



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**FEBRUARY 2013**

**£1.00**

## VICAR'S LETTER

Over the Christmas holiday, I read a collection of pieces written for radio by the critic Clive James. One of them, broadcast just before Christmas in 2008 was called "Jesus". James is not a believer but, unlike those who attribute all the world's ills to religion, he recognises that the liberal democracy, which he regards as essential for a civilised society, is inconceivable without the heritage of faith, and Christian faith in particular.

"I know that my redeemer liveth. Well, I doubt if he can redeem me. I wish he could. I do have faith that he lives on as an ideal. All the Christian religions are lucky to have him, and those of us who have ceased to be Christians in the old way are lucky to have him too..."

James cites the story in St John's Gospel of the woman taken in adultery, who is brought to Jesus by those set to stone her to death: "It was a turning point in history, because nothing quite like that had ever been recorded before... it was the generosity of his intervention that set a new mark."

As writer, poet, literary and film critic, he says, "I first heard about these things in Bible class when I was very young, and I can't think of how the same permanently necessary message about tolerance could have been transmitted in any other way. No

matter how intolerant the Churches got in all their years of power, not even when they were burning people by the thousand, they never managed to wipe out the impression of his understanding spirit. Those moments in the Gospel would alone be enough to prove the importance of keeping alive all we can about his story... it will give us a measure for how we should lead our lives on earth, even if we are bound to fail."

He wonders how this vital story is to be handed on in a society which cheerfully contemplates spending millions on new runways to fly people away to some earthly paradise while reluctant to spend far smaller sums on glimpses of paradise like the ceiling of Ely Cathedral.

In fact, I think he stumbles across the answer without quite realising it, when he speaks of his little grand-daughter looking for chocolate in an Advent calendar. When she comes to be old enough to ask questions about Jesus, she will find answers because her parents are believers and they will take her to church.

The reality is that buildings like Ely Cathedral could be maintained by the Ministry of Culture, Media and Sport or the National Trust — although they would need massively expanded budgets to replace the efforts of churchgoers. There might even

be people dressed up like clergy and choirs to show what used to go on these places. Some of the Church's glorious heritage of music would find a place in the concert repertoire — but severed from its roots in the worshipping life of the Church, would these things not lose much of their meaning?

Let's face it, the memory of Jesus, his words and deeds, the rites and ceremonies, the art and music, which convey them, can only be preserved by those who believe in them. So if those things which James wishes to keep are to be kept, then that cannot be left to sympathetic non-believers, or half-believers who turn up at the occasional Evensong or Carol Service. As I said some months ago, when addressing the cost not just of restoring All Saints, but of maintaining and enhancing its continuing life and mission, this is our calling.

To couch it in these terms may seem no more than a grim call to defend a cause already lost; staving off the inevitable decline. But this would be to miss something vital. It would be to assume that Jesus and the stories and sacraments which communicate him, are inert artefacts from the past. But for Christians, this is just what they are not. We read and listen to the Gospels because our experience is that Jesus speaks to us through them; not as a voice from the remote past, but as someone who is present here and now. We celebrate the sacraments because through them we know his living, life-changing and life-enhancing presence with us. We see that transforming power in the lives of others in the community of faith. This is not dreamy nostalgia but dynamic faith.

And we know that this is true because many of us, some brought up in an unbelieving culture yet brought to faith, others raised

in believing backgrounds but drawn back after falling away under the pressure of that prevailing atmosphere; have found that voice speaks to us in ways so compelling and persuasive that we have no choice but to follow him. Yes, we will still find Jesus challenging and disturbing, and we should as long as life endures. We will have doubts and fears, but doubt is not the opposite of faith, but the starting point of a journey into deeper faith. Yes, we will fail in our intentions to be more like the living Jesus but we will, in his mercy, know him as the one who speaks words of forgiveness and reconciliation, challenge and discipleship to us: "Neither do I condemn you. Go and sin no more."

A request for information took me to another book, by the late Fr Harry Williams of the Community of the Resurrection, who had been a curate here. There I found him arguing that God cannot be confined to churches and the religious, something every Christian should agree with, but nevertheless denying any wish to denigrate the Church and its services.

"Church services, I know, have been an inspiration and source of renewal and strength to thousands of people. When I was a curate at All Saints, Margaret Street, hard-worked people, or people living under considerable strain of one sort or another, or happy young people who were students or shop-assistants, or old people who were feeling the disabilities of age, all sorts and conditions of men and women, used to write and tell us what a joy and re-creation it was to attend our High Mass or Evensong, and how they went away feeling equipped as they weren't before to cope with life... And this remains gloriously true in spite of the few in most parish churches (and religious communities) for whom religion in the sense

of church is what Freud (wrongly, of course in my view) said religion always is — an obsessional neurosis. Such people think, speak, plan and fantasize about nothing but Church, as golf or railway fanatics drive you mad with boredom as they endlessly expatiate on their particular cult. But the abuse of something is no argument against its proper use, even if the corruption of the best is the worst.”

