



# All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG  
[www.allsaintsmargaretstreet.co.uk](http://www.allsaintsmargaretstreet.co.uk)

DECEMBER 2013

£1.00

## VICAR'S LETTER

Dear Friends,

We have been celebrating a number of significant birthdays with wine and cake after High Mass on Sundays in recent months. The latest was the 90<sup>th</sup> birthday of **Myrtle Hughes**. Myrtle still helps in the parish shop on Sundays.

She came to mind when I read an article in the Observer by Rory Stewart, the MP for Penrith, in which he contrasted the attitudes of our society to the young and the old.

He had seen that in his rural constituency the fabric of community life, including the churches, is largely maintained by the active retired:

**“Our older population is the most impressive, self-sacrificing and imaginative part of our entire community. They are almost the last people who belong to political parties, the last to maintain our churches, the most generous and dedicated supporters of all our charities. They are our last fragile link to deeper history... they are smart, wide-ranging in their interests, stubborn, experienced and relentless. They are also startlingly idealistic.”**

Stewart contrasts them with friends of his own generation who see their fulfilment not

in altruistic service but in the well-being of their children. We **“have become reluctant to make sacrifices, except on the altar of our children”**.

Yet our society is one which shows too little respect for the old or appreciation of what they can and do offer: **“...we make little use of their knowledge and experience ...There are charities and government initiatives all over Britain — and, indeed, all over the world — which desperately need good people. The retired have immense experience and are often prepared to work as volunteers. But we are failing to match their talents to our needs; or our talents to their needs.”**

He goes on to describe the dark side of this attitude: the neglect of the physically and mentally frail elderly among us.

The Church is perhaps better at making use of the gifts of the old than wider society. Churches like ours have never been able to do without those equivalents of the prophetess Anna who spent most of her days in the temple praying — and so was there when Mary and Joseph came to present their first-born son to God.

I recall a couple who turned up in our church in Edinburgh. When they had been

around for a few weeks, I went to visit them at home. They had belonged to a thriving charismatic church with lots of young people, so I asked them what had prompted them to transfer to what must seem to them a very old-fashioned bells and smells, high Anglican one. **“You have old people in your church, Father, and one day we will be old too.”**

We have old people in our church too, and many of them contribute actively and generously to our life. Some time ago, I appealed to what I call the “Freedom Pass” generation, those who can travel free, to make use of that privilege to come to church during the week to support our weekday worship. This is a vital part of the “work” of All Saints. It does not require any particular skills. You do not even have to be particularly holy — although you might be surprised what it will do for your spiritual life. It is a vital part of our mission because those who live and work around us and see the church at prayer can be drawn into that prayer too.

Now old people are not perfect. As Fr Barry Orford told us in a recent sermon, speaking of the precious asset of the silence we keep in All Saints, it is often those who are longer in the tooth who seem to forget the value of that silence. They are sometimes the ones who complain most loudly about children making a noise too!

In a period when people are living longer and often enjoy many years of active retirement, we should both appreciate our older people and challenge them to do more. And when they can no longer make such an active contribution, we should not abandon them.

So much for the old, what about the young?

A few days before I read Rory Stewart’s article, Fr Jim Walters, the chaplain of the LSE, had given a talk at All Saints for Anglican Catholic Future. It was provocatively called, **“Are Anglo-Catholics letting Students Down?”**. It was one of those rhetorical questions which expect the answer, “Yes”.

He spoke of the results of some recently published research carried out at Durham University called *Christianity and the University Experience*. **“Their core finding is the disconnection that most Christian students feel from the mainstream Church during their university experience. On arrival at university the proportion of young people self-identifying as Christian who choose not to go to church almost doubles and more than half of all these students have no contact with the Church while at university.”**

**“Does it matter?”** Fr Walters asks. He then takes on the common assumption that it doesn’t. **“Well... everyone drifts off at university and then they come back later... I’ve never accepted this argument for two reasons.**

**“First, I’m not convinced they do come back. Such complacent optimism should be considered in the context of a national Church whose numbers continue to decline and yet those who make this argument don’t seem to consider a failure to foster discipleship among the emerging professional class as in any way related... It may well be true that some will come back to church when they get**

**married or have children or for other reasons. But many will not and we cannot assume that this wholesale disconnection from Church at 18 is inconsequential. The Church needs these students.**

**“And second, if the Church needs students, it must surely be the case that *students need the Church*. I can tell you as a university chaplain that students today are going through deep culture shock and life transitions... Many are looking for answers in a troubled world and many do indeed find religion an important stabilising factor. So we can’t abandon students.”**

I quite often encounter middle-aged and elderly people — including the Archbishop of Armagh recently — who tell me that they first came to All Saints as students. That is not our experience now. The majority of students who do attend church go to large evangelical churches which invest considerable resources in student ministry.

Fr Walters is not one who grieves without hope. He recognises the challenge and identifies some of the potential resources we have in Catholic Anglicanism:

- The rich symbolic language of the Catholic Tradition formed by generations of ritualistic interpretation of the Gospel, grounded in history, and with the potential to connect believers with the sacred in their lives.
- And coupled with this, a progressive and questioning Anglican spirit more open to debate and human exploration than the currently dominant evangelical wing.

He asked what parishes like ours in places with large numbers of students can do. From his experience as a chaplain, he analyses the relative success of large evangelical churches in this field. He argues that this is not, as widely assumed, so much to do with the attractiveness of certainty and neo-conservatism. Students are attracted for three reasons:

1. They are lively churches with a lot of people of their age.
2. They have a well-organised, well-resourced, targeted student ministry.
3. Thirdly — and this isn’t rocket science — they present lots of opportunities to meet members of the opposite sex.

