



# All Saints Parish Paper

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## VICAR'S LETTER

A few months ago, All Saints was nominated as one of 60 favourite churches to mark the 60<sup>th</sup> anniversary of the National Churches Trust. At a service in Westminster Abbey to mark this anniversary, the Archbishop of Canterbury, referring to Jacob's words after his vision at Bethel, "Surely God is in this place and I did not know it," spoke of how our churches are built on the conviction that in Jesus we know that God is with us. That is the Gospel we celebrate at Christmas.

He went on to speak of how our churches present both opportunity and challenge to the Church of England.

"The opportunity is for them to continue to offer to their communities a place to meet God. This involves a complex dance for any church, a dance between past and present. On the one hand there is the remarkable history of our churches, a tradition of people meeting God over the generations, a long line of 'Jacobs' who have been transformed and surprised."

Well, that has certainly been the case here at All Saints and, thank God, it continues to be so.

"And then there is the living Church of today. Peter speaks of the Church as living stones — that is, us, the people, the Christians — who are called to declare the

wonderful works of the one who has brought us out of darkness into his marvellous light. We are a missionary people. We are here to declare — and so are our churches. Out of the overflow of God's love and creativity, we seek to persuade others of the reality of the love of Jesus. We serve the poor, we build beauty and enhance it with arts and music and with all the wonders of God's holy magnetic presence."

Then there are those in our parishes, "living in the shadows of their towers and spires; going there perhaps occasionally at the great moments of life — of baptism, of wedding, of funeral — to whom the building should reach, to whom the building should throw open its arms and welcome into the presence of God". Here at All Saints we would have to include all those who work in our parish or visit it for shopping or recreation. People like those from the Family Court you can read about in this issue.

"I am convinced," says the Archbishop, "it is important that we look after our fragile buildings." His conviction is about witness. Empty and cold churches, evidently struggling to keep going, do not proclaim "God is with us"; they may suggest that "God was with us."

As we have spent almost two decades

restoring ours, it's good to know we have our archbishop's blessing on our labours!

The Archbishop is not content to accept decline as inevitable. One of the reasons he wants us to look after our church buildings is that we will need them one day. We know that is true from our experience helping the Annunciation through to the growth it has experienced in the last few years.

Then there is the challenge. This is to ensure that "our church buildings function as servant not master. Our historic stones exist to serve our living stones." Buildings can become an all-devouring idol. The burden of maintenance, let alone restoration, can become all-absorbing, leaving no time or energy for people or even prayer.

We have been blessed at All Saints that this has not been our experience. Our restoration programme has captured imaginations and fired enthusiasm. It has been hard work but we have been rewarded with the sight of something of the fruit of our labours — not forgetting those of the skilled professionals who carried out the work. We have discovered resources within our community which have enabled fund-raising to be done at little cost and have contributed generously to its success. A congregation which might seem rather set in its ways has proved remarkably adaptable when it came to sustaining our worshipping life in the midst of scaffolding and mess or in a temporary chapel in the Parish Room.

The Archbishop's challenge reminds us that All Saints is not our possession. We hold it in trust for others: all those people who live and work around us, those who find it and its courtyard a haven of peace, even those who pass our gates without noticing or coming in. Care for our church is our gift to them, not just at Christmas but

every day.

The Archbishop ended his sermon with a quotation from E.M. Forster's *Howard's End*: "Only connect the prose and the passion, and both will be exalted, and human love will be seen at its height. Live in fragments no longer."

Churches at their best have both the prose of maintenance and the passion of being places where people encounter the living God. We have been blessed to experience the prose of caring for our building transformed by the passion of prayer and communion with the God who is with us in Jesus Christ.

Christmas is a time when the breathtaking beauty and the sheer joy of the Gospel of God's love in Jesus Christ, can be especially clear. May it shine first in our lives and speak to our hearts, so that others may see and hear it too. May this year in which we will be undertaking yet more restoration, be one of renewed passion in our relationship with God.

Yours in Christ,

*Alan Moses*

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## **RESTORATION PROGRAMME AND APPEAL**

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Work is proceeding apace on two fronts.

### **1. Preparation for the works**

The Diocesan Advisory Committee has approved the scheme, so we can now apply to the Chancellor of the Diocese for a faculty to proceed with the works.

Colin Kerr, our architect, and his colleagues have just spent a day exploring above and below decks to plan routes for cabling so that they are as unobtrusive as possible.

A prototype of the pendant light fittings, modelled after those of Butterfield, has been produced and can be viewed on the website.

## 2. Fund-Raising

The works cannot begin after Easter, as we intend, if the funds are not in hand.

The Appeal launched on Festival Sunday (November 3) has raised **£52,000** so far.

When this is added to the **£100,000** already in hand — **£40,000** of donations and **£60,000** from the All Saints Foundation, we have a total of **£152,000** which is **61%** of the sum required.