Lent, that time when Christians make choices and resolutions, is coming. Let’s resolve to choose the joy and re-creation and to give up boredom and fantasy. If we do, then we may have our part in keeping the story alive and drawing others into it as we too have been drawn.

Yours in Christ,  
*Alan Moses*

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## CHRISTMAS PAST

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Carols were sung, in church and around the parish. As well as our own Festival of Nine Lessons and Carols with the choir, now firmly established in the calendar, and the shorter lunchtime carol service at which the Christmas Tree is blessed, the Family Court in Wells Street came for their carol service. Large quantities of mulled wine and mince pies, provided by the events committee, were consumed. The Christmas tree was splendidly decorated by some of our servers directed by Shawn Welby-Cooke.

Carol singing round the parish, organised by the Mission Committee, raised £163 for the Marylebone Project. Thanks to all who took part on a bitterly cold night and to Theresa Moses who provided warming refreshments in the Vicarage afterwards.

Christmas of course means that a large proportion of our regular congregation

disappears to family outside London. Those who are left keep things going for seasonal visitors. Congregations at Midnight Mass and on Christmas Day have been steadily increasing over recent years. Those who were at Mass on Christmas Day heard Paul Brough playing the Radetsky March for the last time here. We know it’s not very “churchy” but we shall miss this jolly signal to relax and enjoy Christmas with family and friends after the church services. Coffee in the courtyard was accompanied by Christmas cake provided by the Vicar’s mother and biscuits which were a gift from our neighbours at the Buddhist Temple.

The Sunday after Christmas was given an extra sparkle by the baptism of **Esther Pamela Brown**. She behaved admirably, as we would expect from a young lady whose mother and grandmother are both members of our sidespersons team.

**Epiphany** this year fell on a Sunday. In the morning, our preacher at High Mass was **Fr Christopher Woods** who has long been a member of the Friends of All Saints. He was a curate at St Mark’s, Dundela in Belfast: William Butterfield’s only church in Ireland. Fr Christopher now combines being Secretary of the Church of England Liturgical Commission with teaching liturgy at Westcott House in Cambridge. His sermon appears in this issue. In the evening, we had our Epiphany Carol Service.

### **Gingerbread Church**

Baking seems to be experiencing a national revival with television programmes dedicated to it. All Saints is not to be left behind and the latest baker to emerge from our ranks is Shawn Welby-Cooke who amazed us all with a model of All Saints in gingerbread — with various chocolate and other polychromatic decorations. Sections

were sold in the courtyard after High Mass on the Epiphany. Theresa Moses bought the figure of the Vicar (complete with red buttons) and the real one was presented with the chancel. This was shared out in the bar after the Epiphany Carol Service. This delightful gift raised over £531 (plus reclaimed tax) for the Restoration Appeal.

On the Saturday before Epiphany, the Vicar and Theresa were guests at a lunch to celebrate the 70<sup>th</sup> birthday of **Fr John Cullen**, who was director of the Institute of Christian Studies here.

### **Preaching Away**

The Vicar preached at Evensong in St Paul's Cathedral on Friday December 14<sup>th</sup> for the feast of St John of the Cross.

Fr John preached at St John's, Bury St Edmunds, on Sunday December 16<sup>th</sup>.

Fr Julian was at St Mark's, Hamilton Terrace, on the Sunday after Christmas.

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## **CANDLEMAS**

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Our practice is to keep feast days on their proper dates rather than transferring them to Sunday as the Rules to Order the Service now permit. The Feast of the Presentation of Christ in the Temple (Candlemas) falls on a Saturday this year, but lighting candles at 11 in the morning seems a little anti-climactic, so as we did the last time this happened, we will have our Procession and High Mass on the Friday evening — after the first Evening Prayer of the feast. The Jewish day, inherited by the Church's calendar begins and ends at sunset.

On the day itself, there will be Solemn Evensong and Benediction at St Cyprian's at 3.00 p.m. Please support this new venture by the St Cyprian's Singers.

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## **POETRY TEA SUNDAY**

### **DECEMBER 9<sup>TH</sup>**

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We met at Pamela's for another delicious and uplifting Poetry Tea. It was a cold, dark, December afternoon outside but Pamela's warm and festively decorated home provided a welcoming backdrop for the Christmas seasonal poetry and prose, which six people from All Saints and four other friends, had brought to read.

The chosen works included familiar favourites, some pieces that were new to many of us and, most enterprising and interesting of all, two new poems read by their authors.