He sees no theoretical reason why these can’t be replicated in a catholic parish. **“But it isn’t easy to get there. It requires a critical mass of young people to build up that ethos and reputation. And most importantly it requires a receptivity on the part of the whole congregation to incorporate those young people who will inevitably change the feel of their church. And that isn’t always welcome. A ministry to students is one of the whole congregation ...it requires resources... hard work and... a lot of vision.”**

Much of what he has said about students could be applied to young people arriving in London for their first job; a group with whom we have had some modest success. We had an interesting discussion at the PCC around the subject of the kind of staff we need. I mentioned that there is some evidence that clergy tend to attract people of their own generation: one of the reasons the Church needs more younger vocations. This is not to say that there are not older

priests and laypeople who can work very effectively with younger people. This is a discussion which needs to go on because what Fr Walters' talk challenges is both a complacency which thinks none of this matters and a hopelessness which assumes that nothing can be done.

Yours in Christ,

*Alan Moses*

---

## RESTORATION PROGRAMME AND APPEAL

---

The Vicar launched the Appeal for the new lighting and wiring at High Mass of Festival Sunday. Here is an extract from his sermon:

“The American novelist Donna Tarrt has just published a new novel. Her publishers have got her out on tour to publicise it. In a question answer session with one newspaper, the last question was, “Tell us a joke”.

Her response was — and it should be remembered that she was born and brought up in Mississippi, which is as deeply Southern as you can get:

- Q.** How many southerners does it take to change a light bulb?
- A.** Twenty. One to do the work which the others stand around saying how much better the old one was.

An All Saints version might go like this:

- Q.** How many servers does it take to change a light bulb?
- A.** About the same. One to do the work; others to hold the book, the cross, lights, incense, the replacement bulb on a silver salver, and (with any luck) the ladder. The rest would stand around

trying to remember how we did it the last time.

This is a bit unfair, for it is in fact the servers who change the light bulbs. A couple of years ago, Fr Pritchard, Chris Self and I took on this task when we realised how much it cost to get men in to do it. Our system is so antiquated that even long-life bulbs expire within weeks. I am grateful to those who have relieved me of this task.

We would have had a rush round before a great celebration like this to replace all the dud bulbs — but we decided it would be a good idea to leave them as a visual aid.

This is all by way of a warm-up for the **launch today of Phase 4 of our Internal Restoration Appeal; for new lighting and wiring.**

There are two principal reasons for undertaking this work: one practical, the other aesthetic.

1. **The wiring and light fittings are worn out, inefficient, expensive to run, difficult to maintain and potentially dangerous.** There would have been little point in expending all that effort and money on restoration in recent years, only to allow the building to burn down a few years later.
2. **The present lighting system looks terrible and it does not light the church well.** The lamps in the nave produce lots of glare which actually obscures some of the building's character, while not providing much light to read prayer book and hymnal by when it is dark. Most of you are spared the close-up, in-your-face effect of the chancel lighting; which is the same but more so.

Why did we not get all this done during

the earlier restoration works? We considered this with our architect, but on his advice, decided that it would be better to wait until the cleaning of the church and the windows was complete. Then we would be able to see what the interior of the church looked like in natural light. And there has been a transformation.

No longer do we come to a place of “darkness and gloom”, like that mentioned in the Letter to the Hebrews at Mass today; or that “dim religious light”, our Victorian forebears are supposed to have favoured. Instead, we see a building vibrant with colour and design. Surfaces and materials, now freed from the grime of a century and a half, glow with reflected sunlight.

Now that we have seen the restored church over an extended period and in a variety of conditions, the time has come to get on with it. After much consultation and thought, about what the building looks like and also what it is for, what goes on in it, a scheme has been produced which we think will meet our various needs.

It will light the building to best advantage — without over-lighting it. The scheme will serve the architecture, rather than dominate it. The light-fittings — based on Butterfield’s original electrical ones — will be more discreetly positioned, so that they are not “in our face” as we sit in the nave. While the design is ancient, the lighting will be modern — making use of bulbs with low energy consumption and long life expectancy to save on running costs.

It will also provide us with flexible and effective lighting when we are using the building for services and other activities. We will be able to see what we need to see, while also being able to use the lighting to create effect.

Because the electrical supply and wiring will be renewed from the street, it will be much safer. There would be no point sewing a new patch onto an old garment — as Jesus says in a parable.

While we hope this work will not be as disruptive to our daily life as the earlier phases, it is going to be a major effort and that does not come cheap.

We are aiming to raise a total of **£250,000**.

Of this sum, about **£40,000** was already in the Restoration Appeal Fund thanks to the generosity of people who have kept on giving and fund-raising.

The All Saints Foundation has pledged a further **£60,000**.

So you see, at £150,000 the target already begins to look less frightening and more attainable.

It also looks more within reach when we consider our track record in fund-raising and giving for the previous phases: the replacement of the roof, the restoration of the organ, the cleaning and restoration of the interior. These have all been done and paid for without recourse to professional fund-raisers. It must have been one of the cheapest fund-raising campaigns on record. I am convinced that we have been able to achieve so much because there is among us a depth of devotion to our Lord and to his Church, as well as to the building.

We will, of course, be applying to trusts and other grant-giving bodies, at the same time as we are appealing to our parishioners and friends.

At the time of writing — less than two weeks after the launch — ***we have already received £17,400 in donations***

*(with anticipated Gift Aid).* Thank you to everyone who has contributed sums both large and small — we are most grateful for this excellent start to the Restoration Appeal. If you have still to contribute, please make cheques payable to **All Saints Margaret Street PCC Restoration Account** and send to Restoration Appeal, All Saints Church Parish Office, 7 Margaret Street, London W1W 8JG. And don't forget you can increase your contribution with Gift Aid if you are a UK tax payer and have/will sign a Gift Aid declaration with us.