This means we have made excellent progress, but we cannot rest on our laurels.

We have **£98,000** still to raise.

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## PHILIPPINES APPEAL

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Our special collection for the Disasters Emergency Committee Appeal in the aftermath of the typhoon which devastated large areas of that country raised **£1,094**.

We have received this message from Lucy MacDonald at Christian Aid:

*“Thank you for your email and your kind donation toward the Philippines Appeal. Please accept my apologies for the delay in replying to you, to say it has been manic here is an understatement.*

*“It is so wonderful to see our supporters leaping into action and organising collections for the Philippines, but it has meant lots and lots of work and we have regrettably fallen behind in responding to our emails...The money will now go to the DEC.”*

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## ALL SAINTS PEOPLE

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### Congratulations to:

**Joanna and Nick Gralka** on the birth of **Hugo Conrad** on 9<sup>th</sup> December.

**Jonathan Price and Louisa Knight**, married at All Saints on 30<sup>th</sup> November.

**Andrew King and Aida Faramin Rodriguez**, married at All Saints on 7<sup>th</sup> December.

**David Craig and Janet Drake** who both celebrated biblically significant birthdays recently.

“**A National Institution**” **Biddy Baxter**, a local resident and a regular worshipper at All Saints, was given a Special Award at British Academy Children’s Awards on 24<sup>th</sup> November, for her outstanding contribution to the industry. Harvey Elliot, the chairman of Bafta’s Children’s Committee said, “Biddy’s impact on children’s media and entertainment is undeniable. She is a veritable national institution and we are delighted to honour her contribution.”

Biddy first joined the BBC in 1955 as a radio studio manager. She later became producer of “Listen with Mother,” before moving to television. During her 26 years at the helm of Blue Peter, she won two Bafta Awards and 12 nominations and was awarded the MBE. She helped devise the Blue Peter Badge, being awarded a gold one when she retired and instigated the annual Blue Peter Appeal which has raised millions of pounds for charity.

In 2003, she founded the John Hosier Trust, in memory of her late husband. It provides scholarships to talented young musicians to help them undertake postgraduate studies.

**Henry Parkes**, our former Associate Director of Music, who has been appointed an Associate Professor in the Institute of Sacred Music and the Department of Music at the University of Yale in the United States.

**Fr Allen Shin**, formerly our honorary assistant priest, and currently Rector St John's, Huntington, in the Diocese of Long Island, on his election as Bishop Suffragan of New York.

Fr. Allen will be consecrated on Saturday 17<sup>th</sup> May in the Cathedral Church of St John the Divine. In the meantime, we hold him and Clara in our prayers as they prepare to move to their new home and his new ministry. A contingent from All Saints will be there.

John Forde pointed out that Fr Shin is the second resident of the basement flat at No 6 Margaret Street to have been made a bishop in recent years. The other is **Bishop Chad Gandiya** of Harare in Zimbabwe.

## Lamps and Railings

The restored lamps at the church gate were dedicated in memory of **Geoffrey Constable** after High Mass on the feast of Christ the King. We were delighted that Geoffrey's daughter Liz, who lives in the United States, was able to be with us, along with a number of other friends. The lamps and the new green paint on railings and gates (the original colour as we discovered during the restoration process) have been much admired.

**Moving House** is said to be one of life's more stressful experiences, so in deciding to move into the Annunciation Vicarage a week before Christmas, Fr Beauchamp

might be thought either brave or foolhardy. We wish him well in his new home which is conveniently situated more or less half way between the Annunciation and St Cyprian's, so that he won't have quite so much walking to do.

## Visitors to All Saints

Recent visitors to All Saints have included:

- ❖ **A group of pastors from Denmark.**  
In the absence of the Vicar, who was at General Synod, Fr Neil Bunker spent the afternoon with them, telling them about our life and work here, and also something of his work as Mental Health chaplain in Westminster;
- ❖ **A group of ordinands from St Mellitus' College** who came to the evening Mass before going on to the British Museum and then Michael Lynch's flat for refreshments. Michael is on placement with us from St Mellitus;
- ❖ **The Family Court in Wells Street.**  
There was standing room only at the Family Court Carol Service this year. Alas, it was the end of an era in two ways. Firstly, this will be the last time we host the service as the court is being relocated to Holborn. Secondly, because the District Judge Nick Crichton, whose brainchild the service was some 18 years ago, is retiring. We wish him well in his retirement and the court well in its new premises.