We started with the two poetic giants T.S. Eliot and Wordsworth, read by Jean Castledine and John Cragg, who had chosen "*The Journey of the Magi*" and the skating episode from "*The Prelude*". We then had a short interlude while we listened to a little anonymous lyric "*All in Time to William's Flute*" and Kipling's verse story "*Eddi's Service*" chosen by Stephen Green. Next, we were challenged by the first of our new author-read poems: "*Problem*" by Michael Worrall. The dialogue of its story took us to a thought-provoking conclusion. We were then able to relax with John Betjeman's "*Christmas*" and enjoy the fun of John Julius Norwich's "*The Twelve Days of Christmas*" chosen by Joyce Smith and Christine Vaughn Lillie respectively.

Pamela, our host, had selected a poem called "*Christmas Joy*" written by a thirteen-year-old girl and then Sandra read her own composition: "*Mistletoe at Abbey House, Christmas 2011*" which invited us to speculate on the presence of mistletoe

at a very respectable gathering! More fun was to be had with George Brown's choice which was an extract from "*Just William*" before we were seriously reminded, even (or perhaps especially) at this season of piety and festivity, how little effect two thousand years of Christian civilization has had on a war-torn world by Thomas Hardy's "*Christmas 1924*".

Fortunately, we did not have to dwell too long on the great pessimist's poem, because Pamela was determined to ply us with every sort of tea-time treat in which we cheerfully indulged in the best spirit of the coming season.

All the guests contributed to a collection, raising £91.00 for the Restoration Fund.

There will be another Poetry Tea before long, to which all are welcome. Watch this space for dates and venue!

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## PARISH RETREAT

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The Conductor will be **Fr Neil Bunker**, the Mental Health Liaison Chaplain for Westminster.

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## NEW ELECTORAL ROLL

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At the Annual Parochial Church Meeting in 2012 I gave notice that a completely new Electoral Roll would be prepared in 2013. This exercise is now due.

Each person on the present Roll must make a new application if they wish to be included on the new Roll. Names **cannot** be carried over from the old Roll. Anyone not on the present Roll and who fulfils the qualifications is welcome to apply. The application forms are available at the back of the church.

This exercise has to be completed before the Annual Parochial Church Meeting on Sunday April 21st 2013, and all forms should be returned to me c/o the Parish Office, 7 Margaret Street, to arrive **not later than Tuesday March 26th 2013**.

Inclusion on the new Roll is the qualification to attend, participate and vote at the Annual Parochial Church Meeting.

**Catherine T Burling**  
*Electoral Roll Officer*

## ORGAN RECITAL SERIES

Our Associate Director of Music, Charles Andrews, is keen to show off the splendours of our organ. To this end he has suggested a series of Sunday evening organ recitals.

These will take place after Evensong. The first will be given by Charlie on Sunday March 10<sup>th</sup>.

The programme will be:

Prelude & Fugue in E Flat op 99  
— *Camille Saint-Saëns (1835 - 1921)*

Ave Maria op 80  
— *Max Reger (1873 - 1916)*

Lamm Gottes, unschuldig BWV618  
— *J.S. Bach (1685 - 1750)*

Herzlich tut mich verlangen op 122  
no 10 — *Johannes Brahms (1833 - 97)*

Choral no 1 in E (1890)  
— *Cesar Franck (1822 - 90)*

# LENT 2013

## “KEEPING A HOLY LENT”

**Saturday February 16<sup>th</sup>, 10.30 a.m. – 4.00 p.m.**  
**All Saints, Margaret Street**

In the introduction to the Liturgy of Ash Wednesday the priest invites the people to the observance of a holy Lent, by:

- **Self-Examination and Repentance**  
*Prebendary Alan Moses, Vicar of All Saints*
- **Prayer**      *Sister Judith SSM, St Saviour’s Priory, Haggerston*
- **Fasting and Self Denial**  
*The Revd Dr Edward Dowler, St Luke’s, Enfield*
- **Reading and Meditating on God’s Holy Word**  
*The Revd Dr Sam Wells, St Martin in the Fields*

A day on these themes, to help us observe Lent, organised by Anglican Catholic Future in the Diocese of London.

*If you would like to come, please let the Parish Office know.*

## LENT

### ***LENT GROUPS***

**Daytime — “Joy: the Meaning of the Sacraments”**

**Thursdays at 11.00 a.m. in the Vicarage**

February 14 <sup>th</sup>	Immersed in Joy: Baptism and Confirmation
February 21 <sup>st</sup>	Sharing Joy: the Eucharist
February 28 <sup>th</sup>	Joy Heals: Reconciliation
March 7 <sup>th</sup>	Joy Heals: Anointing the Sick
March 14 <sup>th</sup>	Joy bears Fruit: Ordination
March 21 <sup>st</sup>	Joy bears Fruit: Marriage

We will be using the book *“Joy: the Meaning of the Sacraments”* by Peter Waddell, Dean of Chapel at the University of Winchester, published by Canterbury Press at £12.99.

If you would like to take part, and would like to order a copy of the book, please let the Parish Office know.

