Alan preached on the Sunday. Fr Shin had already been running the parish for a couple of months because

in the United States priests don't have to be instituted before being able to do anything. St John's has a website, so if you want to know more of their new life, look it up.

Advent Course

Fr Gerald's four part Advent course studying Christopher Jamison's *Finding Happiness* drew a diverse group of people who all found this Benedictine exploration of monastic wisdom a useful companion on their own journey. Thanks are due once again to Yvonne Craig for hosting the group and providing a warm and trusting atmosphere in which people shared something of their own stories. A similar course will be run during Lent next year using Bishop Michael Marshall's new Lent book. This will be launched at the Annunciation during the afternoon of Monday January 17th.

Our Lady of Sligo

This may have been a new one, even for members of the Walsingham Cell. In fact, it is a play by Sebastian Barry which was recently performed at RADA. Fr Gerald, in his constant quest to raise the cultural level of the congregation, took a party of some twenty from All Saints to see it. It began in what seemed a "dim religious light" in which we sat around a hospital bed behind which was a painting of Our Lady. When the play began with someone offstage reciting "Hail Marys", I half-expected the All Saints contingent to join in. Some of the script after that was rather less pious.

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Despite the terrible weather and the tube strikes an intrepid group turned up

for the RADA production of Sebastian Barry's play *Our Lady of Sligo* on Monday November 29th. It was performed in the round in the studio space. The intimacy of the action (a dying woman working through the upheavals of her life against the agony of recent Irish history) made for an uncomfortable yet unforgettable experience. It was a joy to see young performers inhabit their rôles and perform with convincing accents. Fr Gerald will try and find something a little lighter for the New Year and he hopes that members of the Annunciation and St Cyprian's will also be drawn into regular cultural events.

Poetry Tea

Sunday December 5th

Thanks to Pamela for giving us a delicious tea and making us so welcome in her beautifully decorated cottage with its warm fire. Thanks to Derrick for his homemade lemon madeleines, special and tasty; he often makes cakes to bring to these teas. And finally thanks to all who brought Christmas poems and prose, some also homemade, such as Jean Castledine's poem written collectively by her family and two poems by John Cragg's father who used to write a poem every year to go out with his Christmas card.

Many of the poems were cheerful. George, a friend of Pamela's, gave us a delightfully bouncy reading of a bouncy poem about how to let go of our hurts and sorrows and let ourselves actually be happy at Christmas.

Some of the readings were darker and sadder. Christine Lilley read us a Christmas letter from a Catholic Priest to

his sister from his cell in a Nazi prison. His situation was dire yet even in that darkness, perhaps because of it, he was able to focus all his hopes on the light of Christ's coming.

Sprinkled through the afternoon were poems by John Betjeman. One, read by Mary Burton, reminded us of some of the less celebrated aspects of Christmas such as the Corporate Christmas Card! With these and other poems it was a pleasure to dip into the Christmas spirit early and get in the mood to say 'A Merry Christmas to All' and 'God bless us every one'.

Sandra Wheen

Falls etc

First it was our Churchwarden, **Chris Self**, on his way home from church one night before a single flake of snow had fallen, who slipped in Waterloo Station and managed to break his arm in four places. Now pinned and plated back together, he is slowly on the mend and having to practice the Christian virtue of patience.

He was back at Church on Advent 3 but limited to light duties.

Then it was Fr Julian who turned up to do a weekday evening round with a badly swollen hand having slipped on an icy pavement. Fortunately, while painful, it turned out that nothing was broken. He could have been forgiven for wincing during the Psalms at Evensong that night as we read through Psalms 16 and 17 which include the following:

"I have set God always before me: for he is on my right hand, therefore I shall not fall."

"O hold thou up my goings in thy paths: that my footsteps slip not."

In the congregation on Advent 3 we also had Charles Thomson and Joseph Musah on crutches after foot operations and Fr David Paton whose genuflecting knee has given up. They might have winced at the words from Isaiah: **"make firm the feeble knees"** and **"the lame shall leap like a deer"**.

St Paul's Cathedral

There is to be a Diocesan Eucharist for the

Feast of the Conversion of St Paul

at the cathedral on Saturday January 22nd at 12.30 p.m.

The Bishop of London will celebrate and preach.

We hope that there will be a good representation from our parishes.

THIS IS OUR FAITH

A course on Christian faith and life

Who is it for?