**Mark Cooper**, the Legal Team Manager at the court, and principal organiser of the service, writes:

*"Dear Father Moses,  
I just wanted to concur with the message*

*below. Thank you for all our wonderful carol services over the last nearly two decades. So many people comment that the carol service marks the beginning of Christmas for them. I particularly wanted to thank you for the recognition you gave to Nick last night. Many of us were greatly moved. It has been a special time for us here that will stay with many of us for the rest of our lives.*

*“On behalf of everyone at the Inner London Family Proceedings Court I wish you and all your wonderful team at All Saints a very happy Christmas and all the best of 2014.”*

The message below was from Denise Lester, a member of the Law Society Child Care Council, who wrote expressing appreciation of Judge Crichton and her thanks:

*“...also to Mark Cooper with his colleagues at Wells Street for organising the last ever Carol Service and drinks... This together with the kind, compassionate Fr Alan Moses and all those who read and participated in the service meant that this was a very special evening. My thanks to Fr Moses with his colleagues for his grace over the years and for allowing us to be en masse in All Saints Church and for his prayers for the Family Court.”*

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## **ADVENT, CHRISTMAS AND EPIPHANY**

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Advent got off to a good start with well-attended services of Music and Readings at both All Saints and St Cyprian’s and an excellent talk for Anglican Catholic Future on the origin and meaning of Advent given by **Fr Anders Bergquist**, the Vicar of St John’s Wood, and a member of the Church

of England’s Liturgical Commission. The Vicar also devoted his Ten-to-One Talks to various aspects of Advent.

Fr Bergquist raised the question of how we keep the spirit of Advent when the world around us thinks it’s Christmas. His conclusion was that we should not get too hung up about it.

The reality we deal with now is that our society anticipates a holiday, not with prayer and fasting as the Church does in Advent and Lent, but with celebration — the office party or staff Christmas lunch or dinner. By the time people get to Christmas, they have already had enough.

Here at All Saints, we take a quite austere approach to Advent; keeping Christmas at bay, as it were, for as long as possible. But even here, some concessions have to be made for good reasons. One springs from the nature of our parish. People who work around us every day come from all over, and they are generally somewhere else at Christmas. The same is in fact true of many of our regular worshippers. We are a congregation of immigrants to London and many return to home and family at Christmas time. For both groups we now provide something of an anticipation of Christmas in carol services.

The short weekday lunchtime carol service is long-established. A more recent but already popular development is the evening Festival of Nine Lessons and Carols with the choir.

The last of this series is our **Epiphany Carol Service** on Sunday 12<sup>th</sup> January at 6pm. One of the virtues of these services is that they provide an opportunity to introduce friends to worship at All Saints. Why not invite someone?

We will be celebrating the Eve of Epiphany with Evensong and Benediction on Sunday 5<sup>th</sup> January and High Mass on the day at 6.30pm. Our preacher will be **Canon Michael Hampel**, the Precentor of St Paul's Cathedral.

### **Mass on New Year's Day**

**January 1** is the **Feast of the Naming and Circumcision of Jesus**. There will be Mass at 1.10pm.

If you are in London, even if you have been up to the wee small hours, you should have surfaced in time to attend and begin a new year with prayer.

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## **WALSINGHAM CELL**

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The Cell met for Mass on Friday 29<sup>th</sup> November. Dr Colin Podmore was admitted as a member of the Cell. He then gave an address on the Marian writings of Canon Roger Greenacre which he has edited under the title: "Maiden, Mother and

Queen: Mary in the Anglican Tradition." He spoke first about Canon Greenacre, who after he had retired from his post-retiral ministry in France to Charterhouse, (where he inherited Bishop Ambrose's quarters), would bring French visitors to High Mass at All Saints. He then followed the outline of the book in looking at Canon Greenacre's preaching on Marian themes, his writings on Mary in Anglicanism, and in ecumenical dialogue. The book is published by Canterbury Press.

On 22<sup>nd</sup> February, the Cell will be going on pilgrimage with Our Lady of Walsingham to Guildford Cathedral. The day starts with the arrival of the image at 11.50am. This is followed by Mass at 12noon at which the celebrant and preacher will be **Bishop Lindsay Urwin OGS, the Administrator of the Shrine**. After lunch, there will be Sprinkling with water from the Well at Walsingham and Healing ministries. The day will end with Benediction at 3.30pm.

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## **ALL SAINTS' DAY 2013 — SERMON PREACHED BY THE MOST REVD DR RICHARD CLARKE, ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND**

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There is a real necessity to multi-task on any All Saints Day.

You and I are to keep at least three ideas gyrating — perhaps dancing would be a better metaphor — in our brains and souls as we celebrate this Christian gala night, when you and I in our place in time and space are connected to those of every age, for the past one hundred years here in All Saints Margaret Street, but for twenty Christian centuries in all, and in every place.

We are connected to all those who

followed Jesus Christ faithfully and steadfastly through their earthly lives. Some are famous, some are names no longer remembered on this earth, some are what we call household names, some are those remembered by us as individual people we knew who, as they walked with us on our individual path of Christian discipleship, helped and guided us on that pathway.