**Evening — “Feast and Fast”**

**Thursdays at 7.15 p.m. at Mary Ashwin’s house.**

Based on *“Feast and Fast”* by Christina Rees.

*Please contact Fr Gerald Beauchamp at St Cyprian’s for more details.*

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## DIARY DATES

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**Friday 1 February — Presentation of Christ — *Candlemass***

**6.30 p.m. Procession and High Mass *Transferred from 2<sup>nd</sup> February***

*Preacher:* The Venerable Malcolm Squires,  
former Archdeacon of Wrexham.

*Music includes:* Missa ‘Bel’ amfitrit’ altera’ — *Lassus*  
Low Mass at 8.00 a.m. on Saturday 2<sup>nd</sup>

**Ash Wednesday, 13 February**

**6.30 p.m. High Mass and Imposition of Ashes**

*Preacher:* The Vicar

*Music includes:* Missa ‘Emendemus in melius’ — *Palestrina*  
Low Masses with Ashing at 8.00 a.m. and 1.10 p.m.

**Saturday 16 February 10.30 a.m. - 4.00 p.m. “Keeping a Holy Lent”**

A day, to help us observe Lent, organized by Anglican Catholic Future  
in the Diocese of London.

*If you would like to come, please let the Parish Office know.*

**Parish Retreat** — The retreat this year will be at Bishop Woodford House, Ely, from **Friday March 15<sup>th</sup> to Sunday March 17<sup>th</sup>**, conducted by **Fr Neil Bunker**. Martin Woolley will happily receive expressions of interest, and enquiries, on 020 7436 2858 or 07976 275383 or at [m.g.woolley@btinternet.com](mailto:m.g.woolley@btinternet.com). (The order of receipt will be carefully noted to enable peaceful allocation of rooms and facilities.) A fully informative letter will be issued in due course to those who put their names down.

**Sunday 21 April — Annual Parochial Church Meeting at 12.45 p.m.**

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## SERMON PREACHED BY THE VICAR AT CHRISTMAS 2012 MIDNIGHT MASS

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**‘And the angel said to them, “Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David, a Saviour who is Christ the Lord”.’**

A couple of Sundays ago, I made the announcement of a birth to the congregation here. Later, I visited the young lady and her mother in the Neo-Natal unit of the Chelsea and Westminster Hospital. Cradled in the

crook of my arm was a tiny baby, weighing less than four pounds. Her swaddling bands were a baby-grow several sizes too big for her tiny frame, and a woolly hat to keep her warm. Her journey to life had been a precarious one for her and an anxious one for her parents.

Holding this tiny scrap of humanity, I was reminded again of the vulnerability of children. But we have had a much more brutal reminder of that in the massacre by a

deranged young man with an assault rifle, of the children of Newtown, Connecticut, in that place where they should have been able to feel safe: their school.

At the same time, in Syria, that land once governed by Quirinius on behalf of his imperial master, babies are being born in refugee camps and children are sleeping in tents or blown to pieces by bombs, as the powerful cling brutally to power.

Luke tells us about Caesar Augustus and Quirinius, not just to give the birth of Jesus a date, a location in time, but to make a statement about Jesus as Saviour, Christ the Lord, the Son of God.

There were two claimants to such titles. One was Caesar Augustus, the other was Jesus. To all outward appearance, this was no contest. Stalin once cynically asked, **“How many divisions has the Pope?”**. If this question had been asked in the time of Jesus and Caesar Augustus, it would have been immediately obvious that it was Caesar who had the divisions. He it was who ruled over Rome’s far-flung empire and her legions marched at his command.

Jesus, on the other hand was, even at the height of his fame, largely unknown during his earthly life, certainly beyond the bounds of Palestine. He had no armies to obey his voice. There was only one instance of him resorting to violence and no one is recorded as dying when he cleansed the Temple. He preached un-Roman virtues like non-violence and forgiveness of enemies.

The Roman emperors have not been entirely forgotten: scholars still study them and we watch television programmes about them; but none of us would dream of worshipping even the better ones; let alone the likes of Caligula and Nero.

But with Jesus it is a different matter. For all his apparent insignificance; his humble beginnings, his ministry in a province far from the centre of things, his condemnation to the death of a criminal or rebel, he has been and is followed and worshipped by countless millions. Even those who do not believe in his divinity, often express their admiration for him as a person and a teacher.

Those two contenders for divinity, Caesar and Christ, represent two very different kingdoms:

- One is based, in the final analysis, on power and violence, its capacity to compel obedience or to buy compliance with bread and circuses; its founding myth is one of fratricide, the murder of Remus by his brother Romulus; its icons are the Roman eagle and the gladiatorial games.
- The other is founded on love and its capacity to generate love in return; to draw rather than to compel us to follow its ruler, the Prince of Peace. Its founding story is not of blood taken but of blood given. Its icons are the Crib and the Cross. Its people are fed not on bread and circuses, but on the bread of life shared at the table where the small are as welcome as the great.