Those wishing to prepare for

Baptism

Confirmation

Reception into the Church of England

**The course is also suitable for “inquirers”
and anyone who would like
a “refresher course”**

**The course leads to the celebration
of the Easter Vigil**

Want to know more?

Speak to one of the clergy

Come to the Introductory Meeting

**7.00 p.m. Tuesday January 11th 2011
at All Saints**

DIARY DATES

Thursday 6 January — THE EPIPHANY

6.30 p.m. Procession and High Mass

Preacher: Fr Tim Pike, Vicar, Holy Innocents, Hornsey

Sunday 9 January

6.00 p.m. EPIPHANY CAROL SERVICE

A service of Epiphany readings and music with the Choir of All Saints.

Monday 17 January

7.00 p.m. Meeting of the Parochial Church Council

18 - 25 January Week of Prayer for Christian Unity

Wednesday 2 February — The Presentation of Christ (Candlemas)

6.30 p.m. High Mass and Procession

Preacher: The Bishop of St Albans

Thursday 3 February

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

THE SERMON BY THE REVD DR JOE KENNEDY, PRINCIPAL, COLLEGE OF THE RESURRECTION, MIRFIELD, ON ALL SOULS DAY 2010

Today, in the Church of England, we come together to remember before God the faithful departed.

Many of us — probably most of us — gathered in this Church of All Saints, will want to go a step further than that. For

most of us, today is a time to remember before God the dead, and it is also a time set aside when we especially *pray* for the dead.

Even a little familiarity with the history of the Church of England will

tell us that public prayer for the dead has been a matter of real controversy in the past within our Church. Court cases have been fought over this. Arguments have raged. Well, today, thank heavens, this is no longer a matter about which people fly into rages. In our day, many Anglicans are comfortable with prayer for the dead; quite a number are not. And we agree to differ. We've found other things to rage about in the early 21st century church.

So it is clear that those of us who are happy with public prayer for the dead are free to pray in this way; and, what's more, there is explicit prayer for the dead within the provisions of *Common Worship*. So we are on safe ground praying for the dead as Anglicans. But if we *are* to pray for the dead, what are we to pray for?

The answer is given by remembering that today's fast and yesterday's feast are connected. They are, if you like, different sides of the one coin. Yesterday, on your patronal festival of All Saints' Day, we remembered with joy God's gracious sanctification of the earthly lives of countless people — we gave thanks that God has made so many men and women and children holy. Today, we ask God to complete that work of sanctification in the life after death.

And so it's good and right that here at All Saints' Church, you have held All Saints' Day and All Souls' Day together in one week-long celebration of the work of God in his saints. It reminds us that All Saints' Day and All Souls' Day belong together. Yesterday, on All Saints' Day, our focus is earthbound, if you like. We

focus on the fact God makes his people holy in part on earth. Today, our focus flies to heaven, as we focus on the fact that God completes that work in paradise, bringing his people to perfect holiness. On both days, yesterday and today, we celebrate the miracle that God makes his people holy.

We could spend eternity in awe of that miracle. But you'll be glad to know that this sermon will be a little shorter than that! For today, and this brief sermon, three comments must suffice.

Firstly, All Souls' Day is about the mighty acts of God. The sanctification of people is firstly God's work; God's work before even people existed. As the New Testament has it: "he chose us in [Christ] before the foundation of the world, that we should be holy" (Ephesians 1: 4).

God chose us before the foundation of the world. So he chose us — we did not choose him. Moreover, he chose us in Christ. Christ is "the holy One of God" (Mark 1: 24), and all holiness is found in him. That is to say, all holiness is found by the annexing of our lives to the life of Jesus. The shape of holiness is always this: "I live, no, 'tis not I, Christ lives in me" (Galatians 2: 20). And, moreover again, God sanctifies us "in the Spirit" (I Corinthians 6: 11). It is the Spirit who gathers us into Christ, and makes us one with him. It is the Spirit who unites us to Christ's risen, dynamic, holy life.

So this is the first point: it is *God* who makes us holy. Whether we are on earth or in heaven, it is God who makes

us holy. That was, after all, the truth the Church was trying to protect at the Reformation. And those Anglicans who are still unhappy with prayer for the dead are, as we know, still concerned to protect that truth. They want to remind us that the saving of souls is first of all God's work, and not ours.