A display about the Lighting and Electrical work being planned can be seen in the baptistery and also on our website. If you can't get to All Saints but would like to see its restored beauty in splendid detail, a new 360 degree panoramic photograph is viewable on the All Saints website at <http://www.allsaintsmargaretstreet.org.uk/history>.

---

## **OTHER RESTORATION WORK**

---

As well as its building, All Saints is custodian of a number of other treasures which need to be cared for. These include some in fabric: vestments and hangings.

A green frontal, designed by Sir Ninian Comper for the high altar, is being restored in memory of Denzil Freeth.

Our best white High Mass set, made and splendidly embroidered at Nashdom Abbey in the 1930s, but not seen for some time because of its fragility, is also now being restored thanks to the generosity of a parishioner. We hope to see its safe return in all its glory in Spring 2014.

The Vicarage has been surrounded by

scaffolding recently. Every five years the Diocese carries out an inspection of the Vicarage and carries out remedial works. In fact, Quinquennial has stretched to "Septennial" as the Diocese tries to save money. Painting works included the railings outside the Vicarage. We took this opportunity to have them painted not black as before, but a colour called "Bronze Green". The research done for the restoration of the lamps at the church gate revealed that this — rather than black — was the original colour. The rest of the railings and the gates will be painted to match and this work will have been completed before the dedication of the restored lamps on the Feast of Christ the King.

---

## **CARE AND MAINTENANCE**

---

Meanwhile, another Quinquennial inspection has taken place. This time of the Church building itself from steeple and rooftops to nave foundations, undertaken by our inspecting architect Colin Kerr. Some of the items mentioned in the recommendations are major ones like the re-wiring and lighting which is the next phase of the restoration programme. Others are less eye-catching but still important maintenance tasks — keeping gutters clear and the like so that the building does not suffer damage from water leaks. One action arising has been to remind the people who work in the office block behind the church not to throw cigarette ends into the church gutter as a blockage could cause huge water damage to the organ (as actually occurred some years ago). Those who have descended to the All Saints bar recently will have seen the wall on the stair opened up so that a long hidden leak in a down-pipe could be repaired. This is currently drying out before the area is re-panelled.

---

## THE ALL SAINTSTIDE FESTIVAL

---

Our celebrations all took place over a long weekend this year, so it felt rather non-stop. But this was exhilarating rather than exhausting. We were very well-served by our visiting preachers — who demonstrated once again that the myth that preaching is not important in our tradition is just that. We will be printing the Festival sermons over a few editions in the Parish Paper and they are already available on the All Saints Website.

We are pleased to report the success of the weekend's collections in support of our Mission Projects. The £3,000 collected (worth c. £3,500 with anticipated Gift Aid) will be shared between:

**The Church Army Marylebone Project for Homeless Women** providing practical support, educational opportunities and spiritual space, and **The Us Partnership with the Anglican Church in Zimbabwe**, working to reduce the stigma and discrimination associated with HIV. Thank you to everyone who gave so generously.

---

## HEATH AND SAFETY

---

Most of us find rules and regulations irksome, until something goes wrong because the correct procedures have not been followed. Then we demand that they be strengthened and enforced.

In any organisation dealing with people there have to be systems to protect them from harm. This is more than a box-ticking exercise to keep our insurance company or the local authority quiet. It is the exercise of the duty of care which we have for those

who come to our church.

Ours is an institution which feeds people on Sundays and other occasions — so our Health and Safety Committee recently organised a training session for those involved in the preparation and serving of food. We are grateful to **Joanna Moses**, who led this, for helping us with her professional expertise.

The need for institutions like the Church to take the safety of the vulnerable seriously hardly needs emphasising these days but we cannot be complacent.

The PCC has appointed Safeguarding Officers for Children (Janet Drake) and Vulnerable Adults (Chris Self) and the clergy are undergoing mandatory training in this field.

---

## DEANERY CHAPTER

---

The St Marylebone Deanery Chapter met at All Saints for Mass, breakfast and a meeting with **Fr Neil Evans**, who is the Director of Ministry for the Diocese of London and also the Area Director of Training and Development for the Two Cities Episcopal Area. We were joined for the first time by the **Revd Eliza Zikmane**, the Pastor of the Latvian Church. This used to worship at St Anne and St Agnes in the City, but has found a new home with our friends at the Swedish Church in Harcourt Street. Under the Porvoo Agreement, both churches are in communion with the Church of England. Pastor Zikmane has been a familiar face at our lunchtime Mass for some time now.

We also said our farewells to **Fr Graham Buckle**, the Rector of St Paul's, Rossmore Road, who is moving — but only to St Stephen's, Rochester Row.

---

## MOVING HOUSE

---

One of the consequences of new life at the Annunciation is that Fr Gerald Beauchamp will be moving into the Annunciation Vicarage, he hopes during this month. Moving house is said to be one of the most stressful experiences in life, and to do so in the run-up to Christmas must be even more so. We wish him well.

---

## TEACHING THE FAITH AT ALL SAINTS

---

### **Ten-to-One Talks: Why Do You That?**

This series of Autumn/Winter Ten Minute talks given by the Vicar on Sundays (12.50pm), is helping to clarify the mysteries of some of the things we do in church, and they continue in December:

### ***December***

- 1 Advent
- 8 Advent Wreath
- 15 Music and Readings
- 22 Christmas: Carols and the Crib

---

## THIS IS OUR FAITH GROUP

---

It's a sign of the nature of London that our group has two Malaysians, one Japanese, one Ghanaian, one Italian, and only two Britons (I can't say English because one of them is a Scot). Also taking part in the group when his work and study commitments permit, is Michael Lynch who is on placement with us from St Mellitus' College.