In the aftermath of last week’s slaying, we have heard the voices of both kingdoms:

- a priest, the pastor of one of the dead children, said that assault rifles belong in war zones not in homes and communities;
- the spokesman for the National Rifle Association said that the answer was not less guns but more: in every school, at every classroom door, in every teacher’s hand.

The Gospel tonight ended with angels



singing of peace on earth. That peace is more than the absence of conflict. It is certainly more than what was said of the Romans: “They have made a desert and called it peace”. It is an active concern for the well being of all. The epistle to Titus speaks of the community which Christ calls to share in the establishment of that peaceable kingdom; **“a people of his own who are zealous for good deeds”**.

Last week an atheist journalist paid tribute to the followers of Jesus in that institution which the cultured despisers of religion so love to make fun of: the Church of England. In **“An Atheist’s Prayer for the Churches that Keep our Soul,”** Simon Jenkins wrote in praise of the Church of England: **“when government is bleeding civic purpose from every community in the land, the church and its clergy are one of the last human threads binding communities together.”**

He speaks of places **“from which doctors, teachers, policemen, social**

**workers, professionals of all sorts, have fled. The only ‘leader’ left in residence is the priest... underpaid, working in appalling surroundings and motivated by a grim but sincere philanthropy... When a river floods, a child vanishes, or a murder is committed, the only person the media can find to comment is usually a priest... Local England has reverted to the Middle Ages, with the clergy as its most public face... the ones who tend to know who is in trouble, who is a villain and who is a saint. They mobilise 1.6 million parish volunteers for what amounts to social work, from caring for the elderly to hospital visiting. This output must be worth billions to the state. And all the state does in return is impose VAT on church repairs.”**

Well, whatever the state’s response, this is what people who follow Jesus do. This is what it means to share in the life of the incarnation. This is what Christmas means for the whole year.

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## **WATCHING CHRIST GROW — THE SERMON, AT ALL SAINTS, FOR THE EPIPHANY 2013, BY FR CHRISTOPHER WOODS**

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✠ *In the name of the Father, and of the Son and of the Holy Spirit. Amen.*

A book of the Calendar of Saints, a book about fonts (of the non-ecclesiastical variety, so *Times New Roman* not the place of baptism) and a “grow your own Jesus” toy were three things awaiting me under the Christmas tree on the Feast of the Nativity. Pretty suitable gifts for the Secretary of the Liturgical Commission you might think — my nearest and dearest know me well. The

“grow your own Jesus” was a particular shock — I mean the things people come up with — you place the small figurine in a glass of water and apparently it can grow up to 600% of its original size. I have not yet had the pleasure of trying this miracle — I shall perhaps wait until the Feast of the Baptism of the Lord to do that!

All flippancy aside, there is something really rather profound in taking the time and space to allow Christ to grow. I do

not as yet have any children, but I have a godson called Elliot, nearly 2 years old, and what is so utterly wonderful is that each time I see him, he has grown tangibly and reveals increasingly individual and unique characteristics, even in the space of weeks. And I don't only mean physical characteristics, I mean personality and humour and insightful reactions to the world. It must have been similar for the Holy Family to experience the Christ-child growing and gradually sharing more and more divine wisdom and truth with the world into which he was born.

Perhaps it is more accurate to suggest that it is *we* who grow in *our* spiritual maturity in the presence of the light of Christ, whose divine nature is unchanging. But since we are now at that season in the liturgical year when we are thrust into the unpredictability and excitement of the growing and maturing Christ in our lections, our liturgies and therefore our imaginations, then it would not be unhelpful to take the idea of 'Christ growing' a little further.

Such a train of thought is not entirely inconsistent with the proper biblical readings for the Feast of the Epiphany. In Isaiah, we hear that the light and glory of the Lord will rise gradually on the people of Israel like the dawn of a glorious morning, slowly pushing aside the thick dark fog of oppression and injustice, but rather refreshing the soul with love and hope; giving the world a glimpse of truth.

In Ephesians, we learn of how the boundless riches of Christ — the mystery 'hidden for ages in God', is now accessible to everyone, Jew and Gentile alike. And of how through the 'church the wisdom of God in its rich variety might now be made known...'

In the Gospel of Matthew, they come to the end of their determined but not unhindered searching for something — that mystery, almost revealed. And finally when they enter the house where the Holy Family was temporarily staying they are overwhelmed with joy at the beauty and simplicity they find.

So, our lections encourage us on this Feast Day to reflect on that paradox of what it means for Christ to be the channel of that total, complete and overwhelming glory of God but at the same time a glory which is revealed to humankind gradually through the life of Jesus Christ.