We believe that we gather together in their fellowship here tonight at this patronal High Mass. And we are bound together in strange ways. It was recently that I learnt that the

extremely fine Archbishop's throne which adorns Armagh Cathedral (and which I now adorn from time to time) is a memorial to none other than Alexander Beresford Hope who was very much a founding father for the building of this church.

But All Saints is a celebration of so many different things. As I have said, it is a multi-tasking celebration of the known and the unknown saints of every generation. But also a loving thanksgiving to God for those we have known and have loved who have passed from our presence, but we know are now in a greater Light and its glory is round them.

But then there is also that constant almost nagging reminder that you and I are called to be saints. All Saints' Day is a recalling to the vocation of every Christian, every one of us here tonight to be part of that fellowship of the saints of God.

The Christian Church does not consist, and has never consisted, of the saints and the also-rans (the first team and then the others — the second, third and fourth teams). No, the Christian Church really consists of those who mean business in their Christian life and those who don't. It would of course make life much easier for us if we had "the saints", the special people — the first team — and then the other teams. We could all relax and turn out for the 3Bs, making sure the leisure pursuit of Christianity didn't demand too much training, take too much of our time, or take too much out of us at all. But Christianity does not allow this kind of approach.

C.S. Lewis (as we commemorate fifty years since his death in November 1963) wrote that there are three logical responses to Christ. We can feel hatred, terror or

adoration, but there is no logical place for mild approval. So the call to be part of the fellowship of the saints of God is not one for a few special **other** people, while the rest of us coast along behind them. Saints are to be ordinary people like you and me.

Think of St Paul writing to the Corinthians. He first describes them as those called to be saints, and then blasts them for every kind of failing and sin. We need therefore to be clear that sainthood is not perfection. It never has been. Think of the New Testament saints for a few seconds and that should be obvious.

- ❖ St Paul could be very unforgiving, and very conscious of his own suffering for the Gospel
- ❖ St Peter could be indecisive and at times downright cowardly, even after the resurrection
- ❖ St Matthew the tax collector and St Simon the zealot were political opposites. Matthew was a collaborator, Simon was a resistance fighter.

The saints of history are more than varied.

Saints have not yet won their final victory over sin. There were some very obvious faults in the best of saints, as they would no doubt have been the first to admit. But, if it is not perfection, what does make a saint of ordinary men and women? A word not normally used — but still perhaps rather useful — is surely the idea of focus. Being focused in our daily living, however imperfectly, on the life, death, resurrection and constant presence in our lives of Christ.

The Polish poet Czeslaw Milosz tells us of how a faith that is focused in the victory of love will inevitably change the way you

and I look at everyone and everything in life —

“If God incarnated himself in Man,  
died and rose from the dead  
All human endeavours deserve attention  
Only to the degree that they depend  
on this.  
That is, acquire meaning thanks to  
this event.”

We are called to have lives that are *meaningful* in the light of the Incarnation rather than self-indulgently *meaningless* in the miasma of what sociologists can seriously call a “post-truth” age. The constant focus on Christ would not make us perfect, we would still make mistakes, we would still do things we were ashamed *or should be* ashamed of, but nevertheless we would strive to be spiritually focused human persons.

All Saints for many of us is surely one of the most **telling** of all Christian festivals. It brings with it equal portions of joy and challenge.

There is joy that through the Christian centuries, countless men and women who have served God and who are unremembered by name on earth are now rewarded by the God they served faithfully. The truth is that the most important thing in this world is not to be famous or rich or successful or even respected or admired, but **faithful** — that is all that finally matters.

And there is the **challenge** of All Saints’ Day — that every one of us is made by God in his image and likeness to be among the fellowship of the saints. Not by being brilliant or perfect (although we

must strive for that perfection if not for the brilliance), but by being focused and directed away from our little selves and solely towards one cause and towards one person, the Person to whom we were given in our baptism, Jesus Christ our Lord. And so it follows that a Christian community such as this — any Christian community — is also to be a crucial place of bearing witness to a presence beyond its own presence, beyond itself, the presence of the divine.

The Irish novelist John McGahern in his autobiography published towards the end of his life, tells of a gradual loss of religious faith, from what seemed — in his childhood — as a certain vocation to the priesthood — on to a gradual but far from angry disillusionment. And then to a fairly benign indifference as adulthood approached. But late on in his memoir, as he returns to live in the Leitrim of his childhood, he reflects on what he sees as the two dividing movements within the church — the fortress churches, as he calls them, with their edicts, threats and punishments; and then what he calls “the churches of the spires and brilliant windows that go towards love and light”.

It is to the second vocation that this and every catholic community is called, to be a place **that goes towards love and light**. A place where those who have either mislaid, or lost, or have never known the call of God to love and light may find humanity, beauty *and holy space* in which to respond to the gently summoning call of that love.

The love that is the call of every Eucharist, the love that is the call to every saint.