## **Richard Tann**

A memorial service for Richard was held at All Saints on 30 October and was attended by members of his family from Norfolk and friends from London. The Vicar preached on this occasion, as he had done previously at the funeral service at Wymondham Abbey.

## **Congratulations**

Warmest congratulations to All Saints choir member **Louisa** and her husband **Thomas Green** on the birth of their son **Jeremy James**. We wish the family all happiness as they celebrate the safe arrival of their first child and their recent move into their new home.

**Fr Neil Bunker** is covering the vacancy at St Gabriel's, Pimlico, where both Vicar and Curate have moved to new posts. Ever adaptable, he tells us that he is preparing the Scout group for their Faith badge.

## **Small World**

A recent Sunday visitor was The Revd Dr Alison Green, the curate at Chichester Cathedral. Alison is a Scot and used to be a server at St Mary's Cathedral in Glasgow. She told the Vicar she had been given the cassock which had "Alan Moses" on the label — for he too had been a server there.

---

## **CHRISTMAS POETRY TEA**

**Saturday 7 December**

**3pm at Pamela's**

---

All welcome. Please bring 'Seasonal' poems or prose — stretch your imagination! To accept, or to find out Pamela's address, please speak to Pamela or Sandra in the courtyard after High Mass or ring Sandra on 020 7637 8456 (leaving your name and phone number). *Cost £6 in aid of the All Saints Restoration Fund.*



## UPCOMING EVENTS

**Friday 29 November, 7pm after the 6.30pm Low Mass with Hymns,  
All Saints Cell of Our Lady of Walsingham**

***A REFLECTION* by DR COLIN PODMORE**

who will speak about his recent editing of the writings on Our Lady of prominent  
Anglo-Catholic Canon Roger Greenacre.

---

**Thurs 5 December, 7pm**

***ANGLICAN CATHOLIC FUTURE Event***

**AN INTRODUCTION TO ADVENT,**

a Talk by Fr Anders Bergquist, Vicar of St John's Wood.

***Both talks to be followed by light refreshments.***

***All welcome.***

## ADVENT SERVICE of READINGS AND MUSIC by Candlelight

**Sunday 1 December 2013, 6pm**



## FESTIVAL OF NINE LESSONS and CAROLS

**Monday 16 December 2013, 6pm**

**followed by mince pies and mulled wine.**

***Both services feature the Choir of All Saints***

## LUNCHTIME CAROL SERVICE

**Friday 20 December 2013, 12.30pm**

**followed by mince pies and mulled wine.**

***Take a well-earned break from work and join us!***

***All welcome — bring some friends***

---

**SERMON PREACHED BY FR JULIAN BROWNING**  
**AT HIGH MASS ON REMEMBRANCE SUNDAY,**  
**10 November 2013**

---

God surprises me. On two occasions of late I've attended the passing out parades for young soldiers who have completed their basic training. And on each occasion I was quite overwhelmed. I don't think it was sentimentality, although there would be nothing wrong or surprising about that. Nor do I have any illusions about the reality of service life. What I saw there mattered. It was as if a memory had taken shape in front of me. I'll tell you what I saw. I saw the vulnerability of young lives. I saw the pride that comes with doing more than one's best. I saw the pride and anxiety of those letting their sons and daughters go. I saw resilience. I saw the sacrifice of the one for the many. I saw a great tradition being carried forward, borne aloft, entered into, not assessed from a distance. I saw discipline, I saw order. Above all I saw transformation.

And it was entirely right that I should be thrown off balance by this confrontation, because these Christian qualities no longer operate at full strength in my life, and maybe not in yours either. We are paying a price in this country for our delusional personal freedom, for our risk-free lives, for our selfish disconnected society, and the price is the diminishment of the soul. When the national roots become shallow, when we put ourselves first all the time, then we do forget, there's no room for remembrance, because any act of remembrance needs to dig deep into life, to connect us with what has gone

before. We don't invent the meaning of life ourselves in our time, we discover it, and that means trusting ourselves to the height, breadth and depth of God's love, in all times and places, learning to live compassionate lives of remembrance. Remembrance means transforming our minds, our lives, so that we forge again our personal link with those who have died, renewing the link between the dead and the living, between past and present. Never forget. They were flesh of our flesh. They sat where you are now and they daydreamed and they wondered, and they looked forward to long and happy lives. God was with them and He loves them as much as He loves us. A nation which forgets its war dead has lost the war. If we condemn the glorious dead to extinction, their sacrifice will have been in vain. Our religion demands remembrance. The march taking place right now past the Cenotaph in the presence of the Queen is a protest march for the right to remember, the duty to remember and say thank you. It is a national march which is, in its way, a call to arms, a call to reconsider our careful, selfish lives.

During one of the emergencies in East Timor, some terrorists swept down upon a little church and killed the one hundred and fifty worshippers. In time the church was rebuilt, and the only priest to escape held a little service of remembrance. He was asked how he was able to go back there. And he said: we believe that a

memory or remembrance is the pulse of love. Remembrance is the pulse of love. Thus the more we remember, the more we love.