God who is beyond time and space, reveals the hidden nature of himself and his wisdom in his own good time, not quite when we demand it. In Isaiah, there was a promise of light throwing off darkness and that promise is still in the process of being worked out in our world. The Magi caught a very special glimpse of that, but it didn't end there. Just because they saw Jesus at that moment, it didn't mean there was no more to know.

As someone who is an avid supporter of twitter and social media, I am speaking to myself first and foremost here. At times in our current rhetoric in the Church, which is in danger of being turned into a sound-bite religion, we feel as if we have everything of God in the grasp of our hands, whether it is in the pages of Scripture or in 'my' own experience of faith. We often think that it is our duty to tell others immediately about everything to do with God. Our duty as Christians is actually to avoid these traps, but to live with that paradox which I outlined, and to encourage others to live with it too. The faith which we share — gifted to us sacramentally in our baptism

— is a journey of discovery, of unexpected twists and turns and of searching on the way.

We know what we are following, at least most of the time, and God gives us glimpses of light and love along the way both as individuals and as communities: through encounters with people we meet, through our *lectio divina* — our reading of Holy Scriptures — and through the grace of the sacraments.

If the Epiphany does nothing else for us, then it provides this reflection: that we have no doubt that God has revealed himself suddenly and overwhelmingly in the Christ child and continues to reveal himself to us. Just as the Christ child grows, so does our faith. And it does so in response to that faith which is his gift to us. Over the coming weeks through to the Feast of Candlemas and then into Lent, we see this Christ who grows. Jesus as a young child who disappears into the temple and whose parents are beside themselves with worry; then into a young adult who insists on being baptized; then who turns the communities he interacts with upside down with challenging unconvencionality; and then as a parched and isolated individual struggling with the forces of exclusion and darkness which almost seize him.

Through this liturgical cycle, we are asked to respond to this gradual revelation of the mysteries and hidden depths of God's love and glory. We have no reason to be sullen, when the Christ child greets us with blessing: we are to be joyous to others. We have no reason to be despondent, when the Christ child intercedes to the Father for us: we are to be hopeful to others and declare this good news. We have no reason to stay inside with our eyes shut, for the Christ child casts away that darkness with the light of his

love. We are to shine as lights in the world to the glory of God the Father.

And so this Epiphany season, may we patiently behold the growing Christ, who reveals more and more of himself, through time which is not ours alone, but which is bound into the mystery of God. Amen.

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## 100 YEARS AGO

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*As this year, Lent came early in 1913, and the Vicar was concerned:*

“Lent is at hand and I am feeling a little anxious about it. It comes so early this year that Christmas is running us almost up to Ash Wednesday. We are losing the pause of Septuagesima, and we are in danger of disregarding its three trumpet notes warning us that the Fast is near.

“The time has come to make another Lent rule and to pray that the spirit of Lent may possess us. Most of us have heard a good deal of Lenten preaching in the course of our lives; now is the time to apply what we have learnt in past Lents. As part of our Rule we shall resolve to choose and attend some of the courses of sermons provided for us, but we really ought as a congregation to have got beyond thinking of Lent as a time in which we are chiefly called upon to hear sermons. If the sermons we have already heard have not helped us to make Lent a time of penitence, prayer, fasting, and retirement from the world, no sermons ever will. If our Lent here is not a great united time of penitence, prayer, fasting and retirement from the world, it will mean that we have failed to respond to voices which have sounded persistently in our ears for many a long day.”

*Just in case, they had failed to get the*

*oft-heard message, he then went on to spell out in considerable detail. The men of the congregation, you will notice, are given a hard time. Here are some snippets:*

“Let us begin our Lent with a good and careful confession and a good communion... I hope everyone who possibly can, will be present at the solemn promulgation of the Lenten Fast on Ash Wednesday...”

“The Ash Wednesday communion must be the first of a Lenten series about which it will be well to make a Rule. We must increase our communions in Lent. Many persons in our congregation might make Lent a time of daily communion...”

“How greatly I long for the day when our *men* will begin to make the effort of coming to Mass on weekdays. Those who begin this effort in Lent will open out to themselves new vistas of spiritual possibility they have never dreamt of...”

“A life of increased communion must of course be a life of increased and nobler prayer. Let us improve our daily prayer, let us extend it. Let us spend as much time as we can in private prayer in All Saints Church, or in some church which suits our purpose better...”

“We must again make our rule of fasting and self-denial... It must be remembered that there is no fast unless there is a lessening of the amount of food taken, and as most of us usually eat rather too much this will be found very beneficial to health in the long run. In addition... we shall do well to make a private rule of self-denial in little luxuries and indulgences, to save money thereby, and to give what we save to the Church and to the poor. Lent is a time in which to strengthen our control of every

personal habit in which control tends to be difficult...”