But there is a second point, and we need to remember that too. And the second point is this: God makes *us* holy. God does not make me holy in isolation from you; God does not make you holy in isolation from the person in the pew next to you, or in isolation from the people in the Church next door. God does not make you or me holy in isolation from those Christians who lived a hundred years ago or from those Christians who will live in a thousand years' time. No: God makes *us* holy.

And this means that All Souls' Day is not about the salvation of individuals as individuals. On the contrary, All Souls' Day is about the fact that God chose for himself a people — a royal priesthood, a holy nation. God chooses, reconciles and sanctifies a people. And for this reason we can say that holiness of the individual Christian always has as its context the communion, the fellowship, of the Church.

Now this is surely an important point, and one that runs counter to the mores of our secular society. The secular world teaches us, does it not, that life is fundamentally a competition. In the end, we're all alone; everyone is our potential competitor. It's a dog-eat-dog world.

But the Church stands out against this, and declares it a lie. For the Christian faith tells us that salvation, if it comes to us at all, comes to us in the context of fellowship. It is as members of God's chosen people that we are chosen. It is as members of the Church that we are being saved. It is as members of God's holy people that we are made holy. God will not redeem us in isolation from the rest of the Church.

And it is for this reason that we speak in the Creed of the communion of saints — a communion stretching throughout the world, and throughout time; a communion that spans even the valley of death, uniting us with those who have gone before us in faith, and who will come after us. A communion, incidentally, that makes the ruptures in the Church a scandal and which ought to place into perspective our disagreements and arguments. That is the holy fellowship; and it is within that fellowship that God makes us holy.

What, then, of prayer for the dead? It is certainly not an attempt to twist God's arm, or to build up a collection of brownie points which we can transfer to the dead. No: prayer for the dead, for those who are comfortable with it, is an outworking of our belief in the communion of saints. It is an outworking of our belief that we are (to borrow a current political phrase) 'in this together'. In the communion of saints, we really *are* all in this together, for God sanctifies us and sanctifies the dead within the context of the one great fellowship. We pray for the dead as we pray for the living — not in order to twist God's arm, but as an expression of our

love for them, and as a way of sharing a little in God's love for them.

So then: it is *God* who makes us holy; God makes *us* holy. What else is there to say? Our third point is this: God really *makes* us holy. Which is to say that the work God chooses is really to give us a new self. God chooses to give us a new self in which the risen Christ is alive and active.

We have said that all holiness is Christ's, and that is true. We have said that all holiness is found by the annexing of lives to the life of Jesus, and that is true too. But now we want to say that God really does annex people's lives to the life of Jesus. The Spirit really does communicate the holiness of Christ to people. Of course, I do not mean that Christ is put at our disposal. Rather, I mean that Christ puts us at his disposal. He truly lives in his people.

When God annexes our lives to the life of Jesus Christ, he unites us to the one who puts to death rebellion; he unites us to the one who is obedient to the Father. And so true holiness looks like this. Holiness is the putting to death in human lives of rebellion against God. And it is the constant renewing of the will for obedience to God. For this reason, St Peter, in his First Letter, writes that we

are "sanctified... for obedience" (I Peter 1: 2).

That work, as we know, is not one that is completed on this side of the grave. We are not, many of us, made perfect in the here and now. But Christians have always believed that when we enter heaven God makes us perfect, and completes the work of sanctifying us. Or, to put it another way, in heaven, God brings us into full and perfect fellowship with himself and with one another.

John Calvin taught that this final perfecting of God's people takes place in an instant, in the twinkling of an eye. Our mediæval forbears believed that this final perfecting takes place over a period of time, in a part of heaven called purgatory. Both sides can cite Scripture in their defence, and both views have their advocates today. But in the end, it does not matter, I think. What matters is not how God does it, but that God does it. God makes us holy; he separates us from our wickedness and rebellion, and he perfects us in obedience, uniting us in one great fellowship with himself and his people.

God begins that mighty work in his people on earth, and completes it in the life to come. It is that mighty work that we celebrate in this wonderful festival week. Amen.

THE SERMON BY FR IAN BROTHWOOD, RECTOR, ST JOHN THE DIVINE, SELSDON, SOUTH CROYDON, ON CHRIST THE KING 2010

There was an inscription over him, '*This is the King of the Jews*'.