Remembrance Sunday is a profoundly Christian festival. At his Last Supper, Jesus said, This is My Body given for you. Do this in remembrance of Me. Do this out of love for me. Do this so that I am part of you today, so that you can live with my life. We enter the silence of remembrance every time we take communion. We learn there, from the way God does things, opening up His life for us to share it, giving His life for us, to make space in our lives for others, including those who are forever silent, and including our enemies, because our personal national loves and hatreds are dissolved in remembrance. There is no other way. On Remembrance Sunday it is Christian, it is Christ-like, not to forget, not to avoid, not to deny, but to enter the suffering of others and weep with them. It is Christian, it is Christ-like, to look for hope in the most unlikely places, among the wounded and defeated. It is Christian to see a unity, one body, where others see division and the barricades. It is Christian to disarm our personal defences, to make a sacrifice ourselves — and to give up our too precious, self-obsessed, risk-free religion — and to go back, as Christ goes now wherever there is suffering, to where those men and women died, and be with them. The basic human condition is not separateness, but communion, “being with”. God is with us; the bleak world of war is not forsaken by God, but suffered with him. And this isn’t just pious theory. This is your life and mine in practice, because in the exercise of

Remembrance, we learn compassion, Christ’s compassion, and it is compassion which transforms our lives into lives worthy of the huge sacrifices made on our behalf.

Today we are asked to remember those who have died in the world wars and subsequent conflicts, on all sides, including those non-combatants throughout the world whose lives were smashed, who never recovered. It’s an impossible task, but it’s our duty to try. One way to do that is to take remembrance a step further, beyond those graves, beyond those numbers, beyond the crushing sadness of it all. This is a festival of the endurance of the human spirit, a thank you for that resilience, for the willingness to stand up and be counted upon, that I saw, in its fresh shoots, on those parade grounds. The way we can celebrate the festival is by living lives of remembrance ourselves, lives of compassion for all Creation. Christian remembrance is to find the Cross and embrace it, to embrace the suffering, as God does, with compassion. At the end of each passing out parade I attended, a chaplain emerged in a flowing surplice, and blessed the entire assembled company in the name of the Father, the Son and the Holy Spirit. God be with them, and with our country, as He is with those who fell, forever young. The defeat of God on the Cross became His Victory at the Resurrection. The Last Post seems so final at the going down of the sun. But in the morning too we shall remember them. And the more we remember, the more we love, and the greater their victory. Amen.

---

**SERMON PREACHED BY FR ROBERT MACKLEY,  
LITTLE ST MARY'S, CAMBRIDGE  
ON THE EVE OF ALL SAINTS, 31 October 2013**

---

Having been involved with Cambridge colleges in one way or another for a good number of years now, that first reading we had tonight from Ecclesiasticus is more or less ingrained in my soul. 'Let us now praise famous men, and our fathers that begat us' is read out at almost every college's commemoration of benefactors service. If you've never been to such an event I'm not quite sure whether you're missing out or lucky! The music is usually wonderful and the chapels are full of the college's silverware and all manner of historic items of interest. At Emmanuel, where I was Assistant Chaplain, we had Archbishop Sancroft's original annotated 1662 Book of Common Prayer together with his chalice and paten and with these the chapel altar was duly laden. So far so lovely.

But the bit that I think you'd be lucky to miss is the more than slight sense of smugness at some of these occasions. 'Let us now praise famous men' can very easily become 'let us now praise ourselves and have a lovely event (followed by a feast) where we enjoy the fact that we're marvellous'.

Now I may be being unkind, and to be fair often there really is a sense of astonishment, not to mention gratitude, for the countless men and women down the centuries whose generosity made the college as it stands today possible. The person who gave Emmanuel College Threadneedle Street, for example, is a particular focus of the bursar's devotion! Less so the person who then sold it...

Nonetheless, these festivities, largely attended it must be said by a non-Christian academic fellowship, do tend to become rather inward-looking. And in good part this is because even if a lively sense of gratitude is evoked, it's got nowhere to go. In a university (and in fact country) where so many people are practical, if not theoretical, atheists, gratitude is a rather difficult business. It's easy to be grateful to your friends for instance, but rather more difficult to be grateful to the dead, because they're well, you know, dead.

And that's the first point where you at All Saints and we Christians generally have a different view. Because the feast we begin celebrating tonight is so much more than a thanksgiving for people who are long gone, dead and buried. When we say in the creed as we did tonight 'I believe in the Communion of Saints' we are stating the very opposite: we believe in communication with the saints, we believe in fellowship, in a relationship with the saints. Far from our praise and thanksgiving for our *spiritual* benefactors being cut off because they're dead, our unity with them in the body of Christ means they are still alive to and with us. Indeed, given that they are no longer restricted in time and place as we are, and no longer disfigured by sin as we are, they are in fact more alive now than they were on earth, and so more alive than us.

Our praise and thanksgiving for those who have laid the foundations on which we build as the Christians of this generation

is not smug or merely earthbound, but by our communion with the saints rises heavenward like the incense.

At which point a pious critic might leap up, as pious critics are wont to do, and object that our praise should not be directed at the saints but at God. 'Surely', he might say, 'you complain that these secular benefactors' events are smug and self-referential, and yet so are your saints' celebrations.'

All of which ought to make us point to our second lesson tonight, for in the Revelation to S John, the saints, that great multitude to which S John refers at the beginning, are crying out, not self-referentially, not in praise of themselves, but, as they say: 'Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory'. And our two readings go so well together because it is one of the glories of the many glories of God and his grace that in praising the saints they, being saints, lead us to praise God. 'Let us now praise famous men' is how we began in our first lesson; 'Let us rejoice and exult and give **God** the glory' is how we end in our second.

And this is an incredibly important point, for a ceaseless and rather wearying criticism that catholic-minded Christians like us have to suffer is from critics who think that any praise or honour you give to a human being is praise and honour denied to, taken away from, God.

Yet the entire thrust of our readings tonight shows us that that simply isn't the case, while the idea that a place like this is simply lost in mere human worship and has no sense of almighty God and his transcendent glory is laughable; you can

practically feel it in the air in churches like yours.