“The Christian Fast is a call to fast from sin and do active works of charity. There are so many matters in which we are well-disposed but fail because we never quite come to the point of taking them in hand and dealing with them. May Ash Wednesday smash this policy of amiable drifting with the tide! How likely it is that we shall find ourselves on our deathbeds very much as we are now if we do not take the necessary steps to improve matters. Men especially are slothful and cowardly about definite improvement. We are more ready, I think, than women are to be satisfied if our friends seem to regard us as good people and we do not look below the surface of our lives at the real facts...”

“We had better have some plan of Lent reading. Fewer newspapers and magazines, and more good stuff...”

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### FRIDAY 2 FEBRUARY PRESENTATION OF CHRIST IN THE TEMPLE CANDLEMAS

#### PROCESSION AND HIGH MASS AT 6.30 p.m.

*During the lighting of candles:*

God is light — Harry Bramma

*Procession:* 33 (omit \*), 157

*Introit:* Suscepimus

*Mass:* Missa ‘Bell’ Amfitrit’ altera’

— Lassus

*Lessons:* Malachi 3: 1 - 5  
 Psalm 24  
 Hebrews 2: 14 - end  
*Hymn:* 156 (T 288)  
*Gospel:* Luke 2: 22 - 40  
*Preacher:* The Ven Malcolm Squires,  
 former Archdeacon of  
 Wrexham  
*Anthem:* Nunc dimittis (Service in D)  
 — Dyson  
*Hymns:* 44 (T 282), 295, 338  
*Voluntary:* Mit Fried' und Freud' ich fahr'  
 dahin BWV 616 — Bach

*Canticles:* Service for five voices  
 — Weelkes  
*Anthem:* Almighty and everlasting God  
 — Gibbons  
*Preacher:* Fr John Pritchard  
*Hymn:* 265

## **BENEDICTION**

*O Salutaris:* Byrd  
*Hymn:* 349  
*Tantum ergo:* Byrd  
*Voluntary:* Herr Gott, nun schleuss den  
 Himmel auf BWV 617  
 — Bach

## **● SUNDAY 3 FEBRUARY SECOND SUNDAY BEFORE LENT**

### **HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 263 (ii; omit \*)  
*Introit:* Exsurge  
*Mass:* Missa 'Princeps pacis'  
 — Lloyd Webber  
*Lessons:* Genesis 2: 4b - 9, 15 - end  
 Psalm 65  
 Revelation 4  
*Hymn:* 254 (T 458)  
*Gospel:* Luke 8: 22 - 25  
*Preacher:* The Vicar,  
 Prebendary Alan Moses  
*Creed:* Credo III  
*Anthem:* Love divine, all loves  
 excelling — Lloyd Webber  
*Hymns:* 238, 397, 336  
*Voluntary:* Prelude and Fugue in B  
 — Dupré

### **SOLEMN EVENSONG at 6.00 p.m.**

*Psalm:* 147  
*Lessons:* Genesis 1: 1 - 2: 3  
 Matthew 6: 25 - end  
*Office Hymn:* 54

## **● SUNDAY 10 FEBRUARY SUNDAY NEXT BEFORE LENT**

### **HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 423  
*Introit:* Illuxerunt  
*Mass:* Missa 'Sæculorum Amen'  
 — Guerrero  
*Lessons:* Exodus 34: 29 - end  
 Psalm 99  
 2 Corinthians 3: 12 - 4: 2  
*Hymn:* 176 (T 493)  
*Gospel:* Luke 9: 28 - 36  
*Preacher:* Fr John Pritchard  
*Anthem:* Let all mortal flesh keep  
 silence — Bairstow  
*Hymns:* 178, 459, 286  
*Voluntary:* Wer nur den lieben Gott lässt  
 walten BWV 642 — Bach

### **SOLEMN EVENSONG at 6.00 p.m.**

*Psalm:* 89: 1 - 18  
*Lessons:* Exodus 3: 1 - 6  
 John 12: 27 - 36a  
*Office Hymn:* 54

*Canticles:* The St John's Service  
— Tippett  
*Anthem:* Steal away to Jesus  
— arranged Tippett  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 410

## **BENEDICTION**

*O Salutaris:* Caplin  
*Hymn:* 389  
*Tantum ergo:* Caplin  
*Voluntary:* An Wasserflüssen Babylon  
BWV 653 — Bach

## **WEDNESDAY 13 FEBRUARY ASH WEDNESDAY**

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

*Entrance Hymn:* 507  
*Introit:* Misereris omnium  
*Mass:* Missa 'Emendemus in melius'  
— Palestrina  
*Lessons:* Joel 2: 1 - 2, 12 - 17  
Psalm 51: 1 - 18  
2 Corinthians 5: 20b - 6: 10  
*Hymn:* 59  
*Gospel:* Matthew 6: 1 - 6, 16 - 21  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*During the Imposition of Ashes:*  
Remember not, Lord, our  
offences — Purcell  
Psalm 103  
*Anthem:* Nolo mortem peccatoris  
— Morley  
*Hymns:* 66 (T 63), 358 (ii), 445