Well, for the celebration of the triumphant feast of Christ the King, the compilers of the lectionary, with their customary panache, have provided a rather downbeat Gospel reading for us to wrestle with. The Lucan account of the crucifixion presents us with the ultimate humiliation of Jesus as people scoff and jeer at him as he dies. Even the title given him on the cross seems to be full of indifferent irony — *this is the King of the Jews*. Yet there was a ray of hope provided by one of the criminals. He asks Jesus to remember him in his kingdom and receives the reply that he will be with Jesus in paradise. So this is Jesus, King of the Jews — what are we to make of it?

When I looked up today's Gospel reading my mind flashed back to June 5th 1989 in China. Tiananmen Square had been filled with tanks after thousands of students had engaged in peaceful protest marches. Eventually the Chinese government lost patience and ordered the people's Army to open fire, resulting in many students being massacred. But the abiding image which astonished and gripped the world and which is still imprinted in my mind's eye, is the sight of a lone student standing in front of the tanks, stopping their progress. I found it to be a haunting image of a lesson in power and weakness. On one

level the might of an all-powerful tank had been halted in its tracks by a fragile human body. On another it was only a matter of time before power would overcome weakness. Perhaps it was a futile gesture, fraught with danger, and indeed, nothing has been heard of that young student since his protest. It was, though, a gesture of immense courage and bravery and a graphic example of someone literally standing up for truth and freedom in the face of the greatest danger.

In a similar vein we cannot fail to be moved by the picture of a slight and fragile woman, Aung San Suu kyi, who, in her weakness made the mighty but paradoxically cowardly generals of her country condemn her to spend so many years under house arrest. Remarkably, on her release she radiated peace, grace and humility. Enormous strength in weakness.

These and a myriad of other examples do, I believe, give us tantalising glimpses of what we mean when we talk about the Kingdom of God and, if so, are given clues as to what we mean when we talk about the head of that Kingdom — Christ the King.

Think of the events which preceded today's Gospel reading. When Jesus was in the Garden of Gethsemane, knowing what was about to happen, he didn't search wildly round for the

easiest means of escape. He didn't even allow his friends to defend him, but accepted his betrayal and walked quietly forward, into the path of those who were seeking to destroy him. The soldiers, perhaps just like those in Tiananmen Square, were simply obeying orders, but those orders came from brutal men, interested only in their own selfish pursuit of power. In the end he was brutally beaten, mocked, subjected to a corrupt trial, and finally executed in the most inhumane way thought possible at the time. The authorities thought that was the end of it. They had won. Their positions were secure. Another trouble maker safely dealt with. The triumph of power over weakness. But it was not a triumph. The reality is that Jesus made a deliberate choice to walk forwards into suffering, pain and darkness.

He refused to let his own integrity disappear by acquiescing to evil, just because those in authority ordered him to do so. His own integrity, together with his love for God and the world, were so important to him that he faced his own terror and dared to enter the darkness of death itself, indeed he was so desolate that at one point he thought even God had deserted him. It seemed to be the end, a futile gesture ending in inevitable death and oblivion. That is certainly how it seemed to those who stood at the foot of the cross watching on and seeing the full horror unfolding. Yet after his execution, when he had become a footnote of history to his enemies, his followers began to say that Jesus is Lord. The word Lord has connotations of Kingship. This is important because in time Christians

would challenge the Empire, not with armies or political theory, but with the simple idea that God's kingdom was now here and that Jesus was its Lord and King. Christian art, iconography and hymnody now gloriously celebrate this belief that Christ is King. 'Crown him with many crowns, the Lamb upon his throne,' we sang in the introit hymn. So now we look on those events from a different perspective and understand that the cross, rather than being a defeat, the destruction of all Jesus stood for, was in fact a triumph; the beginning of new life — life in God's Kingdom.

But what does this mean? An agenda for an earthly kingdom may involve using power to enforce obedience. It often means using economic, social, political, or military strength to make people subservient to its ideals. The Church has utilised such methods. They have been among the most shameful moments in its history. The key, of course, lies in the word 'power'. Jesus' power is from God. This power, though, derives its strength from what seems the perverse idea that the kingdom from above is a kingdom which appears to be built on weakness. Jesus committed the kingdom to what by earthly standards are weak people. His apostles come across at first as a bunch of failed no-hopers who in the end ran away. Equally, the weapons he gave came from the armoury of love, compassion, self-sacrifice, and mercy. So when we proclaim that Christ is king we assert the truth which is deeper than appearances. We reaffirm the truth that at the heart of the world is a force for peace, justice and love which is stronger

than all human forces; which has been from eternity and will be to the end of time, for God's kingdom transcends both earth and heaven.