But more profoundly what sort of world would we live in if that accusation was true? Well, certainly one where no one ever fell in love or got married, as that is love and honour that someone else is getting instead of God. No one would ever write poetry in praise of anything or sing any songs, would they? For if what the scriptures mean by God's 'jealousy' is that any time spent not consciously and directly contemplating him is time spent contrary to his will, in idolatry, then he's created a pretty weird and unpleasant universe and our lives would be pretty one-dimensional and very individualistic, because there's no time for anyone else, just God.

Yet of course this could not be further from the truth. Yes of course we worship God alone, but the nature and grace of God is such that we also worship him when we love and honour his creation and celebrate his glory in other people. That's why marriage is a sacrament, for example: far from being something that distracts from God, the human love and procreation at the heart of it are in fact gifts of God and places where he is especially present.

And even more than that, the God who invites us to praise famous women and men does that not only because he knows that in our fallen state we find it easier to love him in a fleshly human being than attempting to do so directly or 'unmediatedly', but also because he has no intention of saving us on our own. Whether through constituting a new Israel by choosing the twelve apostles, or the fact that every expression of prayer and praise in the vision of heaven that is the Book of Revelation, that every such expression is corporate — like that

great multitude we heard of tonight — God shows us again and again that no one will get to heaven on their own.

The Communion of Saints whom we honour and celebrate tonight and tomorrow is a wonderful gift to us because of this, not only as a standing witness to our getting there together or not at all, but also because it's a reminder that there is no need for each of us to be perfect; because for each one of us who struggles to be generous, there is another to whom generosity comes much more easily, for each one of us who struggles to love our neighbour, there is another who for whom fellow-feeling is natural, for each of us who struggles to pray, there is another who, like Moses, speaks to God as to a best friend.

Tonight then let us begin our season of thanksgiving not smug that we have such astonishing spiritual benefactors whom God has given us to honour and celebrate and through them to adore and worship him, but simply *thankful* that we are knit together in one communion and fellowship, and with their assistance, that where they have gone, Jesus in his mercy will bring us too; to whom with the Father and the Holy Spirit be ascribed, as is most justly due, all might, majesty, power and dominion, now and for ever. Amen.

---

## 100 YEARS AGO

---

*The December 1913 Parish Paper was a bumper issue, with reports of the Festival and no less than four of the sermons preached at it. There was space, however, for an alternative quasi-religion, and at least some of our current readers who share that devotion might appreciate a report on:*

## CHOIR SCHOOL FOOTBALL

*Fr Guest Blofeld wrote:*

“We have started our football season in very promising style, having played five matches, won four and lost one.

“The first match was against Sherborne House School, which resulted in a win for us by 4 goals to 1. The play was rather “ragged” but both sides were short of practice.

“On October 22nd we met the Chapel Royal, St. James’ Choir school, and suffered defeat by 4 goals to 5. The two sides were very evenly matched, and our opponents only scored their winning goal just on time. The play during the first half was very even, and at half-time the score stood 2 - 1 in our favour.

“When the game was re-started our forwards went off at a great pace, and for some time the play was all in our opponents’ half. During this period we scored two goals, bringing the score to 4 - 1 in our favour. It looked a certain win for us, but at this point our opponents rearranged their side and then a great change came over the game. Three goals were scored against us in quick succession, bringing the score to 4 - 4. From this point onwards, the play on both sides was strenuous in the extreme, each goal being visited in turn, but neither side scored until just in time when our goalkeeper, failing to gather a stinging shot, the ball was rushed through. It was a great game, and both sides played very good football.

“On October 29th we played our old rivals St Andrew’s Choir School, and won the match by 3 goals to nil. This result was very gratifying, for it is the first win

against St. Andrew's on the football field for many years.

“Our next match was against Arnold House School on November 4th. We were a good deal heavier than our opponents in this game, with the result that we won by 9 goals to 1.

“On November 19th we played the return match with Sherborne House School. This time we beat them by 8 goals to 1. The result was largely due to the excellent combination of our front rank — they have improved tremendously since the beginning of the season. In fairness to our opponents, however, it should be stated that they were without three of their regular team.

“Our eleven are playing very well together just now. The forwards are combining nicely, the half-backs and backs work very hard, especially our centre-half, and the goalkeeper is sound. I hope this will continue, and that I shall be able to report still further improvement later on.

“If any “well-wisher” would like to show his or her appreciation of the report in a tangible way, further subscriptions towards the £70 appealed for to defray the expenses in connection with the boys' playing field at Wembley Park would be very gratefully received. It would be a very great relief to my mind if the balance of the amount (£25) could be cleared before the end of the year.”

---

## SUNDAYS AND SOLEMNITIES

### MUSIC AND READINGS

---

#### ● SUNDAY 1 DECEMBER

#### FIRST SUNDAY OF ADVENT

#### LITANY IN PROCESSION AND HIGH MASS AT 11am

*Litany in Procession:* Tallis

*Introit:* Ad te levavi

*Setting:* Missa Euge bone — Tye;  
Kyrie ‘Le Roy’ — Taverner

*Psalm:* 122

*Lessons:* Isaiah 2: 1 - 5  
Romans 13: 11 - end

*Hymn:* 14

*Gospel:* Matthew 24: 36 - 44

*Preacher:* The Vicar  
Prebendary Alan Moses

*Creed:* Credo III

*Anthem:* People, look East — trad  
carol, arr Harry Bramma

*Hymns:* 501, 5, 9

#### ADVENT SERVICE OF READINGS AND MUSIC

#### at 6pm

#### ● SUNDAY 8 DECEMBER

#### SECOND SUNDAY OF ADVENT

#### HIGH MASS at 11am

*Entrance Hymn:* 55

*Introit:* Populus Sion

*Setting:* Missa Brevis — Palestrina

*Psalm:* 72: 1 - 8

*Lessons:* Isaiah 11: 1 - 10  
Romans 15: 4 - 13  
*Hymn:* 12  
*Gospel:* Matthew 3: 1 - 12  
*Preacher:* The Vicar  
Prebendary Alan Moses  
*Creed:* Credo II  
*Anthem:* Hosanna to the Son of  
David — Gibbons  
*Hymns:* 501, 15, 495