## **● SUNDAY 17 FEBRUARY FIRST SUNDAY OF LENT**

### **HIGH MASS AT 11.00 a.m.**

*Litany in Procession:* Loosemore  
*Introit:* Invocabit me  
*Mass:* Mass for five voices — Byrd  
*Lessons:* Deuteronomy 26: 1 - 11  
Psalm 91  
Romans 10: 8b - 13  
*Hymn:* 67  
*Gospel:* Luke 4: 1 - 13  
*Preacher:* Fr Julian Browning  
*Anthem:* Cast me not away from thy  
presence — Wesley  
*Hymns:* 507, 159, 65 (T 329 (i))

### **SOLEMN EVENSONG at 6.00 p.m.**

*Psalm:* 119: 73 - 88  
*Lessons:* Jonah 3  
Luke 18: 9 - 14  
*Office Hymn:* 60  
*Canticles:* The Short Service — Weelkes  
*Anthem:* Miserere mei, Deus — Byrd  
*Preacher:* Fr Neil Bunker  
*Hymn:* 468

## **BENEDICTION**

*O Salutaris:* 95  
*Hymn:* 382  
*Tantum ergo:* 202

● **SUNDAY 24 FEBRUARY**  
**SECOND SUNDAY**  
**OF LENT**

**HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 507

*Introit:* Reminiscere

*Mass:* Mass 'The Western Wynde'  
— Sheppard

*Lessons:* Genesis 15: 1 - 12, 17 - 18  
Psalm 27

Philippians 3: 17 - 4: 1

*Hymn:* 359 (T 322)

*Gospel:* Luke 13: 31- end

*Preacher:* Fr Neil Bunker

*Creed:* Credo II

*Anthem:* In ieiunio et fletu — Tallis

*Hymns:* 62, 72, 353

**SOLEMN EVENSONG**  
**at 6.00 p.m.**

*Psalm:* 135

*Lessons:* Jeremiah 22: 1 - 9, 13 - 17  
Luke 14: 27 - 33

*Office Hymn:* 60

*Canticles:* Service in the Dorian Mode  
— Tallis

*Anthem:* Ne irascaris, Domine  
— Byrd

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Hymn:* 76

**BENEDICTION**

*O Salutaris:* 94

*Hymn:* 70 (i)

*Tantum ergo:* 295

**Vicar:**

Prebendary Alan Moses 020 7636 1788 / 9961

**Assistant Priest:**

The Revd John Pritchard 020 7636 1788

**Honorary Assistant Priests:**

The Revd Gerald Beauchamp 020 7258 0724

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

**Parish Administrator:**

Mr Dennis Davis 020 7636 1788 / 9961  
e-mail: ddavis4956@aol.com

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

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

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

**Monday to Friday** Morning Prayer at 7.30 a.m.

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

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

Evening Prayer at 6.00 p.m.

**Saturday** Morning Prayer at 7.30 a.m.

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

(\* First Mass of Sunday)

Confessions 5.30 p.m.

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

**PARISH OFFICIALS**

**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 Charles Andrews 01580 240575

**Electoral Roll Officer:**

Miss Catherine Burling c/o 020 7636 1788

# CALENDAR AND INTENTIONS FOR FEBRUARY 2013

1	<i>Brigid, abbess; Presentation of Christ (6.30 p.m.)</i>	Those in need
2	<b>Presentation of Christ</b>	Renewal in Witness
3	✠ <b>SECOND SUNDAY BEFORE LENT</b>	<b>OUR PARISH AND PEOPLE</b>
4	<i>Gilbert, founder of the Gilbertine Order</i>	Deanery Synod
5	r Requiem (8.00 a.m.)	The departed
6	<i>Martyrs of Japan; Accession of Queen Elizabeth II</i>	The Queen
7		Unity
8		Those in need
9		Society of All Saints’ Sisters of the Poor
10	✠ <b>SUNDAY NEXT BEFORE LENT</b>	<b>OUR PARISH AND PEOPLE</b>
11		The homeless
12		Preparation for Lent
13	<b>ASH WEDNESDAY</b>	Observance of Lent (Friends of All Saints)
14	Ss Cyril and Methodius	Unity
15	<i>Sigfrid; Thomas Bray</i>	Those in need
16		“Keeping a Holy Lent” Day
17	✠ <b>1st SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
18		The unemployed
19		Diocesan Synod
20	Ember Day	Those to be ordained
21		Unity
22	Ember Day	Those in need
23	St Polycarp; Ember Day	Theological Colleges
24	✠ <b>2nd SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
25		The Emergency Services
26		Hospitals
27	George Herbert	Spiritual Writers
28		Unity

**Please note:**

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

r — the monthly Requiem, 8.00 a.m. this month. There is a purple book inside church in which you are invited to PRINT the names of those you would like commemorated at this Mass.



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