In Jesus, the Kingdom of God broke into the world. Those of you who are interested in theology will know about doctrine which seeks to delineate the Kingdom: theories such as realised eschatology and all its variants — of how the kingdom is present now, but not fully present. Well, yes, of course, these formularies are very important but in the end we are called to live the Kingdom. And here lies the difficulty. The kingdom of God is not to be confused with the concept of an earthly Kingdom. The Kingdom of God, or the Kingdom of heaven breaks in through us — in you and me and all who follow Christ as King. Following Christ means transforming the way we live while still living within our earthly structures. Ponder on the intriguing teaching of Jesus, *render unto Caesar the things that are Caesar's, and to God the things that are God's*; or how St Paul taught people to obey their secular authorities. So perhaps on second thoughts living the Kingdom is about how we transform earthly structures so they conform to the ideals of God's kingdom.

In many ways the Kingdom of God turns the world upside down for love. The foundation on which the Kingdom is built, is all about strength in weakness. We may not have to stand in front of tanks, we may not have to face dictators full on, but we do have to have strength and courage to follow the example of Jesus. Standing up for the

values of the kingdom. How easy it is to be sucked into the secular agenda while safely turning our Christianity into a cosy compartmentalised spirituality. The message of this feast day is to make our lives as Christians distinctive by the way we live, the values we embrace, the challenges we make, the love that we live. Do you really live the kingdom? Do I? Strength in weakness; freedom in love. The power and authority of divine love.

The Kingdom breaks fully into our lives here, this morning and at every Eucharist. The foretaste of the heavenly banquet in which earth is gloriously joined with heaven. But even here we are confronted by the words *this is my body, this is my blood* — a reminder of the cost of the kingdom and the price paid for it by its King. It is the same for us for we are called to give ourselves in the service of our king and his kingdom.

So alongside the image of Jesus on the cross perhaps you can also have in your mind's eye the image of a young man standing defenceless in front of a tank in Tiananmen Square. He stood up for freedom, truth and equality and he did so with courage and dignity — did he also have love? I don't know, I hope so, but it is an example to us of how we have to face up to all that seeks to overwhelm God's Kingdom here on earth. To live what we believe no matter what. That is what it means to call Christ our King and this what it means to live the kingdom. We crown Jesus as King not with words but by action.

100 YEARS AGO

The Vicar wrote:

We hope that the organ will be finished about a fortnight after Christmas. As soon as the organ-builders are out of the Church the pavement in the organ chamber will be laid and the work on the side altar will be begun. We still want £200 to complete the sum the organ and all that concerns it will cost. When the organ is complete and has been passed by the expert who has been agreed upon by ourselves and Messrs. Harrison, we hope to arrange some organ recitals.

The ornaments which are now on the high altar have been bought for us in Italy. They are a fine old set and will serve our purpose admirably until it is possible to get a more massive set designed and executed. The kind donor of these, who desires to be unknown, consents to their being sold when the next step can be taken and the proceeds of the sale given towards the more costly furniture of the future.

THE VICAR AND CHURCHWARDENS' ANNUAL STATEMENT

The Vicar and Churchwardens beg leave to present their statement of Receipts and Payments in the Year 1910, duly certified by the Auditor.

The subscriptions and offerings show an increase, and, for the first time, the Church and Parish Paper Fund can show a balance in its favour. Owing to considerable expenditure on the Church

Buildings in the two previous years, the Fabric Fund has had no great demands made upon it; but this year the Church must be cleaned and a certain amount of pointing must be done.

The largest increase of expenditure has been incurred in the maintenance of the Clergy House and the Choir School. It has been justified by the improved health of their inhabitants, and the Vicar and Churchwardens cannot recommend any reduction of it.

If Fund VIII (for the Sick and Poor) had not been depleted by the bestowal of the Christmas Day collections upon the sufferers in the Hulton Colliery disaster, there might have been a small balance to carry over to the New Year; as it is, a deficit of about £70 has been incurred. This is satisfactory when it is remembered that a noble response has been made to the appeals for the restoration of the East Wall and of the Organ. The former has been fully met, towards the latter only about £200 remains to be raised, which the Treasurer is anxious to obtain before Lady Day. The Vicar and Churchwardens wish to express their profound sense of the generosity of the congregation, and look with every confidence towards the future.