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**SERMON PREACHED BY FR IAN BROTHWOOD, VICAR  
OF ST MICHAEL AND ALL ANGELS, CROYDON,  
— ALL SAINTS FESTIVAL EVENSONG and BENEDICTION,  
3 NOVEMBER 2013**

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*‘We have not ceased praying for you and asking that you may be filled with the knowledge of God’s will in all spiritual wisdom and understanding, so that you may lead lives worthy of the Lord.’*

Paul, following his customary structure, begins his letter to the Colossians with a greeting and an introductory thanksgiving. As usual, the greeting is addressed to *tois hagiois*, the saints. This time of course to the saints in Colossae. A perfect reminder to us as we celebrate All Saints of the concept as the church triumphant and the church militant; the saints in heaven and the saints on earth. So we here are part of that totality of the mystical body of Christ. All Saints. It could be argued, then, that in this Festival of All Saints we are, in part, celebrating ourselves.

My first experience of the Margaret Street All Saints Festival was way back in 1976, when I was in my first year of reading theology at King’s College. I can’t remember who the preachers were and what was said. I do, though, remember thinking, as someone from the sticks, that religion in London was very long! Now I realize I was young and foolish, green behind the ears and very impetuous but I did find it all terribly earnest and very worthy; uncomfortably so because after the final service, after all that overwhelming saintliness I felt the terrible urge to indulge in some old-fashioned naughtiness! Somehow the message about me and my — apparent — sinfulness, or maybe it was my lack of saintliness, was troublingly dispiriting. And now, here I am,

37 years on, preaching in the final service of the 2013 Festival and I’m sure you will have found the Festival exciting and inspiring. For myself I would like to think I am now somewhat more sophisticated in my thinking (maybe some would want to argue about that) but, after all these years, I still recognize the essence of that feeling, although I now understand with much greater clarity and, I hope, insight, what made me react in that adverse way.

It is all to do with our journey of faith, of personal sanctity, holiness and the human condition. Back in those days frequent confession was *de rigueur* and I always felt there was constant pressure to think and ponder upon one’s sinfulness in a psychologically unhealthy way. This approach, though important, and, yes on one level vital in our spirituality, can become very partial and one-sided when juxtaposed with our life in the round. And while the pendulum has swung too far the other way I do think some readjustment was needed. After years of making my own confession and after years of hearing confessions as a priest, I have constantly worried that we can be in danger of becoming too introspective with an unhealthy preoccupation with feelings of underlying unworthiness while losing sight of a much broader picture. My meditation on the Christian life has been heavily influenced by the great German theologian and martyr Dietrich Bonhoeffer. A long time ago I copied out some of his words which have always stayed with me. He wrote *‘Being a Christian is less about cautiously avoiding sin than*

*about courageously and actively doing God's will'. Bonhoeffer is talking about the opposite of that stifling introspection which focuses too heavily on our inward selves and, instead, gives a skewed perspective of our humanity.*

The fatalistic view point of our humanity finds its apotheosis in the General Confession of the Book of Common Prayer, which, after lamenting our various failings proclaims, *'And there is no health in us'*. Now Dr Cranmer took a particularly dim view of humanity's sinfulness and this attitude pervades the BCP, but, *'there is no health in us'* — really? I'm sorry but I don't believe it. I know there is a strong traditional of spirituality which seeks to emphasize this darker side of our humanity. And it can be lovely to indulge ourselves and to wallow in that self-abasement — I've done it myself so many times, particularly in the Lenten Litany when we solemnly but somewhat deliciously intone, *have mercy upon us, miserable sinners* — but in the end, it leaves me cold and profoundly unsatisfied in the depths of my being. The crucible of our humanity is fired with a much more complicated mixture.

When Charles Williams wrote, *'our common day should relate itself to extraordinary subjects and ends; to glory, to joy, to purity and power'* he was putting into plain words the Christian doctrine of humankind found in Genesis: *'God created humankind in his own image, in the image of God he created them.'* It is the subtle mixture of the natural and supernatural which is part of the essence of who we are. Sanctity and saintliness is not defined simply by our sinfulness and how we deal with it — some of the saints led appalling lives — it is also to be seen how we glorify God, of how the spark of the creator God is seen working in and through us. In other words how we take a much more positive anthropology into our

Christian thinking.

Andrew Elphinstone wrote a challenging and much underestimated book called: *'Freedom, suffering and love'*. Strangely enough it was published in that fateful year of 1976. Among other things he was making the case for a much more positive view of us as created human beings. He was asking: can we be so bad — are we not part of God's creation affirmed in the Incarnation, indeed the crowning glory of creation? So Elphinstone wrote, *'Christianity has never been sure of itself in balancing the two aspects of man's being, the earth-born and the heaven-bent, the noble and the ignoble, the uniquely privileged and the equally specially condemned.'* And after outlining this dichotomy he went on: *'Christianity has tended to have a condemnatory view of man, emphasizing his sinfulness, his nothingness or his transitoriness. The credibility gap which some feel to lie between the Church and the world may be caused partly by the hunch that Christian faith is loaded too heavily on the pessimistic side and is not imparting a real or worthy symptom of what man is.'* Well, I couldn't agree more.