## **CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalms:* 11, 28  
*Lessons:* 1 Kings 18: 17 - 39  
John 1: 19 - 28  
*Office Hymn:* 1  
*Canticles:* The Short Service  
— Gibbons  
*Anthem:* Vigilate — Byrd  
*Preacher:* Fr Julian Browning  
*Hymn:* 494 (T 413)  
*O Salutaris:* 2  
*Hymn:* 13  
*Tantum ergo:* 195

## **● SUNDAY 15 DECEMBER THIRD SUNDAY OF ADVENT**

### **HIGH MASS AT 11am**

*Entrance Hymn:* 415 (ii)  
*Introit:* *Gaudete*  
*Setting:* Mass for four voices — Byrd  
*Psalms:* 146: 4 - end  
*Lessons:* Isaiah 35: 1 - 10  
James 5: 7 - 10  
*Hymn:* 170 (i)  
*Gospel:* Matthew 11: 2 - 11  
*Preacher:* Fr Julian Browning  
*Creed:* Byrd  
*Anthem:* Rorate cœli desuper  
— Byrd

*Hymns:* 501, 6, 443  
*Voluntary:* Chorale Prelude ‘Wachet  
auf, ruft uns die Stimme’,  
BWV 645 — Bach

## **CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalms:* 12, 14  
*Lessons:* Isaiah 5: 8 - end  
Acts 13: 13 - 41  
*Office Hymn:* 1  
*Canticles:* Service in E — Watson  
*Anthem:* This is the record of John  
— Gibbons  
*Preacher:* The Vicar  
Prebendary Alan Moses  
*Hymn:* 7  
*O Salutaris:* Victoria (No 2)  
*Hymn:* 3 (ii)  
*Tantum ergo:* Palestrina  
*Voluntary:* A solis ortus — Titelouze

## **MONDAY 16 DECEMBER FESTIVAL OF NINE LESSONS AND CAROLS at 6pm**

## **FRIDAY 20 DECEMBER CAROL SERVICE AND BLESSING OF THE CHRISTMAS TREE at 12.30pm**

## **● SUNDAY 22 DECEMBER FOURTH SUNDAY OF ADVENT**

### **HIGH MASS AT 11am**

*Entrance Hymn:* 161 (T385)  
*Introit:* *Rorate*  
*Setting:* Mass movements  
— Mendelssohn  
*Psalms:* 80: 1 - 8



*Lessons:* Isaiah 7: 10 - 16  
 Romans 1: 1 - 7  
*Hymn:* 17  
*Gospel:* Matthew 1: 18 - end  
*Preacher:* Prebendary Alan Moses  
*Creed:* Credo III  
*Anthem:* A Hymn to the Virgin  
 — Britten  
*Hymns:* 501, 4, 10

*Gospel:* Luke 2: 1 - 14  
*Preacher:* The Vicar  
 Prebendary Alan Moses  
*Creed:* Haydn  
*Anthem:* O magnum mysterium  
 —Victoria  
*Hymns:* 28, 35  
*Carol before the Procession to the Crib:*  
 Benedicamus Domino  
 — Warlock  
*At the Procession to the Crib:* 30 (omit v 4;  
 v 7 Descant — Fleming)  
*At the Blessing of the Crib:* Infant holy  
 trad carol, arr Willcocks  
*Voluntary:* Dieu parmi nous  
 — Messiaen

## CHORAL EVENSONG & BENEDICTION at 6pm

*Psalms:* 113, 126  
*Lessons:* 1 Samuel 1: 1 - 20  
 Revelation 22: 6 - end  
*Office Hymn:* 1  
*Antiphon:* O Rex gentium  
*Canticles:* The Short Service  
 —Weelkes  
*Anthem:* The Angel Gabriel — trad  
 Basque, arr Pettman  
*Preacher:* Fr Neil Bunker  
*Hymn:* 166 (T 470)  
*O Salutaris:* 238  
*Hymn:* 8 (T 128 (ii))  
*Tantum Ergo:* 295

## WEDNESDAY 25 DECEMBER CHRISTMAS DAY

**Low Mass 9am**  
**HIGH MASS AT 11am**  
*Entrance Hymn:* 30 (omit v 4; v 7 Descant  
 — Fleming)  
*Introit:* *Puer natus est*  
*Setting:* Spatzenmesse — Mozart  
*Psalm:* 98  
*Lessons:* Isaiah 52: 7 - 10  
 Hebrews 1: 1 - 4  
*Hymn:* 21 (v 5 Descant  
 — Marlowe)  
*Gospel:* John 1: 1 - 14  
*Preacher:* Fr Julian Browning  
*Creed:* Credo II  
*Anthem:* In dulci jubilo — trad carol,  
 arr Pearsall  
*Hymns:* 22 (arr Sidwell), 27,  
 26 (omit\*; v 3 Descant  
 — Ledger)  
*Voluntary:* Valse des fleurs —  
 Tchaikovsky, arr  
 Goss-Custard