Three generous benefactors have passed away in 1910, Mrs Henry Wood, Mr Pelham Bullivant and Dr Dyce Brown. The Church holds in affectionate and grateful remembrance their example, their prayers and their alms.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 2 JANUARY CHRISTMAS 2

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 21 (v 5 Descant
— Marlowe)

Introit: Dum medium silentium

Mass: Missa secundi toni — Lassus

Lessons: Jeremiah 31: 7 - 14

Psalm 147: 13 - end

Ephesians 1: 3 - 14

Hymn: 24

Gospel: John 1: 10 - 18

Preacher: The Vicar

Creed: Credo II

Anthem: I will go unto the altar of God
— Harry Bramma

Hymns: 387, 295, 258

Voluntary: In dulci jubilo — Karg-Elert

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 135

Lessons: Isaiah 41: 21 – 42: 4

Colossians 1: 1 - 14

Office Hymn: 19

Canticles: The Fourth Service — Batten

Anthem: Teach me, O Lord — Byrd

Preacher: The Vicar

Hymn: 422

BENEDICTION

O Salutaris: Tallis

Hymn: 465

Tantum Ergo: Victoria (No. 2)

Voluntary: Les Mages — Messiaen

THURSDAY 6 JANUARY THE EPIPHANY

PROCESSION AND HIGH MASS at 6.30 p.m.

Processional Hymn: 50 (T 338)

Introit: Ecce advenit

Mass: Mass in G minor — Jongen

Lessons: Isaiah 60: 1 - 6

Psalm 72

Ephesians 3: 1 - 12

Hymn: 49 (ii)

Gospel: Matthew 2: 1 - 12

Preacher: Fr Tim Pike, Vicar,
Holy Innocents, Hornsey

Creed: Credo III

Anthem: There shall a star from Jacob
come forth — Mendelssohn

Hymns: 48, 52, 47

Voluntary: Dieu parmi nous — Messiaen

● **SUNDAY 9 JANUARY**
THE BAPTISM OF
CHRIST
(EPIPHANY 1)

HIGH MASS at 11.00 a.m.

Entrance Hymn: 470

Introit: In excelso throno

Mass: Missa 'Bell' Amfitrit' altera'
 — Lassus

Lessons: Isaiah 42: 1 - 9

Psalm 29

Acts 10: 34 - 43

Hymn: 58 (T 128 (ii))

Gospel: Matthew 3: 13 - 17

Preacher: The Vicar

Creed: Credo II

Anthem: Quem vidistis pastores
 — Poulenc

Hymns: 57, 431, 56 (omit *)

Voluntary: Fantasia and Fugue in C minor
 — Bach

EPIPHANY CAROL SERVICE
at 6.00 p.m.

A Service of Readings and Music for The Epiphany with the Choir of All Saints

Evening Prayer is *said* at 4.30pm

● **SUNDAY 16 JANUARY**
EPIPHANY 2

HIGH MASS at 11.00 a.m.

Entrance Hymn: 495

Introit: Omnis terra

Mass: Missa 'O magnum mysterium'
 — Victoria

Lessons: Isaiah 49: 1 - 7

Psalm 40

1 Corinthians 1: 1 - 9

Hymn: 349

Gospel: John 1: 29 - 42

Preacher: Fr Gerald Beauchamp

Anthem: O ye little flock — Amner

Hymns: 294, 200, 476

Voluntary: Prelude and Fugue in G
 (BWV 541) — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 96

Lessons: Ezekiel 2: 1 - 3: 4
 Galatians 1: 11 - 24

Office Hymn: 46

Canticles: Service in D minor
 — Walmisley

Anthem: Lo, star-led chiefs — Crotch

Preacher: Fr Julian Browning

Hymn: 216 (v 5 Descant — Caplin)

BENEDICTION

O Salutaris: French chant

Hymn: 51

Tantum Ergo: Duruflé

Voluntary: Récit de Cromorne (Messe pour les Paroisses)
 — Couperin

● **SUNDAY 23 JANUARY**
EPIPHANY 3

HIGH MASS at 11.00 a.m.

Entrance Hymn: 345

Introit: Adorate Deum

Mass: Missa Brevis — Berkeley

Lessons: Isaiah 9: 1 - 4

Psalm 27

1 Corinthians 1: 10 - 18

Hymn: 483 (T 77)

Gospel: Matthew 4: 12 - 23

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: O magnum mysterium
— Poulenc

Hymns: 302, 513, 484 (T 167)

Voluntary: Wie schön leuchtet der
Morgenstern — Peeters

SOLEMN EVENSONG

AT 6.00 p.m.