To further tease out the point I am seeking to make I turn to the greatest of all the Saints: Our Blessed Lady. She gives us a clue to all I have been speaking of in the glorious opening of her Magnificat: 'My soul', she says, **'magnifies** the Lord'. To magnify means at its basic level to make things look bigger; it may, therefore, seem very odd of Mary to say she magnifies the Lord for, surely, we cannot do anything to make God more than he already is. In a sermon at the Walsingham May Bank Holiday Festival a number of years ago, the then Archbishop of Canterbury, Rowan Williams, suggested that *'when we magnify someone we make them bigger in the sense of giving them more room: we step back, we put*

on our preoccupations and goals and plans aside so as to let the reality of something else live in us for that moment'. Therefore, when we magnify God we forget ourselves so that the sheer beauty and radiance of God comes alive within us and fills our lives. We have made him bigger in our lives; like Mary, we have **magnified** him. And it works both ways for, in the words of the old translation, Mary in her Magnificat continued very intriguingly: 'For he that is mighty hath **magnified me**'. It appears to be an extraordinary claim that as Mary gives room to God, God makes **her** greater. The lesson for us is that she made room for God by putting all her own plans, hopes and expectations aside and accepting the vision and future God had for her. This is what we are called to do and the paradox here is that when we give room for God we don't become more God-like, we, in fact, become more human. This is because in making room for God we clear out all that stops us from being fully human, all that makes us less than we could and should be. It is all about giving God space in our lives thereby allowing our humanity to blossom into its fullest glory. In doing so we ourselves magnify the Lord and we in turn are magnified. This beautifully echoes those words of Bonhoeffer: '*Being a Christian is less about cautiously avoiding sin than about courageously and actively doing God's will.*'

But where does this lead us? How can we make this space, how can we magnify the Lord? Is it in what we do, or is it in who we are? Perhaps we can turn to the philosophers for help. It was Immanuel Kant, after Socrates, who opined that *to be is to do*; the existentialist John-Paul Sartre thought that *to do is to be*; the distinguished American philosopher Frank Sinatra sang *do be do be do*. I know it's an old joke but it takes us to the heart of the matter and as is so often the

case, the artist comes closer to the truth. To make space for God is both to *be* and to *do*. Who we are is revealed by what we do; what we do is driven by who we are. Who am I? is a profound question and the answer will give us an idea as to how much space we are making for God. Who am I? What are my priorities? What am I doing? The key to holiness of life is striking the perfect balance of being and doing.

For myself, I think this feast of All Saints is a hugely important and a timely reminder of who and what we are as the Church. I don't want to be too negative or to labour the point but the Church in its institutional form is of little or no help. So I won't dwell on the tensions in General Synod, or the fixation on human sexuality as if it was a matter of doctrinal orthodoxy, but this is a quote from the *Daily Telegraph* of a month or so ago: 'The Archbishop of Canterbury has warned that the Anglican Church is tottering on the brink of disintegration amid disputes between liberals and traditionalists. He said the Church was coming perilously close to plunging into a 'ravine of intolerance'. It is enough to make you want to weep. It makes us and the Church look small. It can make the adherents of the Gospel seem mean-spirited and in the end, most tragically, instead of magnifying God we appear to diminish God. We try to chop God down to the small shape and size of our human limitations.

So here we are, at the All Saints' Festival, contemplating how we can restore true holiness and saintly living in the Church so we can be a credible witness to the world. It's about being alive, living fully, joyfully, secure in the knowledge of who and what we are as we are transformed from glory to glory.

*'Being a Christian is less about cautiously avoiding sin than about courageously*

and actively doing God's will.' So we pay attention to our personal sanctity but not at the cost of being so self-absorbed that we put ourselves at the centre of our own little world. We understand our true worth as the crowning glory of God in creation, who God loves without measure. We magnify God and ourselves by moving over and letting him into our lives: we put our own preoccupations, worries and concerns to one side and make space for our hearts to be filled with love for those who need our prayer and our care and concern. And finally a suggestion for you — when you meditate on your life as a saint of God perhaps it would help to have the musical philosophy of the old maestro himself as a mantra singing softly in the background: do be do be do! Amen.

Canterbury try the offending bishops for heresy and schism. Archbishop Davidson had little sympathy with Weston's charge that to give any credence or support to non-Episcopal bodies was 'propagating heresy and committing schism'. He declined to convene an episcopal tribunal, but referred the matter to the Consultative Body of the Lambeth Conference. This met in July 1914 but the outbreak of war delayed the publication of its findings, accompanied by a memorandum from the Archbishop, until 1915. Both approved the quest for re-union, though indicating that some features of Anglican identity might have been overlooked. They declined to disapprove of the "open communion service," but thought it best for Anglicans to refrain in the future."