## TUESDAY 24 DECEMBER CHRISTMAS EVE

### MIDNIGHT MASS AND BLESSING OF THE CRIB AT 11pm

*Entrance Hymn:* 29 (v 4 Descant  
 —Willcocks)  
*Introit:* *Dominus dixit*  
*Setting:* Missa Sancti Nicolai  
 — Haydn  
*Psalm:* 96  
*Lessons:* Isaiah 9: 2 - 7  
 Titus 2: 11 - 14  
*Hymn:* 42 (vv 3 & 6 Descant  
 — Gray)

● **SUNDAY 29 DECEMBER**  
**FIRST SUNDAY**  
**OF CHRISTMAS**

**HIGH MASS AT 11am**

*Entrance Hymn:* 24

*Introit:* *Dum medium silentium*

*Setting:* Mass in G minor  
— Rheinberger

*Psalm:* 148: 7 - end

*Lessons:* Isaiah 63: 7 - 9  
Hebrews 2: 10 - end

*Hymn:* 45

*Gospel:* Matthew 2: 13 - end

*Preacher:* The Vicar  
Prebendary Alan Moses

*Creed:* Credo III

*Anthem:* I sing of a maiden  
— Hadley

*Hymns:* 41, 43, 37

*Voluntary:* Wir Christenleut, BWV 612  
— Bach

**KEEPING IN TOUCH**

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

**The All Saints Website**  
[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

**The Parish Email**  
This gives weekly news of events, people to pray for, and a short letter from the Vicar. You can subscribe through the All Saints website, or by contacting the Parish Administrator, Email: [astsmgtst@aol.com](mailto:astsmgtst@aol.com)

**The Weekly Notices** included in the Sunday service booklet, which worshippers are encouraged to take away with them.

-----  
**Vicar:**  
Prebendary Alan Moses 020 7636 1788  
Mobile: 07973 878040  
Email: [alanmoses111@gmail.com](mailto:alanmoses111@gmail.com).

**Assistant Priest:** Vacant  
**Honorary Assistant Priests:**  
The Revd Gerald Beauchamp 020 7258 0724  
The Revd Julian Browning 020 7286 6034  
The Revd Neil Bunker  
Mental Health Liaison Chaplain  
for Westminster.

**Parish Administrator:**  
Mrs Dee Prior 020 7636 1788  
Email: [astsmgtst@aol.com](mailto:astsmgtst@aol.com)

**Parish Officials**  
**Churchwardens:**  
Mr John Forde 020 7592 9855  
Mr Chris Self 020 8858 6370

**PCC Secretary:**  
Dr Dilys Thomas 020 7794 3626

**Hon Treasurer:**  
Mr Patrick Hartley 020 7607 0060

**Director of Music:**  
Mr Tim Byram-Wigfield  
c/o 020 7636 1788

**Associate Director of Music:**  
Mr Charles Andrews 01580 240575

**Electoral Roll Officer:**  
Miss Catherine Burling c/o 020 7636 1788

-----  
**Service Times**

**Sundays:**  
Low Mass at 6.30pm (Sat)  
8am and 5.15pm  
Morning Prayer 10.20am  
HIGH MASS and SERMON at 11am  
CHORAL EVENSONG, SERMON and  
BENEDICTION at 6pm.

**Monday to Friday:**  
Morning Prayer at 7.30am  
Low Mass at 8am, 1.10pm and 6.30pm  
Confessions 12.30 - 1pm and 5.30pm  
Evening Prayer at 6pm

## ALL SAINTS FOUNDATION

The Foundation's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

The Trust's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust's Charity Number is: 802994.

## FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Wednesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

## MISSION PROJECTS

We support:

The work of **US** (formerly **USPG**) with the Church in Zimbabwe among people affected by HIV-AIDS;

**The Church Army** hostels and programmes for homeless women in Marylebone;

**The West London Day Centre** for the homeless.

**Janet Drake** chairs our Mission Committee. She can be contacted through the Parish Office.

# CALENDAR AND INTENTIONS FOR DECEMBER 2013

## 1 ✠ 1st SUNDAY OF ADVENT

2

3 *Francis Xavier, missionary, 1552*

4 *John of Damascus, monk, teacher of the faith, 749*

*Nicholas Ferrar, deacon, founder of the Little Gidding*

*Community, 1637*

5

6 Nicholas, bishop, 326

7 Ambrose, bishop, teacher of the faith, 397

## 8 ✠ 2nd SUNDAY OF ADVENT

9

10

11 Ember Day

12

13 Lucy, martyr, 304. Ember Day

14 John of the Cross, poet, teacher of the faith, 1591

Ember Day

## 15 ✠ 3rd SUNDAY OF ADVENT

16

17 *O Sapientia Eglantine Jebb, Founder of Save the Children*

18

19

20

21

## 22 ✠ 4th SUNDAY OF ADVENT

23

24 **Christmas Eve**

25 **CHRISTMAS DAY**

26 **Stephen, deacon, first martyr**

27 **John, Apostle and Evangelist**

28 **The Holy Innocents**

## 29 ✠ 1st SUNDAY OF CHRISTMAS

30

31 *John Wycliffe, reformer, 1384*

## OUR PARISH AND PEOPLE

Shop workers

Mission agencies

Religious Communities

Unity

Those in need

The Bishops

## OUR PARISH AND PEOPLE

Students

Refugees

Friends of All Saints

Unity

Those in need

Vocations

## OUR PARISH AND PEOPLE

The homeless

Aid Agencies

Samaritans

Unity

Those in need

Peace

## OUR PARISH AND PEOPLE

Travellers

Preparation for Christmas

**Thanksgiving for the Incarnation**

**Persecuted Christians**

**Thanksgiving for the Incarnation**

**Children at risk**

## OUR PARISH AND PEOPLE

Thanksgiving for the Incarnation

Thanksgiving for the Incarnation



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