Psalm: 33

Lessons: Ecclesiastes 3: 1 - 11

1 Peter 1: 3 - 12

Office Hymn: 46

Canticles: Service in G — Howells

Anthem: Holy is the true light — Harris

Preacher: The Vicar

Hymn: 415 (T 346; v 6 Descant
— Gray)

BENEDICTION

O Salutaris: Harry Bramma (No 2)

Hymn: 481 (T 462)

Tantum Ergo: Harry Bramma (No 2)

Voluntary: Prelude on a theme of
Gibbons (Song 34)
— Stanford

● **SUNDAY 30 JANUARY**
EPIPHANY 4

HIGH MASS at 11.00 a.m.

Entrance Hymn: 55

Introit: Adorate Deum

Mass: Spatzenmesse — Mozart

Lessons: 1 Kings 17: 8 - 16

Psalm 36

1 Corinthians 1: 18 - 31

Hymn: 360

Gospel: John 2: 1 - 11

Preacher: Fr Julian Browning

Creed: Credo II

Anthem: Let all mortal flesh keep
silence — Bairstow

Hymns: 57, 87 (T 486), 362 (T 185;
v 3 Descant — Caplin)

Voluntary: Postlude in D minor
— Stanford

SOLEMN EVENSONG

AT 6.00 p.m.

Psalm: 34

Lessons: Genesis 28: 10 - 22

Philemon 1 - 16

Office Hymn: 46

Canticles: The St John's Service

— Tippett

Anthem: Jesu, the very thought of thee
— Bairstow

Preacher: Fr Gerald Beauchamp

Hymn: 471

BENEDICTION

O Salutaris: Laloux

Hymn: 374

Tantum Ergo: Laloux

Voluntary: Master Tallis' Testament
— Howells

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STEWARDSHIP AT ALL SAINTS

All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

FRIENDS OF ALL SAINTS

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.

Please write for further information to The Friends' Secretary at the address below.

PARISH ORGANISATIONS

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

www.allsaintsmargaretstreet.org.uk

e-mail: AStsMgtSt@aol.com

All Saints Church Marylebone Choir and Music Trust Fund

Administrator: Mr Geoffrey Woodcock

All Saints Foundation

Administrator: Mr Damon Brash

Friends of All Saints

Secretary: Mrs Juliet Windham

Parish Paper Subscriptions

c/o The Parish Office

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Assistant Priest:

The Revd Gerald Beauchamp 020 7636 1788

Honorary Assistant Priests:

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

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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

Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Paul Brough 020 8655 3361

Associate Director of Music:

Mr Henry Parkes 01223 566942

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR JANUARY 2011

1	Naming and Circumcision of Jesus	God's Blessing on the New Year
2	✠ 2nd SUNDAY OF CHRISTMAS	OUR PARISH AND PEOPLE
3		The homeless
4		The unemployed
5		Hospitals
6	THE EPIPHANY	Unity
7		Those in need
8		Society of All Saints'
		Sisters of the Poor
9	✠ THE BAPTISM OF CHRIST	OUR PARISH AND PEOPLE
10	<i>William Laud, Archbishop</i>	Archbishop of Canterbury
11	<i>Mary Slessor, missionary</i>	USPG
12	St Aelred, abbot; <i>Benedict Biscop, scholar</i>	Friends of All Saints
13	St Hilary, bishop	Unity
14		Those in need
15	v of our Lady	Walsingham
16	✠ 2nd SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
17	St Antony of Egypt; <i>Charles Gore, bishop</i>	Parochial Church Council
18	Week of Prayer for Christian Unity 18 - 25 January	
19	St Wulfstan, bishop	Roman Catholic Church
20	<i>Richard Rolle, spiritual writer</i>	Unity
21	St Agnes	Those in need
22	<i>St Vincent of Saragossa</i>	The Orthodox Churches
23	✠ 3rd SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
24	St Francis de Sales	The Free Churches
25	Conversion of St Paul	Unity of the Churches
26	Ss Timothy & Titus, companions of St Paul	Vocations
27		Unity
28	St Thomas Aquinas	Those in need
29		The Emergency Services
30	✠ 4th SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
31	<i>John Bosco, priest</i>	Church Schools

Please note:

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

v — a Votive Mass



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