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## 100 YEARS AGO

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### A Forgotten Controversy

*Fr Mackay reports on a meeting of 120 priests at All Saints. They had met to draft a letter to be sent to Bishop Frank Weston of Zanzibar about a "grave situation which has arisen in the Mission Field". He had also addressed the Men's Guild on the subject of the "Kikuyu" controversy which he tells his readers has become louder and louder. He does not explain what the controversy was about; assuming that his readers would know.*

*"A conference of missionary bodies had taken place at a Scottish Presbyterian mission at Kikuyu in Kenya. At the closing celebration Anglican bishops from Kenya had given communion to participants who had not received episcopal confirmation. This angered the redoubtable Bishop Weston, who saw it as undermining the catholic order of the Anglican Church. He demanded that the Archbishop of*

*The findings were pithily summarised by a wit as, "The event at Kikuyu was eminently pleasing to God, and must on no account be repeated".*

*Bishop Weston also calmed down and withdrew the words "heresy" and "schism". By this time it was 1915 and both Church and world, and Bishop Weston, whose diocese was mostly in German hands, had more pressing matters to wrestle with.*

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## SUNDAYS AND SOLEMNITIES

### MUSIC AND READINGS

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#### ● SUNDAY 5 JANUARY

#### SECOND SUNDAY

#### OF CHRISTMAS

#### HIGH MASS AT 11am

Entrance Hymn: 33 (omit \*);

v 7 arr Willcocks)

Introit: Dum medium silentium

*Setting:* Missa 'O magnum  
mysterium' — Victoria  
*Psalms:* 147  
*Lessons:* Ecclesiasticus 24: 1 - 12  
Ephesians 1: 3 - 14  
*Hymn:* 19 (omit \*; v 8 arr Willcocks)  
*Gospel:* John 1: 10 - 18  
*Preacher:* The Vicar  
Prebendary Alan Moses  
*Creed:* Victoria  
*Anthem:* Here is the little door  
— Howells  
*Hymns:* 31, 40, 27  
*Voluntary:* Fantasia in G, BWV 572  
— Bach

*Setting:* Missa 'Bell' Amfitrit' altera'  
— Lassus  
*Psalms:* 72  
*Lessons:* Isaiah 60: 1 - 6  
Ephesians 3: 1 - 12  
*Hymn:* 49 (ii)  
*Gospel:* Matthew 2: 1 - 12  
*Preacher:* Canon Michael Hempel,  
St Paul's Cathedral  
*Creed:* Credo III  
*Anthem:* Magi videntes stellam  
— Clemens non Papa  
*Hymns:* 48, 52, 47  
*Voluntary:* Christum wir sollen loben  
schon, BWV 611 — Bach

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

### **First Evensong of The Epiphany**

*Psalms:* 96, 97  
*Lessons:* Isaiah 49: 1 - 13  
John 4: 7 - 26  
*Office Hymn:* 46  
*Canticles:* Service in E — Murrill  
*Anthem:* The Three Kings —  
Cornelius, arr Atkins  
*Preacher:* Fr Julian Browning  
*Hymn:* 47  
*O Salutaris:* Nicholson  
*Hymn:* 51  
*Tantum ergo:* Nicholson  
*Voluntary:* Gelobet seist du, Jesu Christ,  
BWV 604 — Bach

## **MONDAY 6 JANUARY**

### **EPIPHANY**

### **PROCESSION & HIGH MASS AT 6.30pm**

*Processional Hymns:* 30 v 1 - 2, 4 - 6;  
50 (T 338)  
*Introit:* *Ecce advenit*

## **● SUNDAY 12 JANUARY**

### **BAPTISM OF CHRIST**

### **First Sunday of Epiphany**

#### **HIGH MASS at 11am**

*Entrance Hymn:* 56  
*Introit:* *In excelso throno*  
*Setting:* Missa Brevis — Berkeley  
*Psalms:* 29  
*Lessons:* Isaiah 42: 1 - 9  
Acts 10: 34 - 43  
*Hymn:* 58  
*Gospel:* Matthew 3: 13 - end  
*Preacher:* Prebendary Alan Moses  
*Creed:* Credo II  
*Anthem:* Lo, star-led chiefs — Crotch  
*Hymns:* 425, 431, 114  
*Voluntary:* Les enfants de Dieu  
— Messiaen

### **EPIPHANY CAROL SERVICE at 6pm**

### **With the Choir of All Saints**

● **SUNDAY 19 JANUARY**  
**SECOND SUNDAY**  
**OF EPIPHANY**

**HIGH MASS AT 11am**

*Entrance Hymn:* 55

*Introit:* *Omnis terra*

*Setting:* Orgelsolomesse — Mozart

*Psalm:* 40

*Lessons:* Isaiah 49: 1 - 7  
 1 Corinthians 1: 1 - 9

*Hymn:* 349

*Gospel:* John 1: 29 - 42

*Preacher:* Prebendary Alan Moses

*Creed:* Credo III

*Anthem:* When Jesus was born/  
 Say, where is he born?/  
 There shall a star  
 — Mendelssohn

*Hymns:* 294, 302, 495

*Voluntary:* In dir ist Freude, BWV 615  
 — Bach

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

*Psalm:* 96

*Lessons:* Ezekiel 2: 1 - 3: 4  
 Galatians 1: 11 - end

*Office Hymn:* 54

*Canticles:* Palestrina (a 8)

*Anthem:* O magnum mysterium  
 — Poulenc

*Preacher:* Fr Julian Browning

*Hymn:* 484 (T 167)

*O Salutaris:* Sumsion

*Hymn:* 481 (T 462)

*Tantum ergo:* Sumsion

*Voluntary:* Adagio espressivo (Sonata,  
 1938 ) — Harris

● **SUNDAY 26 JANUARY**  
**THIRD SUNDAY**  
**OF EPIPHANY**

**HIGH MASS AT 11am**

*Entrance Hymn:* 345

*Introit:* *Adorate Deum*

*Setting:* Jugendmesse — Haydn

*Psalm:* 27: 1 - 9

*Lessons:* Isaiah 9: 1 - 4  
 1 Corinthians 1: 10 - 18

*Hymn:* 53 (ii)

*Gospel:* Matthew 4: 12 - 23

*Preacher:* Fr Julian Browning

*Creed:* Credo II

*Anthem:* Es ist das Heil uns kommen  
 her — Brahms

*Hymns:* 513, 483 (T 77), 361

*Voluntary:* Fugue in G minor, op 52  
 — Becker

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

*Psalm:* 33

*Lessons:* Ecclesiastes 3: 1 - 11  
 1 Peter 1: 3 - 12

*Office Hymn:* 54

*Canticles:* The First Service — Morley

*Anthem:* Tribus miraculis  
 — Marenzio

*Preacher:* Prebendary Alan Moses

*Hymn:* 415 (ii)

*O Salutaris:* Harry Bramma (No 2)

*Hymn:* 308

*Tantum Ergo:* Harry Bramma (No 2)

*Voluntary:* Lobe den Herren, O meine  
 Seele, op 65 — Karg-Elert

## 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

### **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.

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### **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

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### **All Saints Foundation**

**Administrator:** Damon Brash

### **Choir and Music Trust**

**Administrator:** Geoffrey Woodcock

### **The Friends of All Saints**

**Secretary:** Juliet Windham

### **Mission Projects**

**Chair:** Janet Drake

Should you require information about any of these Trusts/Organisations please contact the Parish Office.

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## **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  
Saturday Morning Prayer at 7.30am  
Low Mass at 8am and 6.30pm\*  
(\* First Mass of Sunday)  
Confessions 5.30pm.  
Evening Prayer 6pm

## CALENDAR AND INTENTIONS FOR JANUARY 2014

1	<b>The Naming and Circumcision of Jesus</b>	Peace
2	Basil the Great & Gregory of Nazianzus, bishops, teachers of the faith, 379 and 389	Unity
3		Those in need
4		Thanksgiving for the Incarnation
5	✠ <b>2nd SUNDAY OF CHRISTMAS</b>	<b>OUR PARISH AND PEOPLE</b>
6	<b>EPIPHANY</b>	<b>Thanksgiving for Revelation of Christ</b>
7		Church Army Marylebone Project
8		Friends of All Saints
9		Unity
10	<i>William Laud, archbishop, 1645</i>	Those in Need
11	<i>Mary Slessor, missionary, 1915</i>	Mission Agencies
12	✠ <b>BAPTISM OF CHRIST</b>	<b>OUR PARISH AND PEOPLE</b>
13		Parochial Church Council
14		Dementia Sufferers and Carers
15		St Marylebone Deanery
16		Westminster City Council
17		Those in need
18	<b>Week of Prayer for Christian Unity</b>	Unity
19	✠ <b>2nd SUNDAY OF EPIPHANY</b>	<b>OUR PARISH AND PEOPLE</b>
20		Unity
21		Unity
22		Unity
23		Unity
24		Those in need
25	<b>The Conversion of St Paul</b>	St Paul's Cathedral
26	✠ <b>3rd SUNDAY OF EPIPHANY</b>	<b>OUR PARISH AND PEOPLE</b>
27		Local businesses
28	Thomas Aquinas, priest, teacher of the faith, 1274	Theologians
29		Parliament
30	Charles, king and martyr, 1649	Persecuted Christians
31	<i>John Bosco, priest</i>	Those in need



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